

African Diaspora Newsletter No. 12
Harriet Tubman Resource Centre on the African Diaspora
Co-Editors: Nadine Hunt and Alia Paroo



Nadine Hunt and Alia Paroo

I would like to welcome Alia Paroo as the new Co-Editor of the Harriet Tubman Resource Centre on the African Diaspora Newsletter. She is currently a third year Ph.D. Candidate in the Department of History at York University. Her research interests include East African History, with a specialization in Tanzania, the Middle East and South Asian Migration. She was a Co-Organizer of the “Islam, Slavery and Diaspora” Conference (see newsletter no. 10)

In this issue we feature the Graduate Annual Workshop organized by the Harriet Tubman Resource Centre on the African Diaspora at York University. The workshop was an assortment of presentations on summer archival reports, ongoing papers and a report from the “Ecclesiastical Sources and Historical Research on the African Diaspora”, a collaborative initiative funded by the National Endowment for Humanities (see newsletter no. 11). Also featured in this newsletter are several conferences that were attended and organized by faculty and graduate students associated with the Resource Centre.

Enjoy!

Nadine Hunt

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Yacine Daddi Addoun
The North Africa Collection in the Arquivo Histórico Ultramarino
Lisbon, Portugal
Summer 2004

In my thesis entitled “Abolition de l’esclavage en Algérie: 1815-1871,” I deal with the complex issue of slavery and its demise in Algeria during the nineteenth century. The abolition of slavery in Algeria was a long process that started in 1816 and ended after the independence of Algeria in 1962.

In 2002, in a brief research trip to Portugal, I found a treaty signed by Algerian and Portuguese authorities, in which Great Britain played the role of mediator in the Academia Real de Ciências. Among other things, this treaty dealt with the ransom of a few Portuguese individuals enslaved in Algiers, as well as the reciprocal exchange of Algerian captives in Portugal for these Portuguese captives in Algeria.

I became especially interested in this case, which occurred during the wake of abolition. My colleagues Professor José Curto and Mariana Candido brought to my attention the existence of forty boxes containing documents on North Africa, which are held in the Arquivo Histórico Ultramarino in Lisbon. I was certain that this collection could provide more information, or at least some details concerning abolition.

The Arquivo Histórico Ultramarino stores the collections relating to Portuguese overseas colonies during the Colonial period. The archivists are helpful and keep a watchful eye on researchers by monitoring the room with two video cameras. Digital cameras are not permitted, but photocopying, microfilming, and/or digitalizing documents are permitted in the archives. For this purpose, one has to complete a form, specifying the document(s) to be reproduced. However, since there is only one person assigned to this task, it can take months before one receives microfilms or photocopies from the archive.

The boxes on North Africa are inventoried in a one-page list, housed in the catalogue shelves entitled: “Relação das Caixas de Norte de África: (40 Caixas)”. A quick look at the list gave me a sense of the content. For instance, I privileged the boxes entitled: cativos em Argel (Captives in Algiers), resgate de cativos (ransom of Captives), or just labeled Argel (Algiers). Some of the boxes are labelled solely by their dates, with no other information.

The content of the boxes is not always accurate but in general, it reflects the title that appears in the catalogue. Furthermore, in many boxes the material is not well organized. Most of the documents are related to the period between the last quarter of the eighteenth century and the 1830s. All North African countries are represented in the archives, but documents relating to Morocco and Algeria constitute the majority. Whereas the material dealing with Morocco concentrates mainly on commercial and diplomatic matters, a large part of the Algerian documents deal with captivity, slavery and ransom. Most of the documents are in Portuguese, but many of them are in Arabic, especially the Moroccan correspondence. There are also documents in many other languages, including French, English, Italian, Turkish, and Hebrew.

The Morocco collection revolves around commercial transactions between the Moroccan authorities and the Portuguese officials. The boxes contain numerous original letters sent from the Sultans of Morocco to the kings and queens of Portugal. They contain correspondence between officials of Morocco, especially Muhamad b. `Abd al-Salam al-Salawi and the consul of Portugal Jorge Pedro Collaço along with other Portuguese officials. This correspondence illustrates the diversity and richness of the relations between these two kingdoms, especially around the difficult period of the invasion of Napoleon troops and the flight of the Portuguese crown to Brazil in 1808.

