

role of race in the reception of the constitution in New Granada and Peru, respectively. Their essays focus attention on two strongly royalist areas of the empire and underscore the way in which the implementation of the constitution was shaped by local experiences. David Sartorius draws on the extended colonial history of Cuba to link the Cádiz reforms to an increasingly modern understanding on the island of abstract concepts such as sovereignty, national identity and citizenship. Roberto Breña for New Spain, Jordana Dym for Central America, Natalia Sobrevilla Perea for Peru, Marcela Ternavario for the Río de la Plata, and M. C. Mirow for Cuba and Florida all find common ground by exploring the process of internalisation of the Cádiz political culture during the Imperial Crisis. Each of their chapters reinforces the important point that Americans were not in fact passive recipients of the Spanish political reforms. Instead, colonial societies shaped the constitution according to their own experiences and needs. Even the Río de la Plata, as Ternavario shows, found its national-era constitutional debates influenced by Cádiz, despite the fact that Buenos Aires launched its bid for autonomy from Spain as early as 1810.

Despite the variation among the individual essays, the contributors make explicit attempts to address a number of common questions that thread their way through the chapters and serve to bind the volume together. For example: How did the Cádiz debates contribute to the emergence of liberalism? Where does the Cádiz charter fit in the political transition between the traditional and the modern world? How did the key figures in the debates understand the implications of their reforms? To what extent did the Cádiz system influence political trends across the Atlantic world? To what extent was it a successful experiment? How were marginalised groups affected by it? How did they shape its implementation? Finally, what was its immediate and long-term impact on the Iberian world?

Anyone hoping to grapple with the legacy of Cádiz must consider these questions. *The Rise of Constitutional Government in the Iberian Atlantic World* does not seek to provide definitive answers – but this is its overarching merit. The value of this collective work is a product less of the individual conclusions than in the innovative approaches taken by its authors as they investigate small parts of the larger picture. They demonstrate above all that the Cádiz era is a fertile area for research and that modern scholars have powerful analytical tools at their disposal for unlocking its local and regional significance.

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Matthew J. Smith, *Liberty, Fraternity, Exile: Haiti and Jamaica after Emancipation* (Chapel Hill, NC: University of North Carolina Press, 2016), pp. xiv + 409, \$32.95, pb.

In recent decades, scholars have pushed for an approach to the Atlantic world that moves beyond and between political and linguistic borders in order to understand the movement of people and products across economic and legal jurisdictions. This approach has opened up the field to allow for innovative research that highlights the fluidity of the geographical space that constituted the Atlantic world from the sixteenth to the nineteenth centuries.

Matthew Smith's well-researched and beautifully written *Liberty, Fraternity, Exile: Haiti and Jamaica after Emancipation*, reveals the extent to which the Atlantic must

also be interpreted from a regional perspective. The Caribbean, he argues, was and continues to be a place of circulation and migration as families, businesses and politics connected the islands. His research reveals how imperial, national and linguistic boundaries faded as a trans-Caribbean community emerged and came to define the region.

To highlight the complex and multi-layered connections within the Caribbean, Smith recounts the interwoven histories of Haiti and Jamaica in the long nineteenth century. These two 'emancipation societies' (p. 11) had been connected in multiple ways: as slavery-based plantation societies, by their struggles between an elite and a labouring population who each envisioned freedom differently, and the political conflict that resulted from the lasting remnants of racial and class hierarchies despite the changing legal contexts of political enfranchisement. But they were also different. Most obviously, Jamaica remained a colony while Haiti was the second independent country in the Americas.

Smith reveals that the two islands developed together, in part because of their proximity. He skilfully demonstrates 'the presence of each in the worldview of the other' (p. 3). These were connections that went beyond economic, political and personal relationships as the two islands grappled with the changes wrought by the Age of Revolution and its aftermath. This worldview was shaped by fear and inspiration, migration, politics, economics, labour, racism, natural and human disaster, disease, and religion.

Smith bases his argument on international, multi-site archival research and he expertly crafts a narrative based on laws, government proclamations and debates, newspapers, travellers' accounts, diplomatic correspondence, merchants' records, and court documents. His sources reveal the layered problems that Caribbean societies faced as they transitioned from slavery to freedom. Key events during the long nineteenth century, he shows, disrupted and propelled the trajectory of Haiti and Jamaica's transitions to freedom.

