



African Diaspora Newsletter No. 15

Nadine Hunt, Stacey Sommerdyk, and Alia Paroo, Editors

April 2006

Conferences and Workshops

- Cahuita Symposium on Slavery, Religion, and Culture, Cahuita, Costa Rica, 11-14 February 2006
- Black Music of the Underground, York University, 23 February 2006
- Health, Poverty and Development, CAAS Conference, Montreal, 21-23 April 2006

Research Report

- The Barbados National Library & The Barbados Department of Archives

Tubman Network Professor

- Verene A. Shepherd

Major Research Paper (MRP)

- The Historiography of the Dutch in the Transatlantic Slave Trade

Featured Papers:

- Agotime e a Casa das Minas do Maranhão: Daomé e Brasil na Rota dos Voduns
- O retorno à África: Contribuições afro-americanas para a cultura africana

Publications

Announcements

Interested in attending upcoming conferences and workshops? For complete details, visit www.yorku.ca/nhp

Cahuita Symposium on Slavery, Culture, and Religion¹

Cahuita, Costa Rica

11-14 February 2006

Nadine Hunt and Carlos Franco Liberato

The symposium was held on the beautiful shores of the Caribbean in Cahuita, Costa Rica. The theme “Slavery, Culture, and Religion,” focused on the visual and documentary representations of religion and culture and the use of these materials in the reconstruction of the social history of slavery. Papers covered geographical areas such as the Caribbean and Central America, that is the Atlantic world, and beyond, to the Indian Ocean. The South Atlantic, with the link between Brazil and Africa, and the Anglo-Atlantic were recognized as coherent systems, which engaged Atlantic Africa and indeed southwestern Africa across the Atlantic. The Indian Ocean extension of slavery and the Islamic world are part of this complex history. The thematic scope of the symposium encompassed the cultural manifestations of slavery in all these geographical regions, exploring and comparing the symbolism and forms of expression that were used to transfer and transform artistic and cultural modes across the Atlantic, and indeed the Sahara and Indian Ocean. The symposium discussed issues informed by knowledge of Islam, Christianity, the *orisa*, and religious traditions that focus on the dead.

The model of the symposium was based on the Avignon style, developed by Professor Gwyn Campbell, McGill University, who was present. All papers were available to registered participants in advance. Papers were not formally presented; instead designated discussants, specifically Gad Heuman of Warwick University, Joseph C. Miller of University of Virginia, David V. Trotman of York University, and Kris Lane of William and Mary College lead general discussions around specific themes.

The Symposium began the evening of February 11th, with the Costa Rican Writer, Quince Duncan reading selections of his recent work for participants and the Cahuita community. Duncan’s writings focused on the forced migration of enslaved Africans to the Americas, which he calls the scatteration of the diaspora. Hence, Duncan’s use of scatteration as oppose to dispersal, led to many interesting exchanges in the sessions that followed. Manuel Monestel and his Calypso group performed several Calypso pieces. Monestel discussed the importance of music in studying the African diaspora and displayed several instruments used by early Afro-Caribbean people in Costa Rica.

As discussant of the first session “Culture, Control and Resistance in the Slave Systems of the Americas”, Gad Heuman centred his discussion on the African background and new cultural patterns of creolization; slave agency and slave voice; Metropolis, the colonial system and slave

¹ Paul E. Lovejoy, Rina Cáceres Gómez, David V. Trotman, Nadine Hunt, Carlos F. Liberato, Thor Burnham, and Henry Lovejoy organized the Symposium. It was sponsored by the Harriet Tubman Resource Centre on the African Diaspora, York University; Instituto de Investigaciones Sociales, Universidad de Costa Rica; and UNESCO “Slave Route” Project, Secteur de la Culture. The Committee thanks Natalia Marten for her assistance in Costa Rica.

resistance; complexities of the slave system; and strategies of control. Heuman's discussed the importance of rumours in slave societies and suggested that Julius Scott's "hidden transcripts" be used to advance research about slave people.

Later that day, in the second session "Slavery and Religion in Africa," Joseph C. Miller examined two themes: slavery and continuity. Miller discussed the papers, highlighting the generally biased narrative of master domination of the slave, generally accepted as the master's point of view. According to Miller, Orlando Patterson shows the complexity of the slave system by demonstrating the slave's point of view as one of isolation. Alternatively, continuity with the past is demonstrated through cultural survivals. Hence, Miller recognized the importance of manipulating the body, women's fertility and reproduction, money, and situational circumstances, as in the case of a Malagasi Creole.

In the third session "Religion and Religious Ideas in the Caribbean and Brazil", David Trotman discussed the papers in the context of examining ritual and tradition. Trotman argued that there is a need to enrich the historiography by studying individual choices. Trotman emphasized the relevance of religion in terms of context, specifically where and when and under what conditions; details such as timing of rituals and whether religious events are public or private; and finally a religious comparison of the African diaspora.

In the final session "Latin American Culture and Ethnicity: New Perspectives on the African diaspora", Kris Lane discussed the African diaspora in the context of Latin America, crossing time, landscapes, culture, and ethnicity. Lane highlighted the importance of rich biographical stories, revealing stories of enslaved Africans in Latin America. Lane ended the symposium by linking the themes discussed in earlier sessions.

Simposio sobre Esclavitud, Cultura y Religión Cahuita, Costa Rica 11-14 Febrero 2006

Carlos Franco Liberato and Nadine Hunt²

El simposio se llevó a cabo en las hermosas orillas del Caribe en Cahuita, Costa Rica. El tema "Esclavitud, Cultura y Religión", se concentró en las representaciones visuales y documentales de la religión y la cultura y el uso de estos materiales en la reconstrucción de la historia social de la esclavitud. Las ponencias cubrieron diversas áreas geográficas del llamado Mundo Atlántico, como el Caribe y Centroamérica, yendo más allá, incorporando incluso la discusión de la trata en el Océano Indico. El Atlántico Sur, con los vínculos entre Brasil y África, y el Atlántico inglés, fueron reconocidos como sistemas coherentes que comprometieron al África occidental y al Africa Suroccidental a través el Atlántico. La extensión Indica de la esclavitud

² We wish to thank and acknowledge Rina Cáceres Gómez of the Universidad de Costa Rica for editing this text.

así como el Mundo Islámico son parte también de esta historia compleja. El alcance temático de este simposio abarcó las manifestaciones culturales de la esclavitud en todas esas regiones explorando y comparando el simbolismo y las formas de expresión que fueron usados para transferir y transformar los modelos artísticos y culturales a través del Atlántico, y de hecho a través del Sahara y el Océano Indico. El Simposio debatió los problemas desde el conocimiento del Islam, el Cristianismo, la religión de los orishas, y las tradiciones de culto a los antepasados.

El modelo del simposio se basó en el estilo de Avignon, desarrollado por el Profesor Gywn Campbell de la Universidad de McGill (Canadá) que también compareció al encuentro. En este tipo de evento, los participantes envían sus ponencias electrónicamente a los organizadores que, a su turno, los ponen a disposición en una pagina web especial a la que sólo tienen acceso los participantes que entregaron ponencias por adelantado. Durante el simposio, las ponencias no son formalmente presentadas por sus autores. En lugar de ello, especialistas designados se hacen cargo de la lectura y sistematización de las ponencias con el objetivo de alinearlas a los grandes temas del simposio. Ellos: los profesores Gad Heuman (Warwick University), Joseph C. Miller (University of Virginia), David V. Trotman (York University) y Kris Lane (William and Mary College), condujeron las discusiones alrededor de temas específicos.

