

precariousness, gender, Zulu culture, social history, and global labor history all would do well to read this fascinating book.

PETER COLE

Western Illinois University

DUTCH ATLANTIC CONNECTIONS

Dutch Atlantic Connections, 1680–1800: Linking Empires, Bridging Borders.

Edited by Gert Oostindie and Jessica V. Roitman.

Leiden and Boston: Brill, 2014. Pp. xii + 440. \$120.00, hardback (ISBN: 978-90-04-27132-6).

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Key Words: Atlantic World, trade, political, economic.

In the last decade, the field of Atlantic history has been belatedly challenged to move away from narrowly focused national or imperial approaches to embrace more inclusive global and ‘entangled’ histories that reach beyond the Atlantic and scrutinize interactions across imperial, national, linguistic, and ethnic lines.¹ Informed by the search for ‘trans-imperial dynamics’ and privileging processes of ‘entanglement, connections, and interaction’, the ultimate aim of this edited volume is to reposition the Dutch in the Atlantic.² It does so through a critical reconsideration and re-evaluation of why and how, even in the ‘seemingly inglorious period’ from 1680–1800, the Dutch still mattered in the Atlantic and the Atlantic mattered for the Dutch, against the backdrop of geographic contraction, economic stagnation, and dwindling naval power (3).

Compelled by self-imposed ‘chronological boundaries’ and ‘related methodological and definitional rationales’, the volume editors have opted for a ‘narrowly defined Atlantic’ consisting, by and large, of an overwhelmingly Euro-American ‘econscape’ bounded by territories under the political and institutional control of representatives of the Dutch Republic during the ‘long eighteenth century’ (4). This Dutch Atlantic writ small displayed ‘four broad and overarching features’: an exceptional economic heterogeneity and openness, a remarkable variety of institutional arrangements dealing with trade and governance, a diverse composition of populations and concomitant convoluted processes of identity formation, and considerable variation in slavery regimes and forms of slave resistance (7).

To their credit, the editors themselves readily acknowledge the implicit limitations of their approach and are to be lauded for their courageous decision to include some critical concluding remarks by Alison Games. Although the individual, unfailingly high-quality

1 ‘Forum: Beyond the Atlantic’, *William and Mary Quarterly*, 63 (2006), 675–742; ‘AHR Forum: Entangled Empires of the Atlantic World’, *American Historical Review*, 112 (2007), 710–99.

2 G. Oostindie and J. V. Roitman, ‘Repositioning the Dutch in the Atlantic, 1680–1800’, *Itinerario*, 36 (2012), 129–60.

threads covered by the contributors consistently emphasize trans-imperial and regional interactions and connections, the combined product is a truncated Dutch Atlantic web lacking critical chronological, geographical, ethnic, and historiographical extensions.

Chronologically, the ‘glory days’ of the ‘Dutch moment in Atlantic history’ (1600–80) are conspicuously absent (3, 357). As Games rightly notes, this seventeenth-century history served as more than a simple backdrop; it was formative to many of the characteristics of the Dutch Atlantic that had matured by 1680.

Although the volume does include contributions on the persistent Dutch relevance in the re-export trade of colonial goods from Bordeaux (Silvia Marzagalli), and the semi-legal trade by the ‘Flemish nation’ in silver at Cádiz (Ana Crespo Solana), other geographic extensions of the Dutch ‘extra-Atlantic’ are not considered. In addition, there are several omissions of the Dutch Atlantic proper.³ The volume does not cover post-1664 ‘Dutch New York’, Elmina and the other Dutch West African littoral possessions, or Dutch North Atlantic whaling operations and fisheries. The editors also suggest that, unlike the Spanish bullion trade, the Dutch East India Company’s Asian-Atlantic trade in ‘certain Asian luxury goods’ re-exported by Dutch merchants from the Dutch Republic to Atlantic markets was of ‘little economic importance’ and did not produce ‘significant integration’ of these various markets (6). This bold statement is at odds with a substantive body of scholarship recognizing the rapidly thickening web of worldwide entanglements as part of the process of ‘first’ or ‘early modern globalization’ in general and the ‘consumer revolution’ of the ‘long eighteenth century’ in particular, most notably the insatiable demand for Indian textiles (including ‘Guinea’ or so-called ‘Negro cloth’), Arabian and Javanese coffee, and Chinese tea and porcelain, and the resulting ‘de-industrialization’ and ‘drain’ of silver from the Atlantic economies.⁴

Ethnically, as Games points out as well, the volume’s narrative, mainly driven by the *deus ex machina* of political economy, privileges Euro-Americans and Euro-American activity in the Atlantic world at the expense of other actors, most notably Africans and African-descended populations, both free and enslaved, and Amerindians, who, with the notable exception of Wim Klooster’s contribution, are only mentioned in passing. Not surprisingly, then, there is little or no critical historiographical engagement with African studies, the ‘New Indian History’, global studies, or scholarship that treats extra-Atlantic ‘parallel Mediterranean’ worlds, to name only a few relevant fields.

