This collection of fifteen essays about the Atlantic world represents the latest in a number of recent endeavors to provide more conceptual insight into the still relatively new field of Atlantic history. The special calling of the book is to counter criticism of the Atlantic approach by recent proponents of global history and to investigate specifically Atlantic themes to the present, instead of ending the study in the mid-nineteenth century, or earlier, as many similar collections do. In taking such an approach it contributes to the now fruitful dialog that has arisen between global and Atlantic history. There are two important parts of the debate, and the collection addresses both with varying degrees of success. First, some global historians question whether the concept of Atlantic history from the fifteenth to the nineteenth centuries is even useful: Atlantic historians studying transnational or transimperial developments in this period should broaden their investigation to the global level, they say, because not all of the major developments in question – especially those connected to European trade and imperial efforts – were limited to the Atlantic region. Second, assuming the Atlantic historians are correct and there really was an Atlantic world from the fifteenth to the mid-nineteenth centuries, what happened to it after that?

Falola and Roberts reject the first assertion categorically in the introduction, and a number of the essays in the volume make it clear why: most of what made the Atlantic world, as many historians study it, was quite distinct from developments in other regions. Aribidesi Usman and Douglas Chambers demonstrate this with their investigations of the Black Atlantic, supporting a recent historiographic trend on the subject that distinguishes the essays in this collection from previous African diaspora studies, which in
theory are global. The key here is the Atlantic slave trade, which shaped economic, political, and cultural developments on both sides of the Atlantic in unique ways, yet had no parallel elsewhere, even if American sugar was consumed outside of the Atlantic world or Europeans did trade Asian cloth for African slaves. Alison Games introduces her survey of African and European overseas migrations and Native American internal migrations by noting that these mass movements of people created and defined the Atlantic world. This simply did not happen elsewhere in the world – not like this anyway – even though migrations have always been an important aspect of world history. Michael Guasco’s description of the shift from European servant and Indian slave labor to African slave labor in the Americas in the seventeenth and eighteenth centuries is a major defining feature of the Atlantic world, which reached its high tide in this era. While slavery, forced migrations, contract servitude, and the long-distance trade of goods produced from resulting labor arrangements are also an important part of world history, the interplay of these developments did not have such a dramatic impact elsewhere and the causes and interests involved lay almost entirely within the Atlantic region. Lastly, David Cahill’s overview of the origins and development of independence movements in Iberian America in the early nineteenth century and the importance of these developments to indigenous inhabitants must be told in Atlantic terms (especially regarding developments in Spain and Portugal during the Napoleonic era). The rest of the world was hardly important to these independence movements, even though Indians provided the labor for mining silver and raising agricultural products that could be found in traces throughout the globe.

These essays and others in the volume are only part of the growing response by Atlantic historians to global historians’ critique of their field, and they have convincingly demonstrated its uniqueness and importance. In reality, there is no need for tension between Atlantic and global history. One can study aspects of conquest, transatlantic enslavement, resistance, and regional trade and interconnectedness in the Atlantic region during the fifteenth to nineteenth centuries under the rubric of Atlantic history, and one can also study trade patterns, empires, and the like in comparative and other ways on a global level. It is not an either/or proposition.

The second problem concerning Atlantic and global history that the collection highlights is how to view relationships among Africans, Europeans, and Americans from the end of the Atlantic slave trade in the 1860s to the present. Here, rather than contributing significantly to a solution as it does in the first case, the volume can only point toward the issues with mixed results. To date Atlantic historians have adopted three approaches to the post-1860 period. First, some historians, mainly early modernists or colonialists, simply do not deal with the latter period at all; many of them call it quits in 1800 or at the end of the era of American independence in 1825 or 1830. The second
approach has been to declare that the history of the Atlantic world was some kind of phase that ushered in globalization of the modern era and then faded away. The third approach has been to assert that the Atlantic world was transformed by events in the nineteenth century, but continues to exist to this very day, in spite of globalization. The first of these solutions is helpful for studying neither Atlantic nor global history, and the theoretical or conceptual basis for the second view has never been explained well, at least not by the many Atlantic historians who have asserted it. Although the editors reject both of these approaches, two of the essays support the second view. In spite of its title, “Reparation and Repair: Reform Movements in the Atlantic World,” Maxim Matusevich’s essay is really about globalization and global resistance against it, as he declares that the Atlantic world of the earlier period had been a laboratory that defined much of modern civilization. Similarly in her essay on gender, Amanda Warnock states point blank that there was no real Atlantic world after the early twentieth century. Joel Tishken’s survey of twentieth-century African independence movements could be understood in terms of the history of Africa or that of decolonization, which was global, but the key players against whom Africans struggled were Europeans and U.S. Americans, and the circumstances that created these relationships were born of Atlantic history.

Other essays in the collection directly address the difficult problem of distinguishing Atlantic from global history (or something else) in the late nineteenth and twentieth centuries. E.G. Iweriebor and Warnock describe a Caribbean “nationalism” that cut across national, imperial, and linguistic boundaries and was linked to international political and cultural movements like Pan Africanism, support of Republicans in the Spanish Civil War, and the U.S. civil rights movement. In spite of the assertion to the contrary in Warnock’s essay, these appear to be aspects of an Atlantic world in the twentieth century, as they continue prior political and cultural trends in ways that did not occur elsewhere in the world in this later period. Although Carol Anderson does not make the point explicitly, her essay on the Cold War describes an African diaspora at work that was similarly rooted in the history of Atlantic slavery. After World War II the U.S. government promoted global self-determination in theory, yet segregation at home still reigned, and many U.S. officials feared that African nationalist leaders struggling for independence against U.S. allies would turn Communist. Black Americans who were against segregation and for African independence were caught in a difficult situation, as they had to avoid the appearance of disloyalty. Although the Cold War was global and influenced decolonization throughout the world, this particular aspect of it was unique to the Atlantic world. Lastly Chambers shows in his historiographic overview of the Black Atlantic that specific ethnic connections mattered in the Atlantic world of the early modern and colonial era and still do. The Atlantic slave trade made ethnic and cultural
connections what they were (and still are), and they did not happen in the same way elsewhere in the global African diaspora.

The collection addresses all three historiographical views of how the Atlantic world ended, a feature that, more than anything else, makes it a successful volume. It reiterates the uselessness of the view that would end the Atlantic world in the early nineteenth century without explanation. More importantly it highlights the issues and debates of the views of the Atlantic world as a phase leading toward globalization, or as the continuation of the Atlantic world in a transformed state up to the present. But we still need much more clarity on the co-existence of Atlantic and global history in the period up to the mid-nineteenth century (not to mention more comparative work with other areas like the Indian Ocean region), and we need more clarity on what was “Atlantic” about the period thereafter. The current debate between Atlantic and global historians is taking us in this direction, and this volume contributes to it in useful ways.


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The slave ship, Marcus Rediker tells us, was “a diabolical machine, one big pool of torture” (p. 348). Rediker, the preeminent historian of the maritime Atlantic world, has devoted his expertise to a study of the slave ship and the Middle Passage in a book that appears intended to bridge the gap between scholarly and popular histories of that subject. *The Slave Ship: A Human History* doesn’t offer any radical new insights into the slave trade or a story that will be at all new to specialists. Instead, it summarizes a rich body of secondary literature, utilizes the remarkable statistical evidence now available to specialists in the Transatlantic Slave Trade Database, and draws from primary sources that have been well mined to give us a rich and often disturbing set of stories about the Middle Passage aboard ships in the British slave trade in the eighteenth century.
The Slave Ship has three main thrusts. First it seeks to tell the story of the Middle Passage aboard a British slave ship from multiple vantage points, from the captains to the slaves. Aside from a fascinating chapter on the structure of a slave ship and its design and a concluding chapter on abolition that focuses on the well-known image of the Brookes as a tool in the abolitionist movement, the chapters focus on the view of the trade from the perspective of a captain, a crewman, or a slave. In some cases, Rediker focuses on an individual and in others he paints a group portrait. His cast of characters will be well known to specialists. He offers chapters, for example, on Olaudah Equiano, who claimed to have been an African-born survivor of the Middle Passage, and John Newton, the slave ship captain turned abolitionist. In addition to these principal characters, who serve as case studies, Rediker offers a wide range of anecdotes to stress the lived experience of the people both above and below deck on the slave ship.

Second, Rediker wants to make clear, beyond mortality rates and the volume of the trade, the “terror” and brutality of life aboard a slave ship for both sailors and slaves. He offers a series of gruesome and horrific vignettes about onboard conditions and day-to-day life on a slave ship and, to drive home his point, he repeatedly highlights the ways in which the trade destroyed the bodies of sailors and slaves. He ends, in fact, with a description of the homeless and often disabled sailors left wandering the waterfronts after working aboard a guinea ship. In Rediker’s tale, the captains, who appear largely as agents of merchant capitalists, are for the most part the villains and the architects of onboard terror and violence.

Finally, as a driving thesis throughout, Rediker underscores the connection between the slave ship and global capitalism. The slave ship and the people aboard it, he tells us, “were part of a much larger drama, the rise and movement of capitalism around the world” (p. 352). By making these connections between the slave trade and the rise of capitalism, he positions himself, although never too explicitly, in longstanding historiographical debates about the relationship between slavery, industrialization, and the rise of capitalism.

The Slave Ship is as eloquently written and compelling as it is dark and disturbing. It will appeal to the wide audience Rediker targets. He offers some fascinating stories about the lived experience of the trade but his analysis is not particularly sophisticated. His presentation of a class consciousness and solidarity among sailors (a solidarity that he suggests sometimes extended to the slaves) and their unified opposition to the capitalist investors in the trade appears anachronistic and simplistic at times. Although the working environment created a common experience for sailors, one has to wonder whether there were more ethnic, sectarian, or regional divisions among sailors than Rediker allows. There were so many subtle gradations of hierarchy and dependency in the eighteenth century that the depiction of a single “class” of sailors in opposition to capitalist forces seems reductionist. Rediker goes
to great lengths to stress the horrors of a slave ship for both the crew and their human cargo and the horrors of the trade for both parties is important to emphasize but this thesis will not be new, even to nonspecialists. At times his emphasis on terror and brutality seems to fetishize violence without analyzing it or placing it in broader contexts. In telling this story from multiple vantage points, Rediker is sometimes repetitious and some of the central stories he tells, such as Equiano’s, turn on well-known narratives without modifying standard interpretations. In order to stress the horrors of the ship, Rediker draws heavily on abolitionist literature, quoting at length from his sources, but he fails to interrogate those sources sufficiently, especially when they support his point. He needed to consider more often how these stories were produced and what they were intended to achieve. Although this rise of capitalism is the backdrop for his story, he links the slave trade to capitalism by association and repeated assertion rather than offering any new economic evidence to longstanding arguments about the significance of slavery and the slave trade as factors in the rise of capitalism. *The Slave Ship* makes its principal points too broadly and bluntly, but it never shies away from the most nightmarish aspects of the Middle Passage. It underscores the horrors of the trade more powerfully than any book in recent decades.


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More than twenty years of extremely thorough research, compilation, and web design have recently culminated in the launch of the expanded, fully open-access, internet version of the Transatlantic Slave Trade Database (http://www.slavevoyages.org/tast/index.faces). Its already renowned predecessor was available only in a limited and not-inexpensive CD-ROM format (Cambridge University Press, 1999). This new product of international collaboration among dozens of scholars on four continents makes available to the general public all known data on nearly 35,000 slaving voyages in
the Atlantic from 1514 to 1866. As the editors of this volume and the guiding lights of the entire project infer, these touch on ships carrying 77.2 percent of the probable total of people leaving Africa destined for slavery in the Americas. The web site is constructed to enable users to calculate, for themselves, an impressive range of more detailed estimates of specific components of an estimated overall flow of 12.5 million captive Africans across the Atlantic, differentiated by timing and by the origins and destinations of the ships carrying them, as well as by less precise indications of some of the personnel involved, mostly named captains, but also numbers of crew and – of primary interest to most users of the web site, and to the contributors to this volume – the ages, sexes, and deaths of the anonymous men, women, boys, and girls in the holds. *Extending the Frontiers* is meant to frame the parameters of the database, as it was launched in December 2008, to illustrate its potential for specific kinds of research and to display some of the contributions of its new content for understanding the Atlantic trade in enslaved Africans.

The book is thus primarily a volume for professionals and potential academic researchers, and as such it is easily up to the exquisite standards of the database itself. Editors Eltis and Richardson open the collection with a detailed and convincing comparison of the contents of the present database compared to the probable, not yet entirely documented, realities of the scale and shape of Atlantic slaving, as the Portuguese, Dutch, British, French, and others, belatedly including Spaniards, developed it over 350 years. Novice users of the web site will find similarly responsible accounting of methodology and comprehensiveness there in the large page entitled “Understanding the Database” under the section Voyages Database. The principal new material reflects systematic research on the Portuguese trade, the longest-lasting and ultimately largest of any of the national networks of slavers. This collection of essays accordingly offers António de Almeida Mendes’s reassessment of the *asiento* trade to the Spanish Americas by the Portuguese (and their successors), with a number of refinements not only to previous estimates of volumes and directions but also comments on commercial organization. Daniel Barros Domingues da Silva and Eltis offer the first systematic estimates of the slaving destined for the northeastern Brazilian sugar (and later cotton) plantations of Pernambuco. Alexandre Vieira Ribeiro provides a similarly comprehensive review of the better-known slaving centered at the city of Salvador da Bahia, just to the south.

Philip Misevich extends parallel work on enslaved Africans recaptured between 1823 and 1841 by Britain’s antislavery West Africa Squadron and landed at Freetown, Sierra Leone, to Havana, Cuba, where individuals were registered, name by name, with the international Court of Mixed Commission established there. The ethnolinguistic backgrounds claimed by nearly 1000 of these people provide a basis for assessing the geographical
sources of the trade of that time in the vicinity of Sierra Leone. The obscure origins of French slaving before the creation of comprehensive government records in France in 1716, used by previous scholars, are assessed by James Pritchard, Eltis, and Richardson; like the Misevich chapter, this assessment rests on sources extraneous to the database itself, including Antillean census estimates. As such, it is representative of the independent data on the trade, which allow Eltis and Richardson to assess how far the database might include the full realities of slaving. Jelmer Vos, Eltis, and Richardson return to the database to propose less significance for Dutch slavers in the seventeenth century than some previous work has credited them with. In a nearly unique assessment of minor north German slaving – Brandenburg, the Hanseatic towns – Andrea Weindl focuses on these merchants’ strategies of optimizing their own marginality.

The volume concludes with three related studies, two on the business organization of Portuguese/Brazilian slaving in the southern Atlantic, and one on the demography of death among the Africans enslaved in the Caribbean. Manolo Florentino presents aspects of his work on the merchants of Rio de Janeiro otherwise available only in Portuguese; additionally, probate inventories allow demographic analysis of the ages, sex ratios, and family structures of the people owned by slaveholders at the moment of their deaths. Roquinaldo Ferreira emphasizes the local dynamics of adjusting to – and largely managing to evade – British efforts to suppress this Brazilian slaving at Luanda, Angola, from the 1830s into the 1860s. Finally, Eltis and Paul LaChance – a vital contributor to the new database, to whom this volume is dedicated – suggest the promise of future research on intra-American further transfers of the captives carried on the transatlantic voyages included in the database; such estimates, suggesting the possibilities for future work built on the database, might reconcile apparent variations in the net demographic declines inferred for individual islands by combining information on arrivals direct from Africa with colonial estimates of surviving populations. Their premise is that the implied mortality levels tended toward uniformity throughout the region and that estimates of further local transfers of new Africans are within a range that would reduce variation in estimates made without this adjustment toward consistency.

The database, comprehensive as it is, is both a work still in progress and a platform for a generation of further studies moving in directions that research on ship movements – and their nameless human cargoes – alone are not meant to cover. The complexity of all of these chapters, liberally sprinkled with charts and graphs and rigorous logic, make clear both the enormous analytical power of the database and the great subtlety of method required to use its content responsibly to try to write history – about people, human experiences, motivations, courage, and strategizing rather than mere numbers. Editors Eltis and Richardson are clear on this vital distinction, and the
studies in this book constitute an exemplary extension of the existing frontiers of knowledge and a solid base from which to advance them even further.

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For Caribbean scholars, the tale of the African in the New World is the tale of slavery and its aftermath: the plantation, the Middle Passage, manumission, oral histories, cultural survivals, syncretism, postplantation psychoses, the whole nine yards. These have been cataloged and inscribed on behalf of the entire New World – so much so that the plantation and slavery dominate our thinking about our selves.

But not all Africans who arrived in the Americas came as slaves. What has long been missing from the record is a comprehensive account of the place of another group of Africans – the more than 40,000 people rescued by the Royal Navy from illegal slavers after the 1807 abolition of the slave trade and settled throughout the British New World colonies.

In “New Negroes from Africa,” Roseanne Adderley seeks to address this lack. Taking as her field The Bahamas and Trinidad, two British colonies that together received well over a third of the total Liberated African settlement, she investigates the impact of this population of Africans on their host territories, examining their labor and settlement patterns, their contribution to social life, their religions and supernatural practices, and their particular
kinship patterns. In so doing, she attempts to uncover their impact on the formation of the respective cultures.

