

warehouses). Chapter Six concludes the chronological narrative by showing how members of the Japanese Diet used liberal arguments about the progressive nature of free trade to argue for the opening of Japan's special trading ports to unrestricted import and export trade.

Overall, *Empires on the Waterfront* offers a unique look at how Japanese officials and businessmen managed Japan's transition to independence by shaping the tools of informal imperialism to suit their own ends. Specialists in Japanese history will find that the book provides a detailed history of special trading ports and the early decades of the modern maritime trade—both neglected areas of English-language scholarship. Though the discussion of special trading ports alone makes a significant contribution to our knowledge of the period, some readers might wish for more discussion of how Japanese officials, elites, and entrepreneurs debated the problem of integrating Japan into a new spatial order. The category of “Japanese” is strangely flat. Further attention to how the Tokugawa regime's approach to the problem of space, economy, and power differed from that of the modern Meiji government, or to how groups of different political persuasions debated how best to integrate (or not) Japan within the new space of international geopolitics and exchange, would be welcome. At the minimum, *Empires on the Waterfront* raises important questions about this issue that should spark further research.

For non-specialists, *Empires on the Waterfront* shows how “change of location” (Karl Marx via David Harvey) came to be an important commodity in and of itself that states sought to govern in the late nineteenth century. In the case of Japan, the unequal treaties created special risks (e.g., informal imperialism) and special opportunities (e.g., the chance to take advantage of other East Asian treaty ports and imperial trade networks) that shaped the rise of Japan as a modern state and regional hegemon. Such a process involved both the differentiation and integration of ports into new national networks, and the differentiation and integration of these national networks into a new international space. Though the book does not engage the extant scholarship on the re-spatialization of the globe that attended the expansion of capitalism and imperialism in the nineteenth century, it does offer a case study of the messy process by which this new spatial order emerged in East Asia.

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Pamila Gupta. *The Relic State: St. Francis Xavier and the Politics of Ritual in Portuguese India*. Manchester & New York: Manchester University Press, 2014. 304 pp. ISBN: 9780719090615. £70.00.

Life histories of individuals both prominent and little-known now comprise an established genre in imperial histories and Indian Ocean studies. Pamila Gupta productively stands this approach on its head by tracing the long history of St. Francis Xavier's post-mortem body, using this singular focus to document the changing fortunes of the Portuguese imperial state in India. Few corpses have a four-century afterlife; fewer still are the scholars who would think to look at the documentation of exhumations and celebrations of a holy relic for evidence of an increasingly secular state.

Gupta's ambitious study explicitly charts changes and continuities in Portuguese India over five hundred years. Her concerted attention to the life, canonization and subsequent ritual celebrations of St. Francis Xavier give the project structure and make it manageable—both as a

scholarly endeavour and as a book accessible to readers. She positions the investigation as historical ethnography—where the subjects of study are the colonial state, the Jesuit order, and the specifics of religious ritual practice. Inherently—and quite successfully—interdisciplinary, *The Relic State* argues that the symbolic power of St. Francis Xavier served to mediate the competing aims and shifting tensions between the Catholic Church and the Portuguese crown as both institutions sought to exert greater control over people—Europeans and South Asians—in Goa and the wider Estado da Índia. This mediation succeeded, according to Gupta, because of “Xavier’s dual role as an agent of church and state in the production of the ‘local’ under Portuguese colonial rule ...” (227).

The surprise—and surprising power—of Gupta’s argument lies in a paradox: as the colonial state increasingly sought to exert control over the display and ritual celebration of Xavier’s corpse—seemingly usurping religious power—the state was growing increasingly secular. It is to Gupta’s credit that she is able to convincingly show St. Francis Xavier’s “crucial role ... in defining their [Portuguese] form of rule” (1).

She does this by highlighting five pivotal moments in the ritual display of Xavier’s body, enshrined in the book as chapter titles: In-corruption in 1554—when Xavier’s unremarkable death followed by a decided lack of physical decay first attracted attention; Canonization in 1624—when the intertwined glory of Xavier and the city of Goa served the shared interests of Church and Crown; Secularization in 1782—when the state sought to extirpate the lingering influence of the Jesuit order it had expelled 23 years earlier and when Xavier’s desiccating body challenged literal interpretations of his miraculous preservation; Resurrection in 1859—when the state sought to counter allegation of its demise, in the face mounting evidence of its mismanagement and decrepitude, by proving it at least could continue to control Xavier’s body; and Commemoration in 1952—when Goa joined sites in Spain, Italy, France, Portugal, China and Japan (all places that were pivotal in Xavier’s earthly life) to mark the four hundredth anniversary of Xavier’s death, a move that sought to support the continued legitimacy of Goa’s status as a Portuguese colony.

