

his peculiar reading of key events, and by defining the hegemonic class faction to include virtually everyone with commercial interests. He implies, furthermore, that all members of this faction held interests in all the various commercial endeavors he discusses. Thus, for example, he admits that the Encilhamento saw a major devaluation of the *milreis*, one that most benefited the *lovoura*. Far from seeing this as a challenge to his thesis, however, he argues, first, that bankers, as members of the coffee bourgeoisie, also profited handsomely from Encilhamento speculation; and second, that the devaluation resulted not from coffee-producer lobbying efforts but from the need to resolve the currency shortage created by the rise of wage labor after the abolition of slavery.

Moving to another example, Perissinotto asserts that the Funding Loan clearly did benefit the coffee bourgeoisie because the stronger *milreis* made imported railroad inputs cheaper, thereby improving profits. As the author admits, however, the loan was largely the result of pressure from international capitalists and foreign governments. Still, he argues, without presenting any evidence, that this economic package was produced came partly as a result of pressure from class representatives.

In conclusion, Perissinotto does offer an alternative to the current debate on the relative importance of large and small coffee producers in São Paulo. What was important, he writes, was not the size of a landholding but whether or not a fazendeiro diversified into other commercial activities. Diversification determined the political and economic strategies that the coffee interests pursued in the Old Republic.

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*Das cores do silêncio: os significados da liberdade no sudeste escravista, Brasil, século XIX.* By HEBE MARIA MATTOS DE CASTRO. Rio de Janeiro: Arquivo Nacional, 1995. Figures. Notes. Bibliography. Paper.

This rich, adventurous, challenging book examines the final decades of slavery in Brazil and the first decade after emancipation. Correctly noting the tendency of much of the previous literature to focus on the coffee plantations of São Paulo state, Hebe Castro proposes to examine the rural areas of Rio de Janeiro, along with neighboring parts of Minas Gerais and São Paulo. These were areas based on coffee and sugar cultivation, as well as production of foodstuffs for local markets.

On the family farms and smaller plantations of this area, slaves lived and worked in closer contact with free laborers than they did on the larger plantations of São Paulo. As they observed and interacted with those workers, Castro argues, slaves developed their own understanding of what freedom meant, based on three core elements: spatial mobility (freedom to move), property (freedom to own things, including, of course, themselves), and family (freedom to form living units based on kinship). In court cases, wills, and manumission documents relating to the region's slaves, Castro finds abundant evidence of these aspirations and the slaves' efforts to achieve them.

Slaves also identified another important meaning of freedom: not having to work. This was hardly surprising, given the degrading quality of physical labor under slavery; indeed, owners purchased or rented slaves precisely to avoid having to perform such labor. On the other hand, slaves and free workers alike recognized that neither property nor family was attainable without work. Following emancipation, libertos did not flee from labor but instead entered into intense and often difficult bargaining with former masters over the terms under which work was to be carried out. The results were a dramatic redefinition of working conditions in the region and the creation of a spectrum of new labor arrangements based on varying combinations of day labor, tenancy, and smallholding.

Castro also argues that while slaves and free workers were reshaping the economic character of rural society, they were reshaping its racial categories as well. Racial designations from court cases and other documents suggest that over the course of the century, *pardo* came to mean not a person of mixed race but a free-born nonwhite, either black or brown. The terms *preto* and *negro* referred either to slaves or to former slaves, black or brown, who had acquired their freedom. These terms thus indicated not race or color but rather the individual's relationship to slave status. Both labels, however, as well as *branco*, were used less and less in legal and other records as the century went on. This "silence" concerning color, Castro argues, suggests a growing "indiferenciação entre brancos pobres e pardos livres," and the formation of a rural working class in which race had little influence as a social signifier.

A short review cannot begin to do justice to the wealth of topics Castro raises and explores in interesting and provocative ways: slave resistance, conditions of life and work on the fazendas, family-based manumission strategies among slaves, the effects of the internal slave trade, and the final breakdown of slavery in the late 1880s, among others. One does not have to agree with every point the author makes to recognize her book as a major contribution both to nineteenth-century Brazilian historiography and to the history of Atlantic slavery.

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*Brazilian Mosaic: Portraits of a Diverse People and Culture.* Edited by G. HARVEY SUMM. Wilmington: SR Books, 1995. Notes. xxi, 209 pp. Cloth, \$50.00. Paper, \$16.95.

Those who teach surveys of Brazilian history now have a welcome new option for an edited course reader. Both neophytes and veteran Brazilianists will find this book intriguing. It places classic observations of Brazilian society by travelers, diplomats, and academicians in thought-provoking juxtaposition.

Editor G. Harvey Sum provides snippets of text from 35 foreign and 9 Brazilian writers. Their observations on wide-ranging issues attempt to capture aspects of *brasiliidade*, or Brazilianness, with varying degrees of sensitivity to regionalism, race, class, and gender. Summ may be criticized for weighing the text so heavily in favor