El Simposio empezó la noche del 11, con el escritor caribeño Quince Duncan quien leyó una selección de sus más recientes trabajos para los participantes del evento y miembros de la comunidad local. Los escritos de Duncan se ocupan de la migración forzada de los africanos esclavizados hacia las Américas, que él llama de fragmentación (*scatteration*), causada por la diáspora. Así, el autor usa la noción de fragmentación como opuesta a la simple dispersión, lo que condujo a muchos interesantes debates en las sesiones siguientes. Después de la lectura, Manuel Monestel y su grupo de calypso hicieron una presentación musical. Entre una y otra canción, Monestel llamó la atención sobre la importancia de la música en el estudio de la diáspora africana, al tiempo en que enseñó al público varios instrumentos utilizados por los afro-caribeños de Costa Rica.

Como responsable de la primera sesión “Cultura, control y Resistencia en los sistemas esclavistas americanos”, Gad Heuman centró su discusión en la base cultural africana y los nuevos patrones de la creolización; autonomía y voz del esclavizado; metrópolis, sistema colonial y resistencia esclava; complejidades del sistema esclavista; y estrategias de control. Heuman discutió la importancia de los rumores en las sociedades esclavistas y sugirió que la noción de “transcripciones escondidas” formuladas por Julius Scott podría ser usada con provecho en el estudio de las poblaciones esclavizadas.

En la tarde de ese día, la segunda sesión “Esclavitud y religión en África”, examinada por Joseph C. Miller, tuvo dos temas en especial: esclavitud y continuidad. En su discusión de las ponencias él destacó que por lo general lo que se conoce es la narrativa prejuiciosa del amo respecto a la dominación del esclavo. Según Miller, Orlando Patterson enseña la complejidad del sistema esclavista al demostrar que la perspectiva del esclavo es la del aislamiento. En forma alternativa, la continuación del pasado puede ser demostrada a través de las supervivencias culturales. De este modo Miller puso en evidencia la importancia de la manipulación del cuerpo, la fertilidad fémica, los padrones de reproducción, dinero y las circunstancias situacionales como el caso de los creole de Malagasi.

En la tercera sesión “Religión e ideas religiosas en el Caribe y Brasil”, David V. Trotman discutió las ponencias en el contexto del examen del ritual y de la tradición. Trotman argumentó que se hace necesario el enriquecimiento de la historiografía a través del estudio de las opciones individuales. Trotman enfatizó la relevancia de la religión en términos contextuales, específicamente donde, cuando y bajo qué circunstancias la vida de los esclavos se desarrolló. Así, detalles como el tiempo de los rituales o su carácter público o privado, pueden iluminar muchos otros aspectos de las condiciones de vida de las comunidades negras y esclavizadas. Del mismo modo, Trotman reforzó la necesidad de realización de estudios comparativos para una mejor comprensión de los fenómenos religiosos afro americanos.

En la sesión final “Cultura latinoamericana y etnicidad: nuevas perspectivas sobre la diáspora africana”, Kris Lane discutió el tema de la diáspora africana en el contexto latinoamericano, cruzando tiempos, paisajes, cultura y etnicidad. Lane demostró la importancia de la riqueza de las historias biográficas que revelan historias de africanos esclavizados en América Latina. Lane cerró el simposio vinculando los temas discutidos en las primeras sesiones



Photo Courtesy of Joseph C. Miller

Top Row: Hilary McD. Beckles, George M. LaRue, Daren Ray, Paul Lewis, Neil Marshall, Henry Lovejoy
Second Row: Thor Burnham, Katherine Smith, Nicholas Rogers, Jordan Goodman, Martin Kein
Third Row: Stephen Gokiert, Mary Lynne Gokiert, Andrew Apter, Marcelle McVorrán, Robert M. Baum, Edward A. Alpers, Gwyn Campbell, Ghislaine Lydon, Bernard Moitt
Fourth Row: Joseph C. Miller, David V. Trotman, Gad Heuman, Carlos F. Liberato, Lina Pochet, Camila Carreras, Verene A. Shepherd, Eugenia Ibarra
Bottom Row: Silvia Escorel, Kris E. Lane, Rina Cáceres Gómez, Paul E. Lovejoy, Bruno, Nadine Hunt, Peggy Baum

Opening Night:

Quince Duncan, Author

Manuel Monestel, Musician

Session 1: Gad Heuman, “Culture, Control and Resistance in the Slave Systems of the Americas”

Rina Cáceres Gómez, Universidad de Costa Rica, “Rumores, rebelión y confrontación en Martinique”

Silvia Escorel, Universidade Federal de Rio de Janeiro, “Dressed for Power and the Power to Dress: Images and Social Roles of Blacks 18th Century Rio de Janeiro”

Jordan Goodman, The Wellcome Trust Centre for the History of Medicine at University College London, “When ex-slaves enslave: Roger Casement and the Barbadians in the Rubber Forests of Peru, 1904-1910”

Henry Lovejoy, York University, “Drums of Resistance: Bata Drums of Old Oyo in Colonial Cuba, 1817-1845”

Paul E. Lovejoy, York University, “Gustavus Vassa, alias Olaudah Equiano, on the Mosquito Shore: Plantation Overseer *cum* Abolitionist”

Neil Marshall, York University, “Slave Law, Slave Voice: The Fiscals and Protector of Slave Reports in the Guianas in the Early Nineteenth Century”

Verene A. Shepherd, University of the West Indies, Mona, “*We Did Not Think That the King’s Soldiers...Would Fight Against Us*’: Slavery, Resistance, and Punishment in 19th Century Jamaica ”

Session 2: Joseph C. Miller, “Slavery and Religion in Africa”

Edward A. Alpers, University of California, Los Angeles, “African Music in the Indian Ocean: The Legacy of Slavery”

Andrew Apter, University of California, Los Angeles, “The Blood of Mothers: Women, Money, and Markets in Black Atlantic Perspective”

Robert M. Baum, University of Missouri, “Slavery and Religious Change among the Diola of Senegambia”

Gwyn Campbell, McGill University, “Slave Culture as Agency in Imperial Madagascar: The Relationship to Christianity, 1829-63.”

