produced goods and enslaved Africans. Part 4 covers three thematic chapters that look at the violence inherent in the Atlantic World, the movement of things like goods and cultures, and how the Atlantic World helped spur a global consciousness.

There are small typos throughout the book that will no doubt be fixed in a subsequent edition. For instance, in discussing Atlantic creolization, Burnard writes that Anthony Johnson was enslaved in Jamestown in 1721, instead of 1621 (p. 228). Additionally, there is no specific chapter on Indigenous people although they are presented as both present and active agents throughout. This structure ensures that the Indigenous peoples of North and South America and the Caribbean are not presented as a monolith although the lack of a specific dedicated chapter does feel like a noticeable gap.

This book is designed to be an introduction to the field and non-specialists will find it especially useful. Specialists of Atlantic history will find it a handy reference tool for debates within the field as well as an effective addition to teaching undergraduates, and particularly helpful in assigning specific chapters because of the way the book is structured. Each chapter has endnotes and a bibliography, and the bibliographic entry begins with specific references to the Oxford Online Bibliography (of which Burnard is editor in chief) for readers interested in learning more. Despite Burnard’s note that this is a brief overview of Atlantic history given the breadth of the field it is nonetheless substantive in its historiographical coverage.

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Nearly half a century ago, Walter Rodney depicted the slave trade and colonialism as sequential blows in Europe’s underdevelopment of Africa. As Ndubueze L. Mbah’s *Emergent Masculinities* reveals, this long-lasting engagement with the Atlantic world, referred to as “Atlanticization,” was gendered, bringing changes in what constituted hegemonic masculinity as well as women’s lives and opportunities. This impressive book is a history of Ohafia, now southeastern Nigeria, between the eighteenth and twentieth centuries, based on a creative array of written, oral, and performative sources. It ranges across typical historiographical divisions: between precolonial and colonial periods, between African and diaspora history, and between micro- and macro- levels of analysis, anchoring wider social changes through accounts of individual lives.

Before the early nineteenth century, men and women in Igboland exercised political authority through dual-sex institutions. However, unlike in the rest of patrilineal Igbo society, the Ohafia economy included female-dominated agriculture and male-centered militarism, with women as breadwinners. “How did gendered Atlanticization occur differently,” Mbah asks, “where women were sociopolitically superior?” (p. 9). That is,
how did the Atlanticization of the dual-sex systems in Ohafia differ from elsewhere in Igboland? As this book reveals, Ohafia men were able to challenge women’s sociocultural prominence through participating in slaving for the Atlantic economy. Moreover, women and girls comprised the majority of captives—both those sent from the Bight of Biafra to the Americas as well as those retained locally by the new male elite. Within Ohafia, warrior-merchants expanded their own slaveholding by retaining captive women, who could be controlled outside of their matrilineages. This gendered pattern was distinctive for Atlantic Africa: elsewhere, in general, about twice as many men as women were exported as captives.

The dynamics that Mbah so effectively traces are significant because they enable scholars to more fully understand the Atlantic slave trade and its legacies. Although scholars already agree that Atlantic slaving expanded and intensified slavery in Africa, Emergent Masculinities illuminates the gendered nature of that transformation. This study also reveals the agency of decentralized societies in violent military slave production, undermining any assumption that the slave trade was only undertaken by “predatory states.” Reaching beyond African shores, it contributes to our awareness of African cultural influences in the Americas, particularly in Jamaica and Virginia, which received large numbers of those enslaved in the Bight of Biafra: “for both migrating and homeland populations, the experience of the Atlantic was gendered” (p. 190).

By recovering the social history of Ohafia over two centuries, Emergent Masculinities also reinforces some key insights of social and gender history beyond Africa. It shows the dialectical relationship between gender and political economy, offering specific examples of gender transformations in the context of shifting economic and political landscapes. Hegemonic masculinity in Ohafia, once constituted by men cutting heads in battle, became achieved by men capturing slaves and then, later, by pursuing commercial wealth and academic credentials. With its close attention to oral histories and cultural performances, Emergent Masculinities also reveals gendered patterns in historical memory as well as the production and maintenance of ethnic identities. Ohafia ethnic identity is based on a particular pattern of gendered identification and power, different from elsewhere in the region.

A bolder title might have signaled to the reader the wide-reaching implications of this fascinating book. Certainly, it is about “emergent masculinities,” but that phrase does not adequately capture the deep significance of the social changes the book describes. This minor quibble does not undermine the methodological sophistication and broad significance of this major work of historical scholarship.

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