And she achieves much. She begins her discussion with an examination of the field itself: the two territories in question and their particular social landscapes: The Bahamas, a failed agricultural colony, conveniently placed at the entrance to the Caribbean, a useful waystop for the refugees; and Trinidad, for whom the need for adequate labor would trouble sugar-producing landowners throughout the postabolition and postemancipation periods. By comparing the reception and deployment of the Liberated Africans in each territory, she sketches out a landscape that demonstrates the varying adaptations made by these refugees, adaptations affected as much by the responses of the Africans themselves as by the individual and collective actions of the bureaucrats and policymakers whose job it was to implement Britain’s newfound commitment to the liberty of all peoples.

Adderley is at her strongest when she is extrapolating from the hard facts enshrined in the historical record – when she is drawing meaning, for example, from the catalogs of the Liberated African arrivals and the resettlement of the refugees, or decoding the underlying philosophies of the bureaucrats responsible for their settlement. She draws convincing comparisons between the Bahamian and the Trinidadian experience, making a strong case for the unique and influential position of the Africans in the societies and cultures of the two colonies.

Perhaps most fascinating in this regard is her ability to demonstrate the varied and often conflicting currents of the age. The nineteenth-century repudiation of the institution of slavery, of which abolition was the first step and full emancipation the second, was essentially a metropolitan movement, emanating from Great Britain out to her colonies, and left to be implemented by public servants who may or may not have been in agreement with their orders. Adderley is faithful in noting the different applications of this policy by the bureaucrats on the ground, and she is able to demonstrate the impact that different officials with varied positions had on the settlement and deployment of the Africans. She further presents the changes in the policy that occurred over time, from the pragmatism of the early days to the ideological fervor that appeared as the British grew more and more sure of the morality of their position.

Once she has accounted for the settlement of the new arrivals in her selected colonies, she goes on to examine their separate adaptations to their new countries. In this, she shows how the different economies and societies of The Bahamas and Trinidad affected the adaptations and practices of the Africans. The author uses differences of origins of the African resettlement (the Havana court for The Bahamas, Sierra Leone for Trinidad), economy (commerce and subsistence in The Bahamas, cash crop agriculture in Trinidad), religion (Protestant in The Bahamas, Catholic in Trinidad), and
general settlement patterns (primarily suburban in The Bahamas, rural in Trinidad) to account for the different manifestations of Liberated African culture, and in so doing makes a convincing case for the place of these Africans in the historical literature of the region.

Where Adderley’s work falls short is in her persistent refusal to make any solid generalization about these African populations. She is acutely aware of the potential unreliability of her sources, and once she has left behind the solidity of the lists of arrivals and the very complete and explicit correspondence among the various imperial administrators and turns to more narrative primary sources, her observations grow more conditional. Her conclusions are so dependent on documentary evidence and so amply qualified that in the end one’s curiosity about this nineteenth-century population is piqued, but left tantalizingly bereft of concrete conclusion.

For the student of Caribbean culture, Adderley’s work fills a gap in the available scholarship. Her study offers strong evidence that the creolization process in the Caribbean was neither a simple nor a unidirectional affair and leads to the conclusion that the presence of some 40,000 Liberated Africans in the Americas must have had a significant impact on the subsequent development of those ex-slave societies. In this regard, Adderley’s book is an important addition to any Caribbean library.


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Gathering the papers from a 2005 colloquium and adding some new entries to round things out, the editors of this sophisticated anthology offer a glimpse of several disciplines meeting at the cutting edge. Economic history, Atlantic studies, Jewish studies, and study of the African diaspora, among other fields, come together in these ten chapters, revisiting and revising our understanding of the place of Sephardic (Spanish and Portuguese) Jews and their
converso kin in the formation of the Atlantic world. As we see more clearly from this volume, while yet victims of exclusion and discrimination, they comprised active players in European overseas expansion and early colonialism, even if in relatively small numbers.

*Atlantic Diasporas* opens with a swift overview by Jonathan Israel of the converso/Sephardic transoceanic trade networks and their shifting political contexts. Adam Sutcliffe offers a second high-level sweep of the Sephardic Atlantic, focusing more on cultural factors. The book then offers two main sections: one on mercantilism, the other on identity and religion.

The first section opens with Wim Klooster’s survey of a handful of mid-seventeenth-century Dutch Sephardic merchants and their efforts at colonial settlement-building in various territories in the Americas. Most of these men had already spent time in the short-lived Jewish haven of Dutch Brazil. They won grants to create new communities in difficult and undeveloped territories, rustled up settlers in Europe (in some cases non-Jews), provisioned supplies including slaves, and set sail. Though the majority of these settlements failed due to hardship or opposition by colonial authorities (who did not always agree with policies set by leaders back in the metropole), they led to the Sephardic communities of Curacao and Suriname.

Holly Snyder treats merchants, mostly Sephardic, operating within the English colonial orbit, tracing their efforts to negotiate state regulation, which saw Jews as at best resident aliens, and to gain privileges or rights of residence and trade. Moving from the relatively anarchic seventeenth century to the more ordered eighteenth century, Jewish merchants continued to face legal and attitudinal discrimination and hence felt greater pressure than their non-Jewish competitors to cultivate a strong and loyal customer base. Those who thrived in consumer retail trade, such as Aaron Lopez of Newport, knew how to comport themselves with the necessary social graces and sold to their customers the gentility and respectability that they sought for themselves and which to some degree could now be had for purchase through goods like stylish textiles, Portuguese wine, tea, snuff, or spermaceti candles.

In the next essay, Daviken Studnicki-Gizbert offers a comparative survey of Sephardic/converso trading networks of the Portuguese nation, the *Naçã*, alongside other Atlantic diasporic trading networks – the Huguenots, Basques, and Genoese, among others. This sophisticated synthetic portrait shows that most of the particularities attributed to Jewish (or “Jewish”) commercial culture actually comprise features of all such trading networks. Endogamy, intense family orientation, clannishness, law-stretching or -breaking – often laid at the feet of Judaism or Jewishness – really derive from structural determinants. Studnicki-Gizbert shows us once again how the remarkable Sephardic/converso trading diaspora featured a tight overlap between social and economic relations in two senses: people traded with
family and kin foremost, while cultural and religious ways aided and paralleled commercial needs and structures.

Asking about similar matters in a similarly comparative context, Francesca Trivellato challenges some of the stereotyping and essentializations of Sephardic/converso trading networks. She argues against the notion that trading with family and kin necessarily engendered trust and cooperation (or entailed a “progressive” trait), calling attention to the internal divisions within Sephardic/converso trading diaspora, such as revolved around class, ethnicity, gender, or religion. Among other problems, family businesses and networks often fell apart, fractured, descended into squabbling. Trivellato brings to bear her expertise regarding the Mediterranean commerce of Livornese Sephardim in probing for detailed but more nuanced ways of depicting and explaining the tricks of the Sephardic/converso trade.

In the anthology’s second main section, “Identity and Religion,” Bruno Feitler takes us to northeast Brazil, conquered by the Dutch for nearly three decades, a unique land from the perspective of the Jewish question in the Iberian world. Here, as Feitler, discusses, Portuguese New Christians lived under Calvinists who tolerated open Judaism. With rich examples he outlines the complicated religious life of the colonists, able to explore and experiment with an “enemy” faith, pressured to choose between faiths, and sometimes uncertain how. Many individuals ultimately made their choice based on “the sentimental bonds that tied them to local community groups and material concerns in lieu of racial identity and religious convictions” (p. 150).

Aviva Ben-Ur recounts the situation of slaves and freed individuals of African origin, women in particular, within the unique Sephardic plantation community of Suriname between the seventeenth and nineteenth centuries. Based on tantalizing bits in archival sources, she traces the complicated ways Eurafricans became a significant part of the community, both demographically and in terms of communal organization and the construction of the local meanings of Jewishness. Some slave or free women used their relationships with Sephardic planters and the children they bore them as a means of upward mobility, while segments of the community saw fit to adapt to local necessities and welcome these initiates who among other things served to bolster their tenuous numbers.

Peter Mark and José da Silva Horta present an account of a few small communities consisting of Portuguese New Jews from Amsterdam who moved in the early seventeenth century to Muslim West Africa. Enjoying the same protection local Muslim leaders granted to all foreign merchants, these traders and opportunist/entrepreneurs practiced Judaism openly, attracted Portuguese New Christians to their midst, and converted some of the Africans they married and employed and birthed. These short-lived endeavors, showing signs of the pragmatic “going native” that characterized merchant interlopers and intermediaries throughout colonization, reflect...
a bold assertiveness that swept Portuguese Sephardim and conversos alike with the rise of the independence movement against Spain after 1580 and the founding of Sephardic Amsterdam just before 1600.

The final episode pertains to the Portuguese converso Antonio de Montezinos, who claimed in the 1640s to have encountered in Nueva Granada Indians related to the lost ten tribes. As retold and analyzed by Ronnie Perelis, Montezinos’s widely circulated narrative describes the solidification of his identity as a Jew in the face of the parallel suffering of Native Americans under the Spanish. His discovery/invention of Jewish Indians who will overthrow the Spanish and all anti-Jewish oppression becomes a projection of converso fears and dreams onto the “new” world of the Americas, sympathetic but instrumental.

A brief summation by Natalie Zemon Davis highlights some of the significant and recurring themes of the collected pieces. The editors have effectively lived up to their desire to “complicate prior historiographical notions of the early modern Jewish experience” (p. vii). Though not an easy place for beginners to access Sephardic/converso history, Atlantic Diasporas will inform even experts in a diversity of fields.

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This monograph is a rare synthesis of complementary themes in a “watershed” period in West Indian history, and especially rare for affirming the more neglected role of “West Indian agency in shaping Anglo-American-Caribbean affairs” (p. 164). As Jason Parker ably demonstrates, the Caribbean occupies “a unique position astride Anglo-American, inter-American, African-diasporan, and Third World relations” (p. 67). Any one of these elements would be a scholarly handful, but to attempt to represent the complex interweaving of these often disparate and conflicting elements over such a complex and disparate historical period in one volume is a challenge indeed.
Happily, *Brother’s Keeper* is a successful effort and constitutes a welcome contribution to the field.

The opening chapters, based on Parker’s earlier articles on the subject, set the scene during the late 1930s of a troubled West Indies in need of radical political, social, and economic refurbishment. Colonial policy was dominated by “Allied geopolitics” in the run-up to war (p. 18), and “national-security” concerns naturally dominated Anglo-American attitudes to the region. Parker correctly asserts that American policy toward the Caribbean during the war was made up of the “three R’s” of realism, race, and reform (p. 40), but for me he does not sufficiently highlight the importance of the *economic* element of Washington’s approach, which sprang from a core tenet of U.S. war and postwar policy, especially toward Britain: economic liberalization. In the early 1940s Washington, primarily through the Anglo-American Caribbean Commission (AACC), sought to “restructure” the economy of the BWI so that it would be more conducive not only to American commercial penetration but also broader U.S. postwar economic objectives for worldwide—and specifically Imperial—liberalized trade. In this way the BWI was a “rehearsal” or showcase of American postwar objectives. While race and reform were certainly ingredients in the overall approach (remember that treatment of “political” issues was forbidden on the AACC at the insistence of the British) there is much evidence to suggest that it was the overarching principle of economic liberalization, not narrow commercial interest (p. 59), that dominated U.S. policy towards the BWI during the 1940s, with the other elements constituting the “background noise.” This analysis would be more consistent with Parker’s concluding (and indisputable) statement that overall U.S. policy toward the BWI was inextricable from relations with Britain— or “the fruit of strategic choices about Anglo-American relations” (p. 164).

Still, American policy came to little as the war ended, and in the interregnum between war and Cold War the Caribbean, as Parker depicted it, “mostly vanished from Washington’s radar” (p. 67). During the Cold War U.S. economic and political ambitions in the BWI took a backseat in the struggle to “contain” communism, also relieving Washington of its anticolonial pretensions—which Parker rightly asserts as being largely driven in any case by national-security priorities (p. 163)—and shifting the policy initiative back to the Caribbean’s Imperial masters. In this regard the United States was gifted a ready assistant in policing its backyard, and perhaps a more able one: Washington was compelled to intervene only in Caribbean “hotspots” that were under its own tutelage.

It is in the treatment of the cold-war period that this work excels and supplies its most original offering. Here Parker effectively deals with tracing the complicated interaction of the more evenly balanced elements of realism, race, and reform in Caribbean policy that prevailed in the shadow of the Cold War. Utilizing an impressive array of archival material and recent secondary
works, he convincingly demonstrates how the profile of race as a “wild card” was heightened in the fight against communism (p. 79) as the British experimented with modes of political and social reform and the Americans experienced a growing civil rights movement and blundered their way through one postcolonial crisis after another. Parker’s neatly entitled chapter “Building a Bulwark” (pp. 93-118) is fascinating in dealing with the uneven efforts of an energized Eisenhower administration to peddle Western-style reforms as a means of incorporating Latin America and the Caribbean into an anticommunist bloc, only to fall foul of profound social turbulence and political upheaval. In this regard the precipitous revolution in Cuba played a central role, and Parker skillfully incorporates the dense fallout from the Cuban debacle – which he argues “punctured American hegemony in the Caribbean” (p. 158) – into his account of Anglo-American-West Indian relations. The rise of Castro dovetailed uncomfortably with the collapse of the London-sponsored West Indian Federation, bringing new urgency to Anglo-American attempts at reform in the region (p. 144). These overarching metropolitan considerations are carefully married with grass-roots efforts to better the lot of West Indians which, fortunately for London and Washington, never threatened the delicate equilibrium of the Caribbean in the way that Castro had managed. Indeed, it was thanks to “sufficiently pro-western leadership in the federation’s remnants” that the Anglo-Americans could rest assured that the “Cuban contagion” would not spread as feared (p. 158).

In all, this is an engrossing tale with something for everyone, or very nearly. As the abstract on the back cover suggests, the book really does offer an “original rethinking of the relationship between the Cold War and Third World decolonization.” The British Caribbean is worthy of scholarly attention, not only for the way it illuminates our understanding of Anglo-American-West Indian relations, but for its value in the telling of decolonization. Or, as Parker more eloquently puts it in his introduction, “the story is not strictly an ‘east-west’ problem of war, power, and empire, but also a ‘north-south’ phenomenon of race, nation, and freedom, with ramifications all around the compass” (p. 15).

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In this study Sara Abraham eschews conflict approaches (pluralism, Marxism) in favor of examining how, at different junctures, multiracial formations, discourses, and strategies emerged as actors in Trinidad and Tobago and Guyana dealt with problems of fragmentation in late- and postcolonial periods. She examines in detail four periods. Chapter 2 explores the 1930s’ period of labor struggles, especially with respect to Trinidad and Tobago. Chapter 3 examines the early attempts to define a biracial political movement in late-colonial British Guiana. Chapter 4 offers a lengthy discussion of various movements, some labor-based and others seeking alternate forms of racial solidarity that often emerged from the masses in both nations in the first three decades of their postcolonial eras. And Chapter 5 traces the development of the National Alliance for Reconstruction in Trinidad and Tobago in the wake of thirty years of rule by the People’s National Movement of Eric Williams. These four discussions are presented under the rubric of “types” of multiracialism – “popular,” “nationalist,” “solidaristic,” and “strategic.”

The use of the four types appears to have little theoretical utility, except as labels for the periods of struggle on which Abraham has chosen to focus. The ordering of the discussions is somewhat curious in that the third topic – “solidaristic” – spans a period of some three decades and comprises a number of linked and separate impulses that had expression in the two states. This is also the longest chapter in the book and it is clearly the examination that most concerns her – “The heart of the book lies in exploring these movements of solidarity” (p. 14). This discussion is not only the most extensive, it is also the most interesting and contains material and analysis not elaborated in numerous other treatments of political fragmentation in Guyana and Trinidad and Tobago. Its importance cannot be stressed enough at a time when the search for commonalities that might ground a truly nationalist political expression in both countries continues to be the focus of political and cultural discourse in a globalizing world where we are sometimes advised that nationalism is becoming increasingly irrelevant.

The other significant contribution of the book is found in the penultimate chapter, “Tales from the Streets and Fields,” which consists of three docu-
ments from participants in the ground-level struggles for racial unity in the emergence of the movements described in Chapter 4. Here Abraham allows us a glimpse of the voluminous interview material she collected during more than a decade of study. This is augmented in the book’s appendix by a ten-page interview with Eusi Kwayana in which he describes the organization, goals, and struggles of the Working People’s Alliance in Guyana, the party formed in 1974 to challenge the two parties that had directed the country’s path since the 1950s and to provide a socialist, multiracial alternative.

*Labour and the Mutiracial Project* is an ambitious and novel approach to the issues that have plagued the political, social, and cultural development of Trinidad and Tobago and Guyana throughout most of their modern histories. It is not, however, without problems. It is clear from the author’s acknowledgements that the book had a lengthy gestation, and this shows in the writing, some of which is prolix and in need of an editorial hand. Moreover, there are inaccurate and missing references in the bibliography and the index is completely inadequate.

