

The two volumes show that rather than Chinese influences, those from India were dominant. Place-names often have South Asian origins: Koling, Panai, Sunggam, Linggam and Natal, the last meaning littoral or coast in the original Tamil. Lexical styles in the inscriptions go beyond the littoral and link with Newari of the Kathmandu Valley (Griffiths, vol. 2, p. 243).

The two well-produced volumes offer fascinating glimpses into a relatively minor, but well-networked, society riding the eleventh century boom in the eastern Indian Ocean, actively negotiating through waterways with production-centres and rival ports and engaging culturally and commercially with polities across seas. Three coins: two sandalwood-design coins issued tentatively from Barus and Muara Jambi and a Bukhara dirham dating to 1003-4 (Kalus, vol. 1) have been found. Padang Lawas demonstrates an independent path of growth, suggesting that interior polities were more likely to make specific choices based on their societal patterns and needs, rather than coastal polities who were more open, and therefore more vulnerable, to the winds of change from overseas. These volumes underline the fact that different centres responded differently to the eleventh century boom. Rather than seeing Southeast Asian societies as passive receptors of Indic or Sinic influences, we should instead regard these as evolving according to their own dynamics, and participating according to their own exigencies in the medieval Indian Ocean world.

Pacific Histories: Ocean, Land, People

By David Armitage and Alison Bashford
 Basingstoke: Palgrave Macmillan, 2014. xiv, 371.pp.
 ISBNs: 978-1137001658 (Hardcover)

Reviewed by Michael RATNAPALAN

Yonsei University, Korea (Republic of)

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Published under the editorial stewardship of the chair of the History Department at Harvard University and the recently appointed Professor of Imperial and Naval history at the University of Cambridge, *Pacific Histories* is a good book with which to take the temperature of the historical discipline in 2015. What does it tell us? Academic historians are collaborating on large scale cross-institutional research projects; the scope of what constitutes historical research is being pushed ever further backward and forward, as well as sideways into other fields; the agenda of mainstream history is increasingly becoming one of connection and integration, particularly of under-explored regional contexts.

The book's genesis is in the form of a two-part question that the editors asked its thirteen contributors to respond to thematically: "What light does a specifically Pacific perspective shed on this theme? And what light does this topic shed on Pacific history more broadly?" (p. 21). The outcome is indeed "a uniquely catholic collection" although one that is uneven in the distribution of insights particular to "the Pacific" however conceived. In this sense the book should not be regarded as an introduction to the subject, although many of its chapters and their respective further readings serve as useful take-off points for their respective themes.

Given the broad agenda, the material used in this collection is, as one might expect, extremely varied. Sources referenced by contributors range from familiar and less familiar European discoverers' journals and logbooks to satellite maps, economic tables and charts, islander portraits, coastal watercolour paintings and Hawaiian prayers. The footnotes, and especially the Further Reading sections at the end, are extremely useful, amounting to an accessible, up to date and much-needed bibliographical survey.

The book's substantial content, divided into four essays about periodization and then nine general thematic essays, could perhaps have been more imaginatively organized, but it does amply fulfil the

task of stimulating connections and comparisons. Although many of the chapter titles seem obligatory – “Race,” “Gender,” “Politics” – they also feel necessary given the disparate and inchoate nature of much of the scholarship.

The most important thing for the editors is that the contributors effectively address their questions, but in their own style and according to their backgrounds. While this is admirably open-minded, it left me wondering about other questions that could and possibly should also have been addressed in a project of this kind, specifically: ‘Exactly who is this book for?’ I was especially interested to find out how we might integrate this material and the region it represents better into teaching. In most world history textbooks, if Australasia, Oceania or the Pacific Islands is represented at all, then it is normally within such broader contexts as European exploration, Western imperialism or the Second World War. It would have been helpful to see how these experienced practitioners attempt the question of how we could make the Pacific Islands and its histories more meaningful to students from other parts of the world.

