A strength of Weddigen are certainly his iconographical studies, based on his impressive erudition and familiarity with Tintoretto's oeuvre. In his discussion of the gesture of *Christ in the House of Mary and Martha* in Munich, Weddigen points out that period observers would have understood Christ's touching the small finger of his right hand as signifying the numeral one, in reference to the passage in scripture, in which Christ states: "But only one thing is needed." This passage has been interpreted as an expression of Christ's preference of Mary's *vita contemplativa* over Martha's *vita attiva*. According to Weddigen, however, the characteristically unorthodox Tintoretto was careful to express no such preference. For the other two highlighted fingers of Christ's right hand might reference the Trinity and imply that each unit consists of a duality. Indeed, Tintoretto may have been even more unorthodox than that. He signed the painting right below Christ's feet, using the *f* for *fecit*, as if to imply that both he and Christ prefer an active lifestyle. In fact, rather than addressing Martha, Christ turns to Mary apparently in support of Martha's complaint about Mary's laziness. This discussion, then, is but one example of how thought provoking many of Weddigen's interpretations are. The book is a rich resource that will inspire Tintoretto scholarship for years to come.

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doi:10.1017/rqx.2022.20

Translation at Work: Chinese Medicine in the First Global Age. Harold J. Cook, ed. Clio Medica: Studies in the History of Medicine and Health 100. Leiden: Brill, 2020. xii + 214 pp. €119.

The recent global turn in early modern studies and the history of science and medicine has revealed that zones of cross-cultural contact were the most active sites of knowledge-making, where inherited local traditions were contested and reimagined, and important innovations came into being. But this new scholarship has largely focused on interactions across the Atlantic or on the spread of European culture in non-Western societies. This excellent volume on the global encounters of Chinese medicine in the early modern era offers a much-needed corrective to this historiographic imbalance.

As Cook points out in the editor's introduction, until its modern transformation, Chinese medicine comprised a multitude of medical ways that originated from different geographic regions and ethnic communities in historical China. This volume examines how and under what historical circumstances they were brought across places, languages, and cultures around the globe. He notes that such cross-cultural journeys necessarily implicate translation, which provides a bridge across different linguistic and cultural worlds but may also sow seeds of misunderstanding. He invokes the old

Latin term *translatio* to capture the wide range of epistemic processes taking place during this translation, including, besides linguistic translation, mediation, dialogue, appropriation, and creative engagement.

The book offers six case studies zooming in on this "translation at work." The first two chapters center on the Jesuit missionaries in China as intermediaries of Sino-European medical exchange. Marta Hanson and Gianna Pomata examine how Michael Boym in the 1650s and Julien-Placide Hervieu in the 1730s translated the same Chinese pulse treatise into Latin and French respectively. Boym undertook the project to unlock what he deemed a supreme medical wisdom yet unknown to his European compatriots, and Hervieu to furnish a firsthand source for the contemporary Europeans with which to settle their debate on whether the Chinese had discovered blood circulation thousands of years ahead of them. The striking contrasts between their translations in textual forms, content emphases, and renderings of Chinese medical concepts dramatize what Dimitri Gutas called the "transformative magic of the translator's pen" (56). Beatriz Puente-Ballesteros tells a captivating story of how a New World delicacy was inducted into Chinese pharmacopoeia. Chocolate was among the gifts Tournon Papal Legation presented to the Kangxi emperor in 1705. Keen on acquiring another potent exotic medicine (like theriac), the emperor requested the Jesuit apothecary Giuseppe Baudino to explain its medicinal properties. Perusing a rich body of European and pre-Columbian knowledge on chocolate, filled with bold claims about its healing efficacies, Baudino nevertheless decided to present chocolate as just another nurturing drink, like tea. What held him back and dashed an opportunity for chocolate to conquer China? The answer to this question takes us from the realm of translation into court politics and beyond.

The complex relationship between Chinese and Japanese medicine is explored in the chapters by Wei Yu Wayne Tan and Daniel Trambaiolo. The first text introducing acupuncture to Europe, *De Acupunctura*, was composed in Japan by the Dutch physician Willem ten Rhijne. Tan uses this text as an archive with which to reconstruct the new lineages of acupuncture emerging in late-seventeenth century Japan, offering glimpses into Chinese acupuncture as it was becoming Japanese. Trambaiolo follows the growth of Japanese medical discourses on epidemics in the mid- and late eighteenth century, fostered by several concurrent early modern developments: the expansion of printing and popular literacy, exposure to European medicine, and the rise of empiricism, as well as frequent epidemic outbreaks. He shows how, within this broader context, Japanese doctors read and interpreted Chinese medical authors with a critical eye, using them primarily as tools to think with and sources of inspiration.

Chapters 4 and 6 turn to the European scene. Margaret D. Garber discusses the dual process of linguistic translation and conceptual domestication accompanying the German reception of Chinese moxibustion after its introduction by Hermann Busschoff's treatise in 1675. The translation of that treatise into Latin and German within the first two years of its Dutch edition introduced *Chinese moxa* into the

https://doi.org/10.1017/rqx.2022.21 Published online by Cambridge University Press

German learned discourse on curiosities, generating heated discussions on its morphological and medicinal properties until it was successfully reduced to a variety of the mundane German weed, *Artemisia*. Motoichi Terada's study, on the other hand, demonstrates that in eighteenth-century France there had been a sustained interest in Chinese sphygmology among members of the Montpellier medical school, who found in it a major ally and important source of inspiration in their challenge against the mainstream, mechanistic world view.

Taken together, the book gives a powerful illustration of the interactive coemergence of early modernity around the world. It also offers profound insights into Chinese, Japanese, European, and Native American medicine and thought during this first global age. Thoroughly researched and beautifully written, this volume is a must-read for scholars and students in the fields of early modern global history, the history of science and medicine, and translation studies, among others.

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doi:10.1017/rqx.2022.21

Gender, Health, and Healing, 1250–1550. Sara Ritchey and Sharon Strocchia, eds. Premodern Health, Disease, and Disability 3. Amsterdam: Amsterdam University Press, 2020. 330 pp. €109.

The eleven essays in Sara Ritchey and Sharon Strocchia's superb collection deftly interweave two defining questions for historians of premodern gender and medicine: how did gender define women's roles as healers in society? And, how did gender influence healers' understanding of and care for women's bodies? The essays in the volume answer these questions and break new ground in three ways: "by unearthing completely new material or making it available in English translation for the first time"; "by mining sources whose medical value has been overlooked"; and finally, "by rereading more familiar canonical sources from a gendered perspective" (16).

Essays by Belle S. Tuten, Ayman Yasin Atat, and Sheila Barker and Strocchia shed light on little-studied or previously unknown medical texts. Tuten provides an English translation of a fifteenth-century Italian treatise on breast care and breastfeeding excerpted from Bernard of Gordon's *Lilium Medicine* and contextualizes the treatise within the informal arena of household medicine. Likewise, Atat provides English translations of fifteenth-century Ottoman recipes for preparing healing baths, positing that baths became popular medical treatments because they could be prepared within the privacy of the home. Finally, analyzing a newly discovered index to the recipe collections of the fifteenth-century Italian countess Caterina Sforza, Barker and Strocchia demonstrate that Sforza's recipe collection was far larger than previously imagined. In