The structure of the book is curious, with the critical chapter on solidarity approaches inserted between those that give accounts of party politics at various junctures. One cannot escape the impression that Chapters 2, 3, and 5, all containing material described at length in other sources, were constructed to fit around the centerpiece chapter of the book. We are presented with an assemblage of evidence in service of a premise – the continuing struggle to forge multiracial nationalism that has been frustrated, subverted, and suppressed by both a colonial enterprise and postcolonial state sector actors set on maintaining their privilege. Here we might question the attention paid to statements of those whose past (and future?) agendas – most of which failed – depend on the politics of multiracial unity. Ought we to consider these pronouncements with the same skepticism we employ when approaching other ethnographic and quantitative data sources?

This brings me to the question of where and when these conflicted political identities originated. At the outset Abraham opts for the formulations of Mahmood Mamdani, who argues for the determinative role of colonial rule and the postcolonial state in the creation and sustaining of ethnic political conflict. Aside from the invocation of Mamdani in the introduction, the book gives little attention to his ideas. The notion that political identities appearing to be rooted in ethnic differences are better examined with reference to the imperatives of state formation is not systematically addressed.

A final criticism of the book concerns the theoretical approaches that are accepted and rejected from the outset. Although an emphasis would seem to be on the role of labor in interrogating the history of struggles in Trinidad and Tobago and Guyana – an orientation that would privilege class over ethnicity as a central social feature – labor and class struggle is only occasionally invoked in framing the arguments. I would suggest that rather than rejecting
the pluralism literature Abraham might have pursued more thoroughly the work of M.G. Smith, whose position she bowdlerizes beyond recognition. A consideration of his work on differential incorporation of groups within the societies in question might have yielded greater insight into the resulting political and social factionalism that has emerged.


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In *Envisioning Caribbean Futures*, Brian Meeks sets out to prove that another theoretical and methodological world is actually possible in Caribbean social science studies. Early in the introduction, he positions his manifesto as a direct riposte to Margaret Thatcher’s assertion that “there is no alternative” (p. 2). He makes a bold plea for Caribbean social studies, which has been caught in a disciplinary time warp, to be more interdisciplinary. Bold, because with this call Meeks rightly points to “the failure on the part of many philosophically inclined thinkers to engage with the seemingly dirty details of political economy” (p. 3) as well as an “equally serious failure on the part of political economists to engage with contemporary theory and philosophy” (p. 3). Since social life as Meeks writes knows no disciplinary boundaries, he aims to “stimulate a conversation that looks beyond the horizon of policy confines, yet is not so far removed as to appear hopelessly utopian” (p. 3). To do so in three chapters and a brief conclusion, he engages the works of several contemporary scholars, focuses on Jamaica as a case study, and then proposes a substantive alternative.

In the first chapter, “Explorations in New Caribbean Thought,” Meeks engages with what he calls “new avenues in Caribbean thought” from an array of interdisciplinary fields (feminist, development, philosophy, anthropology, and political science) that theorize the post-Cold-War moment. In his interrogation of the works of Eudine Barriteau, Davin Ramphal, Paget Henry, David Scott, and Hilbourne Watson, he argues for the continuous relevance
of Marxism and theories of capital vis-à-vis the deconstructive, postmodern, and historical materialist leanings of his interlocutors. Recognizing the shortcomings of their approaches, he proposes a middle-ground “Caribbean subaltern” that assumes progress is possible and does not deny the centrality of capital, but recognizes popular resistance (p. 48).

In the second chapter, “Jamaica in a Time of Neo-liberal Infatuation,” Meeks denounces the simple failed state narrative to point to the paradoxical impact of neoliberal consolidation that creates an “atmosphere for enhanced profit taking” in conjunction with “a state of virtual collapse in other areas of the society” (p. 65). He revisits and delineates the key dimensions of the concept of hegemonic dissolution, which he had proposed a decade earlier. He ascribes this state of social collapse to the “withdrawal of the middle class from the centre of life in Jamaica” in part due to the brain drain caused by mass migration abroad (pp. 72-73) and competing ideological movements that have eroded “Creole nationalism” and the “nationalist project” that once embraced a “romanticized peasant culture” (p. 73). In their place are “autonomous Jamaican gangs” who “are no longer beholden to the local party structures and leaders in the same way,” (pp. 69-70) and “popular social forces are on the cultural offensive” (p. 78) contesting notions of what Jamaica is, thus leaving the island in a state of “uncertainty and of aimless meandering…. In the breakdown of firm moral codes, all segments of society look for ways to circumvent the law” (p. 78). This, Meeks stresses, is occurring within a broader social political context characterized by implosion of the U.S. imperial project and a global economic crisis in capital accumulation – thus the look south to Barbados for another way.

To avoid “international marginalization,” Meeks proposes a much-needed alternative. In the last chapter, “Imagining the Future,” he “suspended the political in order to imagine the future” (p. 172) and suggests “the basis for a new political compromise [in Jamaica] would have to begin with a profound historical act of good faith that would indicate the foundation for a new beginning, a genuine social contract” (p. 117). He insists this would require: (1) a process of national reconciliation to address, discuss, and exorcise the national cataclysm of 1976-1980, (2) an extensive land reform measure, and (3) a Constituent Assembly of Jamaican People at Home and Abroad that would convene “not only [to] consider and address matters of constitutional reform but would debate broad questions about the political and economic direction of the country” (p. 128), engage in conversations around notions of a deeper democracy, linking the economy to popular culture and the environment and the pursuit of a single Caribbean market. Finally, given the primacy of concepts of freedom in popular imaginary, Meeks concludes that for this future to be democratic, it cannot be imagined without an articulated ethos. For this he turns to Sylvia Wynter and calls for an epistemic breakthrough to banish the repressive notion of man with its signifiers of racial, gender, and social dominance and build a new open, egalitarian epistemic order of the human (p. 159).
Meeks’s prescriptive project is not without limits. It is noticeable that his selected set of interlocutors are Anglophone scholars. Thinkers from the wider circum-Caribbean were either amiss or not deeply engaged. Have any not made applicable contributions to “new Caribbean thought?” Another lacuna is the gender of his theory. Meeks rightly and forcefully argues that in the new modality of Caribbean thought, intellectuals are no longer privileged with the superiority of insight (p. 58). Throughout the book, he muses on the lyrics of singers and DJs (all male) as theoretical reflections. This elevation of the writers to the status of organic intellectuals is a necessary feat if Caribbean social studies is to embrace an interdisciplinary model that considers the ontological and epistemological agency as well as what Michel-Rolph Trouillot would call the historicity of its subjects. To that end, and cautious of recreating gender binaries, where are the female subalterns? If “people construct forms of resistance” out of “their own foundations of knowing and understanding” (p. 50), then whose Caribbean futures are we envisioning with singular gendered insights?

Still, I highly recommend this work to anyone with interest in Caribbean intellectual development and Jamaica’s place at the forefront of movements in the region. With rigorous rethinking of macrolevel analysis that seriously engages issues of agency and subjectivity, Meeks makes it abundantly clear that henceforth Caribbean social studies needs to eschew compartmentalization and move towards synthesis. Crossing disciplinary boundaries, Meeks shows is no longer optional. Caribbean intellectuals, ought to take heed.


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Few among the millions of Africans snared in the Atlantic slave trade had the means or opportunity to record their autobiographies. Of those who did, Olaudah Equiano is the most famous, and others such as Venture Smith, James Albert Gronniasaw, Ottabah Cuguano, Ayuba Suleiman Diallo have
gained greater recognition as scholars have sought to retrieve authentic voices from the African Atlantic. Still, among those narratives anthologized in such collections as Philip D. Curtin’s *Africa Remembered: Narratives by West Africans from the Era of the Slave Trade* (1967) and Vincent Carretta’s more recent *Unchained Voices: An Anthology of Black Authors in the English-Speaking World of the Eighteenth Century* (2004), almost none features a Caribbean setting. This absence is surprising, since at least 40 percent of all enslaved Africans sent to the Americas ended up in West Indian destinations. Mary Prince wrote one of the best-known West Indian slave narratives, but as a Creole author her account figures little in studies of the slave trade itself. In *Archibald Monteath*, Maureen Warner-Lewis partly fills this gap by using the unusual autobiography of an Igbo man enslaved in nineteenth-century Jamaica as the basis for a thoroughly researched and convincingly rendered reconstruction of one African’s life in captivity and freedom.

Archibald John Monteath, born Aniaso sometime in the 1790s in what is now southeastern Nigeria, was captured as a child, traded out of a port on the Bight of Biafra such as Bonny or Calabar, and sent via the slave trade to Jamaica in 1802. There he was purchased by John Monteath, a Scottish-born planter, whose estate, Kep, was principally a stockyard in St. Elizabeth Parish in the southwest corner of the island. The boy was given the name Toby, which he gave up upon his christening as Archibald John Monteath in the parish church in 1821. The region around Kep Estate had been the base for the Moravian Church’s mission in Jamaica since 1757, and Archibald Monteath, who had become attracted to Christianity against the wishes of his master, joined the New Carmel mission in 1827. In time he became a “helper” or prominent assistant in the congregation, rose to plantation overseer, bought his freedom a year ahead of Emancipation in 1838, and became a small landowner himself. His life can be seen in many ways as representative of profound forces shaping global history, for upon his death in 1864 he had experienced many of the essential features of the Atlantic slave system—African captivity and the Middle Passage, Caribbean slavery, religious revelation, rebellion (witnessing but not participating in the famous Christmas uprising of 1821-32), and transition to freedom.

Monteath described many of these details in an autobiography he composed through the auspices of the Moravian Church in 1853. The Church had emerged in early eighteenth-century Germany as an outgrowth of the Pietist movement and as an energetic missionary organization to indigenous and enslaved people around the world. An important Church practice was to collect and disseminate in its worldwide mission newsletter the life narratives of mission helpers and other leading converts as evidence of God’s unfolding plan to bring light to the heathen. Accordingly, an essential element in
these accounts was a sense of spiritual dislocation and a dawning awareness of sin, resolved through Christ’s grace. Monteath was literate and composed his autobiography in conjunction with a white amanuensis. Various versions in both German and English with relatively minor differences in style and content circulated for more than a century in Moravian publications and several scholarly venues, but no modern scholar had subjected it to the kind of rigorous inquiry that Warner-Lewis has.

Monteath’s narrative, which runs to some sixteen printed pages, furnished enough details to allow Warner-Lewis to conduct dogged detective work in legal documents, church records, and oral testimony from African informants, filling in narrative silences about his personal and spiritual life. She presents an unusually well-detailed and plausible portrait of the West African cultural and religious milieu that shaped the boy Aniaso and which, she suggests, bore strong parallels to his later Christian life. She also analyzes the plantation society and enslaved population into which he was violently thrust. She takes us through his rise in the plantation hierarchy and fervent embrace of Christianity, which, he wrote, made him “outwardly bound but inwardly free.” And she depicts his immersion in the expansive spiritual kinship networks of Moravian Church fellowship as a buffer against the perils of secular life. Unlike authors such as Mary Prince, Warner-Lewis argues, Monteath did not portray himself as a wounded victim of slavery’s physical and psychic ravages. Instead, she concludes, the autobiography represents the “reclamation of a moral sense, of dignity and of personal identity” (p. 250). Ultimately, the narrative reveals “the personhood of the enslaved: vital lives, intelligent thinkers, perceptive social actors and resourceful characters, individuals too often hidden under the anonymity” of enslavement and historical erasure (p. 266).

This is a powerful argument because it demonstrates the value of studying black Atlantic narratives by authors not named Equiano, Monteath’s Igbo countryman. Equiano’s literary skill and evocative rendition of the Middle Passage, his parable of maritime life as a passage to freedom, and his moral condemnation of the slave trade – all aided by the recent controversy over his birth origins – have made him the archetypal figure of the African Atlantic, from whose shadow lesser-known figures struggle to emerge. As Warner-Lewis shows, other narratives can demonstrate how Africans negotiated the challenges of enslavement at different times in different places. Archibald Monteath is a striking example of how thoroughly a determined scholar can resurrect an African life in America from documentary fragments. It is a tour de force of scholarship and historical imagination that should take a prominent place among books on Caribbean slavery and on Africans in the New World.
At the 2007 Caribbean Studies Association meetings in San Andres, Colombia, I asked Carole Boyce Davies about the title of her new book, *Left of Karl Marx: The Political Life of Black Communist Claudia Jones*, and suggested that situating Jones to the left of Marx depended on where you stood. Her quick-witted reply was, “True! So you have to stand with Marx.”

In the book Davies moves beyond merely pointing to the fact that Jones was buried to the left of Karl Marx, to arguing that she was also ideologically to Marx’s left in her politics. Situating Jones in this way implies a particularly radical, extreme position, perhaps even a dogmatic stance. Davies is not at her most persuasive in this claim, especially since she is at pains throughout the book to note Jones’s commitment to Marxism-Leninism.

Davies indicates clearly that the book is not a work of biography but a study of one of the most important black radical thinkers of the mid-twentieth century. She acknowledged that her initial encounter with Claudia Jones’s contribution came from a chance audience with Buzz Johnson, who at the time was advocating the need for more work to be done on this Trinidadian-born woman. Over the years, Johnson’s effort to rescue Jones’s political contribution from obscurity (see, for example, Johnson 1985) has been essentially vilified as intellectually underdeveloped.
Davies sees Claudia Jones as a “sister outsider” in the sense in which Audre Lorde used that term. “The fact is that she is not well known in the Caribbean, just as she is also not remembered in the United States” (p. 25). Though this may be true, the same can be said about such people as Oliver C. Cox, Richard B. Moore, W.A. Domingo, or Hubert Harrison, none of whom features prominently on any of the undergraduate syllabi of courses at the University of the West Indies. One of the purposes of Davies’s book is “to challenge the status quo in which Claudia Jones escapes a certain belonging in Caribbean feminist history and the larger Caribbean intellectual and political genealogy as well” (p. 25).

According to a memorandum to the Director of the FBI in 1947, Jones was “a member of the National Committee, of CP USA; Secretary of the Women’s Commission, CP USA, and Negro affairs editor of the ‘Daily Worker’” (p. 197). She was one of the most prominent of the younger leading Negro Communists. She was no doubt a very important theoretician for the Communist Party of the United States of America (CPUSA), but to argue that “if the party made Jones, she also made it, at this time” (p. 31) is to stretch her contribution just a bit beyond reason.

In addition to her work within the CPUSA, Jones was also a journalist of long standing not only in the United States but also later in the United Kingdom where she settled after being deported from the former. Some have credited Jones with having established a radical, black journalism tradition in the United Kingdom.

Given Jones’s activism, her linking of women’s rights and anti-imperialism, her opposition to Jim Crow segregation, and her explicit communist connections, it was no surprise that she caught the attention of the U.S. government in the heyday of the McCarthy witch-hunts. She was first arrested in 1948 and threatened with deportation. In 1953 she was convicted under the Smith and McCarran-Walter Act, sentenced to one year and a day in prison (in Alderson, West Virginia), and fined US$ 200. By the time she was released, deportation was already ordered, and she was forced to leave the country she had known as home since she was nine years old. Jones was sent to London, where according to Davies, the British authorities felt that they were in a better position to control her and her political ideas, than if she had returned to her native Trinidad.

In contrast to her U.S. experience, Jones received an unenthusiastic reception from the Communist Party of Great Britain (CPGB). Given her difficulties with the party, she turned her attention to addressing the problems of immigration and racism facing the African, Asian, and Caribbean communities. She is generally credited with establishing the Notting Hill carnival, in response to “the riots and intimidation of Caribbean people in Notting Hill and Nottingham and in particular to the murder of Kelso Cochrane” (p.
Jones believed that “a people’s art is the genesis of their own freedom” (p. 125). She did not separate the political from the aesthetic. Deportation from the United States therefore did not dampen her political activism; it simply broadened the scope of her work, reconfiguring it according to the specific cultural peculiarities of England.

Davies makes an important contribution to the history of Caribbean, communist, feminist women, such as Hermie Huiswoud and Grace Campbell, who have tended to figure only at the margins of their male counterparts’ political profiles. Her book is especially compelling in the chapters that discuss Jones’s deportation, her carnival and diaspora activism, and her work in the interest of peace.

In 1964 Jones died of heart failure in London, but there are areas of her life still in need of exploration. For example, Paul Robeson’s telephone call at Jones’s funeral was no ordinary intervention; for some, it was one of the highlights of the entire service. The confusion surrounding the funeral arrangements and the choices of who were asked to speak about her also make an interesting story. And the CPGB’s attempt to bury her quickly is yet another tale of intrigue. However the clash between the CPGB’s atheistic orientation to such matters and the desire to have a religiously oriented service complete with church hymns selected by the Caribbean community of which she had been a significant part, and who related to her in quite different political terms, all need to be aired fully in a future biography. *Left of Karl Marx* is, nevertheless, essential reading for students of the broader Caribbean community.

