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for instance, Morton Fried's work.¹ The "ethnic group" defined in Leonard Y. Andaya's contribution to *The Portuguese and the Pacific* was formed by four different collectivities: the *casados*, the *Marijkers*, native Christians, and the *Pampangers*.² The "Portuguese inhabitants" that took part in the settlement of Ayuthaya have migrated from Makassar and elsewhere. In my opinion, they were brought together in a way that seems to be closer to the colonization process described by Timothy Coates.³ In both cases, those "Portuguese inhabitants" could switch between various identities to carve out a survival. It may be also interesting to note that *levantados* and mercenaries who had achieved some measure of local fame and credibility, like Filipe de Brito e Nicote (Lisbon, 1556?-Syriam, 1613), still wished to be recognized by the vice-roys, in Goa. Finally, if the term "tribe" had been conceived from a broader perspective right at the beginning, it could also be applied to a wider range of historical circumstances, such as that of the Portuguese presence in Melaka in the nineteenth century (p. 210).

Besides a comprehensive map surveying the Portuguese diaspora in the East (from Bengal to Timor), this book presents a bibliography updated with the latest titles on the subject. Barring certain issues discussed above, Halikowski-Smith's work should be highly recommended to students and specialists who wish to understand the continued presence of the Portuguese in Southeast Asia and their creolization process throughout the seventeenth and eighteenth centuries.

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Filipa Ribeiro da SILVA, *Dutch and Portuguese in Western Africa. Empires, merchants and the Atlantic System, 1580-1674*, Leiden/Boston, Brill, 2011. 484 pp. ISBN 978 90 04 20151 4

Filipa Ribeiro da Silva's study of the Dutch and Portuguese presence in the Atlantic, which is the final result of her PhD research at Leiden University, fills a number of lacunae. To begin with, the absence of a comparative and thorough analysis of two "maritime empires" that left a profound mark on trade and politics in Europe and beyond in the sixteenth and the seventeenth centuries, makes the book a welcome addition to an ongoing debate on the history of the European presence in the Atlantic. Second, given that its subject and aim is to rewrite Atlantic historiography by taking a closer look at (Western) Africa, the book has the merit of placing in the centre of the debate an area that has been largely ignored by the proponents of the "Black Atlantic".¹ Thereby, the book kills two birds with one stone, i.e. emphasizing the importance of West Africa as a place of key transactions, and shifting the focus to the Southern Atlantic rather than exclusively dealing with its Northern hemisphere. Thirdly, the author's thorough excavation of Portuguese and Dutch archives has allowed her to increase the stakes, advancing further than her

¹ Morton H. FRIED, *The Notion of Tribe*, Massachusetts, Cummings Publishing, 1975.

² Francis A. DUTRA and João Camilo dos SANTOS (ed.), *The Portuguese and the Pacific. International Colloquium at Santa Barbara*, Santa Barbara, Center for Portuguese Studies, University of Santa Barbara, 1995, 129-131.

³ Timothy COATES, *Convicts and Orphans: Forced and State-Sponsored Colonizers in the Portuguese Empire, 1550-1755*, Stanford, Stanford University Press, 2001.

¹ See Charles PIOT, "Atlantic Aporias: Africa and Gilroy's Black Atlantic", *The South Atlantic Quarterly*, 100, 1, 2001, pp.155-170.

predecessors into the realm of mercantile and financial networks, and thereby challenge some existing perspectives on their Atlantic exploits. Fourth, the study raises some highly relevant questions associated with the nature and dynamics of “empires” that have been the object of an increasing number of contributions over the last decades. Last and by no means least, the clarity of the book’s narrative enables the reader to gain a birds’ eye view of a highly complex issue, namely the reasons for the rise and fall of “maritime empires” and their “monopolies”, and how they interrelated over time.

Ribeiro da Silva’s study should therefore be seen as one in a series of publications by historians of empire in the broadest sense of the term. The book should not be seen as a mere contribution to the debate on the Atlantic, but has a wider significance for the economic historiography of global interactions during the (short) period in question. Given that the interconnections between institutions and people in different parts of the globe form its main subject, the book reminds the reader of the speed with which that world was actually expanding – or shrinking, depending on the viewpoint – rather than being carved up into corridors or “middle passages” that impeded interaction between separate imperial fiefdoms. The study’s main hypothesis – that, although these “seaborne empires” did compete with each other, they were not mere (political) rivals, and were strongly interconnected by a myriad of kin and commercial networks –, challenges ideas that have long held sway amongst historians. Rather than the rise of one Atlantic enterprise, by the Dutch, being the immediate cause of the demise of the other, the Portuguese, the author holds that other factors played a key role in this respect, against the background of a Europe troubled by war and strife. In just over three hundred pages, Ribeiro da Silva shows that research into Euro-Afro-American-Atlantic transactions is a lot more complex than it seems, requiring a detailed analysis of primary sources such as notarial contracts, which provide a very different view of the economic and financial map of the “Atlantic system”.

