

compelling details about collective consciousness among maroons. Statistical breakdowns of maroon communities by gender, race, ethnicity, age, form of escape, and other variables offer important insights into the subjectivities, relationships, and social networks emerging in these communities, and hints toward what Eddins calls ‘micromobilization.’ This kind of analysis offers one of the finest-grained renderings of maroon life in Saint-Domingue to date.

Applying collective consciousness as a lens through which to study enslaved resistance is undoubtedly intriguing. Precisely how this fascinating discussion supports the book’s broader argument about racial solidarity as a driver of the Haitian Revolution, though, is less clear. Indeed, it alludes to a broader tension between the book’s tight focus on the Haitian Revolution, as suggested in the title, and the more expansive interest in enslaved peoples’ resistance—writ large—that fills the majority of the book’s pages. Readers familiar with this extensive and deeply rooted historiography might push for a crisper conceptualization of the relationship between rituals and marronage on one hand, and revolution on the other. Reframing and expanding the brief discussion of “historiography” in the introduction, moreover, might have allowed the author to situate the study within two broader scholarly conversations on the Haitian Revolution: first, discussions of forms of resistance, including marronage and ritual in Saint-Domingue and the broader Caribbean; and, second, discussions of identity formation in the Black Atlantic. Both have established intellectual lineages of their own.

Over all, this book excels in bringing new questions, methods, and theoretical perspectives to bear on a topic of unparalleled historical importance.

University of Houston Downtown
Houston, Texas
lucero@uhd.edu

BONNIE A. LUCERO

CAPITALISM IN THE EARLY BLACK ATLANTIC

Reckoning with Slavery: Gender, Kinship, and Capitalism in the Early Black Atlantic. By Jennifer L. Morgan. Durham: Duke University Press, 2021. Pp. xvi, 296. Bibliography. Index. \$104.95 cloth; \$27.95 paper; \$27.95 e-book.
 doi:10.1017/tam.2022.72

The history of slavery is, inevitably, a history of contradictions. Of those contradictions, none was more fundamental, as Jennifer Morgan shows in her wide-ranging and perceptive new book, than the contradictions embodied by enslaved women: between their kinship (on one hand) with others, white as well as Black, as wives, mothers, sisters, and daughters, and their reduction (on the other) to saleable commodities. As

Morgan shows, slavery in the early Black Atlantic consigned women to both roles, encouraging them—often forcibly, and not always successfully—to create families whose members enslavers were free to buy and sell, individually as well as collectively, depending on what the market dictated. For that reason, the history of slavery, especially the enslavement of women, is also a history of omission—of what, in one of the book's many well-turned phrases, Morgan calls the “archival silences around the lived experiences of enslaved women at the birth of racial capitalism” (6). An inevitable result of the commodification of human beings, her book shows, was to conceal the humanity that the commodified shared with their commodifiers.

As the “early” in the book title suggests, Morgan is chiefly interested in slavery's origins in the sixteenth, seventeenth, and eighteenth centuries. Although much of her evidence comes from English-language sources, her focus on slavery's origins naturally leads her to spend quite a lot of time in Iberian and African materials. One of the book's most haunting passages comes from Portuguese Lagos, where Gomes Eannes de Zuarara witnessed the arrival of the first slave ship from Africa in 1444. “The mothers clasped their . . . children in their arms,” Zuarara wrote of the partition and sale of the captives, “and threw themselves flat on the ground with them, receiving blows with little pity for their own flesh, if only they might not be torn from them” (60).

In the final chapter and conclusion, the latter aptly titled “Madness,” Morgan explores the possibilities for Black resistance and refusal that came from women's roles as producers (and reproducers) of enslaved wealth. She ends with the story of a female captive on the slave ship *Dorothy* off the coast of Ghana. The woman smokes a pipe, which she tosses into the hole containing the ship's gunpowder, sending both the vessel and its human cargo to a watery grave. Was the mishap an act of “carelessness or care,” a mindless accident or a deliberate act of sabotage (254)? It is hard to say, but it would be foolish to assume that the perpetrator did not know what she was doing.

Although Eric Williams's classic *Capitalism and Slavery* (1944) is an important “starting point” for her inquiry (11), Morgan has little to say about the debate that Williams helped initiate over capitalism's role (or not) in slavery's demise. In several places, she notes that abolitionist depictions often dehumanized slavery's victims in many of the same ways as the institution's defenders, though obviously to different ends (153-55). No less a figure than Olaudah Equiano, one of slavery's earliest and most eloquent Black opponents, “came close” to accepting the commodification inherent in his purchase of his own freedom (205). Such passages are tantalizing and may leave some readers wanting to know more—perhaps as the subject of Morgan's next book?

Morgan's primary focus in this book, however, is not the abolition of slavery but the institution's origins. For slavery's early history, especially the role that gender, kinship, and capitalism played in the rise and perpetuation of human bondage throughout the

Atlantic World, this is a book to be reckoned with, one that is sure to be required reading. I predict that it will remain that way for a long time to come.

University of New Hampshire
Durham, New Hampshire
Eliga.Gould@umb.edu

ELIGA GOULD

MUTINY, ENSLAVEMENT, AND SMUGGLING

Mutiny on the Rising Sun: A Tragic Tale of Slavery, Smuggling, and Chocolate. By Jared Ross Hardesty. New York: New York University Press, 2021. Pp. 280. \$25.00 cloth.
 doi:10.1017/tam.2022.73

Jared Ross Hardesty's well-written and thoroughly researched study of the bloody 1743 mutiny on the *Rising Sun*, as the ship smuggled its cargo of enslaved African children and cacao, is both engaging narrative and excellent history. Hardesty's analysis of the interplay of slavery, race, smuggling, consumption, and empire takes the reader from colonial Boston where the entrepreneurial Captain Newark Jackson maintained a pioneering shop selling chocolate at Old North Church, to British Barbados where the *Rising Sun* boarded its illicit human cargo, and then to the Dutch colony of Surinam. There, the captain and cartel routinely flouted imperial laws governing the trading of cacao—only to be ruthlessly murdered en route to French Cayenne by mutinous sailors caught in a net of oppressive labor, social, and racial relationships. Swimming easily through various histories, this book is a fine example of the power of Atlantic history to explore important issues outside of national contexts.

Hardesty's book is organized thematically. He begins with a discussion of the Boston captain Newark Jackson and the events in his life that brought him to his death at the hands of mutineers. Hardesty also deftly develops Boston's significant role in slavery and smuggling. The second chapter focuses on the British cartel that organized the smuggling of cacao and human beings around the West Indies to subvert mercantilist law. Here we learn about navigation laws, the intricacies of smuggling through several imperial systems, and something of the sort of entrepreneurs who wagered their lives in places like Surinam and Barbados, profiting from both the misery of the enslaved and the gastronomic delight of British subjects.

The following chapters develop in turn the "Cargo," the "Crew," and the mutiny and trial ("Endings"). The enslaved children smuggled alongside cacao were African but had been boarded in Barbados and were en route to Dutch Surinam and possibly French Cayenne, in violation of the Navigation Acts. Here and throughout the book Hardesty emphasizes the centrality of racial slavery to the entire imperial economic and social system—an especially poignant point since the ship smuggled both enslaved children and the products of slave agriculture. Race is also a critical part of the discussion of the crew.