**REFERENCE**


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1. Kelso Cochrane was the victim of gang violence meted out by white British youths in 1959, the year after the race riots in Notting Hill.
The main themes of this marvelous edited collection run through each contribution. Geography, narrative, and displacement define a “global Caribbean” (p. 3) characterized by historical and spatial disjunctures, fissures, and dislocations. Treating topics ranging from historical and natural landscapes, memories of trauma, environmental degradation, slavery, and violence, the authors consider the Caribbean as a problematic more than a region, a set of questions about the ever-shifting qualities of place, perspective, and transformation that have dogged Caribbean peoples and those who study them ever since Columbus’s fateful “discovery.”

Most of the authors adopt a literary or historical approach to their topics, and the chapters follow one another roughly in historical sequence based on the texts and themes under investigation. Lizabeth Paravisini-Gebert’s chapter on Caribbean ecologies and nationalisms, “Endangered Species: Caribbean Ecology and the Discourse of the Nation,” is perhaps the exception to this rule, though in tracking discourses of natural history alongside environmental destruction, it offers a metahistorical account of the Caribbean’s endangered spaces and species. She provides examples from Puerto Rico, St. Lucia, and Haiti and thus does what Caribbeanists always talk about but few ever achieve: attending to insular linguistic and national distinctiveness without losing sight of archipelagic commonalities. (Indeed, the collection as a whole succeeds admirably on this score.) Particularly noteworthy is her discussion of the Hilton Corporation’s failed Jalousie Plantation Resort in the Pitons of St. Lucia, and her analysis of Nobel Laureate Derek Walcott’s poignant challenges to the “blasphemy” (p. 17) of this development. The “endangered species” of Paravisini-Gebert’s title may turn out to be West Indian peoples themselves, though Walcott’s “Adamic” idea, which holds open the possibility of a rechristening, resacralization, of “grass that emerges from the ruins” (p. 18), offers a glimmer of hope, about which, more below.

Jalil Sued-Badillo’s chapter literalizes the endangered species metaphor, discussing the enslavement of indigenous populations during the Columbian expeditions. He chronicles Columbus’s four shipments of Amerindian slaves...
to Spain, two thousand in all, where they were regarded as prisoners of war. The “conquest-subjection-enslavement” model (p. 37) is found to have been inaugurated by Columbus himself. Sued-Badillo’s chapter forms a pair with Peter Hulme’s analysis of the surprising presence of a fictional Cuban indigenous community in a popular 1897 American novel. Hulme places this presence in the context of the United States’ nineteenth-century wars with its own indigenous population and Teddy Roosevelt’s imperial ambitions. The novel’s indigenous community, avenged by U.S. forces, displaces American culpability for the massacre at Wounded Knee (p. 60). Hulme’s chapter also contains a fascinating postscript on the relationship between the anthropologist Bronislaw Malinowski and Fernando Ortiz in the latter’s development of the concept of transculturation, which Hulme sees as the antecedent of various strands of postcolonial criticism and which points to a more complex understanding of cultural “survival” and its modalities for indigenous communities and identities today.

Moving into the twentieth century, yet carrying forward the preceding chapter’s concern with methods of historical understanding and cultural assertion, Kevin Meehan’s essay documents C.L.R. James’s peregrinations through the United States in the 1930s and 1940s, from Harlem to the West Coast and, importantly for Meehan’s analysis, to Missouri, where James was involved in labor organizing. Treating this as a period of “radical fieldwork,” Meehan argues that it provided James a sense of the “existential destiny” (p. 80) of the African-American struggle for freedom. Meehan also finds here a “political and philosophical optimism” (p. 94) necessary to “the practical challenges posed by globalization” (p. 95). This reader heard resonances with the political and philosophical pragmatism of late-nineteenth- and early-twentieth-century American figures like Peirce, James, and Dewey, as well as the rhetoric of the United States’ first African-American president, leading me to think about the connections between radical fieldwork and pragmatism as a politically hopeful project.

The next two chapters focus on the artistic expression of trauma. Ivette Romero-Cesareo explores literary and visual representations of AIDS, lingering over the repeating image of the occupied and then emptied bed. Paravisini-Gebert and Martha Daisy Kelehan look at representations of Haitian boipippel, undocumented migrants making dangerous passage through rough seas to uncertain shores. In these two richly illustrated chapters, the authors present a Caribbean art criticism that stresses the themes of displacement and transformation that give this collection its title. Readers find here the (often forgotten) history of Guantanamo, which in the 1980s served as a detention center for Haitian refugees, many of whom were HIV-positive and thus barred from entry into the United States. Artists’ representations of stigma, detention, disease, and despair evoke the Middle Passage and the chains of slavery, yet also, that same sense of ambiguous and uncer-
tain hope that Meehan found in James’s radical fieldwork. In the artist Rejin Leys’s “Wherever there’s someone fighting” (Fig. 6.11, p. 157), a boat with human feet takes wing and is framed by the iconography of the U.S. dollar bill. Flight, solidarity, and hope come together to rehumanize boat people as taking wing over the backgrounded barbed wire that fences them in, even as they are enframed – imprisoned anew? – by the U.S. dollar.

Michael Aronna’s chapter explores the testimonial genre in two books by Miguel Barnet. Like the owners of the feet in Leys’s painting, the informants of these two testimonials are “complex social figures who contradict themselves and frustrate those who seek redemption through a pure subaltern subject” (p. 165). Aronna significantly complicates some postcolonial critics’ assertion that the testimonial genre upends old relations of power and presumably creates solidarity. Instead of seeing testimonial as providing a window into a reality and thereby raising consciousness, Aronna quotes Barnet on the genre’s ability to “unravel reality” (p. 165), throwing into question the documentary impulse of narrative nonfiction.

Yolanda Martinez San Miguel’s essay explores the expression of displacement and migration in Hispanic Caribbean music. If Caribbean peoples are distinguished by their own journeys and migrations, music as a form travels, and often makes travel – geographic, metaphysical, interpersonal – a core theme. Yet this chapter also insists on local and rooted interpretations of these traveling themes and the multiple significations of music even by those sharing a social space of displacement.

The volume is accompanied by a posthumous afterword by Antonio Benítez Rojo, entitled “The New Atlantis: The Ultimate Caribbean Archipelago.” A manifesto for a new meta-archipelagic collaboration, it imagines an expansive and nonterritorially bound “ocean territory.” It also outlines what a history book of this New Atlantis might comprise. Benítez Rojo’s intellectual legacy is clear in this volume, an elegant contribution to Caribbean discourse. Like Benítez Rojo’s corpus, this fine book strives toward a remapping of disciplinary, linguistic, and historical resources that may ultimately make his “ultimate archipelago” a space of continual transformation. It is a space in which, “in order not to exile ourselves” despite our displacements, we hold onto the towline that affirms that “we are not sailing alone” (p. 224).
Migration has been pivotal to Caribbean history and has remained a central feature of the contemporary Caribbean. An avalanche of monographs and edited volumes on migration and transnationalism has been published over the past decades, far more than any interested reader can really keep up with. It seems reasonable therefore to expect new titles to offer something special, be it a convincing innovative approach, an elegant synthesis, exciting comparative perspectives, or preferably all of these. Unfortunately, *Caribbean Migration to Western Europe and the United States* offers little in this regard. Nor do its eleven assorted contributions display much internal consistency. The book is the belated result of a 2002 colloquium in Paris, and it confirms the rule that workshop papers seldom result in coherent books. This is not to say that the collection is redundant. There are several fine contributions here which can be appreciated on their own terms.

The volume is organized in four sections. The first begins with the editors’ introduction, meant to set the stage for the book. Cervantes-Rodríguez, Grosfoguel, and Mielants provide a theoretical framework inspired by the Peruvian sociologist Aníbal Quijano’s concept of the “coloniality of power.” It seemed to me that their excursions resulted in much idiosyncratic jargon with little explanatory power – a tendency that did not seep into the rest of the book (to my relief, but possibly to the disappointment of other readers). Several of the “empirical” observations in the introduction are simply wrong, or incomplete. Thus the editors make accurate observations on problems of nonsovereign territories in the region and of citizens from these places in the metropolis, but skip lightly over the arguably greater disadvantages of nonsovereignty. Likewise they overestimate the role of labor recruitment in explaining migration from the nonsovereign Caribbean and carry their abhorrence of cultural explanations to the point of refusing to seriously consider the role of culture in integration and mobility. All of this, one presumes, is aimed at undermining “one of the most pervasive myths of Eurocentric social science: that of a neutral, universalist, objective point of view” (p. 13). Following the editors’ introduction, Nina Glick Schiller offers some new
reflections on the concept of transnationalism, of which she is a pioneering theorist.

The second section provides three contributions on state policies and migrants’ strategies. Michel Giraud discusses migrations from the départements d’outre-mer to France and points to the growing disenchantment of Caribbean citizens with enduring, perhaps increasing racism in the metropolis. Eric Mielants’s overview of Caribbean migration to the Netherlands stands out for the apparently apodictic conviction that Dutch society is racist to the core and that empirical research pointing to improvement over time only serves to conceal these hard “facts.” If that is the light shone by a “coloniality of power” paradigm, I could well do without it. The third contribution in this section, by Monique Milia-Marie-Luce, is a rather superficial comparison between Puerto Ricans in the United States and, again, Antilleans in France. Strangely, there is no chapter in this section on Caribbean migrants in the United Kingdom or the United States.

The next part deals with “identities, countercultures, and ethnic resilience.” The choice of contributions is arbitrary. The good news is that the three chapters are all interesting. Elizabeth Aranda discusses the southward migration of American Puerto Ricans to Florida, where they find a more culturally and ethnically welcoming environment. Lisa Maya Knauer compares the trajectories of Cuban rumba in New York and Havana, demonstrating how participants in both places not only find joy in rumba (and santería), but also use it to affirm their identity in both places, seldom to the enthusiasm of the authorities. Livio Sansone reports on the emergence of a transnational Afro-Surinamese popular culture. For those who are familiar with his work, there is not much new here, but otherwise the chapter, mainly based on his research in the early 1990s, is insightful.

The final section is presented under the heading “Incorporation, Entrepreneurship, and Household Strategies” and includes three contributions, again all of interest but arbitrarily chosen. John R. Logan and Wenquan Zhang’s demographic and socioeconomic profiling of the Cuban and Dominican communities in New York and Miami, set against some general statistics of the increasingly heterogeneous U.S. latino population, contrasts with the editors’ contribution in its ample use of hard empirical data. Laura Oso Casas presents a case study of Dominican female migrants in Spain and their struggle to maintain families back home at high personal cost. The book ends with an elegant chapter by Mary Chamberlain on the central place of kinship in West Indian transnational narratives. It struck me that the functioning of kinship is consistently discussed as an asset, even as the high incidence of female-headed households all over the Black Atlantic may suggest otherwise.

Caribbean Migration to Western Europe and the United States presents a mixed bag of articles, most of them of interest, but as an ensemble it has an arbitrary character. One would have liked the reviewers to worry a bit
less about their preferred paradigm and more about bringing coherence to this volume which as it is only provides partial insights into the fascinating complexity of Caribbean migrations.


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*Home Cooking in the Global Village: Caribbean Food from Buccaneers to Ecotourists* is about Belize – its foodways and its experiences during its time as a colony and after its belated independence from Britain in 1981. Particular attention is paid to class, ethnic, and national identities expressed in food choices and consumption patterns. This clarification is necessary at the outset because Belize is mentioned nowhere in the book’s title. And although the subtitle refers to “Caribbean food,” both of the book’s maps omit most island nations of the Caribbean. Also, the book’s focus is not comparative but chronological, proceeding from the premise that an examination of Belize will be revealing for all readers: “My goal here is to show that the Caribbean is also like every other part of the world – simultaneously local, distinct and individual, and typical, global and anonymous” (p. 11).

Wilk excels as a raconteur – consistency of argument is not the strong point of the book. Many points are made, always with effusive enthusiasm. The personal anecdotes are particularly effective at setting the tone of inquiry. The humorous fruitlessness of Wilk’s attempt to find “Belizean food” upon his arrival in Belize in 1973 should probably be treated as an ur-story that largely motivates the ruminations driving the narrative. By the 1990s, the attitude of many Belizeans had changed, and the presentation of genuinely local foods, showcasing the uniqueness of Belizean tastes, was openly valued. This is one topic of the book. Another memorable vignette entails the difficulty of stimulating local agricultural production by means of foreign aid and imported expertise.
The book can best be described as a number of snapshots that highlight issues surrounding food consumption and production in Belize. While each of the sections is compelling on its own, the chronological framework seemed to be used primarily as a device to order the chapters. This reader wished that more attention had been placed on the way that historical processes detailed in earlier chapters shaped subsequent periods. The complexities and contradictions attending colonialism, extractivism, class and ethnic group formation, and underdevelopment were often discussed as if all could be encompassed by the concept of globalization, conceived primarily as “the entangling of local and global, specific and general” (p. 69) rather than as a historical process.

The historical narrative begins in Chapter 3 with the early years of European extractive industries, including piracy, on the eastern side of the Yucatan and the Bay of Honduras in the sixteenth and seventeenth centuries. Although the buccaneers gained fame as pirates, hunting was of paramount interest among them. Wilk points out that they actually grew some local vegetable foods and upheld standards of taste learned in Europe as they forged a working fellowship based on male bonding. Stored starch and meats, often imported or prepared for long storage through preserving or pickling, formed the privileged portion of their diet, while local foods were downplayed.

Chapter 4, “Slaves, Masters and Mahogany,” convincingly argues that storable food, including canned goods imported from the metropole, constituted the first “global diet.” While such goods were consumed by many people around the world, they were absolutely essential for logging and mining enterprises. Although superficially backward and rustic, extractivist enterprises that furnished natural resources essential to the industrial machine were themselves powered by mass production in the form of the food items consumed by their workers.

Chapters 5 and 6 are largely devoted to detailing the structure of social class in the colony, including strategies of merchants and importers during the colonial period. Here a reading of newspapers, especially advertisements, forms the backbone of the material that Wilk unearthed, but he also introduces other sources of interest, such as trade statistics and restaurant menus. By the beginning of the nineteenth century, Belizean society had assumed a recognizable profile in which the alignments of slaves, Whites, and free Coloreds overrode other existing identities and became reflected through the prism of consumption. In this case Creole foods could have become a kind of “lingua franca,” consumed by all in the colony – only Wilk wants to contest this in favor of a view that sees the cuisine of all Belizeans of whatever class as being formed through a process of creolization (p. 125).

Chapter 7 takes a step back and uses the case of Belize to reflect on the difficulties and pitfalls of developing food autonomy within a colonial context and also considers the inevitable entanglements of culture and tastes.
in the agitation for political independence. The book’s historical overview concludes, in Chapter 8, with a look at the way that outmigration and black nationalism, in particular, have helped to provide angles of vision from which the uniqueness of Belize is appealingly portrayed by a Belizean community that increasingly resides outside the country, particularly in the United States. As a discourse of cultural pride takes hold at home and abroad it serves as a basis for both nostalgia among migrants and the marketing of Belize as a tourist destination, as well as a stimulus for the production of a greater variety of local Belizean brands. Wilk says that increasingly Belizeans refer to their land as “The Jewel.” The idea of a Belizean restaurant is no longer an anomaly.

The material covered in this book is extensive and illustrative rather than exhaustive. In order to provide a framework for the material, different aspects of experience are stressed, so that at times the arguments appear to be a bit ad hoc. For instance, on page 43, in arguing for taste as a powerful conveyor of European values in the New World, the case is made that “Taste is visceral, embedded in bodily experiences from childhood. While people have some control over it and can cultivate new tastes, they are more often subject to being ruled by their preferences and pleasures” (p. 43). Later, in arguing for the changes wrought within colonial society, Wilk takes the opposite tack: “the connection between culture and food, while deep, is very malleable and changeable. It is not fixed by biology, or even early upbringing. Through our lives we can change our tastes, and give up one diet for another” (p. 71). From the foregoing, it is not clear just what role could not be ascribed to taste if the author so chose.

The book will appeal to readers looking for a range of intriguing insights on the political economy of food and development, the meanings of food and its changing interconnection with national, class, and ethnic identities, as well as the implications that food has for other aspects of existence, which we can broadly call “foodways.” There are entertaining footnotes about a range of subjects, from the origin of the “slow food movement” to parrot-tongue pie and snipe hunting, all penned in what might be called vintage Wilk style. Belize is a small place: the official web site of its national government estimates the country’s population at 300,000.1 This book, then, serves as brief that small size is no barrier to intricacy and interest as far as food is concerned.

At the beginning of *Dead Man in Paradise*, J.B. Mackinnon, who is in the Dominican Republic to learn who murdered his uncle Father James Arthur (Arturo) MacKinnon in 1965, interviews a Father Joe McGuckin and makes an insightful observation. Like Arturo, Father Joe is an elderly Canadian, and like the murdered priest he was a member of the Scarboro Missions. In referring to the unsolved murder of his friend and the society that witnessed his friend’s death, he says, “All these people who died, and all these killers still alive. There must be neighborhoods where informers live next door to the families of their victims, or the old Trujillistas live next door to the old rebels. How can people live like that?” (p. 64). This transgenerational indifference to justice confounded Mackinnon, but the truth behind his uncle’s death lay in answering two important questions: Who killed Arturo in the town of Monte Plata, which lies north of the capital city of Santo Domingo? And why was he murdered?