3 David Armitage defines ‘extra-Atlantic’ history as ‘the history of the Atlantic told through its linkages with other oceans and seas’. Armitage, ‘The Atlantic Ocean’, in D. Armitage, A. Bashford, and S. Sivasundaram (eds.), *Oceanic Histories* (Cambridge, UK: 2018), 105.

4 On first or early modern globalization, see for example: G. C. Gunn, *First Globalization: The Eurasian Exchange, 1500–1800* (Lanham, MD, 2003); C. Bayly, ‘From Archaic Globalization to International Networks, circa 1600–2000’, in J. Bentley, R. Bridenthal, and A. Yang (eds.), *Interactions: Transregional Perspectives on World History* (Honolulu, 2005), 14–29; C. Bayly, ‘“Archaic” and “Modern” Globalisation’ in the Eurasian and African arena’, in A. Hopkins (ed.), *Globalization in World History* (New York, 2002), 47–73. On the ‘long eighteenth century’, see N. McKendrick, J. Brewer, and J. H. Plumb, *The Birth of a Consumer Society: The Commercialization of Eighteenth-Century England* (Bloomington, IN, 1982). On the consumer revolution, see F. O’Gorman, *The Long Eighteenth Century: British Political and Social History 1688–1832* (London, 2016, 2nd ed.); F. A. Nussbaum (ed.), *The Global Eighteenth Century* (Baltimore, MD, 2003).

In the end, this volume deepens the non-specialist's understanding of different, mostly politico-economic, aspects of Atlantic history and, more specifically, of the Dutch 'White Atlantic'. By providing valuable insights into the Dutch contribution to the shaping of the Atlantic and the ways the Atlantic world shaped the Dutch, this collection of essays may prod Atlantic colleague historians to seriously rethink some of the basic analytical frameworks deployed in their approaches to Atlantic history. Nevertheless, if this volume is indicative of the state of the art in the writing of Atlantic history today as the editors claim, one can only wish for a more comprehensive paradigmatic turn, one that will rise to the challenge of producing truly global and entangled histories of the Atlantic world.

MARKUS P. M. VINK

State University of New York at Fredonia

THE ATLANTIC WORLD AND AFRICA'S GUINEA COAST

Making Money: Life, Death and Early Modern Trade on Africa's Guinea Coast.

By Colleen E. Kriger.

Athens, OH: Ohio University Press, 2017. Pp. 254. \$28.95; paperback (ISBN: 9780896802964) \$75.00, hardback (ISBN: 9780896803152).

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In 1697, Hope Heath, a Euro-African widow and native of the Gambia region, successfully defended her rights to inheritance before a court in London, where she had arrived as a pregnant migrant planning to reunite with her English husband who had died unexpectedly *en route* to join her. Life circumstances had carried Heath far from her birthplace where she had been given the Luso-African name Esperanza, or Hope. For reasons lost to the documentary record, she arrived as a young captive at England's Royal Africa Company (RAC) at James Island where she worked for many years as an enslaved domestic to James Booker, the company factor responsible for managing merchandise and sales. Booker, one of several important men whose actions shaped Hope's life, had the young girl educated in England, and his will stipulated that she should be freed upon his death. In England, Hope eventually became a wealthy merchant in her own right, enjoying physical and social mobility not often associated with African and Afro-descended women in the seventeenth-century Atlantic world. But it is the pursuit of the sometimes surprising details of individuals like Hope Heath and many others interacting with Atlantic commerce — in all their vagaries, complexities, and unresolved contradictions — that is the primary concern of this study, which is loosely organized around the theme of 'making money'.

This book by Colleen Kriger seeks to illuminate the human dimension of a trade that seems overwhelmed by the inhumanity of enslavement, forced removal, violence, and cruelty. Its geographical focus centers around the RAC trading forts and outstations, which spread several hundred miles from Senegal's Petite Côte, south of contemporary Dakar, to Cape Mount in contemporary Liberia.