Martin A. Klein, University of Toronto, “Islam and Slavery in Sudanic Africa”

George Michael La Rue, Clarion University, “Moving Between Worlds: Liminality and Rituals in the Movement of Sudanese Slaves to Muslim Egypt in the Nineteenth Century”

Ghislaine Lydon, University of California, Los Angeles, “Splitting Babies and Breaking Chains: Muslim Contests Over Slaves in Nineteenth Century Southwestern Sahara”

Bernard Moitt, Virginia Commonwealth University, “From Enslavement to Servitude: The Evolution of Wardship in Urban Senegal, 1840-1905”

Daren E. Ray, Brigham Young University, “The Christian *Watoro* of Fuladoyo: Competing Ideologies on the Swahili Coast”

Session 3: David Trotman, “Religion and Religious Ideas in the Caribbean and Brazil”

Brian Brazeal, University of Chicago and University of Virginia, “Coins for the Dead, Money on the Floor”

Burnham, Thor, York University, “‘A General Belief in Everything:’ Qualitative Reassessments of the Influence of Foreigners on Nineteenth-Century Haitian Religious Culture”

Marcelle McVorrán, DePauw University, “Ritual in Popular Culture: Locating the Spirit of the Carnival”

Katherine Paugh, University of Pennsylvania, “Rationalizing Reproduction: Christian Conversion and the Fertility of Enslaved Laborers in the British West Indies”

Katherine Smith, Howard University, “The Roots of African-Caribbean Identity: British Virgin Islands’ Slave Society and the Transformation of African Religion”

Session 4: Kris Lane, “Latin American Culture and Ethnicity: New Perspectives on the African Diaspora”

Reina Christina Rosario Fernández, Instituto Tecnológico de Santo Domingo y Universidad de Costa Rica, “Haití República Dominicana 200 años después. Los haitianos en la República Dominicana”

Bernal Herrera, Universidad de Costa Rica, “Modernidad, periférica metropolitana. El papel del mundo hispano-americano”

Nadine Hunt, York University, “*Bozales* or ‘Atlantic Creoles’?: Newly Landed Enslaved Africans in Colonial Spanish America, 1700-1750”

Eugenia Ibarra, Universidad de Costa Rica, “Rasgos socioculturales africanos y amerindios en el surgimiento de los grupos zambos en la Costa de Mosquito en el siglo 18”

Carlos F. Liberato, Universidade Federal de Sergipe and York University, “The Grão Pará and Maranhão in the Portuguese Amazon Region, 1755-1777”

Nicholas Rogers, York University, “Eighteenth-century warfare in the tropics: the San Juan expedition of 1780”

In-Attendance:

Celma Agüero, El Colegio de México

Hilary McD. Beckles, University of the West Indies, Cave Hill

Camila Carreras, Universidad de Costa Rica

Senait Checole, Africa World Press, New Jersey

Gabrielle Fulton, United States

Mary Lynne Gokiart, City University, Alberta

Stephen Gokiart, City University, Alberta

Paul E. Lewis, University of the West Indies, St. Vincent

Susan Main, Canada

Tom Main, Canada

Natalia Marten, Costa Rica

Lina Pochet, Universidad de Costa Rica

Markus Wiener, Markus Wiener Publishers, New Jersey

Black Music of the Underground
York University
23 February 2006

Henry Lovejoy



Poster courtesy of Henry Lovejoy

The Harriet Tubman Resource Centre on the African Diaspora presented the 5th annual Black History Month Workshop entitled, Black Music of the Underground. The event was sponsored by a variety of contributors, including Founders College, Office of the Dean (Faculty of Arts), Department of History, York University Federation of Students, Graduate History Student Association, and the Graduate Programme in History.

The conference brought together scholars, musicians, and community leaders to discuss the importance of the history and memory of black music in the Americas. The workshop was divided into two sessions: One examined black music in North America, from Gospel to Blues and the other explored the history of black music in the Caribbean and South America, specifically Brazil, Cuba, and Jamaica. Since the theme of this conference focused on music, some speakers integrated musical accompaniment into their presentations.

Needless to say, the line-up of speakers was impressive and conducive to this workshop's musical theme. In the morning Bryan Prince, the curator of the Buxton National Historic Site and Museum in Buxton, Ontario, provided an introductory presentation entitled "Negro Narratives – From Slavery to Freedom." He opened the conference by explaining the Canadian connection and discussing slave experiences of the Underground Railroad in relation to music. The second speaker, Brooksie Harrington, from the Department of English and Foreign Languages at Fayetteville State University, presented a paper on gospel aesthetics and slave experiences. Having once played for the First Lady of Gospel, Shirley Caesar, his expertise and integration of music into his presentation demonstrated the importance of Gospel music in African American musical history. Third, Douglas Daniels from the Department of History and Black Studies at the University of California Santa Barbara examined a blues band from the 1930s. His most recent publication is *One O'clock Jump: The Unforgettable History of the Oklahoma City Blue Devils* (Beacon, 2005) touched on the importance of how blues and jazz music was an importance facet of Afro-American culture.

In the afternoon, Contra-Mestre Márcio Mendes discussed the importance of music within the Afro-Brazilian martial art form known as *capoeira*. At age 17, he met Mestre Bezerra, who was known for the establishment of Capoeira in the states of Pará and Amapá in Brazil. He not only demonstrated the importance of the *berimbau*, a musical instrument used in the practice of *Capoeira*, but also discussed the evolution of music in *capoeira*. Afterwards, York's own Michael Marcuzzi from the Department of Music examined the work of Fernando Ortiz, a Cuban ethnomusicologist. He discussed Ortiz's interpretation of Afro-Cuban music, particularly focusing on *bátá* drumming. Marcuzzi has a broad experience in classical, jazz, Cuban, Latin, and popular music. The final speaker, Klive Walker, a Toronto-based writer and reporter whose articles on reggae have been published in Toronto's *Word* and the U.K.'s *Untold* magazines, presented. His most recent publication is a book entitled *Dubwise: Reasoning from the Reggae Underground* (Insomniac Press, 2005). Klive Walker focused his discussion on the role of women in the history of reggae in Jamaica. Lastly, Chris Penrose, a music-writer for *Word* Magazine, *Pound* Magazine and *The Toronto Star*, provided closing remarks in relation to Hip-Hop and the continuum of musical resistance.

The theme of the workshop brought together this panel of speakers in order to examine Black Music of the Underground. The theme set out to establish a global perspective on how the African Diaspora has continuously affected the popular culture of both North and South America. When slaves arrived in the Americas, they brought music with them and since then black music has evolved. From gospel and blues, to the integration of music from the Caribbean and South America, such as *capoeira*, *bátá* drumming, and reggae, these musical forms have all found their place in the Hip-Hop medium of modern popular culture.

Co-Organizers

Henry Lovejoy (M.A. Candidate)

Nadine Hunt (Ph.D. Candidate)

Stacey Sommerdyk (M.A. Candidate)

Alia Paroo (Ph.D. Candidate)

**Health, Poverty and Development
CAAS Conference, Montreal
21-23 April 2006**

Stacey Sommerdyk

This year's theme for the annual CAAS conference was "Health, Poverty and Development." With twenty-six panels and seventy-one presenters, topics ranged from pre-colonial slavery to current military conflicts and AIDS issues. In his presentation, "We or They? Stories of Ubuntu from the Frontline of the HIV/Aids Epidemic," keynote speaker Henk Rossouw, a current Sauv  Scholar at McGill University, challenged those in attendance to examine their relation to the current AIDS epidemic in South Africa and to consider alternative treatment where medication is not available.