To be in the Dominican Republic in the summer of 1965 was to experience the culmination of nearly sixty years of American influence. For thirty years the dictator Rafael L. Trujillo ruled the country as his personal fiefdom with the support of the U.S. government. His assassination in May 1961 set off a series of events: a short-lived democratic government, its overthrow by a military coup d’état, and then a popular uprising which plunged the capital into civil war four years later. Fear of another Cuba at the height of the Cold War motivated President Johnson to send 40,000 U.S. Marines into the Dominican Republic to “save American lives.” Add to this picture Arturo, a passionate working-class Canadian priest-for-the-poor outraged at the poverty and injustice he witnessed; a town whose elites not only had connections with senior conservative military leaders governing the country at the time, but also considered the defense and empowerment of poor people subversive (which during those days was code for communism); and finally, a Dominican officer who was given a Mafiosi order he couldn’t refuse. The result: the making of a political conspiracy worthy of a Grisham novel. Thus, in his journalistic quest to find his uncle’s murderer(s), Mackinnon comes face-to-face with a culture and legacy of impunity and discovers along the
way just how difficult it is to find the truth, which in the Dominican Republic “travels the way of the serpent” (p. 62). Although the truth turns out to be more complex than he originally thought, Mackinnon has (thankfully for us) written a riveting and compelling account – a combination Caribbean who-dunit, memoir, and travelogue. His quest to discover the real story behind his uncle’s murder, his travels in the Dominican Republic, and his keen eye for observation combine to give readers a fresh account of an otherwise relatively obscure event in Dominican history.

Some readers might be asking: “But why should we care about this dead priest? So many other people lost their lives during the tumultuous years preceding, during, and following the 1965 U.S. invasion – why is he so important?” What Arturo represents is a voice that speaks beyond the grave, underscoring perhaps the most jarring aspect of this memoir of memory: the lack of soul cleansing in Dominican society in the aftermath of these events. Not just with this murder, but with a string of crimes that have not been solved and for which its perpetrators have not been brought to justice. From the crimes of Trujillo, such as the 1937 Haitian Massacre, to the little “Dirty War” under the Balaguer regime (the so-called semidictatorship) in the 1970s, perpetrators, like those who ordered the murder of Father Arturo, were never punished for their actions. Even more disturbing, many went on to hold positions of political and economic power, even to this day.

As with any good piece of journalistic writing that utilizes ethnography, the Dominican voices in this story illuminate and anchor the narrative. For example, the account of the house-to-house fighting and savagery that took place during the 1965 U.S. invasion by Narciso Isa Conde, perhaps the most famous living Dominican leftist of that era, is as timely as ever. In light of the current American battlefronts in Iraq and Afghanistan, these interviews remind us of a long-neglected history of insurgency and counterinsurgency that lies outside the romanticized and mainstream American perception of the Dominican Republic.

The book does have minor flaws. For example, the national meal (known as the “flag,” la bandera nacional) is rice, beans, and meat, not “stew with rice and salad” (p. 15). And the current political party in office is the Partido de la Liberación Dominicana, not the “Democratic Liberation Party” (p. 108).

Father Joe McGuckin, the Scarboro priest who knew Arturo, told Mackinnon (p. 64), “That’s the tendency of the rich, the powerful – to kill a person, and to think they’ll become irrelevant. Spill some blood. But if the people keep it alive, the blood never dries. It never dries.” Thanks to J.B. Mackinnon the searing blood of those forgotten continues to run liquefied like a mighty lava stream from innumerable active volcanoes.
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The relocation of 757 European Jews to Sosúa, an agrarian settlement on the northern coast of the Dominican Republic, during World War II is a “little-known chapter in the history of the Holocaust” (p. xii). In *Tropical Zion*, historian Allen Wells provides students and scholars with a well-written, keenly researched account that documents not only the successful struggle of those Jews to survive and adapt to a new lifestyle in the tropics, but also the motives of U.S. and Dominican government officials, specifically U.S. president Franklin D. Roosevelt and Dominican dictator Rafael Trujillo, to support the venture. The book also highlights the efforts of Jewish relief agencies, namely the American Jewish Joint Distribution Committee (JDC) and the Dominican Republic Resettlement Association (DORSA), to facilitate the venture. Although the salvation of 757 Jews pales in comparison to the thousands of Jews who fled to the Americas and the millions of Jews exterminated by Nazi Germany during World War II, for those Jews who escaped the Holocaust and made their way to the Dominican Republic it represented salvation. Joe Benjamin, one of Sosúa’s Jews interviewed by Wells, unequivocally stated that the project served its purpose: “It saved lives” (p. 354).

Wells, a professor at Bowdoin College, began his interest in the Jewish community in the Dominican Republic at an early age. His father, Heinrich Wasservogel (who subsequently changed his name to Henry Wells after getting married in the United States because his wife contended that his name was “ridiculous”) was an Austrian Jew who lived in Sosúa from 1940 to 1947 (p. 340). Wells began to seriously contemplate a study of the Jewish community in Sosúa after visiting the Dominican Republic with his parents in 1999. His seven-year-long research project included numerous interviews of the Jews who relocated to the Dominican Republic, including his father, and extensive research in Dominican and American archives. The result is a highly readable study that should be of interest to scholars of U.S. foreign relations, Jewish history, Latin American history, immigration studies, and the Holocaust.

The motivation for the European Jews and Jewish relief agencies in Europe and the United States to seek a refuge for European Jews in the period
leading up to World War II and during the war is obvious. Less obvious, however, are the motives that led the American and Dominican governments to back the plan. Wells provides a competent analysis of the motives behind support of the project by Trujillo and Roosevelt.

Trujillo, by most accounts a brutal and corrupt authoritarian dictator, was infamous for his intolerance of political opposition in the Dominican Republic. The extent of his “ruthless mistreatment” of the thousands of Haitian cane cutters living in the Dominican Republic was fully revealed in 1937 when he allowed the butchering of 12,000 Haitians within his borders (p. xx). Trujillo’s support of the Jewish resettlement plan was partially an attempt to portray himself as a benevolent leader and to reestablish good relations with the United States. It was also, Wells contends, a plan to “whiten the Dominican race” and dilute the African footprint on Dominican society (p. xxi). Thus, although the dictator’s motives were less than altruistic, they did benefit Jews fleeing the Holocaust. In addition, Trujillo donated 26,000 hectares of land (which he had purchased from the United Fruit Company for $50,000 in 1938) to establish the settlement. Significantly, “only a small portion of the land proved suitable for agriculture” (p. 157).

Perhaps the most revealing aspect of Wells’s study is the evaluation of Roosevelt’s motives for supporting the resettlement program. In 1880, there were 250,000 Jews in the United States; by 1925, the number was over 4 million. During the 1930s, bowing to public pressure, the Roosevelt administration refused to increase the immigration quota for European Jews. Therefore, in July 1938, to deflect criticism of restrictive U.S. immigration policies, Roosevelt convened a conference in Évian, France, on the plight of refugees from Nazi Germany. Of the thirty-two nations that sent representatives, the Dominican Republic was the only one that “agreed to open its doors to those fleeing Nazism” (p. xxi). The Dominican Republic, a nation of 1.5 million people at the time, promised to receive up to 100,000 European refugees. Wells argues that Roosevelt “understood that a successful Sosúa would deflect attention away from America’s restrictive immigration policy” (p. xxiv).

After the war, more than half of the Jewish settlers, including Wells’s father, took advantage of easier American immigration requirements and relocated to the United States. The remaining Jews in Sosúa nevertheless were able to establish a viable agricultural community and continued to expand production of dairy products that were marketed throughout the Dominican Republic. The highest quality cheese and butter on the island was sold under the Productos Sosúa label. According to Wells, the small agricultural settlement in the Dominican Republic represented a “Zion in the tropics for Jews who yearned for places they could call and make their own” (p. xxxi).

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As the title promises, and as Catharine Stimpson’s foreword and Gina Ulysse’s introduction underline, this book is an auto-ethnography that combines a study of Informal Commercial Importers (ICIs) in Jamaica’s capital city with reflections on the positionality of the American-trained black Haitian female ethnographer and the self-making strategies of both author and informants. The analysis deconstructs the derogatory stereotype of ICIs and the category of “native” ethnographer and highlights ICIs as socioeconomic players in a global market, going through cracks in the capitalist world-system.

Following Stimpson’s foreword and Ulysse’s acknowledgments, the book comprises an introduction, seven chapters, and a conclusion. The introduction scopes the study, based on fieldwork in the 1990s for an actor-oriented doctoral thesis, “from a reflexive feminist perspective” (p. 5), at the University of Michigan. Chapter 1 explores the dichotomy of uptown elite white “ladies” and downtown lower-class black “women” in Kingston, rooted in the history of racialized colonial plantation slavery. ICIs, though stereotyped as lower-class black women, cross-cut these categories and are “Downtown Ladies” and “class trouble” (p. 15). Chapter 2 looks at the history of the Jamaican internal marketing system, originating in the trading of provision-ground produce by slaves and continuing after emancipation through female higglers (intermediaries). Informal commercial importing grew out of this background in the context of a global economic recession and local political constraints in the 1970s and regulation of ICIs in the 1980s.

Chapter 3 is an “auto-ethnographic quilt” telling “a nonlinear, polyrhythmic story” that “will de-essentialize the black female subject,” “pluralize the native,” and deconstruct the “savage slot” by positioning the author in relation to ICIs (pp. 98-99) in terms of color, class, and gender. In Chapter 4, this perspective nuances the differences among ICIs. Chapter 5 focuses on the market arcade in relation to ethnicities, gang violence, male public space, and class-specific territories in the city. Chapter 6 takes the reader, along with the author and ICIs, on a shopping trip to Miami and examines the impact on ICIs of the drugs trafficking that is an outcome of neoliberal
globalization. This chapter also shows ICIs as “black females maneuvering in a ‘fragmented globality’ that historically favored the North” (p. 210) and as actors in a moral economy with a personal sense of history. Chapter 7 explores self-making through style, dress, shoes, and hair in relation to ICIs, dancehall, and the ethnographer in contexts of color, class, and gender. The concluding “Brawta,” a concept borrowed from higglers indicating a “little extra something” (p. 251), wraps up the story of ICIs as “lower-class females confronting and outmaneuvering the state, big business, and civil society to make a life for themselves” (p. 251) and reflects on their futures in Jamaica.

However, having myself worked with higglers and ICIs as part of a wider ethnography of Jamaican culture (Besson 1974, 1998, 2002, 2003, 2007) and having written a reflexive preface to my monograph (2002: xxi-xxxi), I found several disconnections with the ethnography of Jamaica. Despite ICIs and their “bend down” plazas (p. 80) evolving from higglering, there is little in the book about the links among ICIs and higglers (who contrary to Ulysse’s contention are not disappearing), or between the urban arcade and the enduring network of rural marketplaces throughout Jamaica. As I have studied (1969-2009) the Falmouth marketplace, Jamaica’s largest rural market established by slaves that has burgeoned as a “bend down market” attracting ICIs since the 1980s, I was puzzled to find only brief reference to this market which is nevertheless significant to ICIs (pp. 137-38). I was also surprised to read the oversimplified description of Falmouth market (which Ulysse apparently did not visit) as a “wholesale market” (p. 138). The statement that Falmouth market closed in 1997 (p. 137) is puzzling, since it was thriving when I revisited it up to 2009. Likewise the map of Jamaica showing a single road from Kingston to Falmouth (p. 161) evokes no comment by Ulysse. My own long-term study of Jamaican marketing is not mentioned despite her long, uncontextualized quotation from my book (2002) on “partners” in a footnote (pp. 277-78, note 15).

The prominence of females among higglers and ICIs needs more rigorous exploration (see Besson 1998, 2002, 2003), given Ulysse’s contradictory assertions that this role results from African retention and socioeconomic change in Jamaica (pp. 66-67), and there is no mention of the links between slave marketing and gendered cognatic descent. In addition, despite Sidney Mintz’s extensive pioneering research on the Jamaican (and Haitian) marketing system since 1955, there is little reference to his research; instead, works by Margaret Fisher Katzin (1959) and Victoria Durant-Gonzalez (1976) are portrayed as the pioneering studies. There is no reference to Huon Wardle’s ethnography of street life, dislocation, globalization, and gender in the same area of Kingston (Wardle 2000, 2005, 2006) and the significance of the cell phone (p. 176) for social networking (Horst & Miller 2005) is overlooked.

As Ulysse highlights her own positionality and asserts that “Generally, reflexivity is not a common practice among Caribbean ethnographers” (p.
I found it puzzling that she makes no reference to my own reflexive preface (Besson 2002) which addresses this as a U.K.-trained Jamaican anthropologist. Likewise, given her repeated positioning of other anthropologists as black or white, I was mystified to be referred to simply as “anthropologist Jean Besson” (p. 278, note 20) as I emphasized my own positionality as a Colored Jamaican in my preface. In addition, Ulysse’s discussion of Whites and White Jamaicans in contrast to Jamaica Whites is unclear (p. 35).

REFERENCES


At first glance, the title of Natacha Giafferi’s book *Une ethnologue à Port-au-Prince* (An anthropologist in Port-au-Prince) seems to suggest a reflexive analysis of the author’s fieldwork in the capital of Haiti. Actually, as indicated by the subtitle, the book provides an analysis of the question of color and the competition for socioracial ranking in Port-au-Prince. The book is a welcome contribution to an anthropology of Haiti which lately has become more and more focused on the capital city in contrast to the anthropological tradition of studying the Haitian countryside (see, for example, Kovats-Bernat 2006). Given Giafferi’s research goals, the choice of the capital was primary, Port-au-Prince being par excellence a place of social competition. Moreover, in the countryside, apart from the southern regions of the country where mixed-race peasants try to maintain their “racial heritage,” the phenotypical differences are not meaningful. According to Giafferi, color differences are relevant there only for aesthetic or spiritual reasons. Land management and control of genealogies are primary in the social and economic organization of the rural communities. In addition to the analysis of the question of color in the capital, the book proposes an anthropological perspective, though an overly cursory one, on the evolution of the occupation of urban public space due to the rural migrations following the fall of Jean-Claude Duvalier. It describes how Port-au-Prince became “an immense human quagmire where equality is accomplished at a bottom level” (p. 109) where Haitians belonging to different social class backgrounds now live though in different neighborhoods.
Giafferi’s central thesis is that despite a political history that encouraged the promotion and access to political power of either Mulattos or black groups, there has been no change over time in the racial perceptions of each other that Port-au-Princians have today. In that sense Giafferi argues against the idea that the political question of color had disappeared in 1986 with the fall of Jean-Claude Duvalier and continued to survive only at the level of private relationships. On a theoretical level she defends a cultural position in opposition to the racial or social approaches that prevailed in the analysis of, first, the prejudice of color (*colorisme* in French) and second, the ideology of color (the political use of the prejudice of color) in Haiti. The persistence of the prejudice of color conceals a powerful symbolic system that the usual historical classist approaches have not evaluated.

The book analyzes the history of the prejudice of color starting with the edifying classification and nomenclature of Moreau de Saint-Méry who designed a racial classification based on the percentage of “black” and “white” blood an individual has, all Haitians having 128 units of “black” and/or “white” blood depending on their origins. In this classification, a pure white person has 128 units of “white blood” while a pure black person has 128 units of “black blood,” and any mixed-race individual is defined by a term which refers to the percentage of “black blood.” Giafferi argues that if changes in political organization from slavery to republicanism, dictatorship, and democracy have not affected racial perceptions, the current classification and terminology refer less to a biological reality than to a social and cultural one. The category of color no longer indicates a supposed biological percentage of “white” and “black” blood but refers rather to one’s physical characteristics, moral qualities, and social and cultural position. Drawing on analyses of Jean Baudrillard and Pierre Bourdieu regarding the social perception and construction of the body (p. 139), Giafferi argues that the postcolonial Haitian body belongs to what Baudrillard has called “a functional aesthetics” according to which “the skin [becomes] the transparent film which vitrifies the body” (Baudrillard 1976: 155, 162). The body is, as Bourdieu framed it so well, “a language by which one is spoken to rather than one which we speak about” (Bourdieu 1977: 51).

The current nomenclature is thus a “forest of signs” that puts on stage the history of Haiti. It includes the categories of Mulatto – light, red, white, or yellow – *grimauds, chabins*, Blacks, albinos, Whites, and Orientals. Giafferi analyzes the history of each category, the physical characteristics it defines, the positive or negative moral values associated with it, and its gender connotation. She stresses the subtleties and differences in the terminology according to the social and cultural position of the interlocutor. Each category of color refers to the biological, cultural, and social history of the individual which binds within it the social, religious, and political history of Haiti. For all these reasons the prejudice of color can only endure.

