

southern California households and ranchos into the early American period, a continuity that exemplified “cultural convergence in the postconquest era and compatibility among colonial rulers” (p. 200). The last chapter covers the period from the 1860s through 1885, the year in which the completion of the Santa Fe and Southern Pacific Railroads ushered in a new wave of foreign immigrants. The primacy of whiteness and education proved beneficial mostly for women with access to foreigners, while biethnic Spanish Mexican and Indian men in the region were largely relegated to the lowest economic rungs in “gendered and racialized dimensions of US conquest” (p. 213).

Pérez’s methodology is largely qualitative and successfully bridges thematic chapters based on a plethora of solid evidence. *Colonial Intimacies* follows in the footsteps of many pathbreaking works on the American Southwest yet significantly charts its own course in challenging historians to link the past and present. The book achieves one of its stated goals in expressing the idea of race as socially constructed with limitations and opportunities, while revealing that Latinas and Latinos have deep historical roots in the United States worthy of respect and full equality. Certainly specialists will find this work most rewarding, but Pérez casts a larger net that will entice history enthusiasts and students alike.

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Escritos de liberdade: Literatos negros, racismo e cidadania no Brasil oitocentista.

By ANA FLÁVIA MAGALHÃES PINTO. Coleção Várias Histórias. Campinas, Brazil:

Editora Unicamp, 2018. Maps. Figures. Tables. Notes. Bibliography. 374 pp.

Paper, R\$55.00.

This book sets out to trace the webs of relationships among black writers, intellectuals, and artists in São Paulo and Rio de Janeiro during the second half of the 1800s. In so doing, it seeks to illuminate the conditions of free black life in those cities and the role of Afro-Brazilian individuals and institutions in Brazilian politics, society, and culture.

Rather than try to cover the entire free black populations of those two cities, Ana Flávia Magalhães Pinto selects four men guaranteed to hold her readers’ attention: journalist and novelist Joaquim Maria Machado de Assis; lawyer, writer, and abolitionist Luís Gama; and the journalists and abolitionists José do Patrocínio and José Ferreira de Menezes. Pinto also includes a supporting cast of additional individuals whose lives intersected with those four figures.

In order to follow her subjects through their adult lives—very little documentary evidence survives on their childhoods—Pinto engages in a titanic research effort, combing through newspapers, electoral registries, parish registers, and other sources. I found her newspaper research, whether it was carried out using digital sources or through relentless page turning, to be particularly impressive. In the pages of the São Paulo and Rio press, Pinto encountered hundreds of references to her subjects, which she painstakingly weaves together to create revealing portraits of the four men and the worlds in which they moved.

All four knew each other. Gama and Menezes both attended the law school in São Paulo (which, Pinto notes, had “more [black students] than are talked about, and fewer than it could have had”) and wrote for some of the same newspapers in São Paulo (p. 284). After Menezes relocated to Rio de Janeiro in the 1870s, he soon met both Patrocínio, with whom he worked at the *Gazeta de Notícias* and then at the *Gazeta da Tarde*, and Machado de Assis, with whom he had corresponded in the 1860s. Patrocínio was a pallbearer at Menezes’s funeral in 1881; Machado de Assis attended Menezes’s requiem mass.

The four men intersected in part because of their involvement in the world of journalism and in part because of their varying levels of commitment to abolitionism: very high in the cases of Gama, Patrocínio, and Menezes, less so (or at least less visible) in the case of Machado de Assis. But what also brought them together is one of the keywords of Pinto’s subtitle: racism. She provides shocking vignettes of the casually virulent prejudice and discrimination that all four men encountered in their lives: an anonymous and unabashedly racist denunciation of Patrocínio’s marriage to a white woman, which Pinto speculates may have been written by the prominent writer Sílvia Romero; Romero’s depiction of Machado de Assis as a “problematic being” and “parasite” feeding on European literary forms; a group of army officers addressing Patrocínio in the street as “negro” (in 1888 a word still synonymous with *slave*) and threatening that if he continued to write in support of the monarchy, “we will cut your face with a whip, or we’ll do something more” (pp. 122–30, 168–69, 331). Pinto also mentions the poet João da Cruz e Sousa’s bleak denunciation of the racial barriers that blighted his career (p. 149).

So pervasive was the racism confronting black writers and intellectuals that, Pinto concludes, it constitutes “the white elephant in the room” for anyone hoping to write, or think about, the history of Brazilian literature (p. 172). And not just literature: what about free blacks trying to make their way in any area of Brazilian life, including politics, culture and the arts, and the skilled trades? In 1882 Patrocínio ironically proposed a law making slavery mandatory and permanent “for all blacks and mulattoes of both sexes, living in Brazil,” with the purpose of ensuring that Afro-Brazilians would never “aspire to compete [for positions] in commerce, letters, or politics” (p. 243).

A less sardonic response to racial exclusion was the formation of the Afro-Brazilian cultural, social, and political organizations that Pinto surveys in two concluding chapters. These included religious brotherhoods, newspapers, carnival groups, monarchist and republican movements, and mutual aid societies. Just as black writers and journalists were at the heart of Brazilian intellectual life during the 1800s, she concludes, so were Afro-Brazilian organizations at the heart of working-class formation and popular culture in both São Paulo and Rio de Janeiro.

I found these conclusions completely convincing and urge readers to consult this meticulously researched and consistently engaging book.

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