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Stefan HALIKOWSKI-SMITH, *Creolization and Diaspora in the Portuguese Indies. The Social World of Ayutthaya, 1640-1720*, Leiden, Brill, 2011, 456 pp. ISBN 9789004190481

Stefan Halikowski-Smith's work gives a much needed contribution on a theme that requires a consistent study, that is, the Portuguese in Southeast Asia and their creolization process in the seventeenth and early eighteenth centuries. The book is divided into ten chapters, appended with a copious list of translated documents and a lengthy bibliography. Halikowski-Smith adopts "L. Andaya conceptual category of the Portuguese tribe" as an underlying basis of the overall argument of his book: perceiving the "Portuguese tribe" and its diasporic connections in terms of informal inter-communitarian dynamics, rather than a formal, institutionalized community associated with a (declined) European power, enables a more accurate picture of the Portuguese in Southeast Asia (pp. 6 and 300).

Halikowski-Smith does not think that the Portuguese diaspora "did well" in Siam after the re-settlement (p. 175); as a matter of fact, he attempts to probe into the reasons why they were not as successful as in an earlier period. But he also remarks that comparison across various Portuguese communities (namely in Cambodia and Burma) can come with some risks. Even though (as we are told) a more complete assessment of the Portuguese in Siam will be available in the doctoral thesis of Miguel Castelo Branco (focusing on the nineteenth century and beyond), several interesting observations are raised by Halikowski-Smith on the "dismal" development of the Portuguese community in Siam (pp. 209-10). Firstly, there seemed to have been an attitudinal problem: pride and insolence even in poverty (p. 177). Secondly, the Portuguese community in Siam would have been unable to "put on a show of strength sufficient to impress the Siamese monarch into allowing them concessions", such as their fellow Europeans had been able to achieve in the region (p. 181). Thirdly, Portuguese were also unable to amass sufficient capital or credit, and, hence, remained engaged in trade, mostly at a lower level. Fourthly, they lost skills as mercenaries. Finally, Catholic conversions in Siam were "nothing like the number or success made in Vietnam" or elsewhere in Southeast Asia (p. 139) despite the educational activities conducted at the Jesuit *colégios*, which programs were probably as vigorous as others at the same period.

Fresh approaches in Halikowski-Smith's work can also be detected in the chapter examining the Thai and Burmese temple murals, and especially in the section on the interior design of the Portuguese houses in *o campo português* (pp. 102-107). As the information culled from the murals depicts the Portuguese in different shades and garbs, from the sixteenth to the eighteenth century, this reviewer feels that the picture presented from this venue should be more closely contextualized. The consideration of certain murals as evidence, presented in an allegorical form fused with the Jātakas tales, can also be detracting to the author's main argument.

One or two points may be raised for a more critical consideration of Halikowski-Smith's work. In a book where the notion of "Portuguese tribe" is so important, more attention should be afforded to that conceptual framework. While "tribe" is an innovative and useful term to construct a paradigm of the Portuguese in the Far East – allowing one to perceive that group embedded in everyday life structures of Southeast Asia, and from a non-Eurocentric perspective – it might be theoretically developed, taking into account,

for instance, Morton Fried's work.¹ The "ethnic group" defined in Leonard Y. Andaya's contribution to *The Portuguese and the Pacific* was formed by four different collectivities: the *casados*, the *Marijkers*, native Christians, and the *Pampangers*.² The "Portuguese inhabitants" that took part in the settlement of Ayuthaya have migrated from Makassar and elsewhere. In my opinion, they were brought together in a way that seems to be closer to the colonization process described by Timothy Coates.³ In both cases, those "Portuguese inhabitants" could switch between various identities to carve out a survival. It may be also interesting to note that *levantados* and mercenaries who had achieved some measure of local fame and credibility, like Filipe de Brito e Nicote (Lisbon, 1556?-Syriam, 1613), still wished to be recognized by the vice-roys, in Goa. Finally, if the term "tribe" had been conceived from a broader perspective right at the beginning, it could also be applied to a wider range of historical circumstances, such as that of the Portuguese presence in Melaka in the nineteenth century (p. 210).

Besides a comprehensive map surveying the Portuguese diaspora in the East (from Bengal to Timor), this book presents a bibliography updated with the latest titles on the subject. Barring certain issues discussed above, Halikowski-Smith's work should be highly recommended to students and specialists who wish to understand the continued presence of the Portuguese in Southeast Asia and their creolization process throughout the seventeenth and eighteenth centuries.

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Filipa Ribeiro da SILVA, *Dutch and Portuguese in Western Africa. Empires, merchants and the Atlantic System, 1580-1674*, Leiden/Boston, Brill, 2011. 484 pp. ISBN 978 90 04 20151 4

Filipa Ribeiro da Silva's study of the Dutch and Portuguese presence in the Atlantic, which is the final result of her PhD research at Leiden University, fills a number of lacunae. To begin with, the absence of a comparative and thorough analysis of two "maritime empires" that left a profound mark on trade and politics in Europe and beyond in the sixteenth and the seventeenth centuries, makes the book a welcome addition to an ongoing debate on the history of the European presence in the Atlantic. Second, given that its subject and aim is to rewrite Atlantic historiography by taking a closer look at (Western) Africa, the book has the merit of placing in the centre of the debate an area that has been largely ignored by the proponents of the "Black Atlantic".¹ Thereby, the book kills two birds with one stone, i.e. emphasizing the importance of West Africa as a place of key transactions, and shifting the focus to the Southern Atlantic rather than exclusively dealing with its Northern hemisphere. Thirdly, the author's thorough excavation of Portuguese and Dutch archives has allowed her to increase the stakes, advancing further than her

¹ Morton H. FRIED, *The Notion of Tribe*, Massachusetts, Cummings Publishing, 1975.

² Francis A. DUTRA and João Camilo dos SANTOS (ed.), *The Portuguese and the Pacific. International Colloquium at Santa Barbara*, Santa Barbara, Center for Portuguese Studies, University of Santa Barbara, 1995, 129-131.

³ Timothy COATES, *Convicts and Orphans: Forced and State-Sponsored Colonizers in the Portuguese Empire, 1550-1755*, Stanford, Stanford University Press, 2001.

¹ See Charles PIOT, "Atlantic Aporias: Africa and Gilroy's Black Atlantic", *The South Atlantic Quarterly*, 100, 1, 2001, pp.155-170.