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Enslaving Connections: Changing Cultures of Africa and
Brazil during the Era of Slavery (review)

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cate that there are key aspects of American life and values that Egyptians view positively. Nevertheless, U.S. foreign policy, particularly its support of Israel and the Bush war on terror, has raised negative opinions of the U.S. in Egypt 20 percent in two years.

Perry's most likely target audience is "would be" travelers seeking to understand Egypt's history from its earliest times to the present, although James Jankowski's recent text (*Egypt: A Short History* [2000]) will provide significant competition. Specialists will be hesitant to assign the work to either graduate students or undergraduates, given its superficial and often confusing coverage of historiography. Those looking for a more detailed look at modern Egypt are likely to choose the revised text by P. J. P. Vatikiotis (*The History of Modern Egypt* [1991]), while those seeking a briefer treatment might prefer Seyyid Marsot's *A Short History of Modern Egypt* (1985) or Arthur Goldschmidt's *Modern Egypt* (rev. ed. 2004).

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José C. Curto and Paul E. Lovejoy, eds. *Enslaving Connections: Changing Cultures of Africa and Brazil during the Era of Slavery*. New York: Humanity Books, 2004. 323 pp. Bibliography. Index. \$32.00. Cloth.

Enslaving Connections brings together essays originating in a symposium held at York University in Toronto in 2000. It is a valuable contribution to the study of the networks that tied Brazil to several regions of Africa. We must thank José Curto and Paul Lovejoy, the organizers of the conference and editors of this volume, for calling our attention to the innovative perspectives presented here.

The book is divided into three parts, each with four chapters. The first part deals with the Luso-Brazilian slave trade and is opened by Alberto da Costa e Silva, today Brazil's most knowledgeable historian of precolonial Africa. He underscores that the history of Brazil "cannot be written without considering what was happening on the other side of the Atlantic, in each of the regions from which Brazil was receiving slaves to develop and settle its vast territory" (24). The two following chapters adopt an economic point of view. Ivana Elbl writes about the early years of the trade, from about 1450 to 1530, underscoring the risks of such commerce, tightly controlled as it was by the Portuguese crown. Elbl views the trade as much from its European side as from the African side, while Manolo Florentino provides a panorama of the workings of the commerce in slaves in Rio de Janeiro at the beginning of the nineteenth century.

This first part ends with an inspired chapter by Joseph Miller in which he turns his eye to the steps by which slaves taken to Brazil constructed New World identities. Following a tradition that recalls Melville Herskovits, Sid-

ney Mintz, and Richard Price, Miller proposes to ground such concepts as “Africanisms” and “creolization” in their historical contexts, using the particular case of Brazil. Spanning the sixteenth through the nineteenth centuries, he touches on important questions and proposes new approaches for understanding the presence of Africans in Brazil. He sees Brazilian society in simplified terms, however, revealing his lack of familiarity with Brazilian historiography.

The second part of the book, for which Miller’s chapter serves as a bridge, takes up questions tied to the presence of Africans in Brazilian slave society. Gregory Guy, examining the pidgin languages and dialects created from the languages of origin of colonizers and enslaved Africans, shows us the influence of African languages on spoken Portuguese in Brazil. Focusing on spiritual life, James Sweet studies cases of central African ritual and divination in seventeenth-century Brazil. He argues that in central Africa diviners performed the role of reestablishing the social equilibrium when it was disturbed. These agents were important within communities of enslaved Africans, where the instances of adversity were numerous. Nevertheless, I think he overstates his case when he argues that by turning to African rites of divination (which happened at particular and rare moments), white slave owners conceded some degree of juridical power to Africans, generally slaves.

Linda Wimmer considers the ways slave families were organized, from the end of the seventeenth century to the beginning of the nineteenth, in a tobacco producing region. She asks about the role of ethnicity in constituting family organization and investigates the patterns of reproduction among slaves. Closing this part, Mary Karasch contributes to a growing discussion among scholars, one that appears in several chapters in this collection, concerning ethnic origins or designations and the construction of new identities.

While the second part of the book deals with Africans in Brazil, the third and final part examines Brazilians in Africa, closing the circle of transcultural connections between these two regions of the Atlantic. Robin Law introduces us to Francisco Félix de Souza, a Bahian born slave trader who in the first half of the nineteenth century had solid connections in Salvador, Bahia, as well as other Atlantic ports, and was a ritual brother of the king of Dahomey, who preferentially supplied him with slaves. Profoundly knowledgeable about the region in which Félix de Souza operated, Robin Law analyzes him as a trader in contact with all the traffickers in the commerce of the West African coast: Portuguese, Bahians, Cubans, Dahomians, English, and French. One aspect of the Atlantic trade to which Félix de Souza was tied was the movement of captured slaves through a series of coastal ports, using lakes and canals to facilitate their deportation, hidden from British antislave trade patrols. This more dispersed trade, and the presence of Afro-Brazilians in it, is the theme of Silke Strickrodt’s chapter. She draws on little used documentary sources such as registers of Catholic

missions and records of British administration. Shifting south to the coast of Benguela, Rosa Cruz e Silva confirms the presence and the importance of Brazilian traders at this port. Even more important, she shows how the Portuguese provoked the wars in the interior that produced slaves for the Atlantic trade. According to the author, “the economy of Benguela and its hinterland developed almost exclusively to provide enslaved people to Brazil” (256).

The final essay in the collection takes up a little known theme: the presence of Brazilians in the commerce of the kingdom of the Congo in the nineteenth century. Susan Herlin writes about this period when the slave trade was considered illegal, yet the participation of Brazilian and Cuban traders was great in the ports north of Luanda near the mouth of the Congo river. Herlin’s study, using rich sources, brings us not only to the end of the book but also to the end of the trade in African slaves that had connected Brazil and Africa for nearly 350 years.

Like many American societies, Brazil’s was based on relations that spanned the Atlantic and centered on the slave trade. At the same time, it was deeply present in Africa, especially on the Mina and Angolan coasts. With this excellent collection, the historiography of the Atlantic diaspora looks toward Brazil with more care; it proposes a major articulation among studies about colonial Brazilian society and Afro-America, carried out in both Brazil and the United States.

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Walter Hawthorne. *Planting Rice and Harvesting Slaves: Transformations along the Guinea-Bissau Coast, 1400–1900*. Portsmouth, N.H.: Heinemann, 2003. xvi + 258 pp. Maps. Photographs. Tables. Bibliography. Index. \$24.95. Paper.

Planting Rice and Harvesting Slaves is a rich contribution to the history of stateless societies on the Upper Guinea coast and brings new energy to the extensive scholarship on the history of the slave trade in western Africa. In telling the story of Balanta communities between 1400 and 1900, Hawthorne argues that people in stateless societies were not passive victims, but actively engaged in slave raiding and slave trading in ways that allowed individual Balanta to protect their own families and communities. During this time, Hawthorne further asserts, Balanta communities underwent social transformations that led to increased authority among elder men who sought to control the labor of young men. The book is divided into two parts; the first half presents a broad overview of the Upper Guinea Coast during the period from 1400 to 1900, while the second half examines