Smith's narrative begins with abolition in Jamaica and he argues that this momentous event shaped the rest of the nineteenth century and encouraged closer ties between Haiti and Jamaica as a result of their shared experiences as each grappled with the revolutionary changes wrought by the collapse of their plantation economies. Political instability and economic decline further destabilised the existing social orders and remained constant features of the long nineteenth century. Critical national and colonial events in each island punctuated this period and further complicated the internal and international political and economic milieu.

At the time of the abolition of slavery in Jamaica, Smith tells us, Haiti and Jamaica were already intertwined. The Haitian Revolution bound the islands through military occupation, migration and debates about the future of slavery in the Caribbean. These existing connections were both antagonistic and collaborative.

Beginning with the abolition of slavery in Jamaica, however, the connections between Haiti and Jamaica tightened with similarly ambiguous outcomes. A trade agreement between Haiti and Jamaica in 1838 facilitated and expanded travel and business relationships. Haiti's relative economic prosperity (despite the collapse of sugar production) inspired Jamaicans for a brief and rare moment to see Haiti as an example of how they too might succeed as a post-slavery economy.

In the early 1840s, however, natural and human disasters instigated and exacerbated political and economic turmoil and revealed the limits of the stability that Haiti's president Jean-Pierre Boyer maintained during his 23-year term. Following his

overthrow in 1843, Haiti plunged into political crisis as one rebellion after another led coup d'états in Port-au-Prince. Boyer was the first of many political leaders over the course of the next seven decades who took advantage of Britain's liberal asylum policies by taking refuge in Jamaica.

Class and colour conflicts shaped the social and political life of both islands and often led to migration between the two islands. Observers watched carefully and attempted to prevent similar experiences on their own islands while also denying their similarities. Political revolutions or rebellions in each island wreaked havoc on the economy and shaped foreign perceptions of each government's ability for self-rule.

The long nineteenth century closed, Smith argues, with increasing economic and political involvement from the United States. The US occupation of Haiti in 1915 and the Great War sent Haiti and Jamaica on separate paths as each grappled with issues that were much more specific to their internal contexts and therefore ended the more than a century of shared experiences.

The stories of the individuals and families who shaped formally and informally the separate and intertwined histories of Haiti and Jamaica will no doubt inspire further research on Caribbean colonies and nations. One of Smith's most important contributions to the broader historiography is to encourage scholars to include regional migration and re-migration as key components of the political, social and economic forces that bound the distinct geopolitical entities of the Caribbean into a single regional unit. Much more remains to be learnt about the multiple ways in which the well-established political and economic systems of the plantation societies were overturned in the long nineteenth century and how local leaders struggled to reconcile the incongruous goals of the diverse residents in each society. Smith demonstrates the importance of a regional approach to the complex and multi-layered connections within the Atlantic world while never losing sight of the distinctive pressures that pushed and pulled Haiti and Jamaica in different ways as they travelled together through the nineteenth century.

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Alex Borucki, *From Shipmates to Soldiers: Emerging Black Identities in the Río de la Plata* (Albuquerque, NM: University of Mexico Press, 2015), pp. xiii + 306, £26.95, pb.

The last decade has witnessed a significant re-evaluation of the influence of Africans and their descendants on the Río de la Plata region. During recent bicentennial commemorations of national independence, activists and researchers alike have addressed the present-day challenges faced by black populations and have shed new light on their history. In so doing they have contested prevailing national myths that have long marginalised peoples of African ancestry. *From Shipmates to Soldiers* advances these discussions in fundamental ways by exploring the process of identity formation among slaves and free blacks in late colonial and early republican Río de la Plata. By assembling a remarkable range of sources and creatively teasing out evidence of black participation in religious, military and cultural organisations, Alex Borucki reveals the quotidian struggles of Afro-Rioplatenses to shape their own lives. Borucki has written path-breaking studies on nineteenth-century slavery and abolition in Uruguay, but in his English-language debut, he widens the temporal scope and considers populations on