

In Buffington's rendition, obviously learned and theoretically sophisticated (at least for an historian writing literary criticism), the penny press seems an alternative universe. What in the end can we discover about the lives of working folks by reading and closely examining the imaginary writings of unidentified editors and columnists? How do we know, for example, that street romances had any semblance to real interpersonal relations?

Buffington maintains throughout that the real strength of the penny press, aside from its well-discussed literary merits, particularly as satire, was the newspapers' evocation of the streets of Mexico City, the everyday life of the city. What is interesting is that while Mexico City was certainly a noisy, unhealthy, dangerous, quite miserable place to live at the turn of the twentieth century, these conditions—surely that could or should have led to protest—produce a rather mild, humor-filled reaction (if the reaction is from the working class). There seems to be a disconnection between the penny press and the outbreak of Revolution in 1910. Simply put, how does the urban proletariat go from laughing at the wit of the penny press to fighting with the battalions of the Casa del Obrero Mundial?

Mark Wasserman

Rutgers, The State University of New Jersey

JOHN F. COLLINS: *Revolt of the Saints: Memory and Redemption in the Twilight of Brazilian Racial Democracy*. Durham: Duke University Press, 2015.

This is a book about transformation, loss, redemption, race, history, urban space, nation, state, citizenry, and memory. Grounded in the urban core of the city of Salvador, Bahia, John Collins fashions this ethnography of the Pelourinho (Pillory) into a far broader, self-reflexive text that is a methodological reflection as much as an ethnography of space. A preface and lengthy introduction set the stage for the study of the urban core of the city that has come to be seen as the most African-influenced region of Brazil. They also introduce the story of Collins as ethnographer in Salvador, and some ambitious and complex methodological questions. Seven chapters and a conclusion follow. In many ways, Chapter 1 is as much about Collins as it is about his interlocutors, presenting key persons and institutions that form the focus of his study. Chapter 2 turns to efforts in Brazil to patrimonialize historical sites, in particular, the work of the IPHAN (National Institute of Historical and Artistic Heritage). The next chapter then turns to an analysis of how social scientists from the IPAC (Bahian Institute of Artistic and Cultural Patrimony) create and shape the process of turning the

Pelourinho into a cultural heritage site, and the role of gender and sexuality in the process. Chapter 4 turns to recent history, how local residents respond to efforts to remove them, and the ways they fight back to “seize hold of history and claim their property” (p. 41). Chapter 5 focuses on archaeological excavations in the Pelourinho, the discovery of human remains, and how different groups seek to make claims about race, ancestry, and landscapes. Chapter 6 is a sort of mini-case study of the conflicts between public health officials and HIV-positive residents and what this tells us about the roles the state envisions for local residents in this local project and in the national narrative. Chapter 7 moves to music in the Pelourinho, who performs it, how it is performed, and “the shapes taken by the semiotic pathways that link the seen and the unseen and the voiced and the unvoiced” (p. 42). In the conclusion, Collins returns to the bigger picture of what this small urban space tells us about race, nation-making, and history in Brazil, and beyond.

At the heart of the book are the struggles of local residents to resist removal and to play a role in shaping the narratives that state officials create in order to present the significance of Salvador to Brazil and the world. As Collins points out, to create a heritage site that promotes a harmonious image of racial and cultural mixing focused on African influences, government officials do their best to remove residents from the neighborhoods in the historic heart of the city, and to silence them. Hence, the construction and reconstruction of urban space invoke notions of history, race, and ownership that create idealized portrayals of race and culture for tourists while dispossessing the real residents of the neighborhoods of their homes and their history. Much of the book recounts the many efforts of the local residents to resist this dispossession and to fight for a role in the construction of the narratives. Government officials want to create foundational fictions and narratives that sanitize and exclude even while claiming to be inclusionary. Some of the most interesting material in the book is Collins’ analysis of how the locals work hard to resist being just data for researchers and to become the creators of data and narratives.

This is a deep ethnography of the Pelourinho while at the same time an ambitious rumination on the nature of anthropological method and race. The Pelourinho and its “people,” Collins shows, “are critical to the construction of modern Brazil” (p. 349). They also play a pivotal role in the contemporary debates over Brazilian identity, between those who see Brazil as a racial democracy and those who argue for affirmative action and multiculturalism. The battle over the construction of the Pelourinho as a heritage site is one important piece of the struggle to redefine Brazilian identity and racial politics. It is about how people “ontologize race.” Influenced by Foucault, he delves into the meaning

of signs and discourse to examine not only narratives of race and nation, but also of ethnographic method.

This is a very rich ethnography filled with a large cast of characters who bring to life the national struggles over race, history, and citizenship in Brazil. It is, in the author's own words, "an intentionally bewildering and oftentimes frustrating and painful story of social action and historical engagement" (p. 6).

Marshall C. Eakin

Vanderbilt University

SARAH CHAMBERS: *Families in War and Peace: Chile from Colony to Nation*. Durham: Duke University Press, 2015.

Families in War and Peace provides an intriguing, exhaustive, and analytically rigorous account of the tumult of independence and the early republican era. The author dissects correspondence, court cases, and congressional debates to show how ties of kinship shaped Chilean political networks and how state paternalism and legal control over family life cemented state power. Deftly weaving together stories of families with a political narrative, Chambers sets an ambitious agenda for a gendered social history of early republican rule in Latin America, one that expands on prior studies of honor and the law that had focused more narrowly on questions of illegitimacy and status.

The book functions on three levels. First, it maps the family networks of Chile's early republican political class. Second, it examines how state paternalism, along with the reconstitution of families and their patrimony, undergirded a politics of reconciliation that helped generate political stability. Third, it argues that after approximately the 1850s the state increasingly confirmed its own authority by validating individual patriarchs' control over subordinate family members. Chambers expertly navigates this complex set of concerns, and the often confusing intricacies of the independence era and early republic, through a cogent, well-structured narrative and unambiguous prose.

A first section of the book establishes the links between families and political allegiances during the early independence struggles. In the first chapter, Chambers introduces us to the prominent patriot Carrera family, and their story opens each of the subsequent chapters. The Carreras exemplify an under-remarked aspect of late colonial and early republican Chile: the degree to which Spanish men married creole Chilean women, thereby acquiring property in Chile and, with it, lasting ties to the country. Because these families harbored divided political loyalties and allegiances to kin, they provide a fascinating window into a period in which patriots battled Spain and each other but constituted a tightly knit

Copyright of Estudios Interdisciplinarios de America Latina y el Caribe is the property of Instituto Sverdlin de Historia y Cultura de America Latina and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.