The Algerian collection can be divided into four main sections:

1. Documents written by the Portuguese slaves themselves. They give a privileged first hand insight on problems encountered by the slaves and their fate in Algiers. They shed light on the daily life of slaves and their interaction with both Algerian authorities and European consuls.
2. There are also all sorts diplomatic and intelligence documents about Algiers. Some deal specifically with the ransom of slaves and the negotiations between these representatives and the Portuguese authorities. Others deal with general issues of the North African States, different political events taking place there, and the movements of the Algerian navy.
3. Some boxes are filled with documents of subscription in order to collect the money for the ransom of slaves. This information is a valuable source for the study of the ways ransom money was collected.
4. Finally, there are a series of treaties in Arabic and Portuguese between Algiers and Portugal shedding light on their negotiations, especially the treaty of June 1813, which took years to draft and finalize.

During the one-month period I spent in Lisbon, I was able to locate some very interesting material that I never came across while working in the National Archives of Algeria. This documentation is valuable when trying to uncover the issue of corsair activities in the Mediterranean and the captivity and enslavement of Europeans in North Africa before the European powers abolished slavery in this region.

Mariana P. Candido
Lisbon, Portugal
Summer Report 2004



Arquivos Nacionais da Torre do Tombo. Lisbon, Portugal

Between April and September of 2004, I was in Lisbon, Portugal, finalizing the research for my doctoral dissertation, which is entitled “Enslaving Frontiers: Slavery, Trade and Identity in Benguela, 1780- 1850.”¹ I was able to utilize these months to locate and analyze documents, which I did not have a chance to consider in my previous research trip to Portugal in 2002. Returning to the Portuguese archives was central in further investigating my doctoral dissertation. The thesis examines the impact of the Atlantic Slave Trade on the interior of Angola, and specifically on the hinterland of the central port of Benguela. My thesis will explore the demographic and political changes that occurred due to Angola’s involvement in the slave trade. The thesis will analyze the volume of the slave trade from Benguela starting in 1780 to the end of the trade in 1850, and these numbers will be correlated with changes that can be discerned in the interior. These changes included: shifts in population, as people were forcibly removed from the frontiers of enslavement; the concentration of “foreign” populations in the highlands inland from Benguela; and the resulting state formation in this region. I intend to argue that the reconfigurations of society and economy that resulted from the slave trade had a major influence on how people identified themselves, how they were identified by others, and how this ethnic component played a factor in West-Central Africa as well as in the Americas, where people from this region were known simply as “Benguela”.

In Lisbon, most of my time was devoted to consulting material involving Angola and Benguela at the Arquivo Histórico Ultramarino (AHU).² The AHU amassed documentation produced by Portuguese authorities and bureaucrats overseas. Even though many of the documents are official correspondence, they are not necessarily dedicated exclusively to the Portuguese population overseas. It is possible to find rich information about the social organization of the local people. Among the documents available are military letters, exploration plans, troop information, commercial records, as well as trials, hospital records, censuses, descriptions of indigenous costumes, and reports of epidemics and conflicts between the Portuguese and the local authorities. The records offer interesting pieces of information in the construction of a social history of the region.

The Angola material available at AHU is divided into several collections. The documentation is primarily organized in two sections – primeira e segunda secções, which gathers correspondence, as well

¹ I would like to thank the Fundação Calouste Gulbenkian and the research grants awarded by the Department of History and the Faculty of Graduate Studies at York University

² For more information on this archive, please visit: <http://www.iict.pt/ahu/index.html>

as 84 maços, 42 livros and 37 códices. In 2002, I consulted documents organized between 1769 and 1833. During the summer of 2004, I focused on the earlier period, from 1730-1768 as well as the years between 1850-1870. Sections of the documentation that I consulted have not yet been catalogued and organized on *maços*, as bundled manuscripts. These manuscripts arrived at the AHU from others institutions, not necessarily from the Conselho Ultramarino. Most of the documentation available at *Primeira* and *Segunda secções* as well as in the *maços* collection is composed of military petitions, reports of the territory, descriptions of military expeditions, information about outlaws sent to Angola including their crime and future destination; and quantitative data about commerce and society. There is also interesting information on Africans sent as forced labourers to São Tomé and reports of illegal slave trading.

I also analyzed registers of correspondence, the *códices*, which refers to the correspondence exchanged between the *Conselho Ultramarino* in Lisbon and Portuguese authorities in Angola. In this collection there were administrative instructions, royal pronouncements, decrees and laws, which organized the Portuguese administration. There were also reports of local problems, disputes among Portuguese officials and Africans, as well as denounces of abuses and violations of agreements established between the African and the Portuguese authorities.