The book is divided into two parts, on the building of Atlantic empires and the role of Western Africa in Portuguese and Dutch economies. Each part is divided into three chapters: chapters two to four cover the institutions, people, and colonial societies, while chapters five to seven discuss the trade routes and markets, the intercontinental trade and the role of private traders in Atlantic networks. Each chapter contains a short introduction and a conclusion that recapitulates the main facts and arguments. The book’s introduction provides a concise summary of parts and chapters, as well as placing the book in the wider debate on the Atlantic, imperial projects and Africa’s role in the intra- and intercontinental trade. The book ends with a short conclusion that aptly summarizes the principal threads of the narrative and leaves the reader with some additional food for thought.

Probably, most readers will not be aware of Ribeiro da Silva’s previous work, which includes an incursion into another issue that also figured as a lacuna in the historiography of the Portuguese presence in the Atlantic, i.e. the Inquisition.² By focusing on the Inquisition’s role in Portugal’s African possessions from its inception in 1536 to its abolition in 1821, the author already marked out a niche for herself as a historian of complex and hitherto largely ignored or understudied subjects. Choosing a topic for her PhD project that transported her into the fray of heated debate might, at first, look like an altogether different challenge. But, essentially, one study built on another, for having allowed the author to penetrate into the intricate triangular webs spun by actors across the Atlantic, who were persecuted both on the Iberian Peninsula, in Africa and in the New World. The notable presence of Sephardi traders in the Atlantic, figuring prominently in both studies,

² Filipa Ribeiro da SILVA, *A Inquisição em Cabo Verde, Guiné e S. Tomé e Príncipe (1536 a 1821): contributo para o estudo da política do Santo Ofício nos territórios africanos*, MA dissertation, Lisboa, Universidade Nova de Lisboa, 2002.

testifies their importance for a better understanding of commercial exchanges and cultural interactions. Within the debate on the Atlantic, the question of Sephardi agency has become a sub-thread that in recent years also gained greater prominence in research on West Africa's role in economic exchanges.³ And recent studies of their activities in a wider framework have established other mercantile, cross-cultural connections, i.e. between the Portuguese and Dutch presence in the Atlantic and the Sephardi community's role in them.⁴ In the introduction, the author justifies her laudable option for a comparative framework with the similar size of the countries that competed for control of settlements, trade and markets (p. 5). At the same time, they also had distinct institutional, cultural and religious traditions, as well as notably different economies. In this respect, their exploits in West Africa and the Atlantic serve as a test case for her research question of whether the two countries' overseas activities actually represent two "models" of empire building with distinct economic strategies (p. 7). Therewith, the author expresses doubts as to the validity of approaches that turned the mercantile and political strategies employed by the two states in the Atlantic into distinct historical paradigms of empire building.

The second chapter takes the reader on a voyage through the institutions upon which the Portuguese and Dutch Atlantic adventures were founded, which, as she rightly notes, had been largely ignored. The institutions that the Portuguese Crown and the Dutch Republic implanted overseas clearly differed in many respects, for being based upon their own "national" models, but they also changed over time, both in Europe and elsewhere. Indeed, this issue constitutes a key to the main arguments of much the book. In both countries, the political decision-making process regarding their overseas interests was subject to major changes during the seventeenth century: in the Portuguese case, the country's integration into the orbit of Castile and the Habsburg dynasty from 1580 to 1640 transferred the centre of power to Madrid and of mercantile, maritime exchange to Seville, while the establishment of the (first) West-Indische Compagnie (WIC) in 1621 altered the politics of Dutch trade in the Atlantic by adding novel institutional players to their implementation, until its demise in 1674. The actions of public administrators, the nobility, resident officials and settler-traders and planters in the Portuguese context, and of the Chambers, the States General, the mercantile bourgeoisie and the governors of the different Dutch establishments, all contributed to "tensions of empire". But in the Atlantic, politics were not merely metropolitan, but also regional and local; in this respect, the establishment of the Crown's representatives in West Africa and the Americas from the mid 1500s and of Dutch footholds in the areas on both sides of the Atlantic in the early 1600s, gave a certain autonomy and margins for manoeuvre to institutions and their representatives in those distant territories. As a result, the decision-making processes became more complex as more actors emerged in different locations, thereby introducing new links in the chains of command. Military, commercial, judicial and fiscal institutions

³ António de Almeida MENDES, "Le rôle de l'inquisition en Guinée: vicissitudes des présences juives sur la Petite Côte (XV^e-XVII^e siècles)", *Revista Lusófona de Ciência das Religiões*, n.º 5-6, 2004, pp. 137-155; Tobias O. GREEN, *Masters of Difference: Creolization and the Jewish Presence in Cabo Verde, 1497-1672*, PhD dissertation, Birmingham, University of Birmingham/Centre of West African Studies, 2007; Peter MARK and José da SILVA HORTA, *The Forgotten Diaspora: Jewish communities in West Africa and the making of the Atlantic World*, New York, Cambridge University Press, 2011; Wim KLOOSTER, "Communities of Port Jews and their contacts in the Dutch Atlantic world", *Jewish Studies*, n.º 20, 2006, pp. 129-45.