While all of the contributions offer plenty that is original and interesting, sometimes the contributor’s perspective intrudes on a consistent presentation of the subject. When the author is not a Pacific “specialist” then this is understandable, since any roughness around the edges follows the effort to combine what they know well with what they have been asked to write about. In this regard Kaoru Sugihara’s contribution on “The Economy since 1800” comes to mind, particularly when he somewhat problematically contrasts the modern Pacific Rim economies with the “oceanic path dependency” of islander societies as a challenge for regional integration.

At other times, a tendency to put the cart before the horse intervenes distractingly in the narration. For example, Patricia O’Brien in her chapter on gender claims it is her task “to render [her] subjects as full-fledged historical actors who had ‘agency’ over their lives but at the same time not to lose sight of the overwhelmingly negative impacts of colonialism on non-European communities.” Contrast this with Nicholas Thomas’ warning, in his

chapter on “The Age of Empire in the Pacific,” that “There is a risk that an uncritical theoretical commitment to the paradigm of indigenous agency and cultural resilience has obscured the extent to which [native] religious beliefs suffered fatigue and indeed failure among various populations at various times.” The editors must be commended for incorporating such contrasting viewpoints, which in an agenda-setting book such as this is necessary for balance and in order to help scholars make sound historical judgements.

Many of the chapters are fascinating introductions that will prompt further research and delving into a surprisingly deep bibliography. Both the aforementioned chapter by Nicholas Thomas as well as Damon Salesa’s “The Pacific in Indigenous Time” offer compelling overviews of the Pacific’s chronologies by two scholars who are steeped in knowledge of the area and its people. They are both also valuable for their clear-sighted recognition of the pitfalls of a project to narrate the Pacific in this broadly conceptualized way. For Salesa, the many “indigenous times” of the Pacific should carefully be preserved from totalizing chronological efforts, since they “are not just smaller sections of larger histories, but dimensions of their own.” Thomas, an anthropologist, warns against adopting a temporal perspective so comprehensive that it “risks embracing a naturalism or physicalism in its characterization of the geographical region that is its subject,” and calls for attention to the local, social processes that give geographies meaning over time.

James Belich’s chapter on race is a lively account that engages the reader with a conversational style and almost avuncular turns of phrase. Reflecting on racial ideology in the nineteenth century, he notes: “Europeans always won in the end. If they did not, it was not the end” Sujit Sivasundaram’s chapter on science is a series of colourful and, as he acknowledges, “suggestive” examples that fascinatingly engages the notion of a uniquely Pacific locus of modern scientific thinking. Ryan Tucker Jones’ chapter on the environment compellingly draws in marine science research to substantiate a theory of energy flows as being the key to understanding environmental change in the Pacific.

Another strong contribution is the editors’ own lucid

introductory unfolding of Pacific historiography and its “institutional genealogies,” which supports the need for this collection. Sketching the development of unique kinds of “Pacific history” from the cultural vantage points of California, Canberra, and Honolulu does indeed “illustrate the diversity and fertility of the field” as well as its “disaggregation.” If researching the history of the Pacific is your aim then this book should offer many fresh and stimulating insights.

The Visitor: André Palmeiro and the Jesuits in Asia

By Liam Matthew BROCKEY

Cambridge, Massachusetts; London, England: The Belknap Press of Harvard University Press, 2014. x, 515 pp.

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Reviewed by Takao ABÉ

Yamagata-Prefectural College, Yonezawa, Japan

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Historical studies can be classified into two basic groups. One group attempts to reinterpret popular topics for further historical truths, while the other tries to bring to light those incidents or persons that would remain in oblivion without the help of dedicated scholars. *The Visitor* by Liam Brockey belongs to the second category. This monograph is a biographical account of Father André Palmeiro, Padre Visitador, or Visiting Father, of the Society of Jesus. Father Palmeiro’s missionary predecessors like Visiting Father Alessandro Valignano and Father Matteo Ricci are well-known figures in history. And yet Palmeiro has hitherto been given fewer opportunities for historical investigation.