Presenters from York University included Jos  Curto, who presented "Experiencing Enslavement: Cases from West Central Africa c. Early 1520s to the late 1820s;" Jennifer Lofkrantz, who presented "The Profit Motive in Ransoming in 19th Century West Africa;" and Stacey Sommerdyk, who presented "The Dutch in the Atlantic Slave Trade: Exploring the Sources." Ana Lucia Ara jo from Universit  Laval presented a paper entitled, "Patrimoine de l'esclavage et bricolage de la m moire: la cas du Mus e de Silva au B nin." This conference provided a positive opportunity for scholars in Canada to explore African topics beyond their own discipline, time period, and geographical region, as well as a forum to discuss their own work and how it intersects with the work of their peers.

**The Barbados National Library & The Barbados
Department of Archives
January-April 2005**

Denise Challenger



Photo Courtesy of Denise Challenger

When I spent last winter in Barbados, the lure to swim at the beach was great and the motivation to sit in an archive was weak. It was so weak that at first the beach lover in me had me spending my days along the sandy shores; nonetheless, eventually the academic in me triumphed and had me spending my days at the *Barbados National Library* and the *Barbados Department of Archives*. After spending many days at the both the Library and the Archives, I gained some insight into how best to conduct research in Barbados that I will now share with fellow graduate students.

Brief Project Overview

The grant I received from the Organization of American States enabled me to conduct the research for my dissertation. Some of the documents I examined include the *Missionary Diaries of Mt. Tabor Church*, *Methodist Church Records*, *Grand Session files*, *Parish records*, *Blue Books*, and *Census records*. Also available at the Archives are the excellent works by Jerome Handler and Michael Chandler that have detailed the primary source collections of the Archives and the Library.

My dissertation entitled, “Constructing the Colonial Moral Order: Discourses on Sexuality in Post Slavery Barbados” focuses on the imperial and colonial production of socially sanctioned and legally regulated ideas that governed the use of the erotic body in the 19th century. Given the wider civilizing and moralizing project conducted by religious and education authorities, there is a particular emphasis on the intersection of these ideas with the competing visions of morality displayed by the labouring classes.

The Barbados National Library

Located in the capital, Bridgetown, the public library is small and contains limited resources. The librarians were extremely knowledgeable and highly supportive. I only have a few things to note about the equipment and rules of the library. Most of the primary documents were on microfilm and there were two microfilm readers available. A reader could only be booked for two consecutive hours; therefore, call ahead to make an appointment. At the same time, check with the staff member to make sure that the printer attached to one of the readers works. Be prepared to manually record your information. My last word of advice about the National Library is to walk with extra batteries for your laptop. To my dismay, laptops could not be plugged into any of the electrical outlets in the library, though you may want to call ahead to see if this policy is still in effect.

The Barbados Department of Archives

The main archival building is located in Black Rock, St. Michael, about 20 minutes outside of Bridgetown. It is easily accessible via bus, car or on foot. Nestled behind lush trees and vegetation, the main building is protected from the noise of the surrounding traffic, which makes for a very peaceful and tranquil space. The staff were knowledgeable, friendly and resourceful. I would highly recommend that prior to departure researchers contact the Chief Archivist, Mr. David Williams, to make sure that needed documents are not closed and/or under repair. It often takes months for a document to be repaired. Unlike at the library, laptops were allowed in the search room. In terms of equipment, the Archives had three working microfilm readers, so there was no need to book a reader ahead of time. Unfortunately, the microfilm readers did not have printers and reproduction services were not available at the Archives. The lack of available reproduction services was exacerbated by a policy that banned cameras from in the search room. This policy may have changed as new regulations were being drafted at the time of my visit, otherwise be prepared to spend a lot of time at the Archives.

What I have shared with you is simply to serve as a reminder that doing background work on institutional policies makes for a far more productive and pleasant research experience. Lastly, if researching gets to be a little too stressful at the Archives, remember that a beach is only five minutes away!

Tubman Network Professor: Verene A. Shepherd
Department of History and Archaeology
University of the West Indies (UWI) Mona, Jamaica

2004-2006 Academic Activities

Dalea Bean



Photo Courtesy of Verene A. Shepherd

Professor Verene Shepherd is responsible for teaching a number of courses in the History Department at the University of the West Indies in Jamaica. Undergraduate courses include: Conquest, Colonization and Resistance in the Caribbean, 1600 to the end of Slavery; Women and Gender in the History of the English Speaking Caribbean; Race and Ethnicity; Comparative Economic History of Slavery; and a post-graduate course Historiography (with special reference to the West Indies). In addition to lecturing, she is also very involved with various administrative duties in the University. She is a Member of the UWI Strategy Committee, Committee Member of the Mona Campus' Strategic Transformation Unit, a Member of the Campus Committee for Graduate Studies, Chair of the Graduate Sub-Committee for the Faculty of Humanities & Education as well as Team Co-ordinator of the recent Quality Assurance Process of the History Department. She is also Co-director of the Text and Testimony Collective, a University based research project, involving the Cave Hill and St. Augustine campuses.³

Professor Shepherd's service extends beyond the academic community, as she makes a valuable contribution to wider academic community of Jamaica and the wider Caribbean. Recently, she was appointed by the former Prime Minister of Jamaica, the Honourable, P.J. Patterson as Chair of the Board: Jamaica National Heritage Trust. Consequently, she is organizing events for 2007 in Jamaica to mark the end of the British slave trade in 1807. She is currently the Vice-President of the Jamaica Historical Society, is the Vice-President of the Association of Caribbean Historians, and a member of the Local Advisory Committee to the UNESCO National

³ www.yorku.ca/nhp/areas/ttc.htm

Commission (Jamaica). She also serves on the Editorial Committee or Advisory Board of the following academic journals: *Social & Economic Studies*, *Jamaica Journal*, *Journal of Caribbean History*, *The Jamaica Historical Review*, *The Arts Journal* and *Atlantic Studies*.

Professor Shepherd has published extensively and her research interests reflect diverse aspects of the Caribbean region's rich history. These include slavery and alternatives to the sugar economy in 18th and 19th century Jamaica, migration and the Asian diaspora in the Caribbean, gender discourses in Caribbean history, memorials honouring anti-slavery heroes and heroines in Jamaica, and locating enslaved voices and testimonies. Her recent publications reflect the wide range of topics in which she specializes. A few of these include "*I Want To Disturb My Neighbour*": *Lectures On Slavery, Emancipation & Post-Colonial Jamaica* (Ian Randle Publishers, 2006), *Maharani's Misery: Narratives of a Passage from India to the Caribbean* (The Press, UWI, 2002), *Challenging Masculine Myths: Gender, History Education and Development in Jamaica* (Kingston: PIOJ, 2002), *The Ranking Game: Discourses of Belonging in Jamaican History* (Printed by Ian Randle: Inaugural Professorial Lecture, 2002), and *Emancipation and Immigration: A Pan-Caribbean Overview* (1998; Reprinted 2005, BCNS Printers). She has served as the editor for *Slavery without Sugar: Diversity in Caribbean Economy and Society Since the 17th century* (University Press of Florida, 2002) and *Working Slavery, Pricing Freedom: Perspectives from the Caribbean, Africa and the African Diaspora* (Ian Randle, James Currey, St. Martin's, 2002). She has also collaborated with various equally renowned historians to produce publications. Some of these include: *Liberties Lost Caribbean Indigenous Societies and Slave Systems* with Hilary McD. Beckles (Cambridge University Press, 2004), *Cyrus Francis Perkins' 1855 Busha's Mistress or Catherine the Fugitive: a stirring romance of the days of slavery in Jamaica*, edited with Paul E. Lovejoy and David V. Trotman (Ian Randle & Marcus Wiener, 2003 and 2005), and *Questioning Creole: Creolisation Discourses in Caribbean Culture* edited with Glen Richards (Ian Randle, James Currey, 2002).