⁴ See, for example, Cátia ANTUNES, *Globalisation in the Early Modern Period: the economic relationship between Amsterdam and Lisbon*, Amsterdam, Aksant, 2004; and Jessica ROITMAN, *Us and Them: inter-cultural trade and the Sephardim, 1595-1640*, PhD dissertation, Leiden, Leiden University, 2009.

all with their own agents and interests – and one could add *habitus* here – played a role in the success or failure of “imperial” designs. Thus, disputes between the different institutional actors and problems of coordination between them, were to hamper the Dutch WIC enterprise, as well as the strict territorial divisions of trade (p. 80). In the Portuguese case, the monopolies imposed by the Portuguese and Spanish Crown were to fail on account of the increasing fragmentation, as contracts and licenses were leased to private traders on a large scale through a system of *contratadores* and *avençadores*, who doubled as officials and traders in their own right, turning commercial monopolies into virtual ones. Overall, the Portuguese “model” shifted from a “closed” monopoly to a privatized set up, while the Dutch changed from a free to a monopoly trade and backtracked again during the period in question. The author shows how these shifts were essentially the result of lobbying, negotiation and conflict between institutions and actors in different and distant locations across the globe that adapted themselves to changing conditions and environments.

In the third chapter, the reader follows the movement of people throughout the Atlantic, from European and African – free and forced – migrants via the emergence of “mixed” communities in Atlantic ports and settlements, to colonial societies that formed as a result of trade and settlement. The chapter makes it clear that in the case of West Africa, the role of locally recruited labour was more significant than has so far been posited in the period under consideration, as was the role of local trading communities in the formation of Dutch and, above all, Portuguese strongholds. These trends were not only the result of the Portuguese having explored these shores a lot earlier than the Dutch, therefore anticipating the emergence of settler communities that interacted with African “landlords”, but also of the different “imperial” strategies employed. The lack of cross-cultural connections and interaction in the case of the Dutch, while allowing for a greater mobility in the Atlantic, also proved to be their Achilles heel. Recent scholarly work drawing comparisons between the presence of Dutch actors in Brazil, the Caribbean, South Africa and the East Indies – which is unfortunately largely absent from the book – provides interesting insights into this aspect of Dutch expansion.⁵ It illustrates how the legal, social and cultural categories applied to the Republic’s overseas possessions were highly fragmented, which, as if mirroring the Greek *polis*, drew clear lines between the officials and “burghers” on one hand, and the free and enslaved inhabitants on the other, thereby impeding or restricting mutual permeability. Paired with the lack of a missionary strategy, in strong contrast to Portuguese and Spanish efforts, a linguistic “deficit” and a strongly anti-uniformist discourse, Dutch policies and practices were characterized by a mercantilist and pluralist but, essentialist and fundamentally, segmented project for trade and settlement. This perspective, which emanated from the divided but negotiated genesis of the Dutch Republic, stands in apparent contrast with the Portuguese – and Spanish – aristocratic, centralist and uniformly Catholic approach that sought to penetrate and

⁵ See, for example, Richard ELPHICK and Herman GILIOME, *The Shaping of South African Society, 1652-1840*, Middleton, Wesleyan University Press, 1988; Edward DEW, *The Difficult Flowering of Suriname. Ethnicity and Politics in a Plural Society*, The Hague, Nijhoff, 1978; Harry HOETINK, *Het Patroon van de oude Curaçaose samenleving*, Amsterdam, Emmering, 1987; Maarten SCHALKWIJK, *Colonial State-Formation in Caribbean Plantation Societies: structural analysis and changing elite networks in Suriname, 1650-1920*, PhD dissertation, Cornell, Cornell University, 1994; Gert OOSTINDIË, *Paradise Overseas. The Dutch Caribbean: Colonialism and its transatlantic legacies*, Oxford, Macmillan, 2005; Fernando Rosa RIBEIRO, “The Dutch Diaspora”, *Itinerario*, Leiden, 22, 1, 1998, pp. 87-106; Jean Gelman TAYLOR, *The Social World of Batavia: European and Eurasian in Dutch Asia*, Madison, University of Wisconsin Press, 1983; Ann Laura STOLER, *Carnal Knowledge and Imperial Power: race and intimate in colonial rule*, Berkeley, University of California Press, 2002; and also Mark MEUWESE, “Indigenous Peoples and the

unitize societies by military, civil and religious means. This process can be illustrated by settlement policies pursued by Portuguese and Spanish overlords, including the large-scale use of forced migration, in order to populate, administer and maintain outposts in Portuguese and Spanish possessions, whereas the WIC did not promote settlement in its possessions, except for the short lived Angolan experience (p. 135). The preference of Portuguese and Spanish administrations for employing slave labour rather than free workers in their settlements and factories, and the considerable mobility of those men and women by means of training, manumission and pawning – the latter not referred in the study – would distinguish them from the Dutch, who tended to favour the contracting of free, skilled personnel (p. 134), thus restricting slave labour to menial jobs beyond the European perimeter.⁶ What should be added here is that these strategies reflected notable cultural differences, based upon the respective social and economic matrix in the Iberian Peninsula and the Netherlands at the time: the former characterized by a rural, *latifundio* society in which nobility and clergy exercised considerable power, the latter by a rising *burgerstand*, a citizenry – an urban *brede middenstand* (broad middle-class) – composed of traders and artisans locked in “the moral ambiguity of good fortune”.⁷ The – limited – debate, at the time, on the pros and cons of the Republic engaging in the slave trade and the attitudes towards Africans, may serve as an example here.⁸ The gradual shift in Dutch discourse and practice towards cross-cultural interaction is illustrated, for example, by Everts for the West African coast, and Elmina for the seventeenth and, in particular, the eighteenth century.⁹

