

of the consequences of the collapse of the colonial state from the perspective of the indigenous populations of Andean highlands and adjacent lowlands, concluding that '[D]uring this period, while new nations often struggled, many indigenous peoples enjoyed unprecedented independence' (p. 351). In the epilogue, 'Consolidating Divergence: The Americas and the World after 1850', Langer and Tutino look ahead at the how the inversions and divergences explored in this 'integrated' history of the Americas fared under the second period of European imperialism and its aftermath in more recent times.

Seasoned teachers of the history of the Americas will find much in this anthology that echoes and clarifies their own efforts to map out hemispheric patterns and plot wider connections. Students of the Americas, particularly those at more advanced levels, and specialists of other regions and disciplines will benefit from the effort the authors have made to create an 'integrated history' of the Americas that views events from a broad social and economic perspective, takes proper account of contingency, particularly the impact of organised violence and warfare, and addresses both the commonality and the diversity of the historical experience of the hemisphere. Further testimony of the care and thoroughness with which the volume has been conceived is provided by the clear and beautiful maps, expertly drawn by Bill Nelson, that enrich the analysis of each essay of this excellent anthology.

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Jorge Cañizares-Esguerra, Matt D. Childs and James Sidbury (eds.), *The Black Urban Atlantic in the Age of the Slave Trade* (Philadelphia, PA: University of Pennsylvania Press, 2013), pp. 371, \$24.95 pb.

A holistic understanding of Atlantic slavery requires scholars to comprehend the vastly different types of slaveries that constituted it. While recognising the centrality of rural plantation captivity in the making of the Atlantic World, the editors of *The Black Urban Atlantic in the Age of the Slave Trade* compellingly argue for the importance of cities in shaping the lives of African-descended peoples who rapidly built the Black Atlantic world in the era of plantation slavery. The volume thus explores the textured 'world of forced cosmopolitanism and desperate cultural adaptation' (p. 6) through 12 case studies based in urban settings across Europe, Africa, the Portuguese and Spanish mainland, the Caribbean and the Atlantic, focusing especially on the eighteenth century. As the introduction posits, the 'relative liberty of the city' (p. 6) afforded opportunities for independence and mobility for African captives and their descendants that troubled the attempted hegemony of early modern European domination.

The volume is divided into four parts with a total of twelve chapters. Part I explores the complex emergence of African identities in three spaces of the urban Black Atlantic: Freetown, Sierra Leone, Ouidah in present-day Benin, and Bahia, Brazil. David Northrup's essay examines the identity formation of liberated Africans in nineteenth-century Freetown through the dual process of creolisation, with the adoption of English-language, Christian and Western schooling practices, and Africanisation, or the 'awareness' of distinct African ethnic 'nations' produced in the aftermath of the Middle Passage. Robin Law's chapter documents the making of Ouidah as a multi-ethnic, pluralistic major port city with heterogeneous European, African and

American (especially Brazilian) populations. Crossing the Atlantic, João José Reis's essay reveals how ethnic identity shaped the work, religious and social lives of enslaved and free peoples of African descent in the majority-black port of Salvador da Bahia, where captives were able to carve out relative autonomy in comparison to their plantation-bound counterparts.

Part II turns to the making of black life in three central Caribbean port cities under different imperial regimes. Looking beyond questions of religion and rebellion, Matt Childs's chapter examines the critical social and financial roles played by *cabildos de nación* (black religious brotherhoods rooted in Spanish ecclesiastical and West and Central African sodalities) in eighteenth-century Havana, Cuba. David Geggus's essay explores the challenges and opportunities faced by free people of colour and enslaved captives in the little-studied, majority-slave port of Cap François, the largest town of eighteenth-century French Saint-Domingue. Centring his study on eighteenth-century Kingston, Jamaica, Trevor Burnard offers a window into the process of becoming a Kingston slave, in addition to a detailed analysis of slaveholding in the foremost slave port of the British Atlantic.

