



racist” (329). Yet nonetheless, he suggests, these works may be productively reconciled with Japanese local records, or shed light on the outward-facing and culturally omnivorous dimensions of Europe’s Neo-Latin literature. In that spirit, *Japan on the Jesuit Stage* offers an array of fresh avenues to scholars, from information networks to religious, social, cultural, and political dynamics between Europe and Asia. It recommends itself to scholars engaged in questions about early modern theater that cross nations, languages, and cultures.

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Rituals of Initiation and Consecration in Premodern Japan: Power and Legitimacy in Kingship, Religion, and the Arts. Fabio Rambelli and Or Porath, eds. Religion and Society 87. Berlin: De Gruyter, 2022. xxiv + 506 pp. \$103.99.

Kanjō (*guàndǐng* in Chinese and *abhiṣeka* in Sanskrit) were consecration rituals held in a variety of settings in medieval Japan, including monastic consecration, the transmission of religious and artistic knowledge, and the enthronement of the emperor. This volume builds upon the papers presented during a 2018 conference held in Santa Barbara, California. Eighteen scholars write on the historical development of the *kanjō*: its Indian origins, its transformation in China, its arrival to Japan, and further developments up to the modern era.

After a short preface, the book opens with a general introduction by the editors presenting the general historical guidelines of the ceremonies in medieval Japan (twelfth to sixteenth centuries). The inclusion of *kanji* (logographic characters) for dubious terms helps scholars who might be fluent in the language but not necessarily well-versed in medieval Japanese history or the history of Esoteric Buddhism.

In the first section of the collection, four chapters assess the earliest developments of the practice in India, China, and Tibet. Originally performed to enthrone kings in South Asia, the ceremonies were later adopted by Buddhist monks, notably those in the Tantric/Esoteric tradition. David White and Mori Masahide analyze the multiple meanings of the original Indian *abhiṣeka*, while Dominic Steavu’s and Adam Krug’s takes on Chinese Buddhist and Tibetan consecration rituals explore the various exchanges between the ceremonies and local religious practices.

The second part of the book is divided into three chapters on imperial consecration. Susan Blakeley Klein’s chapter analyzes the role of a poet, Fujiwara no Tameaki, in transforming secret enthronement rituals in medieval and premodern Japan. Matsumoto Ikuyo’s study discusses modern interpretations of the enthronement ceremony and the transformation of the relationship between the imperial court and Buddhism.

The third part presents eight chapters dealing with the *kanjō* in various medieval Japanese religious traditions, including Tendai Buddhism and Shugendō. Abe Yasurō’s analysis of the cultural history of the rite details how it was recreated in

Japan, while disputing the notion that enthronement ceremonies were a sign of “secularization of religion” (226). Itō Satoshi investigates the little explored forms of Shintō consecration, showing how Buddhist *kanjō* impacted the transmission of secret mythologies, arts, and pilgrimage practices. Or Porath explores the *kanjō* as a form of ritualization of male-male sexuality in medieval Tendai.

The last three chapters approach consecration ceremonies in the arts, namely poetry and music. Unno Keisuke’s chapter delves into the transmission of the secret teachings of the *Kokin wakashū*, a foundational compendium of poetry, and how Buddhist patriarchs and mantras were substituted by illustrious poets and *waka* verses. Inose Chihiro analyzes the rarely performed *Biwa kanjō*, the ritual for transmitting secret music composed for the Japanese lute *biwa*, while Fabio Rambelli ends the book with a study on the politics of court music and the secret pieces composed for the mouth organ *shō*.

Multiple forms of *kanjō* were abandoned, created, adapted, and transformed according to the waves generated by the uses and reception of various intellectual and religious traditions in Japan. Going beyond national borders and the traditional limits of Japanese studies, the volume is a propitious initiative for those interested in the transnational connections of the development not only of the consecration ceremonies but also of Japanese religious practices in general. The vast bibliography closing the book is a great resource for those inclined to follow the numerous research paths suggested by the authors. Despite its heavy focus on the medieval period, the essays offer a much-needed panorama of the research done by Japanese historians of religion in the last decade, especially Mori Masahide and Matsumoto Ikuyo. With little space dedicated to general contextualization, the straight-to-the-point interdisciplinary approach adopted by the authors and the editors is particularly commendable.

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Demonology and Witch-Hunting in Early Modern Europe. Julian Goodare, Rita Voltmer, and Liv Helene Willumsen, eds.

Routledge Studies in the History of Witchcraft, Demonology and Magic. Abingdon: Routledge, 2020. xvi + 402 pp. \$160.

John Stearne’s Confirmation and Discovery of Witchcraft: Text, Context and Afterlife. Scott Eaton.

Routledge Research in Early Modern History. Abingdon: Routledge, 2020. x + 204 pp. \$160.

The field of witch-hunt studies has now generally abandoned the idea that one overall theory can explain the European witch hunts. Instead, over the past decade or so scholars have concentrated on regional studies and have generally emphasized the