As the reader moves into a discussion of “colonial societies” in the fourth chapter, it becomes clear that these distinctions serve as fundamental cultural markers of the Portuguese and Dutch presence overseas for the author, to the extent that they actually influenced economic and political outcomes. Examples are given of Europeans, civilian and military – no relevance is given here to ecclesiastical actors –, free and enslaved Africans, and those of “mixed descent”, and comparisons made between Portuguese and Dutch attitudes toward their employment. The respective agency of these groups shows clear distinctions: whereas in the Portuguese possessions enslaved Africans and people of “mixed descent” played a major role, in locations controlled by the Dutch, Europeans and free Africans were much more important. However, the chapter’s title, “shaping colonial societies”, is somewhat lacking in scope and conviction, not only for being considerably shorter than others, but on account of its inability or unwillingness to connect the formation of these settlements with the African societies that surrounded them and in whose territory they were established. A considerable and growing literature on the

Dutch Globalization of the Atlantic World, 1600-1700”, in Liliane Rodriguez (ed.), *Aboriginal Governance and Globalization: Proceedings of the International Symposium held at the University of Winnipeg (Canada) January 31st February 2nd 2008*, Winnipeg, University of Winnipeg, 2009, pp. 61-78.

⁶ However, these practices were relevant to the Dutch East India Company (VOC); see Kerry WARD, *Networks of Empire: forced migration in the Dutch East India Company*, Cambridge, Cambridge University Press, 2009.

⁷ Simon SCHAMA, *The Embarrassment of Riches: an interpretation of Dutch culture in the Golden Age*, London, Fontana Press, 1991, p. 4.

⁸ Allison BLAKELY, *Blacks in the Dutch World: the evolution of racial imagery in a modern society*, Bloomington, Indiana University Press, 1993.

⁹ Nathalie EVERTS, “The Social Outcomes of Trade Relations: ties between Africans and Europeans in the hubs of the slave trade on the Guinea Coast”, in Wim Klooster (ed.), *Migration, Trade and Slavery in an Expanding World. Essays in Honour of Pieter Emmer*, Leiden, Brill, 2009, pp. 141-64.

relations between Atlantic ports and settlements, and African “landlords” has projected the strategies employed by their representatives in controlling access to European commodities and conditioning or denying access to Europeans to local human and material resources. Thus, the shaping of Atlantic coastal settlements was also co-determined by African societies, and not just economically, a factor which gains great importance in the West African context.¹⁰ The manifest disinterest of the Dutch in promoting permanent settlement and penetrating the interior was received in a very different way by Africans than the Portuguese tendency to work through or operate relay networks to penetrate the interior, which, in turn, underpinned the building of regional spheres of influence, and held different implications for “empire building”. Thus, depending on the area of contact, societies along the Upper Guinea coast, the Gulf of Benin and in Angola were in a position to condition the nature of Portuguese administration, exchange and settlement to a much greater extent than the author cares to admit.¹¹ Whereas in the case of Angola, military campaigns were put in place to conquer and control certain areas during the seventeenth century when a kind of colonial society emerged, in other areas, such as the Gulf and Upper Guinea, they solely relied on mercantile dynamics without the concomitant formation of “colonial societies” until the wars of “pacification” in the twentieth century. Then again a totally different context emerges in insular settings such as the islands of Cape Verde and São Tomé and Príncipe, where, gradually, Portuguese control is challenged and thereafter undermined by local Creolised “elites”.¹² Rather than helping the Portuguese to extend their monopoly over transactions, they would decisively shape these insular “colonial societies”, implanting their own institutions, which, unfortunately, remain beyond the scope of the book, despite their relevance for economic and financial activities.

The second part shifts the stage to the interaction between European states, trading companies and private merchants, distancing itself from the notion of “national clusters” or “subsystems” and advocating the transversal, transnational and cross-cultural nature of Atlantic trade. The detailed analysis of archival documentation which forms the mainstay of part two of the book produces an enormous amount of information that has hitherto been largely ignored or remained peripheral to Atlantic studies. The variety and complexity of trade routes, and their change over a period of an entire century, implies the time-consuming study of a plethora of primary sources, including traders’ journals, ships’ logs, day-registers, contracts, licenses and notarial contracts. The reader is rewarded with the careful mapping of routes, cargoes, markets, transactions, interactions and networks, illustrated with statistics compiled from these documents and presented in the form of lists, graphs and bar charts. Thus, the second part forms the core of the book, and provides empirical support for the authors’ hypotheses. Chapter five allows the reader a peak into the overlapping geography of Portuguese and Dutch trade, which also vied for similar products and commodities – and also in some cases the same local buyers and suppliers – but operated by means of different routes. For the Portuguese overseas sailing routes, the book partly relies on the intricate reconstruction of Atlantic and coastal circuits made by

¹⁰ For interesting, recent research on Afro-Dutch relations covering the same period, see the study by Mark MEUWESE, *Brothers in arms, partners in trade: Dutch-indigenous alliances in the Atlantic world, 1595-1674*, Leiden, Brill, 2012, particularly chapter 4, on alliances between the WIC and indigenous rulers, i.e. *sobas*, in Angola and Kongo between 1625 and 1648.

