

supplements, but does not supersede, Prescott, and the conquest of Peru awaits its Padden.

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Marriage, Class and Colour in Nineteenth-Century Cuba: A Study of Racial Attitudes and Sexual Values in a Slave Society. By VERNA MARTÍNEZ-ALIER. New York, 1974. Cambridge University Press. Cambridge Latin American Studies, 17. Tables. Figures. Appendix. Bibliography. Index. Pp. x, 202. Cloth. \$13.95; Paper. \$5.95.

The Council of the Indies ruled in 1805 that whites and nonwhites could intermarry only with governmental permission. This book is based largely upon a study of petitions and reports submitted to the Cuban Government relating to proposed marriages across the color line, as well as of legal cases involving elopements to force marriage between socially unequal partners. The conflicting interests at stake were loss of status for families, the State's interest in maintaining racial subordination, the Church's desire to avoid concubinage and illegitimacy, and colored ambition to advance the family through whitening. Race, the crucial factor, could sometimes be compensated for by wealth, reputation, and service to the social order. Given the social value of white blood for the colored population, and the shortage of women, especially white women, colored women tended to become concubines of white men, thereby marginalizing colored men in relation to their access to women, and colored women in terms of the value placed upon their virtue and the protection offered to them and their offspring.

While this study of racial and sexual values is clearly written, well-organized and researched, and quite original, the conclusions drawn about contemporary family structure in Jamaica and the Deep South of the United States are not convincing. The preponderance of concubinage and matrifocality is explained by the hierarchical nature of the colonial social order (p. 130). But Cuba had its peculiarities. During the nineteenth century, it was a settler society with a large free colored population, a remnant from its pre-plantation past. The planters viewed themselves as Cubans and were, therefore, concerned about the long-range stability of the society to the extent that prominent white planters opposed the African slave trade, and even slavery itself, and encouraged the whitening process.

The African slave trade, thriving until 1865, resulted in a serious sexual imbalance. Jamaica was a colony of economic exploitation with a high rate of absentee ownership, where nonwhites vastly outnumbered whites, and where the early end of the African slave trade eliminated the sexual imbalance. While white blood was valued, there was less to go around with which to marginalize the colored woman. Sexual imbalance was not significant in the United States, even among white women, and stability was far greater than in the Caribbean. Therefore, admixtures of white blood did not significantly alter the legal and social position of nonwhites. Clearly, patterns of race were more fluid in Cuba even after the rise of the sugar monoculture, not because of the somatic norm image of Harry Hoetink, but as a means to insure white domination in a settler society threatened by grave problems of social control and stability.

The author is disappointed that marriage is increasingly valued in post-revolutionary Cuba, and hopes for a rise in consensual unions as a symptom of an egalitarian society. While marriage represents slavery for women who take resources, privileges, and protection for granted, until we arrive at a utopia of unlimited resources to satisfy the material and emotional needs of all women and children, marriage will continue to represent a welcome form of protection for the most deprived and most oppressed women.

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A Colónia do Sacramento na época da sucessão de Espanha. By LUÍS FERRAND DE ALMEIDA. Coimbra, 1973. Instituto de Estudos Históricos, Universidade de Coimbra. Maps. Illustrations. Bibliography. Indices. Pp. xviii, 529. Paper.

Colónia do Sacramento, that troublesome Portuguese outpost situated in the Plata opposite Buenos Aires, has been the source of an extensive literature that has stressed diplomatic and military aspects of its turbulent history from its founding in 1680 until its definitive loss by Portugal in 1777. In his major previous contribution to this literature, a licentiate dissertation published in 1957, Professor Luís Ferrand de Almeida (University of Coimbra) carefully analyzed Colónia's diplomatic beginnings from 1493 until 1700. His recently published doctoral dissertation retraces some of the same ground but carries the story forward to 1705, when a Spanish siege compelled the Portuguese to withdraw from the entrepôt. Although the author