

out, US merchants traded with all sides in the war under the flag of neutrality, though the great majority of the trade was with royalists because they tended to control the ports. To the dismay of Spanish American revolutionaries and their sympathizers in the United States, the merchants supplied royalist forces with food, arms, clothing, and information.

The argument that neutral trade served as “as a preservative of the Spanish Empire” (13) would benefit from more engagement with scholars who have shown that the policy also fostered rebellion. For instance, Cristina Soriano’s recent book *Tides of Revolution* (2018) convincingly shows how subversion grew in colonial Venezuela, due in part to revolutionary ideas and printed materials that arrived on foreign merchant ships. This book would benefit from greater engagement with those factors, as neutral trade appears to have both spread revolutionary ideas and mitigated revolutionary energy.

The book is well written and enjoyable to read, though the density of archival data makes it more appropriate for graduate students and academics than for undergraduates. There are a few quibbles with particular details. For instance, the Introduction could use a clearer explanation of the differences between *comercio libre* and *comercio neutral*, as well as more clarity on the differences between the racial groups *pardos* and free Blacks. A more significant critique is that at times the writing becomes so dense and detailed that it is easy to lose sight of the narrative’s larger implications. Some of the chapter conclusions serve as epilogues rather than as summations that explain how the chapter connects to the book’s core arguments. Therefore, some of the chapters could use clearer signposts (topic sentences, section introductions, and chapter conclusions) to help the reader understand each section’s larger significance and how it connects to the core theses.

Overall, this book is a fascinating, innovative piece of scholarship that makes a significant contribution to our understanding of Spanish American independence and the role that commerce played in the Age of Revolutions.

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SLAVERY AND EMANCIPATION IN ARGENTINA

Una historia de la emancipación negra. Esclavitud y abolición en la Argentina. By Magdalena Candiotti. Buenos Aires: Siglo XXI Editores, 2021. Pp. 272. \$18.60 paper. doi:10.1017/tam.2023.43

Magdalena Candiotti shows how the colonial practice of manumission (individual release from slavery) shaped the “time of the libertos,” the life of people freed from slavery in Argentina between the revolution of independence and abolition, roughly 1810 to 1860. During these turbulent decades, men, women, and children of African ancestry

had to provide additional labor, money, accommodations, and military service to achieve greater degrees of freedom. Candiotti examines strategies of enslaved and freed people to make these freedoms less fractional (as defined by Michelle McKinley) and more comprehensive.

As gender is one of the main analytical tools to explore the lives of men, women, and children, this book could be read together with the work of Erika Edwards on Córdoba. Candiotti applies gender analysis to situations ranging from the strategies and narratives of enslaved and freed people as documented in judicial cases to the discourse on abolition coming from elites. This book systematically scrutinizes the politics, arguments, and laws leading to the end of slavery in what became Argentina, and gender was there too.

Candiotti also shows how the construction of Argentina as a country, from Buenos Aires, Corrientes, Santa Fe, and other places, shaped antislavery and abolition. This aspect will attract scholars focusing on countries like Mexico and Colombia, where the fight between federalism and centralism also intersected with abolition. As Buenos Aires was different from the provinces of the littoral, various jurisdictions (provincial, federal, central, and even international) could be claimed by men and women trying to free themselves from slavery, as well as by those who wanted to continue subjecting them. The author offers genuinely new details on how and when abolition took place in Buenos Aires and the provinces, as well as on the issue of government payments to former owners of captives.

The writing is marvelous. I was electrified by the relationships of Antonio Porobio, his wife Maria Maza, and Francisca accompanied Porobio on the battlefields from Montevideo to Bolivia. This great on-the-ground story illustrates the connected constructions of race and gender, in times when warfare redefined slavery and abolition. I have not seen such great prose addressing these subjects for this period and place before. The book is comparable to Paulina Alberto's work, but in Spanish.

Some scholarship on Spanish American abolitionism is anachronistically secular, which is odd for societies where Catholicism was everywhere. Candiotti excels when analyzing the political economy of Catholicism in the language of freedom trials, and from there, showing the inclusion of this language in the discourse on abolition. Enslavers created and recreated bonds of dependency with captives through these pledges of freedom. In the political economy of Catholicism, these vows entailed obligations to those manumitted. The author illustrates that the language of Christian love and fraternity shaped judicial arguments to prolong the servitude of former enslaved men, and particularly women. Candiotti also brings up the old Valladolid debate between Bartolomé de las Casas and Juan Ginés de Sepúlveda but focuses on legal implications for nineteenth-century abolitionism, in which Spanish American intellectuals went back to las Casas and his criticism of slavery based on "just war."

The book will attract those interested in abolition and state formation, especially those who may want to consider how the revolutionary state (Buenos Aires and Corrientes,

for examples) increased or decreased its interventions to regulate the last generation who lived under slavery. Candiotti provides new evidence on the overlapping language of abolition and the disappearance of people of African ancestry, showing intersections in the discourse promoting abolition with early iterations of the myth of “disappearance”—the racial narratives depicting the extinction of people of African ancestry from Argentina. This book may interest those examining the late nineteenth century, by connecting the politics of post-abolition with the efforts of elites to extract labor from subaltern populations through the increasing presence of the police, military, public health, and public education in everyday life.

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MEXICO'S POST-REVOLUTIONARY PEOPLE'S MOVEMENTS

Movements after Revolution: A History of People's Struggles in Mexico. By Miles V. Rodríguez.
 New York: Oxford University Press, 2022. Pp. 240. \$55.00 cloth.
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The postrevolutionary period in Mexico was a chaotic and kinetic period for radical leftist politics and organized direct actions. Autonomous organizations representing workers and peasants proliferated throughout the country and made significant waves. Despite the plethora of works already available on postrevolutionary Mexico, newly published scholarship punctures the assumption that nothing is left to write about by bringing out of obscurity untapped stories that stimulate the mind and inviting further inquiry. In effect, they remind Mexicanists that the work is far from done.

Enter Miles V. Rodríguez's book, a semi-fresh take on postrevolutionary people's movements that takes readers on a journey through the gloomy story of radical leftist politics in Mexico and combines the histories of two interconnected movements largely written about separately for far too long. In short, Rodríguez's work surpasses existing scholarship on people's politics that gives only nodding reference to the failed attempt to forge alliances between labor and agrarian movements and its long-lasting ramifications in people's politics. Contrary to standard narratives, Rodríguez, by drawing attention to the mutualism of labor and agrarian activism and focusing less on its disconnects, lucidly explains that cooperation across movements was not as tenuous as is often believed. These movements, made up of different autonomous organizations of different sizes, made a concerted effort “to create a national revolutionary alliance against capitalism and the state, as part of an international revolutionary movement for socialism,” in large part under the tutelage of communist leaders (2, 3). Rodríguez takes us through the political convulsions, divisions, and state repression these