¹¹ On Angola and Afro-Portuguese relations, see the study by Joseph C. MILLER, *Way of Death: merchant capitalism and the Angolan Slave Trade*, Madison, University of Wisconsin, 1988, above all chapter 8, and Roquinaldo FERREIRA, “Ilhas Crioulas: o significado plural da mestiçagem cultural na África Atlântica”, *Revista de História*, 155, 2, 2006, pp. 17-41.

¹² For the role of creolised strata, see Philip J. HAVIK & Malyn NEWITT (eds.) *Creole Societies in the Portuguese Colonial Empire*, Bristol: Lusophone Studies, 2007.

the authors of the three volume study on Cape Verdean history published between 1991 and 2002.¹³ The database of slave voyages compiled by Eltis and Richardson also helped with the mapping of routes, cargoes and crews of Atlantic shipping to and from West Africa. Routes were to change with the shift from monopoly to private out-contracting by the Portuguese, their integration into Spanish circuits and the rise of local intermediaries in the seventeenth century, while the navigation of Dutch entrepreneurs in Atlantic waters changed with the occupation – and the subsequent loss – of Northern Brazil, São Tomé and Angola by the WIC. Thus, cargoes, patterns of supply and demand in relation to the barter trade with African societies are coupled with commodity transactions in the New World; with regard to the former, the role of iron appears to be underestimated, as is salt, while the production of cotton cloth, the so called *bandas*, in settlements on the Guinea coast – a key exchange good for obtaining slaves which was manufactured in the Cape Verde islands – is hardly mentioned. It is interesting to note here that the Portuguese re-export of African produce to Northern European ports in the 1600s (p. 224), despite the obvious returns obtained, already illustrates the great dependence on empire as the country's fragile rural economy proved incapable of generating sufficient internal revenue,¹⁴ a situation which stood in stark contrast to the Republic's notable increases in the volume of domestic indirect and direct taxation from the 1590s. Interestingly, chapter six crucially documents the fluctuations of shipping in the Atlantic. Periods of decrease of Portuguese shipping for the era from 1556 to 1675 appear to coincide with periods of increase of their Dutch counterparts, except for the 1590s and the 1620s (p. 233), which would seem to confirm the idea of a causal relationship between the collapse of Portuguese shipping in the 1630s and the arrival on the scene of the Dutch proposed by Boxer. Following authors such as Emmer, Rahn-Philips and van den Boogaart,¹⁵ Ribeiro da Silva takes other factors into account, such as wars (e.g. the 80 years war from 1568-1648, and the War of Independence between Portugal and Spain from 1640 to 1668), lulls in the fighting (the 12 years truce between 1609-1621), the Peace Treaty between Portugal and the Republic (1662), military confrontation in Angola and Brazil, attacks on shipping, embargoes, the Portuguese loss of the *asiento* in 1640, and the lack of control over supply and consumption markets. While the granting of licenses by the WIC in 1638 to private traders, in order to counter the loss incurred in the Brazilian sugar trade, as mills and plantations were destroyed by armed conflict, led to a notable increase in Dutch maritime activity, the creation of a monopoly company, the *Companhia Geral do Comércio do Brasil* in 1649, did nothing to increase Portuguese shipping (pp. 241-242). The underlying suggestion, which permeates the book's narrative, is that by the mid seventeenth century monopolies proved to be outdated and largely ineffective, and that "free" trade operating on the fringes of monopolies or within their orbits ended up being the driving force behind economic growth overseas and the diversification of routes and commodities. Thus, in the 1600s,

¹³ Maria Emília MADEIRA SANTOS (ed.), *História Geral de Cabo Verde*, Vol. I, 1991, Vol. II, 1995, Vol. III, 2002, Lisboa/Praia, Instituto de Investigação Científica Tropical/Instituto Nacional de Investigação, Promoção e Património Culturais de Cabo Verde.

¹⁴ Jorge M. PEDREIRA, "As consequências económicas do império: Portugal, 1415-1822", *Análise Social*, XXXII, 1998, pp. 433-461; op. cit., pp. 442, 445.

