

Donné the opportunity to delve into some of the myths surrounding the life of Molière such as the dubious friendship that the playwright would have had with the Prince de Conti or, more controversially, the improbable incest with Armande Béjart. As we advance throughout the book, the personality of Molière is slowly developed. The reader is guided, as Don Cléofas by Asmodée, through much of the life of the author and actor. The goal is to try to lift the mask in order to glimpse a character trait, an experience, a fear that Molière would have left in the characters he was depicting. Ultimately, Donné shows how Molière, the man who fought to denounce hypocrisy and the false pretenses, became Molière, the man who renounced fighting the hopeless battle against human nature.

If Donné tends to reconstruct and sometimes imagine (too much?) what Molière could have been, his argument is nonetheless compelling, and the research is sound. Despite the absence of notes and the very short bibliography—probably due to editorial imperatives—it is obvious that Donné knows his Molière very well. If, at times, he lets himself be guided by a certain feeling he entertains about his subject matter and even if his book does not bring anything new on Molière the author, this new perspective on Molière the man is worth reading. Easily accessible to anyone speaking French and interested in Jean-Baptiste Poquelin, his life, and his personality, this very lively book is a pleasure to read.

Pedro De Valencia. Vincent Parello, ed. and trans. *Le traité sur les Morisques d'Espagne*. Paris: Classiques Garnier, 2021. 271 pp. €32.00. Review by MARÍA HERNÁNDEZ, ROWAN UNIVERSITY.

*Le Traité sur les Morisques d'Espagne* includes a new Spanish edition of Pedro de Valencia's text, *Acerca de los moriscos de España*, and an annotated, first-ever French translation by Vincent Parello. Born in 1555, Pedro de Valencia, often compared today to Erasmus (1466–1536), was a humanist, prolific writer, philosopher, translator, Spanish historian, and chronicler of King Philip III of Spain. *Acerca de los Moriscos de España* was authored around 1605 and circulated as a manuscript only in a limited erudite circle throughout the seventeenth century.

Parello's volume is divided into three sections: an introduction, a brief chronology on Moriscos between 1492 and 1614, and the treatise's text and translation, followed by a general bibliography and two indexes, one for noteworthy people, philosophers, writers, and biblical characters, the second for the names of different peoples quoted in de Valencia's treatise. In the introduction, divided into four subdivisions, Parello first describes that Moriscos were descendants of *Mudéjares*, Muslims who became subjects of Spanish Christian Kingdoms and were forced to become newly converted Christians in practice. At the same time, they experienced intense discrimination in the period that spans from the capture of Granada in 1492 to the phased expulsion of Moriscos from Iberian soil ordered by King Philip III of Spain and the Duke of Lerma, which started in 1609 and lasted until 1614. In the second part of the introduction, Parello presents a biography of Pedro de Valencia that situates the humanist in his historical context and offers the current state of academic knowledge about the author. Parello justifies the silence surrounding de Valencia and his work (14) due to the author's mistrust regarding the printing press, intellectual elitism, writing in Latin, and finally, his being ahead of his time. In the third section of his introduction, Parello dives into de Valencia's *Acerca de los Moriscos de España* by describing the three existing manuscripts at the *Biblioteca Nacional de España*. Parello explains that according to de Valencia himself, the text was not meant to be published but instead intended for King Philip III and his royal circle (16). De Valencia's work is part of the controversial literature that opposes the apologists in favor of the Moriscos' expulsion from the Iberian soil and the reformers opposing the expulsion; Pedro de Valencia was among the latter. In *Acerca de Los Moriscos de España*, de Valencia uses argumentative rhetoric devices to no avail to try to convince King Philip III and his advisors to be more sympathetic towards Moriscos. In the last part of his introduction, Parello reflects on de Valencia's modernity as evidenced by his hostility towards the barbaric and dehumanizing treatments promoted by contemporaneous authors and thinkers against Moriscos.