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Haitian Vodou: Spirit, Myth, and Reality is notable for containing essays written solely by Haitian academics, some of whom, as practitioners of Vodou, are able to offer an insider’s perspective on the role of the religion in Haitian daily life and culture. Included in the volume are a discussion of the concept of personhood as it is understood in the Vodou worldview by Guerin Montilus; the application of the principles of quantum physics as a lens through which to view Vodou ontology by Reginald Crosley; an exploration of the influence of Vodou on Haitian collective memory and history by Patrick Bellegarde-Smith; a discussion of the roles of teacher and student within the informal structure of Vodou pedagogy by Claudine Michel; an overview of the genres and customary functions of Vodou music by Gerdes Fleurant; the influence of Vodou ideology on peasant protest music by Renald Clerisme; insights from ten female priests of Vodou on spirituality, sexuality, and gender by Patrick Bellegarde-Smith, Claudine Michel, and Marlene Racine-Toussaint; a discussion of Vodou aesthetics by Marc Christophe; an exegesis of Marasa (twin) symbolism in Lilas Desquiron’s 1990 novel, Les chemins de Loco-Miroir, by Florence Bellande-Robertson; and a discussion of methods of holistic medicine and herbalism in Vodou culture by Max Beauvoir. While some of the essays are invaluable for their
insights and/or fresh perspectives – Michel’s discussion of the educational ethos of Vodou, Beauvoir’s explication of medicinal herbalism in Vodou, the exposition of women’s voices in Vodou by Bellegarde-Smith, Michel, and Racine-Toussaint – others appear fundamentally flawed or underdeveloped.

Montilus’s credibility is undermined in his examination of personhood in Vodou by his written approach which effectively denies the personhood of his research participants. He “addresses the question of personhood based on his personal experience” (p. 6) in a number of West African and Haitian societies, yet never acknowledges any individual or group by name, location, or date, leaving readers only a bland composite (“they”) that is apparently the product of his own experiences unsubstantiated and unaffirmed by any of the individuals on which he based his understanding of Vodou personhood. Additionally, he derives much of his analysis from linguistic comparisons between Haitian Creole, inherited French phrases still in use in Haiti, and a number of West African languages, yet he fails to cite the sources of his linguistic conclusions or, if the linguistic deductions are his own, to explicate his methods.

Other essays demonstrate a similar lack of citation and evidentiary support. Bellegarde-Smith makes a number of unsubstantiated assertions such as “Haiti remains the most Africanized country in the Caribbean” (p. 21) apparently based on the number of slaves in Saint-Domingue born in Africa at the time of the Haitian Revolution, but with no basis for the claim that the country is highly “Africanized” today. He also states that “the evidence surrounding the role of Vodou in the Haitian Revolution and in the history of the nation’s early years is incontrovertible” (p. 25) and that “historians are slowly recognizing the ideological significance of Vodou in the war of liberation at the end of the eighteenth century, in the guerilla warfare against the United States Marine Corps during the years of the American occupation of Haiti in the 1920s, and in the overthrow of the Duvalier dynastic dictatorship in the mid-1980s” (p. 29), yet fails to explain what evidence exists and which historians have been swayed by it. His statements that Vodou is a “creole religion” while Santería and Candomblé are “clearly more syncretic” (p. 26) are not only unexplicated but also inconsistent with the lament that he and his co-editor Michel made earlier that a “devastating blow came with the imposition of the concept of syncretism, as if not all human systems demonstrated borrowing and adaptations and as if Africans were unable to produce an original thought” (p. xxiv). That he should apply this same “devastating” analytical concept to two other Afro-Caribbean religions is extremely capricious.

In addition to a paucity of evidence for certain claims, a major issue throughout the volume is the conflation of a number of West and Central African ethnic groups into a mythical “African” identity. Michel asserts that Vodou, with its focus on conflict resolution within the family, uses “African spirituality” (p. 35) to help assure the family’s survival. She also maintains that religious and moral principles in Haiti “are still transmitted in the African
style” (p. 36) and that the Vodou family is “immersed in the values emanating from the African ethos” (pp. 41-42). Michel, Bellegarde-Smith, and Racine-Toussaint likewise state that Vodou is “deeply rooted in traditional African systems” (p. 73). Given the number of indigenous ethnic groups in Africa and the diversity between them, these scholars would have been better served by naming the particular groups and the specific aspects of their sociospiritual systems that were disseminated to Haitian Vodou and which remain observable today. Significantly missing from this invented “African” identity is any acknowledgement of the Central African societies which were already Catholic by the time of the Atlantic slave trade and from which a segment of the slave population arrived in Haiti having converted to Catholicism by choice in their homelands. By the omission of data such as this, several authors are able to create fictitious adversarial dichotomies between the categories of African/European, good/evil, and authentic/imposed.

Although *Haitian Vodou* contains valuable information and fresh insight into many aspects of a much-maligned religion, this is nearly obfuscated beneath the blatant sociopolitical agenda of several of the volume’s authors. Although the contributions of various African ethnic groups to Vodou have, in the past, been subordinated to its Catholic/European components, in many ways the scholars included in this collection of essays go too far in the opposite direction in their attempts to rectify the incorrect assertions of earlier academics. By ignoring these European-derived contributions to Vodou and overprivileging a romantic “African” ethos, their analyses of Vodou remain unbalanced and provide a view of Haitians and Haitian Vodou that is not necessarily any more accurate than the Eurocentric analyses of the past.


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to both anthropology and development studies, as he explores how the economic crisis of the 1990s forced the Cuban state to become more open to community-based groups and projects. Furthermore, the state has attempted to incorporate community efforts into official state-sponsored programs through urban planning institutions. Hearn argues that over the last decade community groups have strengthened their ability to represent themselves, and he argues that understanding their broadening capacities is key to grasping the character and potentials of civil society in Cuba. Theoretically he positions his work within the debate about whether or not social capital, as a resource, can help disadvantaged communities generate new opportunities. His work extends this discussion by exploring how local initiatives are dependent on the integration of different dimensions of social capital. In some of the community projects he analyzes, the partnerships with the state brought the groups recognition and empowerment, while in others the state-community engagements transformed “locally respected participatory associations into socially disconnected platforms for accomplishing instrumental, short-term objectives with little administrative autonomy” (p. 11). Hearn’s balanced account of the possibilities and limitations of these state-grass-roots collaborations and foreign NGO partnerships is among the book’s strengths.

Many of the local grass-roots initiatives he explores are by community-based Afro-Cuban religious associations. Interestingly, while Afro-Cuban religions figure prominently within the structure of his argument, he provides little background information on these religious practices. Readers should be clear that the book is not about Afro-Cuban religions as belief systems, but rather about religious groups as an expression of civil society and a vehicle for grass-roots community development. That said, Hearn does provide an excellent examination of the often problematic relationship between Afro-Cuban religions and the growing tourism market. Foreign tourists are drawn to the “exotic” religious traditions and many people both on and off the island have criticized the tendency to commercialize these religious practices. Some of the community groups Hearn discusses struggle with the tensions between, on the one hand, protecting and serving local interests and community needs, and on the other catering to foreign tourists as a means of earning much-needed hard currency. As tourism continues to fuel the Cuban economy, the marketing of Afro-Cuban culture is an essential issue. Hearn’s book provides a nuanced perspective on difficulties of maintaining the integrity of these religious practices while meeting the interests of tourists.

While Hearn reflects on the commercialization of these religious practices, he might have done more to problematize the “exotic” appeal that these traditions have for foreign tourists in the context of global imaginings of blackness. The relationship of some of these projects to the growing tourism market on the island could have been more fully explored. It is fascinating that these still “marginal” barrios can now draw on their “blackness” as
a source of authenticity which can attract foreign attention and potentially money. The symbolic connotations of blackness as constructed both locally and globally and the strong appeal the Afro-Cuban cultural practices have for international audiences present a rich confluence of issues only hinted at in this book.

With his prominent focus on community-based projects involving Afro-Cuban religions, it is interesting that Hearn only very briefly touches on issues of race relations and racism on the island (pp. 54-56). In one sense tourism has brought a positive re-engagement with Afro-Cuban traditions that have at times in Cuban history been banned and perceived as atavistic, yet in another sense this growing marketability is very much based on the “otherness” of these practices. Hearn’s work leaves us wondering about the implications these new dynamics may have for race relations as a lived reality on the island, as well as for constructions of national identity and Cubanness (cubanidad). Many of the community projects he discusses are based in poor and socially marginal, predominantly black barrios. By not directly addressing the racial component, we lose some of the richness and complexity of these projects and the larger implications they may have for community development and potentially for civic mobilizations by racial groups on the island.

The book also provides an insider’s perspective on the challenges foreign NGOs face in dealing with complex, bureaucratic state agencies. Again, in this regard Hearn explores successful partnerships and others that were more problematic. His even-handed presentation provides insights into how clashing interpretations of civil society and the role of the state can create obstacles for foreign NGOs working in Cuba, while he also highlights successful strategies used by some development agencies.

Overall, the strength of the book lies in Hearn’s thorough and balanced account of numerous grass-roots initiatives on the island, and their relationship to the state and to foreign NGOs. Readers interested in development issues will be well served by the clarity of his argument about civil society and community-based projects. Even readers with little background knowledge of the island will find Hearn’s work accessible and engaging.
“Mek Some Noise”: Gospel Music and the Ethics of Style in Trinidad.

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“Mek Some Noise” examines the relationship between a particular segment of Protestantism in Trinidad and various musics that are performed in Trinidad to profess and promote the Christian Gospel.

The segment of Protestantism that is of concern to Rommen is known in Trinidad as “Full Gospel” Christianity. This term refers to Pentecostal and Baptist churches that are loosely affiliated with each other by virtue of membership in a common association. Membership in this association entails, in effect, a mutual recognition of legitimacy among member churches. Trinidad’s Spiritual Baptists, Rommen reports, are seen as too syncretic to belong (due to perceived connections to African religious traditions), while Presbyterians, Anglicans, and Roman Catholics are seen as too “lax” (pp. 17-18).

Two musics are of concern to Rommen.

The first are the “staples” of worship services at Full Gospel churches (p. 19). These are drawn from a range of Protestant musical traditions, including both nineteenth-century Wesleyan hymns and post-1970s North American gospel musics. What is significant for his analysis is that, with few exceptions, these musics share a nonlocal identity – and more specifically, an identity that is broadly metropolitan, whether English or U.S. American.

The second are those that are performed primarily in concert settings, rather than worship services. These include gospelypso, gospel dancehall, and the Jehovah’s music (or jamoo) of the Trinidadian composer and performer Ras Shorty I (who performed as Lord Shorty, prior to his spiritual conversion). All bear an identity that is nonmetropolitan and local (whether of Trinidad or the Caribbean). More specifically, gospelypso represents the project of using the musics associated with Trinidadian Carnival to extol the Gospel, while gospel dancehall represents a parallel use of Jamaican dancehall music, and Ras Shorty’s jamoo represents what might best be described as an insistent do-it-yourself localism, in regard to proclaiming the Gospel.

Rommens speaks of all of these musics, of both the nonlocal and local groupings, as instances of “gospel music,” in the sense that they all proclaim the Gospel. The interpretive project is to make sense of the complementary
distribution of the two broad groupings of gospel musics, between the two social contexts of worship services and concerts.

Rommen argues – persuasively, in my judgment – that the gospel musics that bear a nonlocal and metropolitan identity are sound-symbols of both the unity of all believers and other-worldly purity. These musics represent all believers because their sociogeographic identities index the large supplement of believers beyond the local. By standing for the absent, they stand for the whole; and by standing for the whole, they stand, as well, for its unity – that is, for the unity of the church understood as the totality of all believers. These musics thus represent the unity and harmony that believers expect from the church, even as they experience discord both within and between Full Gospel congregations locally – as they inevitably do. In addition, as musics identified with sites both distant from and antithetical to the local, these musics are heard as antitheses to local musics, which are associated with sinful “bacchanal” (specifically, licentiousness and the use of both alcohol and drugs). These nonlocal gospel musics thus represent the ideal of other-worldly purity, as well as the ideal of unity and harmony. For this cluster of reasons, these nonlocal gospel musics are embraced as the appropriate ones for worship services, that is, as the appropriate musics to be performed and heard inside Full Gospel churches.

The meanings of the second broad grouping of gospel musics – gospelyps, dancehall gospel, and jamoo – are in many ways the mirror image of the meanings of musics of worship services. The former are local in identity and are registered, more specifically, as variants of established local and secular musical genres. As a result, the leaders and stalwarts of Full Gospel churches hear these local-identified gospel musics as too sinful and worldly to be performed inside their churches, even though their lyrics proclaim the Gospel and preach against sinful conduct. Yet, despite being barred from Full Gospel churches, these local gospel musics are heard – to the consternation of the strictest Full Gospel ears – as doing the important work of reaching outward to promote the Gospel among those who have not yet been brought into the church. So too, these musics are at once heard and valued as repudiations of the derogation of the local by dominant, “colonialist” discourses.

Rommen shows, in short, that the division and distribution of gospel musics is structured by an interplay of two semiotic distinctions: local/nonlocal and worldly/other-worldly. Fused together, these distinctions produce two broad groupings of gospel musics, each of which is valued by believers, albeit in different and irreconcilable ways (p. 151). In the absence of any synthesis of the different values they represent, the two groupings are performed in complementary contexts: worship services and concerts.

Generally speaking, ethnomusicology as a field of inquiry attracts people who are themselves accomplished musicians, and on this basis, many ethno-
musicologists end up as participants in the musical activities they study. This is the case for Rommen, who reports that he performed on guitar at many of the events he discusses in his text. Importantly, however, these events were religious as well as musical, and while such insider-participation by an ethnographer is a commonplace in studies of music, it is anything but common in studies of religion. This is in part because the secular character of modern scholarship limits scholars from assuming the subject position of a believer, even if they are religious; and it is in part because entering another religion is a highly constrained act in our world, while entering another music is, by contrast, a widely encouraged mode of “cultural appreciation.”

The relevant point here is that as an ethnographic study of religion, Rommen’s book is unusual for how much it speaks from an insider’s vantage. The pay-off is that Rommen’s accounts are unusually fine-grained, even intimate. At the same time, a prominent weakness of the book is that Rommen sticks too exclusively to an insider’s vantage and does not do enough to communicate across difference. In discussing the musical staples of Full Gospel worship services, for instance, Rommen speaks of “hymns” and “choruses” as the two main musical elements of Protestant worship services. Yet at no point does he unpack this transnational distinction of Protestant musics. Here, and in many other places, Rommen’s text speaks to readers as if they were already immersed in Protestant Christianities. Rommen similarly bypasses perspectives that are fully within Trinidad but outside of the Full Gospel community. It is characteristic of this book, for example, that it tells us how Full Gospel Christians perceive Spiritual Baptists, Presbyterians, Anglicans, and Catholics in Trinidad – but says not a word about the vice versa.

An additional problem is that its most theoretical passages are not completely clear. This is particularly true in regard to the phrase “the ethics of style,” which Rommen features in his subtitle. At times, the phrase seems to be used to identify something to be studied (e.g., the ethical dimensions of musical styles); yet at other times, Rommen speaks of “the ethics of style” as “an analytic paradigm,” which is to say as a mode of analysis rather than a topic (p. 27). Even after reading all of the relevant passages several times, I was unable to pin down just how the phrase is used in this book.

Two elements of the book’s production – its haphazard index and the absence of a CD with musical examples – are also disappointing. In the end, then, this is a worthwhile book that one wishes were even better.
Elizabeth DeLoughrey’s first monograph is a landmark study of postcolonial Caribbean and Pacific literatures. Masterfully researched, fluently written, and demonstrating deep knowledge of insular histories and topographies, it shows the importance of interdisciplinary island studies in understanding colonial legacies and constructions of globalized modernity. Borrowing its title from James Clifford’s well-known exploration of these homonyms and building throughout on his work, it offers a comparative methodology for approaching island cultures and epistemologies that is attentive to “the complex relationship between geography and history, the insular and the global, and routes and roots” (p. 1). In the process, it makes a vital and innovative contribution to a number of intersecting fields, including diaspora studies, indigenous studies, and postcolonialism.

DeLoughrey opens by engaging with Kamau Brathwaite’s notion of the “tidalectic” – “an ‘alter/native’ historiography to linear models of colonial progress” (p. 2) that captures the cyclical relationship between land and sea. She compares this to the navigational system of “moving islands” known as etak in Micronesia. In contrast to the flattening of nautical space associated with European cartography, this represents a polydimensional understanding of space and time which renders islands dynamic, moving entities in relation to maritime travelers (p. 3). By placing these complementary epistemologies in dialogue, DeLoughrey provides a way of analyzing how Pacific and Caribbean island literatures present “a paradigm of rooted routes” (p. 3), countering Western colonial constructions of islands as bounded, isolated spaces.