¹⁵ Pieter EMMER, "The First Global War: the Dutch versus Iberia in Asia, Africa and the New World, 1590-1609", *e-JPH*, 1, 1, 2003; http://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue1/pdf/emmer.pdf; Carla RAHN-PHILIPS, "The Growth and Composition of Trade in the Iberian Empires" in James D. Tracy, *The Rise of Merchant Empires. Long distance trade in the early modern world, 1350-1750*, Cambridge, Cambridge University Press, 1990, pp. 34-101; E. van den BOOGAART et al., *La Expansion Holandesa en el Atlantico, 1580-1800*, Madrid, Mapfre, 1992.

state controlled “monopoly trade” seems a hindrance to the expansion and intensification of maritime trade routes, cargoes and therefore of “empires”. Whereas the access to Spanish markets had given Portuguese shipping a great boost from the 1590s on, the wars in which Spain was involved, including its conflict with the Republic, were to imply increasing costs for Portuguese tax payers and thus for trade, thereby accelerating the movement towards independence. If the costs of empire building through monopolies and territorial conquest proved too high the question appears less a “struggle for control”, as emphasized by the author, than of actual political and economic *management*. While the Portuguese initially opted for a strategy of outright control and then sought to lower costs by leasing out contracts to private interests, Dutch authorities created a monopoly company with military inputs that increased costs and overstretched resources and supply lines. But the time lapse of the former and the latter is noticeably different: while the Dutch inverted their strategy within a decade or so of creating the monopoly, the Portuguese – and Double – Crown took a lot longer to change its mind. Thus, not only the institutions and strategies differed, but also the dominant *management cultures* of “empires” and their trading communities in global transactions and how they were perceived by these players and their competitors, were substantially different. This important topic could have been further developed in the book, which despite – or maybe precisely because of – its focus on institutions, administration and functions – and the question of coordination and communication –, tends to be overly concerned with the notion of control, a familiar thread in empire studies.

Another issue, that of capital accumulation and investment, only mentioned in passing in the book until the last chapter, could also have been explored in more depth, as it seems to mark the difference between the two “empires”. The lack of capital on the Portuguese side is not clearly explained, nor is the notorious lack of investment in its West African strongholds, which contrasts with Spanish efforts from the 1570s onwards in its American possessions. One of the relevant circumstances here was the opposition of African societies to further encroachment; thus, investing in these sites was risky and failures could imply costly losses. The successful ‘reconquista’ of Portuguese possessions in Brazil and Angola which coincided with the peace treaty between the Dutch States General and Castile, illustrated the complexities of warfare on African soil. The “switch” to the leasing of contracts to private traders – which lowered bureaucratic “overheads” – did not increase investment in Portugal’s “colonial” possessions, where infrastructures crumbled as traders sought (individual) protection and to secure material benefits via African potentates and marriages into ruling lineages. But it did reduce risks. Indeed, this would be one of the main problems facing Portuguese activities overseas and in Western Africa – well beyond the 1600s – i.e. the reticence and unwillingness of the Crown and private merchants to take risks and the lack of proper ‘national’ mechanisms to protect them against costly failures. A tip of the veil is lifted in chapter seven, when the author focuses on private investors and their agency in commercial networks. The role of Dutch insurers takes up the majority of these pages, and for a good reason. During the 1600s, they accounted for almost 80% of the African trade while the Sephardi merchants established in Amsterdam covered the remaining risks. Building on the work of Freire Costa,¹⁶ the author goes on to provide statistics and case studies that substantiate this hypothesis. A quote from the book may suffice to illustrate this phenomenon: “The Dutch entrepreneurs did not only insure the ships and the cargoes of the Dutch, Flemish, German merchants and Portuguese Sephardi Jews established in Amsterdam, but also most of the vessels sailing in the long-distance and coastal circuits of the Portuguese Atlantic” (p. 277).

¹⁶ Leonor Freire COSTA, *Impérios e Grupos Mercantis – entre o Oriente e o Atlântico, Século XVII*, Lisboa, Livros Horizonte, 2002.

The data presented in this chapter are without doubt an important achievement of Ribeiro da Silva's research: after all, doing business in the Atlantic was hazardous, and without proper legal and financial cover, considerable investments could be left without returns and enterprises bankrupted. Skillful risk *management* was therefore the key to successful businesses. Case studies show how traders insured their vessels and cargoes, and how Sephardi merchants acted as insurance brokers or *assuradeuren* for their Portuguese colleagues, as well as for officials, including enterprising "*contratadores*". Indeed, the innovative process of creating financial instruments and generating sizeable revenues in the last quarter of the sixteenth century in order to pay for the war against Spain (and fund public debt, commercial credit, the growing giral circulation of bills of exchange or *wisselbrieven*, as well as a booming stock market), had formed the basis for the expansion of Dutch interests overseas and its rise as a mercantile power from the early 1600s.¹⁷ While the use of convoys to protect the merchant navies was common but costly, risk-sharing by means of partnerships and insurance policies for entrepreneurial ventures became standard practice in the early 1600s, and would remain a highly lucrative, international business network in the Republic until the late 1700s.

