

grated into the world of postwar capitalism, converge in the search for an authenticity of personal and communal living, which intercepts many anxieties and suggestions conveyed more generally by the global Sixty-Eight, including those related to the sphere of sexuality.

The various manifestations of love (personal and social) of Catholic activism, however, are destined to break against the wall of *priista* authoritarianism—which reveals its most brutal face in the student massacres of Tlatelolco (1968) and Corpus Christi (1971)—and to arouse attitudes of suspicion or open condemnation in the most integrist circles and in a substantial part of the ecclesiastical hierarchy. It is not surprising, in this sense, that the first historical reconstructions of the Cristero War (1926–29), such as Jean Meyer’s doctoral dissertation (later published as *La Cristiada*), sound so disruptive in a context in which the heirs of the persecutors and persecuted of the 1920s find themselves united in an embrace (the *modus vivendi*) based on a singular ideological mix of nationalism and anti-communism (cemented since the years of Manuel Ávila Camacho) and on nicodemical relations between the ecclesiastical hierarchy and the government. Meyer’s own personal story, retraced by Pensado, attests to the “revolutionary” character of any reconstruction that aims to give voice to the “last” and forgotten protagonists of great history. In a sense, this is also the perspective of Pensado himself, who makes use of a massive amount not only of archival documents and printed sources but also of oral testimonies, in order to give back to young Catholics (and the international networks in which they are embedded) the place they deserve in the history of the Mexican Sixty-Eight, questioning well-established historiographical paradigms.

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Christian Mission in Seventeenth-Century Taiwan: A Reception History of Texts, Beliefs, and Practices. By Christopher Joby. (Leiden: Brill. 2025. Pp. 465. \$194.00. ISBN: 9789004716346.)

Christopher Joby’s most recent work, *Christian Mission in Seventeenth-Century Taiwan*, offers a comprehensive and meticulous account of the Dutch and Spanish missionary enterprises on the island between 1624 and 1662. The volume opens with a necessary geographical and ethnographic overview of Taiwan, situating the indigenous populations within the distinct zones of European colonial influence. The Dutch established themselves in the southern part of Taiwan (present-day Tainan) in 1624 and maintained and expanded their presence in the island until 1662, when they were expelled by the Chinese general Zheng Chenggong (Koxinga). Their missionary efforts focused initially on nearby villages inhabited by the Siraya people and subsequently extended northward to communities of the Favorlang tribe. Meanwhile, the Spanish occupied the northern part of the island, arriving also in 1624 and remaining until 1642, when they were ousted by the Dutch. During their occupation, the Spanish concentrated their evangelizing

efforts primarily on three villages associated with the Basay people in the area of modern-day Keelung.

While religious conversion was a notable element of colonial policy, it often held a subordinate place compared to the broader objectives of commercial gain and territorial control. Despite this, missionaries engaged in significant evangelizing work, largely through the adaptation and application of existing missionary strategies. Central to these efforts was the production of written materials in indigenous languages—a corpus that serves as the focal point of Joby's research.

Significantly, Joby identifies the earliest phase of the Dutch mission as the most productive in terms of linguistic output. The work of early missionaries such as Georgius Candidius and Robertus Junius yielded a number of texts in the Siraya language, many of which have survived in European archives and libraries. Joby distinguishes between two Siraya dialects represented in these documents: the so-called "Utrecht Manuscript dialect" and the "Gospel dialect." The former includes the Utrecht Manuscript itself, Julius's version of the *Lord's Prayer*, and a catechism, while the latter encompasses translations of the *Gospel of Matthew*, the *Gospel of John* (recently identified by Joby in the Royal Danish Library, Copenhagen), and the *Formulary*, a catechetical text printed in 1662.

Chapter 1 of the book outlines the Dutch and Spanish colonial enterprises, followed by a discussion in chapter 2 of their respective relationships with the missionary undertakings. Given the predominance of Dutch-language sources in early Taiwan history, Joby then presents (in chapter 3) a detailed account of the texts produced in indigenous languages—lexicons, catechisms, prayers, sermons, and more—highlighting how these were employed to reshape local temporal understandings (e.g., Sabbath observance), challenge existing social norms (such as infanticide or ritual abortion), and explain the two Calvinist sacraments (baptism and the Lord's Supper). The ultimate aim was the establishment of a diaconate and the foundation of an indigenous Christian church, endeavors that did not succeed. Joby's work in this area builds upon the foundational scholarship of William Campbell, whose 1903 publication remains influential.

One of the most original contributions of the book is the linguistic analysis found in chapter 5. This chapter explores the strategies employed by the Dutch in translating Christian concepts into the Siraya and Favorlang languages. These included the creation of orthographies using the Latin alphabet intelligible to native learners, and the use of techniques such as loanwords (e.g., *Deos*), calques (semantic and structural adaptations), periphrases (circumlocutory explanations), and conceptual transfers (the analogical use of culturally similar ideas). Joby emphasizes that while similar Spanish texts likely once existed, none have survived, making such analysis impossible in the case of the Spanish mission.

Chapter 6 shifts focus to the Spanish Catholic mission in northern Taiwan, where, in addition to possible texts, missionaries made substantial use of material cul-

ture—rosaries, statues (notably of the Virgin Mary), crucifixes, bells, and other objects—to render the Christian faith more visible and tangible to potential converts.

A crucial question addressed by Joby concerns the effectiveness of these missions and how success might be measured. Estimates vary widely depending on the source. Some figures suggest that there were more than 2,000 indigenous converts during the 38 years of the Dutch mission (not counting a brief Dutch return to the north from 1664–1668), and approximately 1,000 converts during the 16-year Spanish occupation. But Joby's approach is much more optimistic, since he considers that nearly 10,000 Formosans received baptism. Of course, it is difficult to measure the depth of the conversion, but the fact is that the legacy of both missions somehow continued into the early Qing period before gradually disappearing (chap. 7).

In conclusion, *Christian Mission in Seventeenth-Century Taiwan* is a highly recommended resource for scholars interested in the cultural and religious encounters between Europe and East Asia. It offers a valuable case study in early modern missionary linguistics, colonial strategies, and indigenous reception, all set within the unique historical context of seventeenth-century Taiwan.

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