At AHU, I also consulted the documentation related to Benguela organized in the Brazil collection, mainly looking at the Rio de Janeiro, Bahia and Pernambuco provinces. While most of the documentation deals with slave ship licenses and correspondence exchanged between home and overseas authorities, there are also reports from Brazilian based merchants who maintained commercial links with Benguela.

Besides the AHU, my research extended to the Arquivos Nacionais da Torre do Tombo (ANTT).³ At ANTT, I concentrated on four collections: *Junta do Comércio*, *Ministério do Reino*, *Ministério dos Negócios Estrangeiros* and *Feitos Findos*. The *Junta do Comércio* collection contains several manuscripts about notices, requirements and procedures to be followed on the slave trade, as well as provisions and authorization for Brazilian merchants to join the slave trade. *Ministério do Negócios Estrangeiros* collection includes documentation on the abolition of the slave trade, especially correspondence exchanged between Portuguese and British authorities. The *Ministério do Reino's* collection had an enormous amount of information on official issues, including records of embarkation of ships loaded in Benguela and commercial exchanges.

In the *Feitos Findos* collection I located 61 petitions from people who had lost relatives overseas and wanted their bodies returned to Portugal. Most of these petitions were followed by a copy of their wills and contain information about the deceased, including their activities and social networks in Benguela. These documents present rich information about personal lives, individual experiences, and especially offer details about the relationships between Portuguese men and African women.

Any research work in Portugal is time consuming since there are few inventories available to facilitate researchers. Most of the time is spent on locating documents, rather than reading and transcribing them. However with the materials collected during these six months in 2004, the research I had completed in 2002, along with the research I had already carried out in the Angolan and Brazilian archives, it is possible to analyze the dynamics of the societies on the Benguela highlands and the transformations which took place during the era of the Atlantic Slave Trade.

³ For more information about ANTT, please visit: <http://www.iantt.pt/>



Arquivo Histórico Ultramarino. Lisbon, Portugal: Photo courtesy of Mariana Candido



Example of a letter. Source: AHU, Cx 131, doc.: Photo Courtesy of Mariana Candido

Denise Challenger
London, England
Summer 2004

My first trip to England was nothing short of being fascinating and mesmerizing. On the streets of London I met so many people from disparate locations across the globe and heard so many different accents and languages being spoken that I truly felt as though I was in the centre of the world.

I was particularly pleased with the abundance of information that I was able to find at Rhodes House Library, Oxford. I was able to acquire personal letters from the Mico Charity School Trustees in Barbados to their colleagues in London. I was also able to obtain articles and letters from the female branch of the British Anti Slavery Society. Moreover, there was plenty of information about the efforts of the United Society for the Propagation of the Gospel to lay their foundation in the Caribbean.

At the British Library, I was able to read traveller accounts and pamphlets that described or reflected upon the Caribbean social setting. Since some of the material at the British Library is available via inter-library loan (ILL), the visits to the library allowed me to be more selective about the documents I will be requesting when using the ILL service at York University. The visit to the Public Records Office made me aware that I will need to make a second trip to London next summer. I decided that the best way to make use of such a vast amount of information in such a short space of time was to examine the numerous indexes that detailed the various pieces of correspondence between the Colonial Office and London that pertained to Barbados. Thus, when I return, I can focus entirely on reproducing these documents.

I was also able to mix research with pleasure as I visited the National Portrait Gallery, which enabled me to gain a better understanding of how the British in the 19th century visualized empire and their place within it.

Overall, I feel this was a successful and worthwhile trip. It would not have been possible had I not been the fortunate recipient of the *Albert Tucker Award in British Graduate History* and the *David Nicholls Research Bursary in Caribbean Studies*. In addition, the support I received from the *Fieldwork Costs Fund*, the *Research Costs Fund* as well as the *Thesis Support Fund* was also invaluable.

Nadine Hunt
San José, Costa Rica
Summer Report 2004



CIHAC: Photo Courtesy of Nadine Hunt

This summer, I participated in the first York International Internship Program organized by York International at York University. Twenty-six students were selected to participate in the program and were placed in approximately fifteen countries, including Canada.

