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Manuel Barcia, *The Great African Slave Revolt of 1825: Cuba and the Fight for Freedom in Matanzas*

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African-indigenous relations in contrast with the mining complex of Zacatecas. Robinson Herrera's essay on Santiago de Guatemala and Charney's essay on Lima provide descriptions of different forms of native urban labor and occupations. Another theme that cuts across the Mesoamerican-Andean divide is the use of Spanish-style institutions to bolster urban Indian identities. Guilds (Ramos and O'Toole), urban wards and their *cabildos* (Lentz, Herrera, and Ochoa), and *cofradías* (Ramos) provide important examples.

In her view of Mexico City through the writing of the Nahua historian Chimalpahin, Susan Schroeder takes up an important question that is missing in many of the essays: the significance of the physical space of the city and its spectacles in the lives and experiences of urban indigenous residents. Kevin Terraciano concludes the volume with reflections on the pertinence of these various topics in light of the migration of Mesoamerican native peoples to cities throughout Mexico and the United States.

City Indians delivers on its promise to provide insightful studies of native experiences in Spanish American cities. The essays are well written, use a wide range of methods and approaches, and, commendably, place side by side studies of Mesoamerica and the Andes. Given its comparative ambition, the volume's only drawback is a missed opportunity to mobilize the data and arguments of its fine essays to compare more systematically cities and city Indians in Mesoamerica and Andes.

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The Great African Slave Revolt of 1825: Cuba and the Fight for Freedom in Matanzas. By Manuel Barcia. (Baton Rouge: Louisiana State University Press, 2012. xii + 234 pp. Maps, tables, appendixes, notes, bibliography, index. \$42.50 cloth.)

In the mid-1820s, the island of Cuba remained a Spanish territory but seemed to be on the path to become a new independent polity. Spanish authorities feared that Great Britain, Mexico, Colombia, or Haiti could orchestrate an attack on the island or infiltrate its society in order to generate a revolution of independence. This revolution could perhaps resort to the power of the slaves, who numbered in the hundreds of thousands. When a slave uprising broke out in June 1825 in Guamacaro, a coffee plantation area in the district of Matanzas, authorities sought to find evidence of the connections with the foreign enemies of Spain. In the aftermath of the events at Guamacaro, which had hitherto not been studied with detail, Spanish authorities themselves arrived at the conclusion that the Guamacaro slave revolt had not been incited by foreign powers. By taking an Atlantic approach to the story, however, Manuel Barcia argues that foreign influence on the

resistance movement of 1825 had to do more with influences from West Africa. Furthermore, the author shows that the uprising was African in its social composition and character and signaled the beginning of a cycle of African slave revolt in Cuba that lasted into the early 1840s.

Barcia uses a wide array of documentary evidence, including criminal records and correspondence produced during and after the uprising, notarial records, memoirs, and other documents informative of the social and economic climate of the region in 1825. These documents, most of which are located in Spanish and Cuban repositories, allowed the author to explore the Atlantic, cosmopolitan character of the district of Matanzas during the early nineteenth century. Indeed, many of the plantations that were established during those years belonged to foreigners from all corners of the Americas and Europe. As the author shows in detail, many of those migrants had their roots in other slave societies such as the U.S. South and the French colony of Saint-Domingue. The slaves, too, came from overseas, mostly from West Africa. After 1815, African captives arrived directly in Matanzas, which had obtained authorization to directly engage in the transatlantic slave trade.

Pablo Gangá, Federico Carabalí, Lorenzo Lucumí, and other slaves who staged the uprising of 1825, were part of a larger cast of Atlantic characters. However, the slaves seemed to have shared a confined social world in which their African background allowed them to communicate and eventually conspire to revolt. Many slaves had arrived on board the same ships and, in some instances, captives brought from Africa to Matanzas were close relatives. Additionally, the slaves of the coffee plantations were allowed to travel from estate to estate and to communicate, socialize, and celebrate on a regular basis. With this margin of action and since many of them had participated in West African wars, particularly during the fall of the Empire of Oyo, they felt confident enough to fight for their freedom. Although their revolt was effectively repressed, they altered the social and political landscape of Matanzas for years to come.

This well-researched book contributes to the growing historiography on slave uprisings in Cuba during the nineteenth century and explores an important episode that has been overshadowed by other events, such as the Aponte Rebellion of 1812 or the La Escalera conspiracy of 1843.

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