One of DeLoughrey’s key arguments concerns what she sees as an artificial division between diaspora and indigenous studies. Given that the former has “increasingly become a stand-in for the postcolonial predicament,” she insists on the importance of “tracing its points of erasure,” particularly when critics valorize its often problematically gendered “grammar” of fluid mobility over localized place attachments (p. 5). Following Clifford’s notion that indigeneity and diasporism form a continuum of “routed” and “rooted” experiences, the study foregrounds how both Pacific and Caribbean “regions
share a complex history of migration patterns before and after colonization” (p. 6). One of the challenges DeLoughrey grapples with in reading island literatures via a “tidalectic” of land and sea, “ex-isle” and settlement, centers on negotiating a number of overlapping discourses. In order to find points of connection or “translation” between hugely varied regions, she attends to the role language plays in constructing island identity. This leads her to navigate between an array of discursive ensembles as she refers variously to “the grammar of empire” (p. 8), “the grammar of diaspora” (pp. 8, 125), “the grammar of indigenous ontology” (p. 125), “the grammar of sexual fluids and exchange” (p. 143), and “the maritime grammar of ‘peoples of the sea’” (p. 30). While these linguistic codes are not always commensurate, DeLoughrey explores how they collectively contribute to an overarching “grammar of the transoceanic imaginary” (p. 270), highlighting the ways in which “tropical island cultures have helped constitute the very metropoles that have deemed them peripheral to modernity” (p. 4).

The book begins with an extensive Introduction in which DeLoughrey considers key cultural and ecological changes experienced in both Caribbean and Pacific regions as a result of globalization and oceanic territorialization. Chapters 1 and 2 are then grouped under the heading “The Sea Is History: Transoceanic Diasporas.” They focus independently on the Atlantic Middle Passage, which introduces “the sea as a dynamic space of cultural, ontological, and historical origins” (p. 42) through a reading of John Hearne’s The Sure Salvation (1981), and on how Pacific voyaging traditions have been “engaged in different ways by the military, anthropology, and indigenous literatures” (p. 97), making reference to works by Thor Heyerdahl, Vincent Eri, and Tom Davis. Part II, “Indigenous Landscapes and National Settlements,” begins by focusing on writing produced in Aotearoa/New Zealand, with Chapters 3 and 4 addressing representations of genealogy or whakapapa in texts by June Mitchell and Keri Hulme, and urban indigeneity and globalization in Albert Wendt’s Black Rainbow (1992). Chapter 5 returns to the Caribbean, discussing how Michelle Cliff and Merle Collins interweave the indigenous presence of Carib and Arawak peoples in the region with black nationalist discourse.

While poetry appears throughout Routes and Roots, novels constitute the main focus of DeLoughrey’s meticulous close readings. One of the most rewarding aspects of the book’s Introduction is the way in which DeLoughrey enacts her rationale for cross-regional comparison by assimilating a wealth of evidence from Caribbean and Pacific prose, poetry, and theory. Her primary focus on creative manipulations of prose form in the subsequent five chapters might therefore have been enhanced by exploring comparable innovations in poetry or within dramatic productions. The fact that DeLoughrey’s study makes no mention of drama seems a significant omission given the rich performance cultures of both island regions. Readers may also find it
strange that despite the Introduction’s impressive navigation of cross-region-
al epistemologies, the book’s structure tends to separate the Caribbean and
the Pacific, alluding to points of commensurability rather than achieving sus-
tained dialogue. As postcolonial islands experience similar pressures in the
form of globalized development, militarization, tourism, and climate change,
there seems to be ample scope for drawing bolder connections across regions
in terms of literary analysis as well as epistemology.

Such criticisms highlight the difficulty of achieving the ambitious project
DeLoughrey pursues in Routes and Roots. However, they do not detract from
the consistent sense of illumination provided by her original methodologi-
cal approach. Neither do they mar the study’s expansive contribution to a
burgeoning notion of postcolonial literary geography. DeLoughrey’s work
speaks clearly to a number of exciting developments in postcolonial studies
and island research, extending interdisciplinary considerations of entwined
social and natural histories. In so doing, it sets a benchmark for comparative
scholarship of this type.

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In the past decade, there has been a remarkable stream of scholarly attention
devoted to the work of the great Jamaican writer Claude McKay. It is perhaps
not surprising that the oeuvre of a self-professed “vagabond poet,” an inde-
fatigable traveler who was deeply attracted to the heady currents of radical
internationalism that animated global politics after World War I, has become central in recent discussions both of the transnational contours of interwar black culture and of the history of black radicalism. A number of works have taken up the complex relationship between McKay’s itinerant career and his committed radicalism from various angles. William J. Maxwell touches on McKay’s links to the literary communist scene in New York in *New Negro, Old Left: African-American Writing and Communism between the Wars* (1999), while Winston James’s *A Fierce Hatred of Injustice: Claude McKay's Jamaican Poetry of Rebellion* (2000) argues that McKay’s early dialect poetry can be read for clues to his emerging radical consciousness. McKay’s place in the vibrant Caribbean intelligentsia in the 1920s is considered in Michelle Stephens’s *Black Empire: The Masculine Global Imaginary of Caribbean Intellectuals in the United States, 1914-1962* (2005); Kate Baldwin takes up McKay’s visit to Moscow in 1922 for the Fourth Congress of the Comintern in her *Beyond the Color Line and the Iron Curtain: Reading Encounters between Black and Red, 1922-1963* (2002); and I consider his interactions with Francophone writers and labor organizers in Marseilles in the late 1920s in *The Practice of Diaspora: Literature, Translation, and the Rise of Black Internationalism* (2003). Just as the publication in 1994 of the collected poetry of Langston Hughes has slowly expanded the range of criticism on Hughes’s work, the appearance a few years ago of Maxwell’s authoritative and densely annotated *Complete Poems* should provoke more scholars to follow the model of Josh Gosciak’s *The Shadowed Country: Claude McKay and the Romance of the Victorians* (2006) in offering considerations of the contours of McKay’s poetics.

Gary Edward Holcomb’s eye-opening *Claude McKay, Code Name Sasha* is a provocative contribution to this scholarly dialog. Like Barbara Foley’s work on Jean Toomer and Ralph Ellison, Holcomb’s book reasserts the primacy and depth of McKay’s early Marxism, which cannot be dismissed or overlooked simply because McKay repudiated communism at the end of his life (p. 8). Although Holcomb does not investigate the available Russian-language sources (as Baldwin, for example, does), his book is the first literary study of McKay to consider in detail McKay’s FBI files, which until now had been known primarily through the work of historians of American antiradicalism such as Theodore Kornweibel. His title is culled from an elliptical reference in one 1923 letter in the files concerning a “delegate to the Fourth Congress of the International, Sasha or Sayesh,” who “spoke about the necessity for propaganda among the American negroes” (quoted on p. 20). Holcomb’s monograph is significant first of all in the way it uses the FBI files to question the accuracy and reliability of McKay’s autobiography, *A Long Way from Home* (1937). Although McKay there claims that “Sasha” was the code name of an American who was also in Moscow for the Comintern Congress, Holcomb suggests that it may have been McKay’s own
secret moniker, and indeed that he may have had good reasons in the late 1930s to conceal his earlier affiliation, if not with the American Communist Party itself then with left-leaning organizations like the African Blood Brotherhood and the Industrial Workers of the World.

This is a rather delicate enterprise because it risks taking the sometimes fanciful conjectures in the FBI files as documented “fact” against the putative dissimulation in *A Long Way from Home*. Moreover, Holcomb accredits the autobiography with insight and honesty when it suits his purposes, as in his smart and intriguing discussion of McKay’s intimate relationship with a small-time criminal in New York named Michael (pp. 78-90). At the same time, Holcomb’s caution does draw our attention to some of the formal peculiarities of McKay’s impressionistic narrative, which indeed displays a fascination with spy-craft on a number of levels. *A Long Way from Home*, Holcomb convincingly argues (p. 43),

is composed of looping narratives of spying and secrecy, subterfuge and surveillance, denouncing and divulging, being renounced and being revealed. The narrative presents such scenes as illuminating, as moments in the text where the narrator demonstrates candor and implies imposing order over chaos. Ultimately, however, these passages, as isolated moments accumulate over the terrain of 350-plus pages, accrue to create a form of extensive obscurity.

Holcomb suggests that McKay was writing his autobiography in full awareness of government surveillance and suspicion that would culminate in his being brought before Martin Dies’s House Committee on Un-American Activities in 1939 to discuss his subversive leanings. This is a reminder that McKay’s autobiography – like the black autobiographies written two decades later under the pressures of McCarthy era, such as Hughes’s 1956 *I Wonder as I Wander* – must be approached with circumspection rather than assumed to be transparent.

The other key contribution of Holcomb’s study is his final chapter on McKay’s unpublished novel *Romance in Marseilles*, written between 1929 and 1932, which goes beyond *Banjo*, McKay’s better-known 1929 book, in its depictions of same-sex relationships and labor organizing among the ephemeral communities of black and brown dockers, sailors, musicians, and sex workers who gravitated to the Southern French port city. Holcomb may overstate matters in his claim that McKay’s novels *Home to Harlem* (1928), *Banjo*, and *Romance in Marseilles* must be read as a “queer black Marxist prolegomena, a three-volume manifesto” (p. 19). (Enthralled with this notion, he calls the books a “queer black Marxist novel ménage a trois” [p. 19] on one page and “three brotherly novels” [p. 20] on the next.) Holcomb contends that “McKay was drawn to the idea of generating cycles of works in
related sets of three” (p. 17), but he offers no evidence either of this proposition or of the suggestion that McKay himself ever described these books as a “trilogy.”

Nevertheless, Holcomb’s reading of Romance in Marseilles, a short manuscript based in part on the tragic story of an African seaman McKay knew, is significant in that it demonstrates the centrality of nonnormative sexuality in his radical sensibility. This is an issue that no other scholar has considered with such ardor and commitment. (Indeed, as Holcomb points out, there are a number of influential works on McKay where sexuality is not even discussed.) The point is not so much the precise range of McKay’s sexual preference – although there is evidence that he had affairs with both men and women – as it is the degree to which for McKay a queer sensibility, like black nationalism and Marxism, is a “force against reactionary imperialist hegemony” (p. 12). McKay is a queer writer, Holcomb explains, in the sense that “the transgressive idiom of queer resists succumbing to an interrogation that would make the primary focus on a literary artist unambiguous – understandable, redactable, attainable – according to clinical or sociological taxonomies. Queer does not merely articulate a sexual orientation or preference or even a social identity or classification,” but instead the resistance to normative classification and the status quo on every level (p. 12).

Another word that McKay employed habitually in something like this sense is “vagabond,” and certainly his errancy – his flight from any security of location or belonging – is one of his more striking characteristics. But Holcomb, reading a succession of what seem at first to be minor moments in Home to Harlem, Banjo, and Romance in Marseilles, proves that McKay’s unsettled wandering is as much a matter of desire as of national borders and literary genres. Holcomb reminds us that part of McKay’s attraction to Morocco when he lived there in the early 1930s had to do with Tangier’s status as a sort of “queer refuge” that drew any number of gay artists (including the novelists Charles Henri Ford and Paul Bowles). At the same time, if we are indeed meant to read Romance in Marseilles as a sort of postscript to or revisiting of the themes of Banjo, it is interesting that McKay doesn’t ever seem to have tried to write a novel set in North Africa; for whatever reason, Marseilles remained the paradigmatic setting for his imaginings of black “international romance.”

Holcomb frames his project by noting the difficulty of classifying McKay in the received terms of literary or cultural history (p. 3):

He is the politically trailblazing black nationalist poet, yet a little mystifying and unacceptable because of his dedication to Communism. Although he is an unquestionably essential New Negro figure, he is perplexing and difficult to classify within the Harlem Renaissance historical chronotope. Unlike Langston Hughes and Sterling Brown, he did not generate folk ver-
nacular verse pieces during the 1920s. His celebration of black ‘primitivism,’ moreover, understandably discomfits contemporary views of black essentialism. Furthermore, his lengthy residence abroad still complicates his credentials as a Harlem Renaissance author. Generally speaking, the McKay currently familiar to the world is an anomalous pastiche of frequently incompatible identities.

This bewildering mix of elements is one of the main difficulties in confronting McKay’s life and work. Although Holcomb’s book is useful in offering new strategies for navigating this treacherous issue, particularly with regard to queerness, *Claude McKay, Code Name Sasha* is sometimes overly accumulative, tending simply to add classifications, one after another, instead of working through the complex ways they are interwoven. Holcomb repeatedly resorts to lists – “Communism, anarchism, anticolonialism, queer struggle, and related forms of dangerous dissidence” (p. 56) – without always taking the time to discuss how forms of dissidence might be very different, and even contradictory, especially in the ways they are practiced and institutionalized.

For instance, Holcomb rather perplexingly calls McKay both a “Trotskyist” and an “anarchist,” sometimes in the same sentence. He writes bluntly that “from the mid-1920s to the early 1930s, McKay pursued a Trotskyist dedication to the proposition of ‘permanent revolution’ and anarchism, though *dialectically* translated in such a way that ethnic nationalism and Marxist internationalism do not when paired up become mutually absolutist” (p. 169). The men did meet when McKay was in Moscow in 1922, and Trotsky even published an article titled “Answers to Comrade Claude Mackay” in *Izvestia* in February 1923. But aside from the warm description of the encounter in *A Long Way from Home*, where is the evidence that McKay called himself a follower of Trotsky, especially after the latter’s exile? Even if McKay were an adherent of the Fourth International, how would it be possible to be an “anarchist” at the same time? Holcomb only cites one passage from *Banjo* that uses the word: the Haitian writer Ray, contemplating “the rude anarchy of the lives of the black boys – loafing, singing, bumming, dancing, loving, working,” realizes “how close-linked he was to them in spirit” (*Banjo*, p. 324). But how can this be described as a programmatic call for what Holcomb terms “anarchist revolution” (p. 158)?

Sometimes this accumulative fervor results in a welter of intrigue, as when Holcomb opines that “McKay almost certainly used Morocco to duck American surveillance, if not worse” (p. 40) and then, a few pages later, makes the Jamaican sound like a priority of the Stalinist purges as well: “it is likely that McKay, the black Trotskyist, was holing up in remote Fez, Marrakesh, and Tangier, lying low in an effort to stay below the Stalinist radar – anxious that if exposed he would experience the same deadly fate that his idol Trotsky was destined to suffer in exile” (p. 58). Sometimes it
results in incomprehensible interpretative slips, as when Holcomb, describing McKay’s best-known poem, “If We Must Die” (1919) says that “the poem’s first-person subjectivity swings pendulously between black and radical voices” – even though the poem never refers explicitly to blackness or to race. (Thus Winston Churchill would famously use it two decades later in a speech urging the United States to enter the war against the Nazi threat.)

When he is discussing Banjo in the context of Francophone black intellectual circles in the early 1930s, Holcomb is ill-served by his appropriation of the term négritude. First, whether applied to the 1929 Banjo or employed in confusing phrases about “McKay’s black-red-black (that is, négritude anarchist) nomadic wanderings” (p. 14), the use of the term is anachronistic, since it would not be coined by Aimé Césaire until 1935 (according to scholar Christian Filostrat, Césaire first employed the word in an essay in the rare third issue of the journal L’Etudiant noir), and it was not popularized as the name of a movement until the full version of Césaire’s poem Cahier d’un retour au pays natal was published after World War II. Moreover, although there were black communists in France between the wars – and although some of the Antillean students, especially those linked to the 1932 journal Légitime Défense, considered themselves Communist – the Négritude movement as it developed later that decade through the work of Césaire and Léopold Senghor had a complicated relationship to organized Marxism. Césaire was a member of the Communist Party, but Senghor was not. Certainly it is not true that in any general sense “the négritude writers were committed members of the Communist Party” (p. 144). Jane and Paulette Nardal, the demure, reformist, devout Catholic sisters from Martinique who were pivotal in the milieu that led to Négritude, would be startled to come across Holcomb’s description of them as “passionate Communists”!

Nevertheless, Holcomb’s characterization of McKay’s “queer black Marxism” is salutary, first and foremost as an interpretative provocation rather than a stable or consistent political stance discernable in McKay’s work. Above all, it is necessary to confront the contention of Claude McKay, Code Name Sasha that literature can serve as a vehicle of political action – or as Holcomb puts it, as “manifesto” or as “primer for insurrection” (p. 19). What does it mean to say that McKay’s novels were designed to “incite acts of radical black proletarian agency” (p. 40)? What does this imply for our understanding of novelistic form, of audience, of the relation between readerly practice and political organization? To answer these difficult questions is to begin to theorize African diasporic literature as a realm of radical politics.
The title of the new critical work on French Caribbean literature by Celia Britton may seem surprising. A “sense of community” is the least likely attribute that one would ascribe to the imperiled communities that comprise the French Caribbean. Indeed, only two of the novels analyzed in this study, Gouverneurs de la rosée and Texaco, emphasize qualities one would associate with a sense of community – “unity of purpose, collective work and strong immanent leadership willing social change” (p. 159). The other five novels – by Édouard Glissant, Simone Schwarz-Bart, Vincent Placoly, Daniel Maximin, and Maryse Condé – demonstrate a lack of these qualities as they reveal various degrees of fatalism, accommodation, or ambivalence regarding collective political action. Nevertheless, this literature is haunted by the question of group identity. Over a decade ago, in an assessment of “French West Indian Writing since 1970,” Beverley Ormerod noticed the importance of community as a literary subject when she wrote, “A further shift in emphasis, away from the novel of the individual towards that of the group or collectivity, has been apparent in recent years” (Ormerod 1995:167).