Active participation, both through organization, at times, and presentation of scholarly articles at conferences worldwide are also a part of Professor Shepherd's repertoire. She has recently presented at the following seminars and conferences: The Cahuita Symposium on Slavery, Culture, and Religion, Cahuita, 11-14 February 2006; The First Records Management Conference for all Churches in Jamaica & the Caribbean, Jamaica Conference Centre, 14 July 2005, the conference on "African Renaissance Studies: Multi-, Inter- and Trans-Disciplinary Paradigms", University of South Africa, Pretoria, 13-16 June 2005, UNESCO's Slavery Exhibition "Lest We Forget", 14 April 2005, International Indian Diasporic Conference on "East Indians in the Caribbean: Reflections on the Past, Charting the Way Forward", Trinidad, 28-29 May 2005, the Association of Caribbean Historians Conference in Colombia, 8-13 May 2005 and Barbados, 17-21 May 2004, the Caribbean Studies Association Conference, St Kitts, May 30 – June 5, the Research Ethics Conference, UWI, Mona, 28-29 April, 2005, a symposium on "Caribbean Spirituality: The Contribution of Indian Religion/Cultural & Spiritual Experience", St. Michael's Theological College, Kingston 9 April 2005, UNESCO's Reparation Symposium, UTECH, 4 Sept. 2004, the 4th TTC Conference on "Haiti: Revolution, Independence, and Emancipation", Limon, Costa Rica, 27 August 2004 and the Conference on "Globalization, Diaspora and Identity", Suriname, 26-29 February 2004 among others. She also delivered a brief address at the Dinner hosted by South African President, Thabo Mbeki for South African Women, Sandton Centre, Johannesburg, 7 August 2004.

The Historiography of the Dutch in the Transatlantic Slave Trade

Stacey Sommerdyk
York University

The Dutch slave trade to the Americas was central to the development of the Atlantic World, 1519-1850. During this period the Dutch transported 545,808 slaves from the Gold Coast and Angola to Dutch plantations in Brazil and the major Caribbean and North American ports, Curaçao and New Amsterdam. A closer study of these activities is now possible due to additional research on the trans-Atlantic slave trade, particularly David Eltis and associates' revision of the voyage database. Also, John Thornton's and Linda Heywood's recent work on this period gives a new perspective on the formation of creole societies in Africa and the Americas. Johannes Postmas' contribution to the historiography of the Dutch in the Atlantic Slave Trade will also be a fundamental element of my analysis. I am currently working on a Major Research Paper that explores available Dutch records on the slave trade in light of these new resources.

David Eltis. "The Transatlantic Slave Trade: A Reassessment Based on the Second Edition of the Transatlantic Slave Trade Database". Unpublished manuscript.

Johannes Postma. "The Dimensions of the Dutch Slave Trade from Western Africa," *Journal of African History*, Vol. 13, No. 2 (1972), 237-248.

_____. "A Reassessment of the Dutch Atlantic Slave Trade," in *Riches from Atlantic Commerce: Dutch Transatlantic Trade and Shipping, 1585-1817*. Eds. Johannes Postma and Victor Enthoven. Boston; Brill, 2003.

_____. *The Atlantic Slave Trade*. Westport, Connecticut; Greenwood Press, 2003.

John Thornton and Linda Heywood. *Central Africans, Atlantic Creoles and the making of the Anglo-Dutch Americas, 1580-1660*. Unpublished manuscript.

Agotime e a Casa das Minas do Maranhão: Daomé e Brasil na Rota dos Voduns

Carlos Franco Liberato

York University, Canadá e Universidade Federal de Sergipe, Brasil

A história da Casa das Minas de São Luís do Maranhão começou na África. Apesar da brutalidade do tráfico de escravos, homens e mulheres de variadas procedências étnicas e religiosas (e seus descendentes) foram capazes de manter elementos da herança cultural africana.

No fim do século XVIII, a despeito dos conflitos internos, a dinastia real do Daomé era poderosa. Sua proeminência social e a idéia que fazia de si mesma e do poder que exercia eram expressadas através da crescente importância atribuída ao *tohusu* chamado Zomadonu, uma deidade infantil adorada pela realeza. Agotime, uma das esposas do rei Agonglo, morto em 1797, envolveu-se na disputa palaciana pela sucessão do trono em favor de seu filho Guezo. Após a derrota do seu partido, Agotime e sua comitiva foram vendidas como escravas pelo novo rei, Adandozan. A vida de Guezo foi poupada.

Segundo a tradição transmitida em São Luís do Maranhão e validada por diversos estudos, é provável que Agotime e suas companheiras de exílio tenham criado o Querebentam de Zomadonu, ou Casa das Minas. Se esta interpretação for verdadeira, Agotime teria mudado o seu nome para Maria Jesuína. Conforme a mesma tradição, este é o nome da fundadora do culto. Parece que o nome africano da fundadora é um dos segredos da casa, porque os praticantes recusam-se a pronunciá-lo publicamente. Duas coisas, porém, seriam certas: as fundadoras do santuário eram africanas e chegaram juntas ao Maranhão.

Anos depois, houve a deposição de Adandozan e a entronização de Guezo, que mandou pelo menos duas embaixadas ao Ocidente em busca de sua mãe. Não se sabe ao certo se a procura obteve sucesso. De certo mesmo só que a Casa das Minas foi, desde o início, local de reunião social, política e religiosa e que ajudou a construir a identidade afro-brasileira contemporânea.

Referências:

Bay, Edna. *Wives of the Leopard: Gender, Politics, and Culture in the Kingdom of Dahomey*. Charlottesville: University of Virginia Press, 1998.

Ferretti, Sergio Figueiredo. *Querebentam de Zomadonu: Etnografia da Casa das Minas*. São Luís, Editora Ufma, 1986.

Pereira, Manuel Nunes. *A Casa das Minas: Culto dos voduns jeje no Maranhão*. (2a. Ed.) Petrópolis, RJ: Vozes, 1979.

Silva, Alberto da Costa e. *Um rio chamado Atlântico: A África no Brasil e o Brasil na*

O retorno à África: Contribuições afro-americanas para a cultura africana⁴

Carlos Franco Liberato

York University, Canadá e Universidade Federal de Sergipe, Brasil

Em geral, a diáspora ocasionada pelo tráfico de escravos é tratada desde o ponto de vista do aporte das culturas africanas às culturas do Novo Mundo. Os valores e as práticas sociais que os escravos africanos e seus descendentes desenvolveram no continente americano e que, posteriormente, foram levados de volta à África são raramente lembrados. O fenômeno do retorno físico e espiritual, aparentemente paradoxal, sequer esperou pela extinção da escravidão para ter início. É preciso, antes de mais nada, compreender que, se o Atlântico separava, também unia os povos que habitavam as suas margens. Muitas vezes, o mesmo navio que trazia gentes e produtos, também levava de volta pessoas, notícias, idéias e práticas. Muitas delas apareciam como novidade nas costas africanas, mas outras deixavam no peito a sensação do já visto, de coisa própria e familiar.

