

Slave Rebellions in Brazil: The Muslim Uprising of 1835 in Bahia. by JOÃO JOSÉ REIS. Translated by ARTHUR BRAKEL. Baltimore: Johns Hopkins University Press, 1993. Maps. Tables. Figures. Notes. Bibliography. Index. xv, 281 pp. Cloth. \$45.00.

With this study of the 1835 slave uprising in Salvador, Bahia, João José Reis continues to add to our knowledge of the complexities of slavery in Brazil. In this expanded version of a work published in Brazil in 1986, Reis makes significant contributions to the history of slave rebellions in Latin America and especially the society that spawned the series of rebellions culminating in the uprising of 1835.

One of the major enhancements of this work is Reis's decision to turn the study of the uprising into an excursion into the life of nineteenth-century Salvador and its African population. This context is essential, because the author describes the 1835 rebellion as an African movement rather than a black, slave, or broadly social uprising. Salvador is depicted as a city where the poor and the slaves constituted a substantial majority, but where the slave population was maintained only by continued importation from Africa. The expansion in the sugar industry, provoked in great measure by the Haitian revolution, had ended by 1820, thwarted by drought, scarcity, and increases in the cost of goods, especially food, as available land was swallowed up to produce sugar.

The result was a period of prolonged unrest that Reis describes as comprising "an anticolonial war, military revolts, anti-Portuguese manifestations, street riots, sackings, liberal and federalist rebellions, and slave uprisings" (pp. 21–22). This period culminated in the "revolutionary effervescence" of the 1830s. Various sectors of Bahian society participated in one or another of these conflicts, creating the general sense of institutional collapse that gave the African instigators hope to succeed. The plotters were perpetrating a pattern that had seen some 21 outbreaks of slave violence between 1807 and 1830.

The key plotters of the 1835 rebellion were Malês, defined by Reis as African Moslems. Comprising Nagôs, Hausas, and Tapas, the Malês were involved in a successful program of proselytizing that Reis examines carefully, along with the impact of Islam on the broader society. It is this treatment that constitutes, for this reader, the most innovative aspect of the book. Reis uses snatches from the instigators' trial and police records to construct a picture of the social and cultural life of a group of African slaves concerned with proclaiming their religion. Their efforts to spread Islam constituted a break with "the seignorial ideology" imposed by the Catholic Portuguese, and this conflict between two universal religions is treated as one of the elements leading to the 1835 rebellion.

Reis's rich description of slave life makes fascinating reading. Through the arrest and trial records he explores labor organization, residential patterns (where indoor segregation by floor was common rather than neighborhood segregation), and the ways weak slave families helped strengthen ethnic identities. Intriguing,

although not clearly demonstrated, is his generalization that southern Africans resisted slavery by joining brotherhoods and forming *quilombos* while Nagôs and Hausas chose violent rebellion.

Reis is successful at integrating the 1835 rebellion into the broader context of both Brazil and Africa, effectively relating events and practices in Brazil to African developments. While the 1835 rebellion was organized by Malês, it was more broadly an African movement that sought to destroy all those born in Brazil, including creole slaves; only 5 of the more than 250 people arrested were born in Brazil. This “creole pacifism” is described as characteristic of the Bahian slave rebellions. Conversely, regardless of status or race, anti-Africanism was a sentiment that united those born in Brazil. Significantly, the author argues that the rebellion was not an Islamic holy war. Brazilian-born slaves participated in rebellions, but in concert with other sectors of the poor in what Reis calls “plebeian revolts.” Finally, post-rebellion Portuguese repression revealed strong anti-African feelings.

With this largely successful excursion into the recesses of a major urban center in the 1830s, Reis makes available to a broader audience a series of insights into the world of Africans living in New World bondage and their efforts, violent and nonviolent, to redress the injustices and indignities they suffered.

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The Family in Bahia, Brazil, 1870–1945. By DAIN BORGES. Stanford: Stanford University Press, 1992. Maps. Graphs. Tables. Appendix. Notes. Glossary. Bibliography. Index. vi, 422 pp. Cloth. \$52.50.

Rarely have historical studies of the family in Brazil extended far into the present century. For the most part, the scholarly literature has been confined to the colonial period, with increasing attention to the nineteenth century. Now Dain Borges ambitiously jumps squarely into the twentieth century to tackle family evolution in Bahia. And he does so in terms of the most important historical issue in family organization over the long run: confrontation with the expanding modern state.

Borges situates his analysis in a challenging chronological framework that takes 1870s urbanization and republicanism as a starting point, then follows change from the separation of church and state under the aegis of the republic through the rise of the “welfare state” in the 1920s and 1930s to the decisive reshaping of family life during the Estado Novo (1937–1945). Along the way, extended families, as private corporate groups, gradually saw patriarchal or parental control yield to freedom of matrimonial choice (exogamous spouses) and companionate marriage, individual liberty in an increasingly secular public culture, and, above all, the superior patronage resources of corporate public power. The province and, later, state of Bahia as a case study contrasts sharply with that other, geographically preferred focus of family in Brazil, São Paulo. Appropriately, however, Borges often narrows “Bahia” to the city of Salvador and its adjacent Recôncavo, managing