I completed my internship at Centro Investigaciones Históricas de América Central (CIHAC) at the Universidad de Costa Rica, San José Campus. My main assignment was to digitalize first edition books from the Mendez collection held at the Centre. The digitalisation project aims to enable future researchers to access the old book collections via computer. The books date back to as early as the eighteenth century and are generally about Central American and Spanish American History. The books were recently donated to CIHAC.⁴

Dra. Rina Cáceres Gómez was my supervisor at CIHAC. She allowed me time for my own research. I was able to visit the Archivo Nacional de Costa Rica.⁵ The archive is located in Zapoté, which is approximately fifteen minutes outside of San José. The archive is neatly organized. The archivists and workers are friendly, pleasant and helpful. The Colonial Section of the archives is organized into three sections: Cartago, Guatemala and Complimentario. Documents found in the Guatemala section should be replicated in the Archivo General de Centroamérica in Guatemala City. I was able to find several documents pertaining to my Ph.D dissertation, which is entitled “Extending the Trans-Atlantic Slave Trade: The Inter-Colonial or the ‘Other’ Slave Trade, 1655-1755”. Costa Rica is a gem and should not be forgotten when interrogating the African and Afro-Caribbean Diasporas. I was quite impressed to see the live and vibrant Jamaican Diasporic community in Costa Rica.

I was pleased with my first trip to Costa Rica. I had the opportunity to meet wonderful people, including various researchers and graduate students. Many thanks to the faculty, staff and students associated with CIHAC and the Departamento de Historia. A special thank you to Dra. Rina Cáceres Gómez, Professor Victor Valenbois, Maribel Santamaria, Diana Senior-Angulo, Asia Leeds, Blandine Watahousa, Mauricio Padilla Ureña, Dra. Eugenia Ibarra, and finally Thomas Maue, Simone Seibt and Kemunto Magucha.

⁴ For more information about the collection, please <http://cariari.ucr.ac.cr/~cihac/>

⁵ For more information about ANCR, please visit: <http://www.archivonacional.go.cr/>

Jennifer Lofkrantz
Bamako, Mali
Summer Report 2004



Archives Nationales du Mali: Courtesy of Jennifer Lofkrantz

In early summer 2004, I spent close to two months doing research in the Archives Nationales du Mali in Bamako. In order to do research in Mali one must first attach oneself to a Malian research institute and second, attain a research permit from the centre national de la recherche scientifique et technologique. This is an absolute necessity if one wants to do research at a governmental institution such as an archive. However, while it involves some paperwork it is a relatively simple procedure. I applied and paid for a research permit on a Friday morning and received it on the Monday morning. I affiliated myself with the Point-Sud centre de recherches sur le savoir local, which conveniently, was also the place where I stayed during my time in Bamako. I also know of foreign researchers affiliating themselves with the Institut des sciences humaines. To attain an affiliation with a research institute and a research permit, it is very important to bring multiple copies of one's proposed research project, CV, and letters of introduction in French, and numerous passport sized photographs.

My time in the archives was very productive. The archives are now divided between two buildings. The pre-1940 documents are still kept at the original archive in Koulouba while post-1940 documents are kept in the new archive closer to the centre of Bamako. Considering my research interests, I spent all of my time at the Koulouba location. The archive at Koulouba is very well organised and the two archivists are incredibly knowledgeable, helpful and professional. The one disappointment in working in the Archives Nationales du Mali is that digital cameras are absolutely forbidden and it does not look like this rule will change anytime soon. Further, while photocopying is allowed, at approximately 20 cents US a page, photocopying of certain documents deemed too sensitive is not allowed, however one is allowed to transcribe such documents.

Elizabeth Polak
Mexico City, Mexico
Summer Report 2004

During the summer of 2004, I spent five weeks scouting various archives in Mexico. I was interested in locating documents concerning the Dominican convent of Santa Catarina de Sena in Oaxaca. I began my preliminary research in Mexico City at the Archivo General de la Nación (AGN), Biblioteca Nacional de Antropología e Historia, and at the Archivo Historico de Arzobispado de México. I found many interesting documents, including city census records and inquisition records. However, the most stimulating documents were stored in the archives of Oaxaca. While in Oaxaca I visited the Biblioteca Francisco de Burgoa, the Archivo de Estado and the Archivo de Notarías.