Por cerca de quatro séculos, este intercâmbio permanente permitiu a formação de culturas híbridas, mestiças, porém marcadamente africanas, em diversos pontos do chamado mundo atlântico. Nada, porém, ilustra melhor o movimento de africanos e seus descendentes ao redor do mundo atlântico que a experiência dos marinheiros negros. Em alguns casos, além de uma compreensão dos processos transoceânicos, ganharam habilidades navais valiosas, engajaram-se no comércio e acumularam suficiente capital para comprarem a própria liberdade. Os soldados negros, ainda que não fossem tão móveis quanto os marinheiros, também atravessaram em várias direções o Atlântico, carregando informações, fomentando intercâmbios e promovendo o desenvolvimento de novas identidades.

É provável que em nenhum outro lugar essas conexões recíprocas foram mais sentidas que na rota entre a Bahia e o Golfo do Benim, onde, segundo estimativas, num período de 250 anos, cerca de dois milhões de pessoas foram transportadas pelos navios negreiros. É sabido que, durante este período, brasileiros de diferentes origens e extrações sociais, traficantes brancos, mulatos, libertos e escravos viveram em vários assentamentos do cabo São Paulo à desembocadura do rio Níger. Cidades portuárias como Aguê, Anecho, Ajudá, Cotonu, Porto Novo, Badagri e Lagos foram marcadas pela volta de escravos libertos de origem brasileira, chamados de agudás ou amarôs.

A experiência adquirida nos anos de cativo, o conhecimento da língua e dos costumes europeus foram de grande valia quando muitos destes “retornados” decidiram instalar-se na costa

⁴ This article was originally published in English as “Africa-America: Return Trip”, in French as “Afrique-Amérique, d’une rive à l’autre”, and in Spanish as “Retorno a Africa desde las Américas”, in UNESCO’s *The New Courier*, Special Issue: “The Slave Trade: A Peculiar Cultural Odysey,” December 2004.

http://portal.unesco.org/unesco/ev.php?URL_ID=25108&URL_DO=DO_TOPIC&URL_SECTION=201&reload=1145922762

africana como comerciantes, artesãos, agricultores e funcionários. Muitos atuaram no comércio varejista, mas alguns deles alcançaram sucesso com o tráfico de escravos, constituindo enormes fortunas, adquirindo prestígio social e poder político. No plano arquitetônico, introduziram novos estilos, técnicas e materiais, visíveis na construção de suas casas, bairros e templos. Certas profissões como as de pedreiro, mestre-de-obra, marceneiro, carpinteiro, alfaiate, ourives e barbeiro-cirurgião chegaram à região por suas mãos. Em matéria de religião, muitos adotaram o catolicismo como religião distintiva, o que se conserva até hoje, especialmente pela promoção de magníficas festas, nos moldes baianos, que comemoram o Senhor do Bomfim.

A partir de 1830, com a abolição do tráfico, um considerável número de libertos do Brasil, Cuba, Índias Ocidentais e Estados Unidos foram para a Costa dos Escravos e o seu interior, fortalecendo e diversificando as influências americanas. Gana, Libéria e Serra Leoa tornaram-se importantes pontos de acolhimento para os que retornavam ou eram apreendidos pelos esquadrões ingleses que combatiam o contrabando de escravos. Muitos destes indivíduos ajudaram a desenvolver a agricultura de plantas oleaginosas, que substituiu o tráfico de escravos como principal atividade econômica na região.

Desde o século XIX, várias igrejas afro-americanas dos Estados Unidos enviaram missões de ajuda e religiosas a diversos povos da África, chegando a atingir o interior do continente, subindo o rio Zaire. Esses missionários negros converteram e educaram à moda ocidental a muitos indivíduos, mas sobretudo intensificaram o intercâmbio de idéias entre africanos e americanos. Entre outras ações, também promoveram a formação de africanos em universidades norte-americanas e a implantação de escolas de ofícios em diversas regiões do continente.

O Congresso Pan-Africanista da primeira metade do século XX contou com uma esmagadora maioria de representantes dos Estados Unidos e Caribe. Apesar da debilidade numérica dos representantes africanos, esses congressos foram importantes para criar uma identidade supranacional e intercontinental, de aliança contra a dominação racial e colonialista. A longo prazo, o pan-africanismo forneceu uma base ideológica consistente aos quadros que conduziam a política moderna na África. Após a Segunda Guerra Mundial, muitos movimentos africanos de libertação nacional retomaram as idéias geradas nesses Congressos para justificarem sua luta. Uma vez atingida a independência, a retórica pan-africanista tornou-se a ideologia através da qual os governantes dos novos estados independentes podiam pensar suas relações, sendo a base para a fundação em 1963 da Organização da Unidade Africana (OUA).

No século XX, os intercâmbios culturais não cessaram com a diminuição das trocas econômicas entre os dois continentes, especialmente na música e nas artes cênicas. As influências da música norte-americana na gênese de uma identidade urbana na África do Sul são perceptíveis. Na costa ocidental da África havia um diálogo musical mais antigo. Os retornados de Cuba, das Índias Ocidentais e as tropas britânicas recrutadas no Caribe introduziram estilos musicais sincréticos nos espaços urbanos da região. Aqueles que voltavam do Brasil imprimiram uma marca indelével na música urbana da Nigéria e do Benim. A introdução de gramofones e discos permitiu que a música do outro lado do Atlântico fosse ouvida mais extensamente pelas audiências africanas. As gravações mais ouvidas no início do século XX foram de grupos afro-cubanos, como o Septeto Habanero e o Trio Matamoros.

Instrumentos como maracas, congas e bongos também eram importados e, a partir dos anos 50, ajudaram a desenvolver um impressionante tipo de rumba, característica da atual República Democrática do Congo (ex-Zaire). Atualmente, é impossível negar a influência da rumba, do calypso, do axé baiano, do jazz, do soul, do reggae, da disco e, mais recentemente, do hip-hop na música produzida pelos artistas urbanos da África. Da mesma forma, a presença de elementos norteamericanos, cubanos e brasileiros fazem sentir-se na dança e no teatro, desde o tradicional bumba-meu-boi do Daomé até a estruturação dos grupos de dança tradicional do Senegal, passando pelas companhias de teatro moderno na Nigéria.

Assim, torna-se claro que a diáspora africana é um fenômeno complexo, multidimensional, que deve ser compreendido em sua totalidade, valorizando o que os povos da África legaram à cultura americana e o que seus descendentes foram capazes de criar, reformular e levar de volta ao continente de seus antepassados, enriquecendo-o com novos elementos.

Referências:

Cunha, Manuela Carneiro da. *Negros, estrangeiros: Os escravos libertos e sua volta à África*. São Paulo: Brasiliense, 1985.

Guran, Milton. *Agudás: Os “brasileiros” do Benim*. Rio de Janeiro: Nova Fronteira, 2000.

Harris, Joseph E. (Ed.). *Global Dimensions of the African Diaspora*. (2ª Ed.) Washington: Howard University Press, 1993.