The problematic quest for a sense of community is related to a sense of historic loss and an uncertain future felt strongly in the Overseas Departments of Martinique and Guadeloupe, which essentially constitute the French Caribbean in Britton’s work. French Guiana and Haiti are anomalies because of their isolation and location. The more developed and populous islands suffer more obviously than French Guiana from the impact of departmentalization and the lack of a collective identity. The other anomaly in this treatment of threatened communities is Haiti which has been independent for two centuries and whose culture has a surprising resilience to the extent that it reproduces itself in diasporic communities in Montreal, New York, Miami, and Paris. Britton treats only one Haitian novel, Gouverneurs de la rosée, and Roumain is reacting to the impact of the American occupation on peasant society in particular and the Haitian nation as a whole. The novel offers us a re-imagined Haitian community, capable of incorporating tradition with the new reality of dispersion and domination brought on by U.S. imperialism. Arguably, the external threat of U.S. imperialism in the early twentieth
The absence of a sociopolitical context in Britton’s study means that the choice of novels that form her corpus of texts seems at times arbitrary. Why for instance are contemporary novels from Haiti not included while Roumain’s 1944 novel, published decades before the majority of works from Martinique and Guadeloupe, is the first to be analyzed? These are also not the titles that leap to mind when we think of the treatment of community in the French Caribbean. For instance, why not discuss Glissant’s La case du commandeur, Condé’s La traversée de la mangrove, and Chamoiseau’s Solibo Magnifique instead of Le quatrième siècle, Desirada, and Texaco? Britton should, however, be given credit for including the unjustly forgotten novel L’Eau-de-mort guilde by Vincent Placoly. The strength of her approach lies in its application of Jean-Luc Nancy’s rethinking of community and myth to the French Caribbean (1991, 2000). Instead of seeing community as a “secondary attribute of individual being,” Nancy proposes “being-in-common” as the “very matrix of our existence” (p. 8). This does not mean reverting to a fusional unity or the ideal of a closed, homogeneous, organic community which Nancy labels “common being.” Being-in-common implies, rather, a relationality and plurality that is different from common identity. Individual identity is not self-generated but the consequence of being “exposed to the outside.” Nancy hereby transcends the usual oppositions between self and other and outside and inside. Furthermore, community is seen as always unfinished, always a work in progress, an “endless circulation and sharing of singular beings” (p. 12).

Britton draws a parallel between a general condition that afflicts all societies in the twenty-first century and the French Caribbean in that the transcendental systems of belief that once made sense of the word have crumbled and “we have lost the ability to believe naively in myths” (p. 15) in which common being was rooted. Myths of foundation and origin are then replaced by a concept of origin as “the indefinitely unfolding and variously multiplied intimacy of the world” (p. 130). The temptation of a myth of common being is, to use Nancy’s term, “interrupted” by literature that has “to do with the fragmentary, the incomplete, the suspension rather than the institution of meanings” (p. 14). We can see how this applies to a novel like Gouverneurs de la rosée and its treatment of the myth of origin and heroic sacrifice. In this regard, it is tempting to see Chamoiseau’s Solibo Magnifique as a rewriting of this salvation myth in terms a new rhizomatic group identity, not a revitalized ritual of the coumbite.

Nancy’s ideas are explained with predictable clarity and elegance by Britton but the question immediately arises as to why these ideas are not in any way related to those of Édouard Glissant with which, Britton admits, there are “striking similarities.” This is particularly surprising given that
Britton has written a superb book on Glissant. The problematization of community, the rethinking of myths of origin, and a general poetics of loss are central to Glissant’s theories of digenesis and relationality. Some of this is compensated for in the chapter on *Le quatrième siècle* but Nancy’s formulations deserve to be placed more squarely in a Caribbean context. Ultimately, Britton’s thoughtful reading of seven variations on what Glissant calls the *roman du nous* does tease out interesting new aspects of these largely canonical works, but it may risk telling us more about Nancy’s theories than about the literature to which they are applied.

**REFERENCES**


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This is a book whose ambitions are perhaps too great. To set about an interpretation of the cultural production by and about the Sino-Cuban community in only 163 pages is a huge challenge. Inevitably some things will be overlooked and others will be given short attention. So, in spite of entitling the book *Imaging the Chinese*, and dedicating entire chapters to the topics of “Cuban Sinophobia” and “Orientalism,” López-Calvo fails to make any mention of the gross caricature of the Chinese detective radio character Chan
Li Po, whose popularity during the 1930s was so great that cinemas would interrupt their programs to broadcast the latest episodes live to their audiences. The absence of any reference to this phenomenon, let alone discussion of it, is all the more irritating because Chan Li Po was the protagonist in the first feature-length talking movie produced in Cuba, *La serpiente roja*. This is the film that inspired the title of Leonardo Padura Fuentes’s novel, *La cola de la serpiente*, which is analyzed by López-Calvo.

It is a pity that lacunae such as these should mar an otherwise intriguing and well-written treatise, albeit one by an author who openly admits his limitations. Citing Edward Said’s *Orientalism*, López-Calvo recognizes that as a European living in the United States he has had to be conscious of the dangers inherent in discussing the Orient in order to cover the subject in a manner that is not ultimately hegemonic. He says he has tried “to avoid romanticizing, fetishizing, commodifying, or exoticizing” the Chinese Cubans (p. 153), but one feels that his project comes at times dangerously close to doing all of these. Nonetheless, as he well documents, the Chinese community in Cuba has suffered such marginalization, genocide, racism, and misrepresentation that by emphasizing the cultural contribution that this community has made to Cuban life the book goes some way to redressing a longstanding imbalance.

López-Calvo’s introduction is particularly rewarding, concisely conveying the history of the Cuban Chinese community in an accessible manner. It can be recommended as a starting point for any student interested in the topic. What follows is an expansive sweep that focuses on different approaches and cultural or literary productions. Chapter 2, for example, covers the biographies and testimonies of Cubans and the topic of Chinese slavery on the island. Chapters 3 and 4 deal with Sinophobia and Orientalism and examine discourses produced both on the island and in the diaspora. The fifth chapter focuses on the depiction of Chinese women and particularly Chinese Mulattas as exoticized and fetishized objects. Chapter 7 deals with syncreticism, hybridity, and witchcraft, and Chapter 8 with transculturation. Finally, not even Martí escapes, as López-Calvo discusses his erasure and misrepresentation of the Chinese subject.

This book paints a very broad canvas (as López-Calvo puts it a “cultural mapping”) of the development of the Chinese community in Cuba. It dwells heavily on the multiple wrongs the community has suffered but ends on an optimistic note, commenting favorably on the recent Sinicization as a consequence of, and testimony to, the resistance its members have shown (along with the somewhat ironic observation that the community has become so small that it no longer represents a threat to the revolutionary project and can therefore now be safely celebrated rather than oppressed).

This is not to say that López-Calvo is wholly uncritical of the community. He points out that hybridization and misrepresentation have also been self-inflicted and that being Cuban Chinese has implied a negotiated identity,
taking in various self-Orientalizing and de-Orientalizing strategies. As an example of this, his epilogue relates the stories and views of the families of two Cuban-Chinese, one a revolutionary veteran journalist still on the island and the other an emigré professor emeritus at a university in Minnesota. The reason for “complementing” these two stories is not made absolutely clear, but one gets the impression that it is to illustrate that, after all, the great U.S.-Cuba divide transcends even the issue of “Chineseness.”

REFERENCE


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Caribbean archaeology has tended to focus on two main issues. First is the arrival of Ceramic Age peoples in the Antilles (Saladoid, circa 500 B.C.), which encompasses the Lesser Antilles and Puerto Rico. The second is the development of the ethnohistoric Taino peoples, which emphasizes developments in Puerto Rico and Hispaniola. Islands to the north and west – Jamaica, the Bahama archipelago, and to some extent Cuba – were relegated to “sub-Taino” status. Jamaica was viewed as peripheral and therefore not worthy of particular attention except to fill out the time-space framework.

*Pre-Columbian Jamaica* solves that problem, benefitting from the fact that a substantial number of professional and avocational archaeologists have, fortunately, ignored the mainstream trend. Of special usefulness is the inclusion of “Aboriginal Remains in Jamaica,” written by J.E. Duerden for the *Journal of the Institute of Jamaica* in 1897 (Appendix D). Duerden’s almost 200-page account, until now the most comprehensive synthesis for the island, has (like most other publications on Jamaican archaeology) often been difficult to find, further contributing to a lack of mainstream interest in the island.
Philip Allsworth-Jones has written an excellent, descriptive overview that covers all aspects of archaeological investigations. This monumental volume demonstrates the importance of Jamaican archaeology to the interpretation of general trends in the region, and it provides ready access to scholars and the general public. It is clearly written and contains an impressive number of maps, photographs, and illustrations of artifacts, tables, and figures, as well as an extensive bibliography. But most impressive is the CD-ROM that is included with the book.

Following a brief introduction (Chapter 1), the rich history of Jamaican archaeology is recounted from antiquarians up to research conducted over the past five years (Chapter 2). Chapter 3 reviews the culture-historical framework for the Caribbean and serves to define Jamaica’s place in the region, highlighting some of the issues that Jamaican archaeology raises for that framework. Recognizing that any culture history is a work in progress, Allsworth-Jones discusses many of the alternative perspectives that have come forth in the past decade, even those that he does not agree with.

Chapter 4 provides the environmental background for the island. The geography, geology (including its historical development), fauna, and flora are presented in general terms that set the stage for interpreting the distribution and composition of the sites. Allsworth-Jones then turns to the cultural contexts.

One of the most important figures in Jamaican archaeology was James Lee, a professional geologist. Lee founded the Archaeology Club of Jamaica in 1965 (now the Jamaican Archaeological Society). Developing a project to map all known Arawak sites in Jamaica, Lee succeeded in precisely recording 265 midden and cave sites, and noted 77 others that he was unable to locate (p. 20). During the course of his investigations he amassed a large and extremely valuable collection of artifacts, most of which have specific site locations. Just prior to his death he donated his collection to the University of the West Indies, Mona campus, Kingston. This donation served as the basis for this book.

Allsworth-Jones assembled an outstanding team to study the Lee collection. In the course of their work documenting, photographing, cataloging, and curating these artifacts the team also consulted Lee’s notes and mapped the sites that he recorded. The nature of the collection is discussed in Chapter 5. The categories used to record the artifacts and organize them in the CD-ROM are also discussed, as are instructions for using it. All of the chapters that follow are tied directly to the CD-ROM.

Chapter 6 describes the criteria used to map the sites. A complete list of sites by parish is included in Appendix B. Chapter 9 is a very brief overview of the sites that have been excavated and the faunal remains identified from these excavations. A more comprehensive summary for each of the excavated sites is provided in Appendix A. Petroglyphs and pictographs are the subject of Chapter 8, and burials and human remains receive similar treatment in Chapter 10. These chapters provide a wider context to the information contained on the CD-ROM.
Pottery styles are discussed in Chapter 7, “Cultural Variants.” Allsworth-Jones recognizes that two of the styles have affinities with those described for the rest of the Greater Antilles (Redware and White Marl). Perhaps more important is the third style, Montego Bay, a variant of the White Marl style that is found primarily in western Jamaica. The timing, distribution, and relationships among these styles have important implications for future research concerning the characteristics of the possibly distinct cultural groups that lived on the island.

Pre-Columbian Jamaica is the most comprehensive overview of archaeological research on the island to date. The CD-ROM is spectacular. Although the core of the book is the Lee collection, the discussion goes well beyond to summarize the substantial contributions made by others, including recent investigators. This extremely important book, which should make Jamaican archaeology more accessible to scholars and the general public, is especially significant as Caribbean archaeologists move away from broad regional frameworks and pay increasing attention to the specifics of more local areas. More comprehensive descriptions of local developments, interactions, and mobility should provide a better understanding of cultural dynamics in the pre-Columbian Caribbean.

REFERENCE


Underwater and Maritime Archaeology in Latin America and the Caribbean. MARGARET E. LESHIKAR-DENTON & Pilar Luna Erreguerena (eds.). Walnut Creek CA: Left Coast Press, 2008. 316 pp. (Cloth US$ 79.00)

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Perhaps even more than elsewhere, underwater archaeology has had a difficult inception in Latin America and the Caribbean, in part due to the ongo-
ing struggle to combat the aggressive exploitation of “treasure ships” by commercial salvors. The nineteen chapters in this publication, which were originally papers presented at the 2003 World Archaeological Congress in Washington D.C., show that maritime archaeology has gained a foothold as a significant field of historical and anthropological inquiry in the region and that substantial progress toward protecting fragile underwater cultural heritage resources has been made in a number of countries.

Although the editors assert that the volume provides a review of maritime archaeology in Latin America and the Caribbean (p. 27), the book cannot be considered to constitute a comprehensive overview as it omits important work in countries not represented at the conference. Instead, it is best regarded as a series of case studies that illustrate the problems and potential of the field in diverse circumstances. The introduction by editors Margaret Leshikar-Denton and Pilar Luna Erreguerena highlights several themes that permeate the chapters. These include the development of legal measures to protect marine archaeological resources from treasure hunters, the establishment of resource management and research programs, efforts to engage descendant communities and other audiences, and the future of the field.

The individual contributions cover a range of methodological, theoretical, and historical ground. Specific articles will appeal to specialists with such diverse interests as colonial and maritime history, navigation, Mayan archaeology, archaeological site formation processes, artifact conservation, cultural resource management, historic preservation, public archaeology, cultural tourism, speleology, and marine biology. Geographically, the papers stretch from the North Atlantic to Patagonia, and include areas colonized primarily by the British (Bermuda, the Cayman Islands, Jamaica, and Turks and Caicos), Dutch (Bonaire and Curaçao), and Spanish (Argentina, Mexico, and Uruguay). The archaeological sites discussed are located in environments ranging from the cenotes of the Yucatan jungle to the offshore reefs of Jamaica, and encompass dates from the Late Pleistocene to the late nineteenth century. This diversity is both a strength and a weakness, reflecting the lack of cohesion common in published conference proceedings.

The largest group of contributions focuses on research in Mexico. Two discuss aspects of the archaeological search for the seventeenth-century shipwreck *Nuestra Señora del Juncal*. Patricia Meehan and Flor Trejo Rivera outline historical research into the vessel, while Carmen Rojas Sandoval explains the challenges of examining contemporary nautical charts. Surveys in the Gulf of Mexico led to the discovery of an undisturbed sixteenth-century Spanish shipwreck and an eighteenth-century British vessel described, respectively, by Vera Moya Sordo and Roberto Galindo Domínguez. Arturo González González et al. discuss a project to scientifically record possible evidence for early human habitation preserved in submerged caves
near Tulum, while Carmen Rojas Sandoval et al. describe Mayan mortuary deposits observed in cenotes across the Yucatan Peninsula.

The contributors exhibit a variety of academic approaches to marine archaeological research. Antonio Lezama analyzes the potential for research into the history of navigation on the Río de la Plata in Uruguay, asserting that underwater archaeology is a branch of naval history (p. 187). Nigel Sadler exhibits a more anthropological style in his examination of the significance of a mid-nineteenth-century slave ship to a local community in the Turks and Caicos. Donny Hamilton combines archaeological investigations with historic accounts in his examination of the sinking of the town of Port Royal, Jamaica, in 1692. Several chapters use a scientific approach. Ricardo Bastida et al. use the wreck of the eighteenth-century British warship HMS Swift in Argentina as a case study to investigate the role of biological agents in the formation of underwater sites. An innovative approach to the conservation of waterlogged archaeological glass is outlined by Wayne Smith.

Other authors consider the challenges of managing underwater cultural heritage. Wil Nagelkerken et al. discuss a project combining in situ preservation of a shipwreck in Curacao with maritime archaeological tourism. Dolores Elkin (Argentina), Dorrick Gray (Jamaica), Edward Harris (Bermuda), Margaret Leshikar-Denton and Della Scott-Ireton (Cayman Islands), and Pilar Luna Erreguerena (Mexico) provide overviews of the development of policy and legislation to protect underwater cultural heritage and current maritime archaeological research in their respective countries.

The proceedings will be of interest to both terrestrial and marine archaeologists around the world because of the universality of the themes presented. Although non-archaeologists will find much of interest, the volume is not principally directed at the general reader. A certain level of familiarity with ongoing archaeological conversations is presumed at times; for example, discussions of efforts to curb the commercial salvage of underwater cultural heritage assume that the reader is familiar with the specific ethical and practical reasons for which archaeologists are opposed to the practice.

The editors are to be applauded for organizing the session and producing this volume. The principal value of publishing conference proceedings is to preserve a permanent account of the research presented and to provide access to an audience that was not in attendance. As a record of the maturation of an emerging subfield of archaeology, this volume represents an important step forward in the practice of underwater archaeology in Latin America and the Caribbean. Consistent with the World Archaeological Congress’s policy of promoting considerations of political power in archaeological research, Leshikar-Denton and Luna Erreguerena make a convincing call for local control over underwater cultural heritage and for the countries of Latin America and the Caribbean to join forces in order to realize the potential contributions of maritime archaeology to understanding the histories and cultures of the region.