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San Juan, Puerto Rico

Available in: http://www.redalyc.org/articulo.oa?id=39222626011

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This edited collection of essays presents its readers with the fruits of the first Lavy Colloquium, which was held at Johns Hopkins University (Baltimore, U.S.A.) in March 2005 with the theme of “Atlantic Jewry in the Age of Mercantilism.” It seeks, in the words of the editors Richard Kagan and Philip Morgan, to contribute to “the convergence of two streams of scholarly endeavour: one focused on early modern Atlantic history and the other on so-called Port Jews” (p. vii). These two streams have indeed developed in parallel directions although great efforts have been made in the past to link them. As early as 1985, Jonathan Israel published his magisterial *European Jewry in the Age of Mercantilism, 1550-1750* (Clarendon Press) and the subject has witnessed a surge of academic interest and research in these two streams during the past decade. The study of “Port Jews” has most notably been advanced by two absorbing collections of essays on this topic published under the editorial direction of Professor David Cesarani: *Port Jews and Jewish Communities in Cosmopolitan Maritime Trading Centres, 1550-1950* (Routledge, 2002) and, edited in collaboration with Gemma Romain, *Jews and Port Cities 1590-1990: Commerce, Communities and Cosmopolitanism* (Valentine Mitchell & Co Ltd, 2006).

Likewise, there has been a growing focus on the active involvement of both Jews and conversos (the descendants of Sephardic Jews who were converted to Christianity in Spain and Portugal during the fourteenth and fifteenth centuries) in the development of the commercial networks within the Atlantic World from which a large part of Western Europe’s prosperity derived in the seventeenth and eighteenth centuries: the “Age of Mercantilism”. Amongst the most notable works to have appeared in print on this topic have been the collection of articles assembled in *The Jews and the Expansion of Europe to the West, 1400-1800*, edited by Paolo Bernardini and Norman Fiering (Berghahn Books, 2001); *A Nation upon the Ocean Sea: Portugal’s Atlantic Diaspora and the Crisis of the Spanish Empire, 1492-1640*, authored by Daviken Studnicki-Gizbert (Oxford University Press, 2007), who is also a contributor to this volume, and *Judeoconversos, Afroiberians and Amerindians in the Seventeenth Century*,...
by Jonathan Schorsch (E.J. Brill, 2009). As they specify in their preface, the editors of this book seek to build upon previous studies. The questions that this collection of essays seeks to examine can be divided into two categories: Firstly, there is the problem of defining Jewish identity within the early modern Atlantic World. Secondly, it addresses the issue of the manner in which Jews/Conversos dealt with the challenges presented by their “marginal” identity with the societies in which they circulated, how they developed strategies to circumvent the obstacle this marginal status presented and achieved commercial success. The book is divided into three distinct parts.

Part one is entitled “Context” and contains two essays: “Jews and Crypto-Jews in the Atlantic World Systems, 1500-1800” by Jonathan Israel (pp. 3-17) and “Jewish History in the Age of Atlanticism” by Adam Sutcliffe (pp. 18-30). These essays seek to offer the reader the context that is necessary to fully grasp the arguments of those in the following two parts. Israel’s essay analyses the complex realities behind the Jewish and Converso presence in the early modern Atlantic World. He examines the manner in which a mixture of government policies, alterations in the balance of military and economic power within the Atlantic World as well the cultural traits of Jewish and Converso communities not only enabled them to create successful trade networks during the seventeenth century but eventually also contributed to their decline in the following century. Adam Sutcliffe’s study highlights the problems of studying “Jewish History” within the context of the early modern Atlantic. His well-structured essay insists upon the importance of recognizing the complex nature of Converso identity and the need not to examine it by using the traditional narrative of the experience of Jewish minorities living in non-Jewish states. Sutcliffe’s essay will therefore give the reader much food for thought.

Part two is entitled “Mercantilism” and, as its title suggests, it contains four essays examining different though interrelated aspects of the role of Jews and Judeoconversos within the trade networks in the early modern Atlantic world. In “Networks of Colonial Entrepreneurs: The Founders of the Jewish Settlements in Dutch America” (pp. 33-49), Wim Klooster offers a fascinating and very detailed study of the Converso/Jewish merchants in those parts of the American “New World” that came under Dutch control during the seventeenth century. Klooster focuses especially on João de Yllán (1609-1696), David Cohen Nassi (1612-1685) and Abraham Drago (1628-1697), who developed trade networks and played an effective role as “colonial entrepreneurs” within the Dutch colonies in Brazil (between 1630 and 1654) and elsewhere in the Americas (Surinam and Curaçao). Following in close order is “English Markets, Jewish Merchants, and Atlantic Endeavours: Jews and
the Making of British Transatlantic Commercial Culture, 1650-1800” by Holly Snyder (pp. 50-74). Snyder’s essay closely examines the fortunes of Jews engaged in British transatlantic trade by means of a number of case-studies. This study exposes the remarkable complexity of trade networks maintained by the Jews in question and the difficulties that resulted in their attempts to make supply and demand coincide, a challenge made all the greater by their status as Jews. A particularly interesting aspect of this essay is its exposition of the manner in which Jewish traders and communities who were active in British transatlantic trade during the seventeenth and eighteenth centuries did not pursue legal privileges in order to assert a specific identity or with any grandiose aim in mind. Instead, their objective was a rather more down to earth one: to achieve a secure and well-grounded place as a merchant community operating within the economy of the developing overseas British Empire.