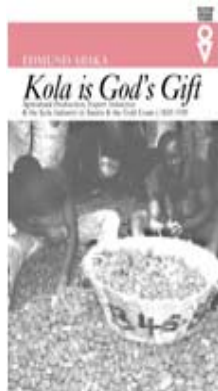
Koser, Khalid (Ed.). *New African Diasporas*. Londres: Routledge, 2003.

Mann, Kristin e Bay, Edna (Eds.). *Rethinking the African Diaspora: The Making of a Black Atlantic World in the Bight of Benin and Brazil*. Londres e Portland: Frank Cass Publishers, 2001.

PUBLICATIONS

Recent Books:

Edmund Abaka. *Kola is God's Gift: Agricultural Production, Export Initiatives & the Kola Industry in Asante & the Gold Coast c. 1820-1950.* Athens: Ohio University Press, 2005.



Kola is a "food-drug"--like coffee, tea, coca, and tobacco--a substance considered neither food nor medicine, but used to induce "flights of fancy." It is incorporated into rites of passage and ceremonies to cement treaties and contracts; its medicinal properties were first recognized outside Africa in the twelfth century; and it is a legal and popular stimulant among West African Muslims.

"Kola Is God's Gift" brings together the legends and lore with the social, religious, medicinal, and economic importance of kola nuts. In addition, it delineates the place of kola in the political economy of Asante and the Gold Coast. In particular it looks at kola's contribution to the economic initiatives of the Hausa diaspora in West Africa.

Gad Heuman and David V. Trotman, Editors. *Contesting Freedom: Control and Resistance in the Post-Emancipation Caribbean.* London: Macmillan Caribbean, 2005.

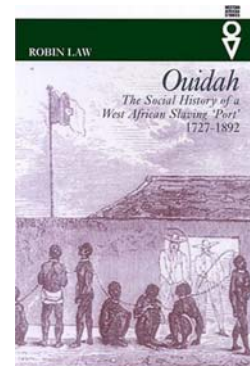


This collection of studies is concerned with exploring some of the many issues faced by Caribbean Societies, as those societies grappled with the problems generated by the demise of slavery. The experiences of the post-slavery period make the Caribbean less of a homogenous area of study than the slave period, when the commonalities were more obvious and compelling. The circumstances in which the slave systems were dismantled, and the differences in the timing of the end of slavery combine with other factors to make the Caribbean an area of diverse post-emancipation experiences, despite some obvious areas of real commonality. The present volume seeks to contribute to the understanding of the post emancipation period by taking as its jumping off point the debate over continuity and change, and has as its central concerns the issues of conflict, control and resistance. The issues covered by the contributors include law and the penal system; riots and social uprising; labour control; religion, marriage and other areas of cultural interest.

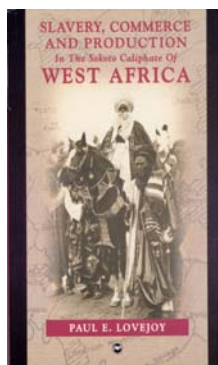
This collection is a result of a fruitful collaboration between the Centre for Caribbean Studies at the University of Warwick and the UNESCO-York University Nigerian Hinterland Project funded by the Canadian Social Sciences and Humanities Research Council. <http://www.macmillan-caribbean.com/books/academic/Wcontesting.htm>

Robin Law. *Ouidah: The Social History of a West African Slaving Port, 1727–1892.* Athens: Ohio University Press, 2004.

Ouidah, an African town in the Republic of Benin, was the principal precolonial commercial center of its region and the second-most-important town of the Dahomey kingdom. It served as a major outlet for the transatlantic slave trade. Between the seventeenth and the nineteenth centuries, Ouidah was the most important embarkation point for slaves in the region of West Africa known to outsiders as the Slave Coast. This is the first detailed study of the town's history and of its role in the Atlantic slave trade.



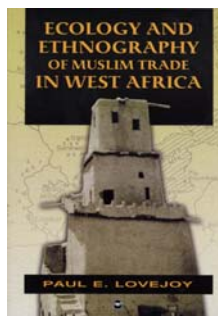
Ouidah is a well-documented case study of precolonial urbanism, of the evolution of a merchant community, and in particular of the growth of a group of private traders whose relations with the Dahomian monarchy grew increasingly problematic over time.



Paul E. Lovejoy. *Slavery, Commerce and Production In The Sokoto Caliphate Of West Africa.* Trenton, New Jersey: Africa World Press, 2005.

This is a collection of Lovejoy's key essays on the history of slavery in the Sokoto Caliphate, the largest state in Africa in the 19th century. Lovejoy's work explores the role of the slave trade in the consolidation of that state - located in the interior of modern Nigeria, Niger, Benin and Cameroon before c.1900 when Muslim merchants and entrepreneurs dominated economy and society.

Paul E. Lovejoy. *Ecology and Ethnography of Muslim Trade in West Africa.* Trenton, New Jersey: Africa World Press, 2005.



This collection brings together the key essays on the economic and social history of West Africa of Paul E. Lovejoy, Distinguished Research Professor of History at York University and holder of the Canada Research Chair in African Diaspora History. Lovejoy's work explores the organization of trade and production in the interior of West Africa, and specifically in the regions of modern Nigeria, Niger, Benin, and Ghana in the pre-colonial era before c. 1900, when the Muslim merchants and entrepreneurs dominated economy and society.

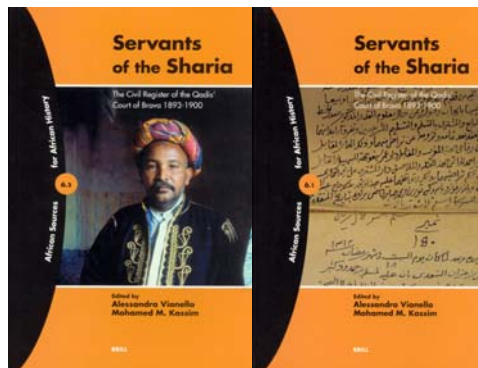
The essays are essential reading for those interested in the function of the internal social and economic structures of African counties during the era of the trans-Atlantic and trans-Saharan slave trades. Lovejoy pays particular attention to the interrelationship between ethnicity and ecology in the structure of trade and production.

Mariza de Carvalho Soares and Ricardo Henrique Salles. *Episódios de História Afro-Brasileira*. Rio de Janeiro: FASE/DP&A, 2005.

Escrito pelos historiadores Ricardo Salles e Mariza de Carvalho Soares, este livro busca trazer um novo olhar sobre a história do Brasil, dando à população negra sua devida importância.



Alessandra Vianello and Mohamed M. Kassim, Editors. *Servants of the Sharia: The Civil Register of the Qadis' Court of Brava 1893-1900*. Brill, Leiden-Boston, 2006.



This volume contains the full Qadi Records of Brava (1893 – 1900). The importance of these records for those studying Southern Somalia and the Swahili coast cannot be overestimated. The register is like a daily journal of events in a typical Swahili town. The information in the records covers a wide range of issues: Slavery, the role of women and their usage of the court system in the 19th century, the role of the Ulama, trade, inheritance, et cetera. The register is signed and stamped by the Italian Commander/ governor in Asmara, Eritrea where it was taken and authenticated and bears the Official Stamp of the Royal Italian Government. This volume contains both the Arabic original and a translation into English.

