Henry B. Lovejoy, *Prieto: Yorùbá Kingship in Colonial Cuba during the Age of Revolutions*. Chapel Hill: University of North Carolina Press, 2019. xv + 219 pp. (Cloth US\$90.00)

In his detailed biography of the life of Juan Nepomuceno Prieto, Henry B. Lovejoy takes the story of one enslaved Yorùbá in Cuba to reveal the broader context of the transatlantic slave trade and colonial life on the island. Prieto's story is the history of thousands of Yorùbá men and women enslaved in Cuba. Lovejoy emphasizes the manner in which identity plays a key role in the struggles of the Yorùbá Diaspora, where the majority are identified as Lucumí by the Spanish. Prieto himself embodies this multiplicity of identities as Yorùbá, slave, Lucumí, soldier, and cabildo leader.

Prieto arrived on the island in the late eighteenth century and served in the Spanish military in Cuba. He lived through the creation of the plantation economy in Cuba, based primarily on sugar production, which led to the escalation of the transatlantic slave trade to the island. Drawing on archival research in Cuba, primary and secondary sources, and trial records, Lovejoy gives us a precise and complex picture of Prieto's life and, consequently, the lived history of the island during his lifetime. In addition to his service in the military, Prieto became a significant leader of a Lucumí *cabildo* (mutual aid society and religious brotherhood) and in 1835 he was falsely accused and arrested for influencing a slave rebellion. In addition to the documents that were explicitly connected to Prieto, Lovejoy draws others from ecclesial, judicial, and military sources to help fill in the gaps. "Due to the lack of written records specific to Prieto," he writes, "I have incorporated an anthropological and ethnomusical approach" (p. 4)—an approach based on creolization theory and his own personal experiences with Afro-Cuban religions.

The book's first chapter provides a chronological overview of Prieto's life, beginning with his childhood and enslavement. Chapter 2 describes Prieto's Middle Passage to the Caribbean, and Chapter 3 his entry into both the cabildo system and the military. Chapter 4 continues with this theme, focusing on his military service. Chapter 5 examines cabildo life and rituals. Given the historical moment in which he lived, Prieto's life also offers particular insight into the development of La Regla de Ocha, popularly known as Santería. Because Prieto was a central religious figure, his life not only gives us insight into the religion, but also the roles of cabildos in the retention of Afro-Cuban religious practices. Chapters 6 and 7 examine the transatlantic movements of Yorùbás to the island and its impact on the island. The final chapter focuses on Prieto's arrest, imprisonment, and subsequent disappearance, and a conclusion contextualizes the broader contribution of his biography.

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In recovering the particular narrative of Prieto's life, Lovejoy offers us a window into the world of nineteenth-century Cuba through the eyes of a Yorùbá. His historical research must be situated in light of the contemporary body of work that studies Afro-Cubans, their religion, and their impact on the island of Cuba. In presenting Prieto's story, Lovejoy opens up the broader history and narrative of identity and its construction in terms of both race and religion. There are times when a reader could get a bit overwhelmed by the details, but it is these details that add texture and concreteness to the narrative. The question of identity that is at the heart of the book continues to be a central point of debate in contemporary Cuban studies. Categories such as Yorùbá, Lucumí, and Afro-Cuban are being redefined and reworked as the body of historical scholarship about the island grows. *Prieto* adds to that conversation, providing us with another window onto the world of enslaved and freed slaves in the nineteenth century.

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