At the Burgoa library, I found a photocopy of the *Libro de la Fundacion del Convento y Monasterio: de monjas de intitulado Santa Catarina de Sena*. Work on this book began in 1576 and ended in 1846. The document contains 111 folios (222 pages), and includes information on the foundation of the convent; it sets out the rules and regulations of the order, and contains details on approximately 400 women who professed to the convent of Santa Catalina de Sena during the 300 years of its existence. Unfortunately, the lists do not include the secular names of the nuns, only their religious names. Nor, did it have information on slaves, servants or other people who lived in the convent.

I also found the archive of the notaries to be a very exciting place. It had many documents pertaining to the convent of Santa Catarina de Sena; among them were records of sale and rental of houses, slaves and agricultural land, taxes paid on property, and donations received. The most interesting record was from 1734 called the '*retrocesion de esclavos*'. It documents the convent's purchase/re-sale of 23 slaves from Antonio Machorro, and provided names of the slaves and their ages. I also found several wills and testaments left by the nuns of the convent of Santa Catarina de Sena.

During my preliminary research, I visited eight archives and libraries. I found many interesting documents and books, as well as published guides and catalogs available for sale. I also met fabulous people: archivists, researchers and other graduate students who made my stay and research in Mexico more productive and at the same time more enjoyable. I quickly discovered that the key to the past was patience, and if I wanted to see the documents from the eighteenth century, I had to be very patient. Every archive and library had different hours of operation, different rules and requirements that had to be met before one could look at their collections; for example, three sets of photographs, duplicates of letters of reference from home university, pencils and no erasers, laptops or no laptops, microfilms but no photocopies. I discovered that waiting one month for a photocopy of a 40-page document is actually a very short time.

Ana Lucia Araujo
Université Laval
“Constructing Slave Memory in Brazil and Benin: The Slave Route Project (UNESCO)
and the Agudas”⁶



Ana Lucia Araujo

My doctoral research project looks at the construction of memory involving the Atlantic Slave Trade in Benin (Porto Novo, Ouidah, Abomey and Cotonou) and Brazil (more specifically in Salvador Bahia) and focuses on the nineteenth century to the present. My supervisors are Bogumil Jewsiewiecki Koss (Université Laval) and Paul E. Lovejoy (York University)

My project focuses on the Slave Route Project organized by UNESCO. I want to discuss the relationship between the rise in heritage studies over the last fifteen years and the notions of memory, forgiveness, reconciliation and reparation. I seek to understand how the UNESCO project presents an “official” concept of preserving “places of memory” and how it contributes to the contradictory debates and discourses about slavery and memory. My interest focuses on the restoration and the construction of monuments in relation to Afro-Brazilian slave memory and the slave trade in Benin. I try to understand how the Aguda community, has received this kind of project, which aims to reconstruct their memory of slavery.

Several scholars such as Gilberto Freyre, Pierre Verger and more recently by Élisée Soummoni, Alberto Costa e Silva, Bako-Arifari and Milton Guran have studied the Agudas. However, I propose to study the connection between how the Agudas faced their slave past and the recent projects of the Slave Route Project by UNESCO, which aims to reconstruct a memory of slavery by restoring buildings, or by constructing new monuments in locations connected to the Atlantic Slave Trade.

In Benin, the last twenty years have been marked by the construction of several monuments remembering the slave trade, like the “Gate of no return” in Ouidah, but also by the restoration of several heritage buildings related to the slave trade. Among the restored monuments are the Abomey’s Royal Palaces. In the mid-eighties the palaces that were used for royal rituals and events, were included as a cultural site on the UNESCO World Heritage List. The site is composed of several earthen buildings covering an area approximately fourty four hectares (190 acres) in Abomey. Within the site is the Musée Historique d'Abomey, housed in the palace compounds of King Glélé and his father, King Guezo (1818-58). In 1988, the bas-reliefs were detached from their façade prior to the building's reconstruction. Finally the collaborative project to conserve the bas-reliefs officially started in autumn 1993 with the first conservation campaign. According to Rachilda de Souza, director of Benin's Department of

⁶ This paper was presented at the Annual Harriet Tubman Resource Centre on the African Diaspora Workshop.

Cultural Heritage “the palace buildings, the museum's collection of objects, and the bas-reliefs are important not simply for the past they represent but also for the tradition they help maintain.”

Today the Aguda represent approximately five to ten percent of the total Benin population. But this community is not homogeneous at all. To understand how the Aguda community received this project of reconstructing slave memory, I will guide my research with several questions: Is it possible that descendants of Afro-Brazilians slaves and slave traders share a common memory of slavery? What was the reaction of Agudas in the construction of monuments marking places of slavery, like the “Gate of no return”? Does the construction of monuments and the project’s aim to preserve slave historical sites contribute to reconciliation with the past? Or do they help to repair the atrocities committed by a group or a nation in the past? Does the preservation of slave heritage in Benin impose places of memory to the groups who wish to forget this painful past?