The last sections of the seventh chapter on trans-imperial networks and cross-cultural interactions are probably among the most interesting, given the attempt to carve out a new niche in studies of "empire building" in the Portuguese and Dutch cases. The author mentions Ebert's work on inter-imperial connections,¹⁸ but could also have taken on board the recent study by Rothman on "trans-imperial subjects".¹⁹ The business networks of Dutch/Flemish, German, Sephardi and Portuguese origin discussed here demonstrate the absence of models and the convergence of practice in Atlantic trade circuits, thereby shifting the analysis to negotiation, brokerage and networks. Notarial contracts indicate that while most of the cross-cultural partnerships registered were between members of the same merchant groups or clusters, these collective ventures were common (amongst the wealthier entrepreneurs) in the West African trade (p. 319). However, one should add that they were a *conditio sine qua non* of mercantile activity in the region, not only to reduce risks but also to maximize the benefits accruing from the privileged relations traders had with African buyers and suppliers in different locations. This also goes to explain the inclusion of interlopers in these networks such as the *lançados* and the *lorrendraaiers* or smugglers, who were particularly active on the Upper Guinea coast and Angola respectively,²⁰ and undermined state or company monopolies. The emergence of new state-funded chartered, monopolistic companies in the second half of the seventeenth and in the eighteenth century in other European states such as England and France, as well as in Portugal and the Republic, which centered on West Africa, seems to indicate the continuing pursuit of gain and glory, in spite of past experiences, but did not imply the reduction or neutralization of activities or revenues of private stakeholders in the labyrinth of networks along African shores.

¹⁷ See James D. TRACY, *The Founding of the Dutch Republic: war, finance and politics in Holland, 1572-1588*, Oxford, Oxford University Press, 2008.

¹⁸ Christopher EBERT, *Between Empires: Brazilian sugar in the early modern Atlantic economy*, Leiden, Brill, 2009.

¹⁹ E. Nathalie ROTHMAN, *Brokering Empire: trans-imperial subjects between Venice and Istanbul*, Ithaca, Cornell University Press, 2011. The study covers the same period as the book under review, and is based upon the author's PhD dissertation, *Between Venice and Istanbul: Trans-Imperial Subjects and Cultural Mediation in the Early Modern Mediterranean*, University of Michigan, 2006.

²⁰ See Henk den HEIJER, *Goud, Ivoor en Slaven: scheepvaart en handel van de Tweede Westindische Compagnie, 1674-1740*, Zutphen, Walburg Pers, 1997.

While the author builds upon the work of Ratelband, Boxer and Emmer,²¹ she takes the analysis a step further by providing a solid foundation through a careful reading of secondary and above all primary sources for a thorough reassessment of the relevance of empires and imperial borders. Her book is a must for an understanding of Atlantic exchange and institution building, as well as a most useful guide to the different approaches to these issues and a most welcome and fundamental contribution to comparative historical research. It builds upon extensive research by scholars of Atlantic history, including Postma, Enthoven, van der Woude, de Vries, and Oostindie²² as well as Russell-Wood, Newitt, Bethencourt, Ramada Curto, Alencastro, Freire Costa and many others.²³ While one the principal merits of Ribeiro da Silva's work is her contribution to the deconstruction of categories and concepts, it hesitates to advance in new epistemological directions. The recent focus on inter-imperial encounters, trans-imperial actors and their networks provides a window of opportunity for Ribeiro da Silva and other historians to challenge head-on outdated concepts of "empire" and "empire building", following the work by Emmer and Klooster²⁴ for Dutch ventures, and the recent study by Lamikiz for the Iberian context.²⁵ Indeed, (similar) approaches based upon the notion of "trade-diasporas" have been applied over the last decades to the Atlantic²⁶ and to West African commerce, a region which on account of its specific characteristics and patterns of cross-cultural trade and interaction is well suited to the study of trade networks.²⁷

²¹ Klaas RATELBAND, *Nederlanders in West Afrika, 1600-1650: Angola, Kongo en São Tomé*, Zutphen, Walburg Pers, 2000; Klaas RATELBAND, *Os Holandeses no Brasil e na Costa Africana: Angola, Kongo e S. Tomé (1600-1650)*, Lisboa, Vega, 2003; Charles R. BOXER, *The Dutch Seaborne Empire, 1600-1800*, New York, Alfred Knopf, 1965; and *The Portuguese Seaborne Empire, 1415-1825*, London, Hutchinson, 1969; Pieter EMMER, *The Dutch in the Atlantic Economy, 1580-1880: trade, slavery and emancipation*, Aldershot, Ashgate, 1998.

²² Johannes POSTMA and Victor ENTHOVEN (eds.), *Riches from Atlantic Commerce: Dutch Transatlantic Trade and Shipping, 1585-1817*, Leiden, Brill, 2003; Jan de VRIES and Ad van der WOUDE, *The First Modern Economy: Success, Failure, and Perseverance of the Dutch Economy, 1500-1815*, Cambridge, Cambridge University Press, 1997; Jan de VRIES, "The Dutch Atlantic Economies", in Peter A. Coclanis (ed.), *The Atlantic Economy During the Seventeenth and Eighteenth Centuries: Organization, Operation, Practice, and Personnel*, Columbia, SC, University of South Carolina Press, 2005, pp. 1-10; Gert OOSINDIE (ed.), *Dutch Colonialism, Migration and Cultural Heritage*, Leiden, KITLV Press, 2008.

