

These two works come at a strategic moment. Latin American independence processes are under evaluation by historians who pose the important question of eighteenth-century precedents to independence and expose the deep layers of political conflict in the Andean region. Only by being aware of and understanding the connections between imperial power, community politics, religion, and memory—essential elements which Serulnikov and Walker link in their books by means of sophisticated analyses—can we make progress in rethinking the negotiation of rule and the emergence of democratic politics and participation in Latin America.

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AFRICANA, SLAVERY, AND DIASPORA STUDIES

Biography and the Black Atlantic. Edited by Lisa A. Lindsay and John Wood Sweet. Philadelphia: University of Pennsylvania Press, 2014. Pp. 370. Notes. Bibliography. Index. \$55.00 cloth.
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Joseph Miller's essay, "A Historical Approach of the Biographical Turn," is the opener for 12 essays focusing on black biographies of the transatlantic world. Miller contends that the study of biography will open for historians a new pathway to greater understanding of the people and experiences of Black Atlantic societies. Studying black biographies can take us beyond the limitations of sociologist Orlando Patterson's theory of the social death of the enslaved—a direction that Miller maintains has brought us to a narrow account that is fundamentally "an ideological construction of the masters." Turning to biography and the African perspective of time and history as additive, Miller proposes that we can instead understand enslavement as part of a complex accumulation of lived experience, that is, "another layer of life, not the totalizing experience that modern sociology makes of 'social death.'"

The collection provides for a synergy of methodological description and biographical narrative, and is laid out in four sections: Parameters, Mobility, Self-Fashioning, and Politics. Several memorable chapters take us to biographies of lesser-known figures and offer nuanced critiques that invite us to consider the complex historical perspectives revealed in these individual histories. In the Mobility section, this is illustrated in Cassandra Pybus's "Recovered Lives as a Window into the Enslaved Family" (chapter five) and João José Reis's "From Slave to Wealthy African Freedman: The Story of Manoel Joaquim Ricardo" (chapter xix). Pybus begins with a look at *The Book of Negroes*, "a meticulous list drawn up between May and November 1783, in which the British recorded the personal details of some 3,000 African Americans evacuated to Nova Scotia and elsewhere." From this source she recreates the history of Jane Thompson and her circle of family relations, who defected to the British side during the Revolutionary War. Tracing Thompson's story, Pybus unearths a vibrant narrative of a family and

community consisting of enslaved, free, and those in between. A narrative of mobility, it illustrates the geographical expanses covered in Atlantic slaving. In Jane Thompson, we see a network of people of African descent whose fates and travels extended across the Caribbean, the United States, Nova Scotia, and Sierra Leone.

Reis looks at social mobility and its restrictions through the story of an Afro Brazilian whose emancipation and financial achievement illustrates the opportunity seized by Africans enslaved in eighteenth- and nineteenth-century Brazil. Reis not only calls attention to freed slaves who became slave owners, but also to those enslaved who were themselves slave owners. Ultimately, Reis reminds us that no level of economic success could offer the same opportunities for Afro Brazilians to assimilate into the “local, free society” as it would for their Portuguese peers.

In “David Dorr’s Journey toward Selfhood in Europe” (chapter seven), Lloyd S. Kramer opens the focus on biography as self-fashioning. Through his analysis of Dorr’s travel accounts, he shows us how the travel narrative can serve as a biographical framework for interpreting transnational experience and identity formation. Although the fourth section focuses on politics, the essays found there also take on the topic of self-fashioning, as they reveal experiences of blacks on both side of the Atlantic in shaping and reshaping their identities and political alliances. In chapter ten, “The Atlantic Transformations of Francisco Menéndez,” Jane Landers recounts the life of an eighteenth-century black leader, a Mandinga and a former slave, whose alliances with Native Americans and the Spanish government in Florida led to his becoming the leader of the “first free black town in what is today the United States.” His story begins with his origins in Gambia, but he ended up in Florida, after escaping slavery in South Carolina. His part in the US-Spanish conflict led him to the Caribbean. Menéndez’s story further reminds us that there is a history of black resistance throughout slavery that is too little researched. Roquinaldo Ferreira’s “Echoes of the Atlantic: Benguela (Angola) and Brazilian Independence” (chapter eleven) explores the life of Roquinaldo Ferreira and his role in mercantile connections between Brazil, Angola, and Portugal, and how some blacks became active participants in this financial world.

Rebecca J. Scott and Jean M. Hébrard’s “Rosalie of the Poulard Nation: Freedom, Law, and Dignity in the Era of the Haitian Revolution” concludes the final section of the collection. Scott and Hébrard recount the compelling story of Rosalie Vincent, first noted in records as “Rosalie nation Poulard” following her being remanded into slavery in Saint-Domingue from her homeland in West Africa. Scott and Hébrard bring to life the geographical and political spaces that regulated tenuous states of slave and free throughout the black Atlantic. Rosalie’s navigation of freedom for herself and her offspring through changing locales (Saint-Dominique, Cuba, New Orleans) and their manipulation of legal documents highlight the web of routes through which slaving defined the lives of African-descended people and the Atlantic world at large. Rosalie’s decisive hand in the legal documents that defined her state and that of her children across the Caribbean would later inform the legal status of her daughter, Elisabeth,

who escaped to New Orleans where she was able to ascertain free status and enter into a legal marital union.

The historical examinations brought out in these Black Atlantic biographies offer both students and scholars a broader and more critical understanding of the history of transatlantic slaving and the countless numbers of people enslaved. And, as James Campbell notes in the afterword, the biographies point out the pervasive presence of slaving and its economic, social, and political influence throughout the Age of Discovery and the formative centuries of European colonization. It is a work that has interdisciplinary import and will find application in classrooms and research focusing on black transnationalism, transatlantic slaving, and related topics.

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Divining Slavery and Freedom: The Story of Domingos Sodré, an African Priest in Nineteenth-Century Brazil, by João José Reis. New York: Cambridge University Press, 2015. Pp. 370. Illustrations. \$32.99 paper.
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Readers will celebrate the publication of this translation of João José Reis's groundbreaking study of religion, culture, and society in nineteenth-century Bahia. The present volume is dedicated to Stuart Schwartz and Katia Mattoso—two of Reis's teachers. With this study, he proves himself their worthy heir and sets the benchmark for a creative blend of microhistory and rich sociocultural contextualization. The story begins with an arrest for “vile” practices associated with witchcraft—which was the way Domingos Sodré's religious activities as a leading figure in the local Candomblé scene were parsed by the local chief of police. This arrest, which ultimately did little to alter Domingos's life path, opens up a rich terrain for cultural and social analysis backed by a truly remarkable range of interlocking documents. Owing to the constraints associated with short book reviews, what follows will merely sketch some of the major themes in Reis's study. It would be impossible, in just a few words, to do justice to the complexity of the story of Domingos as it unfolds in H. Sabrina Gledhill's fine translation.

The first major theme centers on religion and religious practice with reference to both African antecedents and Bahian realities. Reis shows how Candomblé might have been practiced and by whom (mostly African men, the leadership coming mostly from the ranks of freedmen). He also demonstrates the range of responses to African religious activity on the part of the authorities—from bitter repression to episodes of negotiated tolerance. What comes through in these pages is the power of African belief systems transposed to Brazilian contexts. Men like Domingos Sodré manipulated material and