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Henry Lovejoy
York University

Approaches to Using Oral Tradition as a Historical Source from the New World:
Yoruba Oral Tradition in Cuba, 1868-1930

I mainly began asking about the Yoruba contingent in Cuba after immersing myself in Afro-Cuban culture for months at a time. Through my personal observation, Yoruba culture has generally been passed on to ensuing generations orally and it is highly adaptive to new social structures. I was primarily taught about Yoruba culture by a team of anthropologists – known as Proyecto Orunmila. Via my direct experiences in the *Osha-Ifa* community, I have begun to examine Proyecto Orunmila's ongoing anthropological investigations. I am currently looking at Yoruba oral tradition as history in Cuba from 1900-1920.

Arguably, Proyecto Orunmila's compilation of religious documents has begun to develop a consistent trend in the practices of Yoruba belief in contemporary Cuba. These documents serve as a referential guide to help diviners memorize the numerous oral traditions and prepare the ingredients for the rituals and ceremonies. The significant impact, regarding the development of consistent practices within a typically oral based culture, has led me to investigate these religious documents further and specifically look at what sources Proyecto Orunmila is using.

The primary focus to my historical research is a two volume series and the earliest of Proyecto Orunmila's three sources. These 2 volumes "catalog the 256 *Odun* based on the knowledge obtained from an African born *Babalawo*, Iño José Akonkón."⁷ In other words, this is one possible version of all the Ifa verses from the somewhat complex divination system. In my presence, Proyecto Orunmila has debated with contemporary priests that Iño José may have arrived as a slave just before abolition (1886) and that he was most likely freed soon after his arrival. In his lifetime, Iño José relocated around Cuba because Proyecto Orunmila has found documents related to Iño José in Regla, Gunabacoa and Mantanzas. In my estimation, the production of the Iño José's documents lasted from just before the turn of the twentieth century and up and into the 1920's. It is also accepted that Iño José did not know how to write in Spanish, which means that someone else transcribed the material found in 'his' documents.

To summarize the specific historical problem I am ultimately faced with, is that Ino Jose serves as a pioneer to some of the oral traditions of Yoruba culture found in present-day Cuba and he potentially represents a figure directly linked back to the oral traditions from Africa. However, since he was unable to write in Spanish, someone else was responsible for the permanent records of oral traditions found in Proyecto Orunmila's home. The person or persons who transcribed Iño Jose's knowledge is comparable to Crowther, Bascom or Verger in the type of work they conducted on oral tradition because they all attempted to categorize various Yoruba religious beliefs and customs. Transcribers, such as these, are of equal importance to figures like Iño Jose, as historians such as Robin Law have proven in relation to his studies conducted on Crowther and the dating of the term Yoruba (c1830's). Comparatively, Iño Jose did not write these documents himself and therefore within the documents there will inevitably be the transcriber's influences. Consequently, many other questions arise such as, how well could this person write in Spanish, or how well versed was he in Yoruba, was he Cuban born and the list of questions goes on and on.

This past summer my research took me to the Public Record Office. The documents I have started to familiarize myself with and digitalize are the "correspondences with British Commissionaires at Sierra Leone, Havana, Cape of Good Hope and Loanda and reports from British Vice-Admiralty Courts and from British Naval Officers relating to the slave trade." The period that I had digitalized so far ranges from 1858 until 1875.

⁷ The 256 *Odun* represent the major body regarding the entire divination system. Ed. Janet, etal. "Tratado de Odun de Ifá," *Documentos*. Havana: 1999. Also, soon to be found on a website in development, www.proyecto-orunmil.org

David V. Trotman
Workshop on Pan-Caribbean Historiography
York University, Canada

The workshop on Pan-Caribbean Historiography was held at Founders College, York University on the weekend of October 14- 16th, 2004. The workshop was designed to bring together senior scholars from across the linguistic divide of the Caribbean to engage with junior scholars and graduate students in discussions aimed at assessing the state of the historical scholarship of the region and the methodological problems inherent in arriving at a pan-Caribbean praxis. Some of the leading Caribbean historians based at institutions in the Caribbean, Europe and North America were in attendance. It succeeded beyond its modest expectations and from reports from its participants and attendees it was an exhilarating and invigorating weekend. Scholars from the Dutch, English, French and Spanish Caribbean engaged in mutually profitable exchanges, which ranged widely across the current historiographical landscape including a lively debate on the definition of the Caribbean.

