Lúcio De Sousa, *The Portuguese Slave Trade in Early Modern Japan: Merchants, Jesuits and Japanese, Chinese, and Korean Slaves*, Leiden: Brill, 2019, 594 pp. ISBN 9789004388079. \$217.00.

In this ambitious book, Lúcio de Sousa has three aims: to reconstruct the system of trafficking Japanese, Chinese, and Korean slaves from Japan circa 1550–1650, to apprise readers of Japanese communities in the Hapsburg empire, and to analyze Iberian legislation regarding the Japanese slave trade. The majority of the book's eight chapters focus on the first goal. One chapter is centered on the second, and one on the third. On the face of it, the book should appeal to a wide range of historical interests, including global slavery, East Asian economic and social history, Iberian seaborne empires, and missionary expansionism, but its execution leaves much to be desired. This is unfortunate, since Portugal's engagement in Asian slavery is less well-known than its slaving enterprises in Africa or Brazil.

Without much knowledge of East Asian history, readers may find the first three chapters on the “stages” of Chinese, Japanese, and Korean slavery difficult to follow. According to the author, the Chinese stage begins not in the first decades of the sixteenth century when Portuguese and Southeast Asians were known to profit from a Guangzhou-based illegal commercial network exporting slaves all over Asia, but in the 1560s as a result of *Wokou* (pirate) raids along the Chinese coast that brought Chinese male and female slaves to Kyushu in western Japan, where the Portuguese bought them (24–26). From the 1570s, Portuguese traders in Japan acquired slaves directly—it was during this stage that the Macao-based merchants Domingos Monteiro and Bartolomeu Vaz Landeiro expanded their extensive commercial dealings into the purchase of Japanese slaves whom they sold all over Asia. Both of these men were also involved in the highly lucrative trade of Chinese silk for Japanese silver, and thus found convenience in the establishment of the trading port of Nagasaki by Christian-converted daimyōs who allowed European Jesuits to proselytize. In 1587, the Japanese warlord Toyotomi Hideyoshi seized Nagasaki and banned the foreign doctrine but allowed the Portuguese merchants to carry on with their commercial activities, including the slave trade. Their human trafficking expanded into the third stage, as Hideyoshi's invasion of Korea in 1592 sent thousands of Koreans to Japan's slave markets.

Chapter Four focuses on the period from 1600–1614 when Portuguese traders concentrated on importing Asian slaves, and in particular those of Chinese origin, via Macao and Malacca to the Philippines. The author attempts to substantiate his claim of this shift from Japanese and Korean slavery with a forty-six-page table registering the names and some biographical details of such Asian slaves,

but without exact references to the sources of this information—only one cumulative footnote listing more than 100 publications and archives—the data is difficult to verify. Chapter Five turns back to late sixteenth-century Japan: it surveys how local dealers worked with the Portuguese in the sale of slaves, indicates how Jesuits in Japan helped legalize the slave trade there despite its official ban by the Portuguese crown, and, finally, proposes slave prices, but, as before, without offering any precise references to the documentation. Chapter Six presents four vignettes of individuals whose life histories demonstrate the complexities of Portuguese slaving: the continuous threat of the Inquisition to identify Jewish persons and their slaves throughout the Lusitanian empire, Japan's expulsion of the Portuguese in 1640, and the extent of Jesuit involvement in slave acquisition. While this book in general suffers from an overload of detail at the expense of clear argumentation and a well-defined narrative, Chapter Six is particularly vague: why, for example, would a Chinese-born female slave be sent to Japan and from there shipped to Malacca and on to Goa? Why not transport this individual directly to Malacca? The author's elusive account of this individual only becomes somewhat clearer in Chapter Seven, which records that she was taken "probably by the *Wokou*" to Japan and from there conveyed to Macao (361).

Chapter Seven traces Japanese diaspora communities in the extensive Habsburg empire of the seventeenth century, beginning with an in-depth examination of Macao as the primary center of commerce and evangelization for former Japanese slaves. The author also surveys the Japanese populations present in the Philippines, Malacca, Goa, Mexico, Peru, and Argentina as well as in Portugal (mainly Lisbon), and Spain. He finds that many of the Japanese men served as mercenaries in Iberian military campaigns in Asia, while the women worked as domestic servants, and often married local men. Chapter Eight returns to the sixteenth century with a focus on the anti-slavery legislation initiated by clergy in Japan with support from the Portuguese king, who forbid Japanese slavery throughout his empire. However, the law was never implemented in Goa, Portugal's economic administrative center in Asia, or for that matter in Japan, given the evidence in Chapter Six. The brief conclusion summarizes the book's principal points but offers no further insights into Japanese slavery.

This is a deeply unsatisfactory book. The author has a penchant for writing in the first-person plural, which results in an almost child-like storytelling mode of exposition, peppered with a certain conspiratorial tone, rather than giving a systematic and intelligible analysis of the data. Much data cannot be verified because the author does not offer the exact references from where the information may be found, and thus his claims may raise suspicion. The feeble

narrative cannot absorb the anecdotal, curiously pompous details of testimonies, remarks, and judgements of the Portuguese rapporteurs. Despite a well-padded bibliography of relevant secondary studies, the book's development of interpretive issues about slavery, trade, and empires is non-existent—for example, there is no engagement with the path-breaking studies of Asian missionary history by Brockey or Clossey. Moreover, the author confronts the reader with a cacophony of long quotations, frequently cited in the original Portuguese or in Chinese (and without translation) which only adds to the reader's frustration. For those interested in Japanese slavery, one still cannot do better than to read Thomas Nelson's 2004 article on "Slavery in Medieval Japan" (*Monumenta Nipponica* 59, 4, pp. 463-492).

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