Part III on 'Urban Spaces and Black Autonomy' features four essays that explore how Africans and their descendants in the Black Atlantic crafted urban landscapes and lives that trespassed the boundaries imposed by racial slavery. Jane Landers's chapter maps the emergence of an 'African landscape' in seventeenth-century Cartagena, the product of close relations between urban slaves and *palenques*, or maroon communities established in the nearby hinterlands that were long reviled by Spanish colonial authorities. Turning to the experiences of enslaved pilots in the British Americas, Kevin Dawson makes a persuasive case for the exceptional power exercised by enslaved boatmen in the history of the urban Atlantic world, where they were able to employ unimaginable degrees of autonomy and turn seemingly impenetrable racial hierarchies upside down. Eighteenth- and nineteenth-century Luanda, Angola, is the focus of Roquinaldo Ferreira's essay, which outlines the dynamic labour, spiritual, and cultural worlds of Luanda slaves, some of whom remarkably travelled back and forth from Brazil. Mariza de Carvalho Soares's chapter examines how the African-born *barbeiros* (barbers or bloodletters) of Rio de Janeiro continued to occupy an important place in Brazilian society even into the nineteenth century when they were otherwise in decline in the British, French or Portuguese empires.

Finally, Part IV turns to black life and sociality in two non-plantation societies: early modern Lisbon and Mexico City. In his essay on the previously untold history of 'African Lisbon', James Sweet deftly challenges the historical amnesia that has violently erased the history of black slavery and community making in eighteenth-century Portugal. As Sweet reveals, African-descended captives and free blacks in Lisbon created powerful urban neighbourhoods like Mocambo that served the physical, spiritual and communal needs of its residents. An important point of contrast to the other essays in this volume, Nicole von Germeten's chapter shows how African-descended confraternities in eighteenth-century Mexico asserted American or creole identities rather than African-based places of origin, a difference that spoke to the specific realities of Afro-Mexican life in early modern New Spain.

*The Black Urban Atlantic in the Age of the Slave Trade* provides scholars with a fruitful opportunity to compare and contrast the impact of distinct imperial systems in the shaping of urban black life across space and time. Indeed, as the essays illustrate, while the urban setting created similar opportunities for autonomy

across the Atlantic World, black life was ultimately shaped by the cultural confines of the regime in power. Moreover, as the editors assert in the introduction, such an exploration of urban slavery can help scholars further understand the complexity of rural slavery since 'urban institutions maintained connections to enslaved people in the countryside, serving as crucial sites for the development and transmission of syncretic cultural traditions' (p. 18). By illuminating the dynamic world of the urban Black Atlantic, this volume will undoubtedly set the agenda for future scholarship on urban slavery and black life in the African diaspora and Atlantic World.

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Fernando Purcell, *¡Muchos extranjeros para mi gusto! Mexicanos, chilenos e irlandeses en la construcción de California, 1848–1880* (Mexico City and Santiago: Fondo de Cultura Económica, 2016), pp. 251, pb.

The history of the California Gold Rush has attracted widespread attention from chroniclers, public scholars and professional historians, but only a few have looked at it from the perspective of its diverse workforce. In this book, Fernando Purcell offers us a carefully researched and well-written narrative of the history of California from 1848 to 1880, with a particular emphasis on the experience of immigrant workers and communities. Building on transnational historical approaches, migration studies as well as the tools of social history, Purcell tells the compelling story of the many men, and few women, who arrived in the Golden State to search for gold and the material difficulties and embedded racism they encountered. Purcell's most significant contribution is his analysis of horizontal relationships. To overcome material obstacles and especially discrimination, Purcell argues, non-white immigrant workers such as Mexican and Chilean peons developed horizontal relationships, a complex web of economic, social and cultural inter-exchanges that wove immigrant communities together for decades.

The book is an example of the possibilities of transnational history when brought together with the perspectives and methodologies of social history. Fernando Purcell has a long academic trajectory in social and transnational history. In his research into rural society, migration, the Cold War and the Peace Corps, he has demonstrated that the analysis of the everyday experience of ordinary people offers a unique perspective to comprehend global processes. In *Too Many Foreigners*, based on his doctoral dissertation (UC Davis, 2004) and an exhaustive analysis of sources including letters, memoirs, newspapers and judicial documents, Purcell reconstructs the transnational history of California from below. With the sensibility of a social historian, he digs deep into archival records and pieces together forgotten stories such as the attack on Chilecito (1849) and the execution of a Mexican woman named Juanita. In his account, the history of the Gold Rush comes to life in the stories of how people navigated differences in race, culture, language and nationality as they followed golden streams.

The book is structured in six chapters, focusing on the experiences of three groups: Chilean, Irish and Mexican nationals. The author starts with a detailed description of how immigrants first heard about the Gold Rush and, then, travelled and settled in northern California. Not only capitalism, the author contends, but also local conditions shaped transnational migration. Chilean entrepreneurs formed companies and