²³ Luiz Filipe de ALENCASTRO, *O Trato dos Videntes: Formação do Brasil no Atlântico Sul, Séculos XVI e XVII*, São Paulo, Companhia das Letras, 2005; Roquinaldo FERREIRA, *Cross-Cultural Exchange in the Atlantic World: Angola and Brazil during the era of the slave trade*, Cambridge, Cambridge University Press, 2012; Malyn D. NEWITT, *A History of Portuguese Overseas Expansion, 1400-1668*, London, Routledge, 2005; Francisco BETHENCOURT and Diogo Ramada CURTO (eds.), *Portuguese Oceanic Expansion, 1400-1800*, Cambridge, Cambridge University Press, 2007; A. J. R. RUSSELL-WOOD, "Sulcando os mares: um historiador do império português enfrenta a 'Atlantic History'", *História*, São Paulo, 28, 1, 2009, pp. 17-70.

²⁴ Pieter EMMER and Wim KLOOSTER, "The Dutch Atlantic, 1600-1800: expansion without empire", *Itinerario*, 23, 2, 1999, pp. 48-69.

²⁵ Xabier LAMIKIZ, *Trade and Trust in the Eighteenth-Century Atlantic World. Spanish Merchants and Their Overseas Networks*, Royal Historical Society Studies in History New Series, Rochester, Boydell & Brewer, 2010.0

²⁶ Richard KAGAN and Philip D. MORGAN, *Atlantic Diasporas: Jews, Conversos and Crypto Jews in the age of mercantilism*, Baltimore, Johns Hopkins University Press, 2009.

²⁷ See the publications of Jill R. DIAS, to whom Ribeiro da SILVA's book is, in part, dedicated; for an overview, see *Portuguese Studies Review*, 19, 1 and 2, 2011, a special issue in memory of Jill Dias' work, edited by Joseph C. Miller, Philip J. Havik and David Birmingham.

In fact, while discussing concepts such as “Atlantic system” and “empires”, as well as “Atlantic history” and offering a critique, the author does not propose new theoretical frameworks for analysis. Despite building upon and adding to the literature that questions these notions and casting doubt upon paradigms and theories associated with the economic fortunes of “empires”, she continues to employ terminology such as the “Portuguese”, “Iberian” or “Dutch Atlantic” – possibly for want of better – that appears to run counter to the conclusions of her own research. Although Filipa Ribeiro da Silva does not hesitate to reject claims made by certain scholars on a number of issues, she would be well advised to pick up the threads that are implicit in her book, transcend conceptual barriers and venture further into the realm of trans-national, trans-Atlantic and West African connections by taking an in-depth, interdisciplinary look at actors, both male *and* female, European *and* African, and their practices, while exploring the intricate cross-cultural networks they built over time and their fascinating, ever changing dynamics.

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Bruno Romero Ferreira MIRANDA, *Gente de Guerra: origem, cotidiano e resistência dos soldados do exército da Companhia das Índias Ocidentais no Brasil (1630-1654)*, Leiden, Universiteit Leiden, 2011, 397 pp.

Gente de Guerra constitui a tese de doutoramento de Bruno Miranda, recentemente defendida na Universidade de Leiden, na Holanda. Trata-se, pois, de uma primeira versão de um texto que o autor, com mais tempo, terá certamente oportunidade de rever tendo em vista uma publicação definitiva. De qualquer modo, não deixa de ser pertinente dar a conhecer, desde já, este trabalho. Além disso, espera-se que os comentários e sugestões que aqui são deixados possam dar um pequeno contributo para a melhoria da sua versão final.

O livro é constituído por seis capítulos, distribuídos por três partes, para além da introdução e do que o autor designa por epílogo e considerações finais. Nos dois capítulos da primeira parte, intitulada «Origens», procura-se saber quem eram os militares enviados para o Brasil entre 1629 e 1653 pela Companhia das Índias Ocidentais holandesa (WIC). Com o objetivo de traçar o perfil de um grupo, são identificadas, no primeiro capítulo, as diversas origens geográficas desses homens (referindo-se aos movimentos migratórios que na época ocorriam no interior da Europa), as suas idades, estado civil e até crenças religiosas. Já no segundo capítulo, é analisada a forma como a WIC recrutava e atraía os homens que depois partiam para o Brasil, procurando-se ainda perceber se esses indivíduos tinham alguma perceção da realidade brasileira e daquilo que aí os esperava. Destaque-se o subcapítulo 2.3, sobre a circulação da informação, que merecia até ser mais desenvolvido. A segunda parte, dividida em três capítulos, trata uma série de questões relacionadas com a vida quotidiana dos militares. O terceiro capítulo aborda aspetos como o pagamento, o alojamento e o sistema de provimento das tropas, com destaque para os problemas do fornecimento de alimentos, bebidas alcoólicas e vestuário. O modo como as doenças afetavam as tropas da WIC é tratado no capítulo quarto. Partindo das conclusões a que chegara no capítulo anterior, o autor sublinha que muitas das enfermidades se deviam não necessariamente ao clima tropical ou à inexistência de anticorpos nos organismos dos homens da WIC, mas sobretudo a uma alimentação defici-