The workshop was funded by a grant from the Canadian Social Sciences and Humanities Research Council with support from the Office of the Dean of the Faculty of Arts, Office of the Vice-President (Academic), Department of History, The Division of Humanities, Office of the Master of Founders College, Office of Human Rights and Equity, and the Graduate History Students Association. It was hosted by The Harriet Tubman Resource Centre on the African Diaspora and the Text and Testimony Collective.

I take this opportunity to thank all of the graduate students who were on the organising Committee and who assisted during the weekend. I would also like to acknowledge the contribution of Audra Diptee (University of Toronto) in the planning and execution of this Workshop.





Nadine Hunt
Revolution, Independence, and Emancipation:
The Struggle Against Slavery in the Circum-Caribbean
Universidad de Costa Rica - Limón Campus, Costa Rica

The “Revolution, Independence, and Emancipation” conference was held at the Limón Campus of the Universidad de Costa Rica from the 26th to the 28th of August 2004. The conference coincided with Black History Month, which is celebrated annually during the month of August in the Costa Rican State of Limón. In recognition of the United Nations designation of 2004 as the International Year to Commemorate the Struggle Against Slavery and Its Abolition, the conference focused on the key role of the Haitian revolution in St. Domingue in the 1790s, the independence of Haiti in 1804, and the ongoing influence and legacy of this momentous struggle. Presenters discussed a multitude of themes which included the impact of British abolition on the slave trade after 1807 in Caribbean societies, the wars of Independence in Spanish America and the resulting emancipation of the enslaved populations after 1820; emancipation in British and French colonies in 1834-38 and 1848 and the struggle against the continuation of slavery in Cuba, Puerto Rico and the southern United States. This focus on almost one hundred years of struggle in the circum-Caribbean attempts to overcome regional and parochial approaches to the study of slavery and the formation of the African Diaspora by emphasizing interactions among the different parts of the circum-Caribbean.

The conference was well attended by students and faculty of the Universidad de Costa Rica. As well, participants represented academic institutions and organizations located in geographic areas such as the Caribbean, Latin America and North America. The conference was sponsored by Centro de Investigaciones Históricas de América Central; Universidad de Costa Rica – Sede Limón; Comisión Costarricense de Cooperación con la UNESCO; Text and Testimony Collective, University of the West Indies; and the Harriet Tubman Resource Centre on the African Diaspora, York University. The conference organizers wish to thank the sponsors, participants and attendees for making the conference a success. A forthcoming publication on selected papers will be published by the Editorial de la Universidad de Costa Rica and will be available in Spanish.





Paul E. Lovejoy
The Bicentenary of the Sokoto Caliphate (1804 – 2004)
Abuja, Nigeria

International Conference on the Sokoto Caliphate and its Legacies, 1804-2004, a conference sponsored by Arewa House, Ahmadu Bello University, and the Department of History, Usmanu Danfodiyo University, Sokoto, was held at the Shehu Mus Yar'adua Centre in Abuja, Nigeria, 14-16 June 2004. The conference brought together scholars both from within and outside Nigeria to deliberate on various facets of the caliphal experience, including its history, political organization, intellectual foundations, as well as its contemporary relevance. The conference was attended by the various emirs of the northern states of Nigeria, as well as high ranking government officials, the press, and leaders of the Muslim community in Nigeria. Professor Lovejoy attended the conference and presented a paper, "Biographies of Enslaved Muslims from the Central Sudan in the Nineteenth Century." One of the co-organizers was Dr. Ibrahim Jumare, who received his Ph.D. degree in History from York University, and who is now Chair, Department of History, Usmanu Danfoiyo University.