The third essay of the second part of this book is “La Nación among the Nations: Portuguese and Other Maritime Trading Diasporas in the Atlantic, Sixteenth to Eighteenth Centuries” by David Studnicki-Gizbert (pp. 75-98). Studnicki-Gizbert dissects the various strategies adopted by Sephardic Conversos/Jews that helped to strengthen a sense of collective identity as the Nación/Nação and which, as such, were vital in securing the sense of trust that enabled their vast commercial networks to thrive by facilitating their commercial success. These included, amongst others, endogamy, clustering into specific urban areas, communal confraternities and philanthropic institutions. The second part ends with “Sephardic Merchants in the Early Modern Atlantic and Beyond: Toward a Comparative Historical Approach to Business Cooperation” by Francesca Trivellato (pp. 99-120). Trivellato seeks to argue that the Sephardic Converso/Jew Diaspora in the Atlantic World were not bound by an automatic sense of ethnic solidarity but rather that the sense of community was dependent upon “specific safeguards, developed within particular interpersonal networks and in concert with exogenous market and legal infrastructures” (p. 119).

The third part of this book is entitled “Identity and Religion”. The first essay it contains is “Jews and Christians in Dutch Brazil, 1630-1654” by Bruno Feitler (pp. 123-151). Feitler draws upon an abundant documentation, including inquisitorial trial dossiers from the tribunal of Lisbon, to offer a vivid account of the life of Jews and Conversos residing in a Brazil that was divided between Dutch-controlled and Portuguese-controlled territories. The result is a remarkable depiction of the internal divisions that existed in Converso/Jewish communities and of the ambiguous religious identity of many individuals whose religious ambivalence led them to exchange their religious identities. The book then stays in South America but moves from Brazil to Surinam with “A Matriarchal
Matter: Slavery, Conversion, and Upward mobility in Suriname’s Jewish Community,” by Aviva Ben-Ur (pp. 152-169). Ben-Ur addresses the issue of slave-ownership amongst the Jewish community in Dutch-controlled Surinam. The essay considers the particularly interesting question regarding Jewish identity within that community and that arose as a consequence of the frequent birth of mixed-race children fathered by Jews from their African slave women. It also considers the ambient hypocrisy amongst the male Jews of Surinam relating to attitudes towards Jewish women who had sexual relations, and offspring, by Black Africans and their treatment.

“Catholics, Jews and Muslims in Early Seventeenth-Century Guiné,” jointly written by Peter Mark and José da Silva Horta (pp. 170-194) offers readers a refreshing insight into the presence of Sephardic traders on the coast of Senegambia (western Africa). It is particularly interesting in its use of inquisitorial sources to build an analysis of relations between Sephardic traders and local Muslims rulers of Senegambia. The tactics of these traders apparently consisted in cultivating the goodwill of local Muslim rulers by presenting themselves as non-Christians and thus as neutral in the struggle between Islam and Christendom. The final essay in the third part is “The Indians Are Jews! Lost Tribes, Crypto-Jews, and Jewish Self-Fashioning in Antonio de Montezinho’s Relação,” by Ronnie Perelis (pp. 195-211) diverges from the other essays in this book by focusing on a literary work. Perelis concentrates on the work of António de Montezinos (c.1610-c.1647), a converso who wrote an account (Relação) in 1644 of his travels in South America in which he claimed to have met a tribe of Amerindian in the Amazon who were Jews. Perelis argues that the fantastic claim made by Montezinhos has its roots firmly in the millenarian fantasies that were already circulating in Europe long before Montezinhos ever wrote his work.

The book concludes with a short epilogue by Natalie Zemon Davis (pp. 213-217) that neatly complements the preface by the editors Richard Kagan and Philip Morgan. Overall, this collection of essays is far more than just a compilation of papers presented at an academic conference and all the essays are of such a quality that they could well have been published individually in peer-reviewed journals. This is a highly commendable effort, bringing together excellent work by experts in the field of Jewish and Atlantic history that will be of great value to university scholars and researchers at all levels: undergraduates and postgraduates as well as university professors. Such readers will doubtless find the essays inspirational and a source of ideas for future research. Moreover, the writing is very accessible and thus the book will be of interest even to historians in other areas/subjects who are not directly working on this topic or to the general public. One slight criticism that might be made is...
the inconsistent presence of maps. Useful maps accompany the essays of David Studnicki-Gizbert (p. 124) and Peter Mark and José da Silva Horta (p. 171) but none of the other essays have included them.


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Red & Black in Haiti details the way radical activists in Port-au-Prince shaped national politics by espousing different strands of nationalist, race- and class-based ideologies in the period between the exit of United States Marines from the country in 1934 and François Duvalier’s rise to power in 1957. Through various oral interviews and a close engagement with archival sources in Haiti, the United States, and France, Matthew J. Smith (2009) offers a narrative that avoids the pitfalls of previous studies that treat the period as “the postscript or prelude to studies of the occupation or Duvalier” (p. 2). Each of the book’s five chapters, with the exception of one detailing the Revolution of 1946, corresponds to one of the three presidential administrations and the period of military rule between 1934 and 1957. Over the span of these political administrations, Smith argues, the radical movements opposing them became less ideologically unified, increasingly propelled by popular sectors, and more likely to use violence for political ends (p. xx).

Red & Black enters ongoing debates in Haitian historiography about the role of race, class, and color in the political sphere. It also makes significant contributions to understandings of the effects of the U.S. occupation on Haitian politics, the Revolution of 1946, the rise of François Duvalier, and the relationship between all three. Finally, by identifying activists’ relationships with the United States and their commonalities with counterparts in Latin America and the Caribbean, Haitian radicals are firmly placed within their regional context. The result is a book that will be of interest for students, not just of 20th century Haiti, but of race and radical politics in the Americas as well.