Dale W. Tomich (ed.), *Atlantic Transformations: Empire, Politics, and Slavery during the Nineteenth Century*. Albany NY: SUNY Press, 2020. xiii + 240 pp. (Cloth US\$95.00)

In the nineteenth century, slave owners, investors in slave-produced capital, and anti-abolitionists formed a new kind of slavery, what scholars call “second slavery.” This volume affirms that slavery re-formed during the course of the nineteenth century, and expands the concept of this second slavery, especially in relation to the Atlantic economy, abolition, and empire.

Second slavery generated commercial production on a new scale, yielding returns in the world market that investors then used to accelerate slavery’s expansion. Rafael Marquese and Dale Tomich place Brazil’s coffee-producing Paraíba Valley within a modern Atlantic economy. They detail the material practices, consumer market, and imperial policies that inspired the creation of a coffee zone during a decline of market prices (1820s) and ensured Brazil’s subsequent domination of the coffee market following the legal end of the Brazilian slave trade (1830–80). Second slavery emerged exactly as abolitionism gathered the political support of nation-states. Marcela Echeverri expands the geography of second slavery to include mainland Spanish America, where markets and circuitous emancipation shaped the entrenchment and dismantling of slavery in the Spanish Empire. The Spanish Main experimented with gradual emancipations that were later embraced by the empire. The mainland republics also interwove colonial independence, interracial alliance, and emancipation, ensuring that imperial Spain would reject all three after the independence wars.

José Antonio Piqueras underscores the impact of imperial abolitionism on local slavery. The Crown’s 1814 agreement with Great Britain set Spain on a path toward abolition, but the Crown delayed this event under Cuban and American pressure. Spain’s intentional delay opened Cuba to massive investments in slave-produced capital and a “stockpiling of human beings” (p. 91) during 1814–20 (much as Tomich’s coffee planters pressured the Brazilian state into nonenforcement of their 1831 abolition). The slave trading that came to Cuba during 1814–20 was different in kind because of scale and efficiency, but also because the prospect of future abolition shaped sex ratios, market pricing, and financing strategies. Along the same imperial-Cuban nexus, Luis Miguel García-Mora reveals how abolitionism *after* legal Cuban abolition was directed by the trans-Atlantic Cuban “autonomist” movement. Following the 1880 creation of *patronato* (a gradualist apprenticeship system, inspired in part by Echeverri’s mainland emancipations), liberal reformists created a “second abolition” with new strategies for dismantling slavery. García-Mora’s abolitionists embraced the cause of autonomism “in order to gain financial and political

support" (p. 149), but also because Cuba itself was enslaved in an unequal relationship with Spain. Cuba's second abolition exposed legal inconsistencies and corruption within the *patronato* and so also advanced the autonomist cause.

Second slavery also developed in tandem with the imperial nation. Javier Laviña offers a narrative of first slavery and its failure at the intersection of the Atlantic and Pacific. In the sixteenth and seventeenth centuries, maroons transformed Panama's untamed hinterland into a threat to Spanish settlement, trade, and communication. Laviña's greatest contribution is an implied extension of the argument that the Spanish monarchy depended on slavery to claim territory and to govern. Josep M. Fradera also examines governance, in this case the generation of European nation-states during 1780–1880 and their "special" extraconstitution governance of colonial societies. Atlantic abolition broke the colonial social ladder and prompted the empire's "need to define [Africans'] inferiority" (p. 12). From the early- to mid-nineteenth century, the French, British, and Spanish developed systems of "specialness" (like García-Mora's unequal Cuba) to govern colonial subjects and distinguish them from citizens.

Anne Eller shows that slavery, whiteness, and empire belong together. During Spain's recolonization of Santo Domingo (1861–65), elites "called for large-scale white immigration ... to oversee indentured non-white labor" (p. 120). Despite the empire's promises, Spanish administrators could not and did not isolate emancipated Santo Domingo from the empire's slavery. The development dreams, social reforms, and agricultural projects of investors eroded Santo Domingo's standing prohibition against slavery and turned rural Dominicans away from Spain and toward their Haitian neighbors. Albert García-Balaña offers a brilliant account of intertwined race and empire that should be read alongside Eller. Spain's invasion of North Africa (1859–60) produced a nationalist, racialized patriotism which moved with Spanish emigrants to Cuba, Puerto Rico, annexed Santo Domingo, and as far as the Philippine Sea. García-Balaña follows the careers of two Catalan military officers to demonstrate the transatlantic resonances of Spain's African projects. Loyalty to Spain was defined as the fight against "a race of slaves" (p. 53) who could be "Moorish," Haitian, or even Afro-Cuban.

The volume's most productive contributions concern Atlantic empires, especially narratives of the way second slavery directed imperial identity and, in the other direction, how imperial geographies and systems of difference shaped second slavery.

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