Readership: All those interested in Islamic and African (particularly East African and Somali) history and law, as well as in Arabic literature. This book is suitable for graduate and undergraduate teachers and students.

Recent Articles:

José C. Curto. “Struggling Against Enslavement: José Manuel in Benguela, 1816-1820,” *Canadian Journal of African Studies* 39, 1 (2005): 96-122.

Omar A. Eno. “The Abolition of Slavery and the Aftermath Stigma: the case of the Bantu/Jareer People on the Benadir Coast of southern Somalia,” in Gwyn Campbell, editor, *Abolition and Its Aftermath in Indian Ocean Africa and Asia*. Gwyn Campbell (ed). London and New York: Routledge, 2005: 83-93.

Omar A. Eno. “Somalia’s City of the jackals: Politics, Economy, and Society in Mogadishu (1991-2003),” in Steven J. Salm and Toyin Falola, editors, *African Urban Spaces in Historical Perspective*. Rochester, NY: University of Rochester Press, 2005: 365-379.

Omar A. Eno. “Landless Landlords, and Landed Tenants: Plantation Slavery in Southern Somalia (1840-1940),” in Abdi M. Kusow, ed., *Putting the Cart Before the Horse: Contested Nationalism and the Crisis of the Nation-State in Somalia*. Trenton, NJ: Red Sea Press, 2004: 135-154.

Jane G. Landers. “Africans and Indians on the Spanish Southeastern Frontier,” in Matthew Restall, ed., *Black and Red: African-Native Relations in Colonial Latin America*. Albuquerque: University of New Mexico Press, 2005: 53-80.

Jane G. Landers. “Social Control on Spain’s Contested Florida Frontier,” in Jesús F. de la Teja and Ross Frank, eds., *Choice, Persuasion and Coercion: Social Control on Spain’s North American Frontier*. Albuquerque: University of New Mexico Press, 2005: 27-48.

Paul E. Lovejoy. “Identity and the Mirage of Ethnicity: Mahommah Gardo Baquaqua’s Journey in the Americas,” in Jay B. Havisser and Kevin C. MacDonald, eds., *African Re-Genesis: Confronting Social Issues in the Diaspora*. London: Cavendish Publishing, 2005.

Paul E. Lovejoy. “The Urban Background of Enslaved Muslims in the Americas,” *Slavery and Abolition*, 26, 3 (2005): 347-72.

Olatunji Ojo. “Slavery and Human Sacrifice in Yorubaland: Ondo, c. 1870-94” *Journal of African History* 46, 3 (2005): 379-404.

Philip David Richardson. “Slavery and Bristol’s ‘Golden Age’” *Slavery and Abolition* 26, 1 (2005): 35-54.

Philip David Richardson, David Eltis, and Frank D. Lewis. “Slave Prices, the African Slave Trade and Productivity in the Caribbean, 1674-1807” *Economic History Review*, 58, 4 (2005): 673-700.

Verene A. Shepherd. “The Ranking Game in Jamaica During Slavery” *The Arts Journal* 1, 2 (2005): 3-15.

Mariza de Carvalho Soares. “Histórias cruzadas: os Mahi setecentistas no Brasil e no Daomé,” in Manolo Florentino, ed. *Trafico, cativo e liberdade*. Rio de Janeiro: Civilização Brasileira, 2005: 127-67.

Renée Soulodre-La France. “Slavery in Colonial Spanish America.” in John Michael Francis, ed. *Iberia and the Americas: Culture, Politics, and History*. 3 volumes, 2006.

Renée Soulodre-La France. “Music in Colonial Spanish America.” in John Michael Francis, ed. *Iberia and the Americas: Culture, Politics, and History*. 3 volumes, 2006.

Renée Soulodre-La France. “The Bourbon Reforms” in John Michael Francis, ed., *Iberia and the Americas: Culture, Politics, and History*. 3 volumes, 2006.

Renée Soulodre-La France. “Palenque San Basilio” in Colin Palmer, ed., *Encyclopedia of African-American Culture and History: The Black Experience in the Americas*, 2006.

Renée Soulodre-La France. in Matthew Restall, ed., *Black and Red: African-Native Relations in Colonial Latin America*. Albuquerque: University of New Mexico Press, 2005: 137-158.

David V. Trotman. “Transforming Caribbean and Canadian identity: Contesting claims for Toronto’s Caribana” *Atlantic Studies* 2, 2 (2005): 177-198.

David V. Trotman. “Community of Believers: Trinidad Muslims and the Return to Africa, 1810-1850,” in Paul E. Lovejoy, ed., *Slavery on the Frontiers of Islam*. New Jersey: Markus Weiner Publishers, 2004: 219-232.

David V. Trotman “Capping the Volcano: Riots and their Suppression in Post-Emancipation Trinidad,” in David V. Trotman and Gad Heuman, eds., *Contesting Freedom: Control and Resistance in the Post-Emancipation Caribbean*. London: Macmillan Caribbean, 2005.

Announcements

Behnaz Mirzai Asl who has been Visiting Assistant Professor, Southern Methodist University, has accepted a tenure stream position in the Department of History, Brock University, to begin for the 2006-07 academic year.

Juanita De Barros has received a Standard Research Grant from the Social Sciences and Humanities Research Council for her project "West Indians, Medicine, and Diaspora in the Atlantic World."

Mariana P. Candido has accepted a tenure stream position in the Department of History, University of Wisconsin at La Crosse, to begin for the 2006-07 academic year. Mariana has had the additional good fortune of a grant to conduct research in Angola this coming summer. She will work in the national archives in Luanda, digitalizing documents on early Angolan history that are in very poor condition.

José C. Curto has received a promotion to the position of Associate Professor at York University.

Oscar Grandio Moraguez has been awarded a grant from the British Library, Endangered Archives Programme, in collaboration with the Tubman Centre, for digitalization of several archival collections in Cuba.

Nadine Hunt successfully completed her comprehensive exams in November 2005. She has been awarded a Social Sciences and Humanities Research Council Doctoral Fellowship for 2006-2008. She has been awarded an Ontario Graduate Scholarship for 2006-2007, but must decline in order to accept her SSHRC Fellowship.

Carlos Franco Liberato successfully completed his comprehensive exams in November 2005.

Henry Lovejoy has submitted his Major Research Paper entitled "Drums of Resistance: The Symbolic Re-establishment of the Oyo Empire in Colonial Cuba, 1817-1867." He will commence his Doctoral studies in Latin American History at University of California Los Angeles Campus this fall.

Paul E. Lovejoy has received a Standard Research Grant from the Social Sciences and Humanities Research Council for his project "Gustavus Vassa and the Abolition of the British Slave Trade."

Neil Marshall successfully completed his comprehensive exams in November 2005.

Mohammed Bashir Salau who has been Visiting Assistant Professor, Whitman College has accepted a tenure stream position in the Department of History, University of Mississippi, to begin for the 2006-07 academic year. It should be noted that he has been awarded a British Library grant under the Endangered Archives Programme, in collaboration with the Tubman Centre, for digitalization of several archival collections in Kano, Nigeria.