This ambitious interpretation of changing ritual practice is supported by an equally broad range of evidence. Gupta marshals Portuguese royal decrees, the correspondence of kings and Jesuits, travel narratives, published Xavierian biographies, forensic reports from as early as the mid-sixteenth century, and modern newspaper accounts to construct time-specific eyewitness accounts of the ritual display of St. Francis Xavier’s dwindling remains at the five seminal moments of her study.

Intentionally interdisciplinary, the book’s greatest strength lies in its anthropological focus on ritual. Gupta makes an explicit bid to revitalize ritual studies, showing that this focus need not be on the marginal or arcane but, in fact, is central to governance and to understanding encounters in multiple cultural registers. Gupta documents differences in the practice and meaning of rituals among Catholics—differentiating between interventions by church and state, and differences between Portuguese and Indian Catholics—but also notes that Hindu, Muslim and secular pilgrims sought out the shrine of St. Francis Xavier’s remains—undercutting both the Church and the Crown’s claims to singular authority. That ritual practice was an important historical site of encounter is an especially provocative insight.

Gupta also displays adept textual analysis, looking for meaning-making in documents intended to accomplish prosaic administrative tasks. Her reading of what amount to early-modern forensic reports—which document the deterioration Xavier’s body—showcase her skills as a historical anthropologist, giving attention to the practical production and

temporal context of the documents, the pervasive influence of the Jesuit order, the challenge of accounting for spiritual belief and the conflict between competing administrative systems. The sixteenth-century autopsy reports are also especially interesting for the light they shed on a particular material challenge to the spiritual authority of Francis Xavier. A central claim of his beatification rested on the incorruptibility of his body. Miraculous as it may have been that his body did not decay immediately, and for months after his death was sweet smelling and hydrated, forensic science documented an increasingly physical end to his remains—a tension that remains unresolved in Catholic belief and Gupta's book. Instead, Gupta uses the tension as a way to reflect on the church-state duality at the centre of her analysis, noting that, "By investing themselves in the incorruptness of Xavier's corpse, church and state officials reveal much about themselves and their relationship to each other" (28).

Gupta's discussion of the forensic texts includes extended quotations from the original sources, a practice she uses throughout the book with a range of source material. The inclusion of entire letters and long passages from other texts invite the reader to think with Gupta about the specifics of her analysis. This reproduction of manuscript sources will be a useful resource for scholars, especially students who may not yet have the opportunity for archival experience. The heavy use of extended quotations from secondary sources is, however, often more distracting than productive or provocative. Gupta's ability to marshal diverse sources and put them into coherent conversation does more for the book than the use of other scholars' words to support its conclusions.

It is no mean feat to bring larger socio-political context and historiographic interventions to bear across five centuries—and across two continents. To do this in support of an argument that demonstrates how colonies could act as "spaces where older (and often outdated) practices get revived in conjunction with new settings" (16) is an important contribution to current-day imperial histories invested in documenting that colonies were not backwaters of history, but often the site of significant social and political innovation.

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ATLANTIC & CARRIBBEAN

David Geggus. *The Haitian Revolution: A Documentary History*. Indianapolis: Hackett Publishing, 2014. 212 pp. ISBN: 9780872208560. \$15.00.

It is an understatement to say that the past two decades have witnessed a burgeoning interest in the field of Atlantic History. Each year, the number of studies published on the Atlantic world grows while a greater number of universities offer courses with "Atlantic" or "Trans-Atlantic" in their titles. This increased interest in the Atlantic world and its history has not only contributed to expanding the geographic parameters of early modern and modern history but has equally served to shed new light on many of the key events in Western history such as the French and American Revolutions. The Haitian Revolution has received a great deal of attention in both respects, underscoring the importance of the country's emancipatory struggle against slavery within the context of the global Enlightenment as well as its impact on the debates over citizenship and equality central to the Age of Revolution. In *The Haitian*