José C. Curto
Assistant Professor, Dept. of History, York University.
2003-2004 Activities

During the 2003-2004 academic year, Professor José C. Curto taught HIST 2750 and HIST 4799 and a graduate Directed Readings course, coordinated the Harriet Tubman seminar, acted as liaison officer between the Department of History and the York University Library, and was the Computer Coordinator for the Department of History. While his second monograph *Enslaving Spirits: The Portuguese-Brazilian Alcohol Trade at Luanda and its Hinterland, c. 1550-1830* was published by Brill Academic Publishers, an edited volume with Paul E. Lovejoy, *Enslaving Connections: Changing Cultures of Africa and Brazil during the Era of Slavery* was published by Humanity Books. Over the same period, Professor Curto also published (with Paul E. Lovejoy) "Introduction: Enslaving Connections and the Changing Cultures of Africa and Brazil during the Era of Slavery," in José C. Curto and Paul E. Lovejoy, eds., *Enslaving Connections: Changing Cultures of Africa and Brazil during the Era of Slavery*. Amherst, NY: Humanity Books, 2004, pp. 11-18, and "The Story of Nbená, 1817-1820: Unlawful Enslavement and the Concept of 'Original Freedom' in Angola," in Paul E. Lovejoy and David V. Trotman, eds. *Trans-Atlantic Dimensions of Ethnicity in the African Diaspora*. London: Continuum, 2003, pp. 43-64. His "Struggling Against Enslavement: José Manuel in Benguela, 1816-1820," is scheduled to appear in the *Canadian Journal of African Studies* 39/1 (2005).

Professor Curto was an active participant at the following conferences: "The Problem of Resistance to Slavery in Africa," ROMPIENDO EL SILENCIO: IDENTIDADES, RACISMO Y EXCLUSIÓN, Programa de Estudios de Diáspora africana del Centro de Investigaciones Históricas, Universidad de Costa Rica, 06 February, 2004; and "Movers of Slaves: The Brazilian Community in Benguela, c. 1722-1832," ANGOLA ON THE MOVE: TRANSPORT ROUTES, COMMUNICATIONS, AND HISTORY, Centre for Modern Oriental Studies, Berlin [Germany], 24-26 September, 2003. He also presented a number of papers at the following venues: "Movers of Slaves: The Brazilian Community in Benguela, c. 1722-1832," Institute for Asian and African Studies, University of Helsinki, 22/09/2003; "African History: Retrospect and Prospect," Institute for Asian and African Studies, University of Helsinki, 23/09/2003; "Documenting African Diasporic Cultures with New Technology: An Introduction to the Harriet Tubman Resource Centre," Wendy Michener Symposium: Exploring Canada's African Dance Heritage, York University, 10/11/ 2003; and "O Problema da Resistência contra a Escravidão em África: o Caso dos Escravos Fugas Recapturados em Angola, 1846-1876," Programa de Mestrado em História de África, Faculdade de Letras, Universidade de Lisboa, 29 June, 2004.

Professor Curto spent part of June-July 2004 in Lisbon, Portugal, finalizing his research on recaptured runaway slaves in Angola from 1846 to 1876. He is on leave during 2004-2005 through a Fellowship from the Faculty of Arts, York University, to write a monograph tentatively titled *Aborted Flight: Recaptured Fugitive Slaves in Angola, 1846-1876*. In the meantime, he is putting the final touches on a volume that he is co-editing with Renée Soulodre-LaFrance, *Africa and the Americas: Interconnections during the Slave Trade*, under contract with African World Press.

Incoming Students

Erin Oxland



- Areas of interest: African Diaspora, Race Relations
- Topic of Interest: Africans in Brazil

Henry Lovejoy



- Area of Interest: African Diaspora
- Topic of Interest: Yoruba in Cuba

Leon Alberto Poveda



- Area of Interest: Latin American History
- Topic of Interest: Race relations in twentieth century Cuba

Marsha Barrow



- Areas of Interest: Africa and North America
- Topic of Interest: Slavery in Canada and the USA and African-American returnees to Africa

Announcements

Graduate Students:

Mariana Candido won a President's Dissertation Award for the academic year 2004-5. Former Graduate Director of History, Stephen Brooks writes: "this is a major scholarship that allows the student to be freed from teaching for the year. Mariana will be working on her thesis entitled "Enslaving Frontiers: Slavery, Trade and Identity in Benguela, 1780- 1850". There are only two or three Dissertation Awards given out each year across the whole university, so Mariana's success in this year's competition is a great testament to the strength of her work and accomplishments. Many congratulations to her on this achievement."

Behnaz Mirzai Asl successfully defended her doctoral dissertation entitled "Slavery, the Abolition of the Slave Trade, and the Emancipation of Slaves in Iran (1828-1928)" (September 2004)

Former graduate student Olatunji Ojo is Visiting Professor at the Department of History, Ohio University.