the movement reveals the predominance of transnational interests and serves as a window into the complexities of borderlands life (99).

Chapter 5, "The U.S. Civil War," creates another window into those complexities. González-Quiroga argues that the US Civil War forced people in the Rio Grande borderlands to pragmatic cooperation with diverse populations (201). Their livelihoods, often rooted in cotton production and trade—as well as their lives—depended on a greater racial acceptance. González-Quiroga acknowledges that such acceptance certainly did not define all Anglo-American and Mexican interactions during the US Civil War, but his stories of solidarity challenge dominant narratives of racism and exclusion (204).

In addition to skillfully crafting his own scholarly contributions, González-Quiroga engages and expertly synthesizes existing historiography and identifies areas for future research. His ability to both articulate and evaluate dozens of years of scholarship within the span of a single sentence is nothing short of remarkable (89, 248, and 266, for examples). Similarly, he astutely identifies areas for future research, such as women who connected Anglos and Mexicans and American soldiers who fought with Mexican soldiers during the French intervention, during the course of his own analysis (301, 247). These references and scholarly suggestions further demonstrate the scope of González-Quiroga's own research.

Miguel Ángel González-Quiroga's work stands as a thoroughly researched, groundbreaking, and profound volume. Both seasoned scholars and readers new to histories of the nineteenth-century Western Hemisphere will greatly appreciate his efforts. Indeed, his book has set the standard for what it means to create a transnational history of the nineteenth-century Rio Grande borderlands.

Austin College
Sherman, Texas
cwolnisty@austincollege.edu
CLAIRE WOLNISTY

RACE AND CUBAN URBANIZATION

A Cuban City Segregated: Race and Urbanization in the Nineteenth Century. By Bonnie A. Lucero. Tuscaloosa: University of Alabama Press, 2019. Pp. xviii, 268. Notes. Bibliography. $54.95 cloth.
doi:10.1017/tam.2021.64

This meticulous local history of Cienfuegos, Cuba, from its founding in 1819 to the end of US occupation in 1902 addresses questions that might have been ripped from today's headlines. How, in the absence of legal segregation or de jure discrimination, did free Afro-Cubans end up concentrated in mostly black and mostly poor neighborhoods,

unable to accumulate intergenerational wealth and excluded from respectable society? The answers seem equally relevant to current debates: Lucero finds evidence of local zoning requirements pushing poorer blacks out of desirable areas in repeated cycles of gentrification, a failure to enforce laws against private discrimination, overpolicing of racially coded "crime-infested" areas, and an economy whose ups and downs undermined the employment stability particularly of black males, which contributed in part to the predominance of female-headed households.

The dust jacket markets the book as "drawing on the insights of intersectional feminism," but this description both misleads and undersells what Lucero has accomplished. This is not a book of great theoretical innovation; it is, however, a tour de force of painstakingly researched old-fashioned urban social history. Lucero's command of local archives is spectacular: she deftly employs baptismal records, probate records (especially of manumissions and land sales), civil and criminal trials, meeting minutes of Afro-Cuban beneficent societies, and more, to document her arguments with all the force of a good prosecuting attorney.

The abundance of detail may not suit the casual reader, but it richly rewards the careful and curious. Lucero follows several families over generations as they sold their lots and moved further and further from the city center, while built-up, respectable, mostly white neighborhoods expanded at their expense. She shows the process graphically with maps. She finds trial records that show Spanish or Catalan café owners did not technically break the law by refusing to serve Afro-Cubans outright, but charged twice or ten times the going price and called police when the indignant customers refused to pay. She shows cases where bylaws against vagrancy and stereotypes of black shiftiness criminalized a population for working in unstable longshoreman jobs.

How was such great archival detective work possible? It was no doubt convenient that probate and trial records in Cienfuegos so often carried racial identifiers, even as late as the 1890s. The city's manageable size and unique history also surely helped. Originally founded for the purpose of attracting white colonists when the post-Haitian Revolution fear of Cuba becoming "Africanized" was at its peak, Cienfuegos nevertheless evolved into a multiracial urban center in the heart of sugarcane country. A loyalist bastion in the Ten Years' War and beyond, Cienfuegos thought of itself as a white city even as economic forces and Cuba's gradual path toward abolition created opportunities for manumitted persons, disproportionately female, to buy or lease property and make lives for themselves in town. Each wave of arrivals saw their originally peripheral lands coveted by whites as the city grew and enveloped them. The expulsion of blacks from the city center peaked, not surprisingly, during the years of US occupation, but Lucero considers this an intensification of existing trends rather than fundamentally different in kind.

Lucero's interpretation falls firmly into the revisionist school, intensely opposed to the Frank Tannenbaum/Marvin Harris/Carl Degler vision of a Latin America where race

https://doi.org/10.1017/tam.2021.64 Published online by Cambridge University Press

comingles with class and money whitens. She sometimes oversimplifies the opposing historiography and occasionally views her evidence as more dispositive than it may be. One could, for example, raise the often-voiced objection that criminal cases definitionally highlight exceptions rather than rules, and one might notice that immigrants, not native-born whites, were responsible for almost every cited case of illegal discrimination against Cienfuegos's beleaguered black middle class. But on balance Lucero's evidence speaks loudly and compellingly. Highly recommended for scholars, graduate students, and specialized seminars in race or social history.

Queen's University DAVID S. PARKER
Kingston, Ontario, Canada
parkerd@queensu.ca

CARIBBEAN DECOLONIZATION

Memory, Migration and (De)Colonisation in the Caribbean and Beyond. Edited by Jack Webb, Rod Westmaas, Maria del Pilar Kaladeen, and William Tantam. London: University of London Press, 2020. Pp. 260. $30.00 paper.
doi:10.1017/tam.2021.65

En este libro los editores usaron un enfoque decolonial y se entremezclan ensayos académicos y personales de tal forma que se borran las divisiones entre el conocimiento académico y el comunitario. Por ende, la publicación, la cual también está disponible mediante "acceso abierto", contribuye a prácticas decoloniales mediante su contenido, diseño y difusión. En la introducción los editores explican cómo lo decolonial no debe vincularse solamente a eventos pasados y superados sino a prácticas de resistencia en el presente ante el embate de proyectos (neo)coloniales. En suma, los editores aluden a que, independientemente de que el colonialismo "clásico" haya concluido, la colonialidad continúa y hace que las prácticas y los proyectos decoloniales sean indispensables.

Tras esta explicación el libro da paso a once ensayos algunos de los cuales quedaron mejor desarrollados que otros. En el primero se exploran los primeros años en Jamaica tras su independencia y cómo el país no acogió a todos los jamaiquinos. Consecuentemente, hubo una migración masiva al extranjero. El segundo ensayo complementa el primero al presentar las razones por las cuales muchos jamaiquinos emigraron.

En el tercer capítulo Delancy aboga por enfoques académicos que enriquezcan el estudio histórico y cultural de la región mediante la incorporación de voces ignoradas por centros e instituciones de poder. Delancy presenta la historia desconocida de Eleuthera y de individuos cuyas vivencias no fueron recogidas en los archivos oficiales. Por su parte, Henry demuestra cómo en el ámbito musical la labor de ciertos *deejays* ha sido descolonizadora; su ensayo critica el imperativo lingüístico que considera que ciertos