The most extended section in the book, some 230 pages, is devoted to Pedro de Valencia's Spanish text and Parello's translation and comments. Parello offers his readership a bilingual edition, with a

facing-page translation accompanied by comments in the footnotes under the French translation. In his first footnote, Parello informs his readership that he has established his version of the text and his translation on the “manuscript 8888” (28), which is the most recent version dated from 1701, and that he also referred to Rafael Gonzales Cañal and Hipolito B. Riesco Alvarez’s editions. Manuscript 8888 is digitally available at *Biblioteca Digital Hispánica*, the online branch of *Biblioteca Nacional de España*. After comparing manuscript 8888 and this new edition, we observe that Parello reproduces the original text, its punctuation, and its spelling as closely as possible without modernizing it. However, he obliterates the accents on “è,” “à,” “ò”; “ó” is also replaced by “y.” Parello does not explicitly comment on his translation choices and methodology but having the Spanish text next to the French translation helps the readers conjecture about the translator’s choices. For that matter, Parello sometimes resorted to replacing the Spanish parataxis with shorter sentences in his French translation. To achieve it, Parello sparingly modified punctuation from commas to semicolons, inexistent in the original version, or added periods. For example, this sentence-paragraph in Spanish: “Esta desconfianza para vivir con prevencion [...] cercanos, y lexanos, fieles y infieles.” (34), is translated into two sentences in French: “Par le temps qui courent, [...] ou a existé dans le monde. En effet, [...] proches et lointains, fidèles et indifèles.” (35). It is common for seventeenth-century Spanish to favor unexplicit antecedents with pronouns that are understandable from the context. In his French translation, Parello always clarifies the antecedents instead of using object pronouns: “En lo que menos conviene fiar para seguridad y descuido, es en la potencia, y grandeza del Imperio. Porque *al* que muchos temen...” (30, emphasis mine) is translated as “La puissance et la grandeur de l’Empire sont la dernière des choses sur lesquelles on puisse compter pour notre sécurité et notre insouciance. Car *l’Empire* que beaucoup craignent...” (31, emphasis mine). Instead of sticking to the use of capital letters found in the Spanish version for common nouns, Parello standardizes the use of lowercase as in modern French: “las Ciudades y Republicas” (28) becomes “des villes et des républiques” (29). In the 227 footnotes below the French translation, Parello comments on the numerous intertexts, quotes biblical references, and cites philosophes’

texts such as Aristotle, Plato, Socrates, and other famous Greek and Latin authors. By doing so, Parelo emphasizes that de Valencia was a complete and multifaceted erudite, and that his treatise followed Aristotle's rhetorical appeals, *logos*, *pathos*, *ethos*, and *kairos* as modes of persuasion.

This bilingual edition with the Spanish version facing the French translation offers a valuable research tool for Hispanists. Parelo brings Pedro de Valencia's *Acerca de los Moriscos* up to date with Hispanic studies and introduces an accessible literary source to non-Spanish readers and specialists. Ahead of his time, *Le Traité sur les Morisques d'Espagne* is worth discovering or rediscovering. From a lens of interdisciplinarity, ethic, and diversity studies, Pedro de Valencia's treatise displays a forward-looking vision that transcends its era and aims to be resolutely humanist, enlightened, and modern.

F. Ellen Weaver. *Le domaine de Port-Royal: Histoire documentaire 1669-1710*. Paris: Classiques Garnier, 2021. 338 pp. €39.00. Review by DANIELLA KOSTROUN, INDIANA UNIVERSITY-PURDUE UNIVERSITY INDIANAPOLIS.

Ellen Weaver's book examines the property of Port-Royal-des-Champs, the Benedictine abbey at the center of the Jansenist controversy that divided the French Church in the seventeenth century. Louis XIV persecuted Port-Royal for Jansenism when he came to power in 1661, but when the Jansenist controversy ballooned to the point that French bishops threatened to break from Rome (much like English bishops had done in 1534), Louis XIV backed down and brokered a peace agreement. As part of this agreement he divided Port-Royal's property in 1668 between two factions of nuns who had split over the Jansenist question.

This partition generated a lot of paperwork, some in the form of property assessments for the partition and tax purposes, and some in the form of lawsuits initiated by the two groups of nuns, neither of which was happy with the partition. The most vocal protestors were those supporting the Jansenist nuns. They maintained that the partition unfairly favored those nuns who had broken rank and