

The Brazil Reader: History, Culture, Politics (The Latin America Readers)

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I: Conquest and Colonial Rule, 1500–1579

Highlight (yellow) - Page 7

April 1500, when a fleet of thirteen Portuguese ships bound for India via Vasco da Gama's newly discovered route around the southern tip of Africa instead found themselves pulled westward to Brazil.

Highlight (yellow) - Page 8

its most immediately lucrative resource was pau- brasil or brazilwood, a tree that could be used to produce a rich, red dye, the name Brasil (Brazil) soon stuck. Demand for brazilwood was so high that the Portuguese Crown decreed the trade a royal monopoly.

Highlight (yellow) - Page 8

Portugal initially viewed Brazil as only moderately important, focusing instead on its trade with the East. But French incursions into the brazilwood trade and their refusal to recognize Portuguese claims to the area led the Portuguese Crown first to send in naval expeditions to repel them and, when this failed, to seek a more established presence

Highlight (yellow) - Letter to King Manuel I of Portugal, Pêro Vaz de Caminha > Page 13

They do not plough or breed cattle. There are no oxen here, nor goats, sheep, fowls, nor any other animal accustomed to live with man. They eat only inhame [yams], which are very plentiful here, and those seeds and fruits that the earth and the trees give of themselves.

Highlight (yellow) - Captaincy Charter Granted to Duarte Coelho, King Dom João III > Page 18

imaginary point, the supposed dividing line between Portuguese and Spanish territories in the New World as established by the Treaty of Tordesillas.

Highlight (yellow) - Captaincy Charter Granted to Duarte Coelho, King Dom João III > Page 18

The Crown then made certain citizens donatários, giving them the honor and the responsibility of colonizing one or more of these areas at their own expense, as well as the title of captain. These donatários were generally

merchants, soldiers, sailors, and petty nobility who had served the king in some capacity; the high nobility had better prospects and did not feel the need to risk their lives and wealth in such dangerously unreliable and distant ventures.

Highlight (yellow) - Captaincy Charter Granted to Duarte Coelho, King Dom João III > Page 18

Pernambuco ended up being one of the two captaincies that flourished during this time,

Highlight (yellow) - Letter from a Jesuit Friar, Manuel da Nóbrega > Page 21

Manuel da Nóbrega, brimming with optimism and enthusiasm for the missionaries' task of converting the numerous and diverse indigenous population to the Catholic faith. He quickly set about learning Tupi, one of the predominant native languages, and soon began to campaign fiercely for restrictions on Indian slavery, arguing that religious conversion depended upon it. His efforts contributed to the Crown's decision to allow enslavement only of those Indians captured by other tribes and thereby slated for human sacrifice, a practice the Portuguese called *resgate* (rescue). But he faced repeated conflicts with settlers who abused the *resgate* provision to justify illegal enslavement, and whose relationships with Indian women Nóbrega criticized.

Highlight (yellow) - Impressions of a French Calvinist, Nicolas Barre > Page 27

This nation is the most barbarous and strange, in all honesty, that can be found under the sky, I believe. They live without knowledge of God, without worries, without law or whatever religion; they are no more than brute beasts driven only by their feelings. They are naked, not having any shame of their pubic parts, the men as much as the women. Their language is very rich in manner of speech, but limited in vocabulary, such that when they want to signify five they show five fingers. They make war with five or six nations, from which they take prisoners and give them in marriage to the most beautiful daughters they have.... These savages are very cruel... who divide their prisoner in many pieces and eat him with great pleasure.... They greatly enjoy the weapons of the French and all that comes from our country, above all gold, silver, and other stones....

Highlight (yellow) - Indigenous Experiences of Colonization, Eduardo Viveiros de Castro > Page 30

the "deficiency of will" and the "superficiality of feelings" as principal impediments to converting the Amerindians;

Highlight (yellow) - Indigenous Experiences of Colonization, Eduardo Viveiros de Castro > Page 30

The theme of "three races" in the formation of Brazilian nationality tends to attribute to each race the predominance of one trait: to the Indian, perception;

to the Africans, emotion; and to Europeans, reason,

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 35

There were many of these Indians along the coast near the Captaincies; the area was full of them when the Portuguese began to populate the land. But because these same Indians rose against them and betrayed them, the governors and captains of the land destroyed them little by little and killed many of them. Others fled to the sertão, and in this way the coast was depopulated of pagans in all of the Captaincies. Next to the Captaincies other, peaceful Indians remained in the aldeias and were friends of the Portuguese.

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 36

They do not worship anything at all nor believe that there will be glory in the next life for the good and punishment for the wicked; every person's existence ends in this life, and the soul dies with the body. This is how they live like animals without responsibility, regret, or restraint....

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 37

These Indians have a very calm existence; they do not worry about anything other than eating, drinking, and killing people, and for this reason they are extremely fat. With

II: Sugar and Slavery in the Atlantic World, 1580–1694

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 49

It is impossible to overestimate the importance of sugar and slavery to the transformation of Brazil.

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 50

Portuguese settlement remained limited, concentrated along the Atlantic coast. Effective colonial government was similarly constrained to the sugar-producing areas, especially Bahia and Pernambuco in the northeast, and, to a lesser degree, São Vicente in the south. This limited presence provided the conditions necessary for escaped slaves (African or indigenous) to form alternative communities in the interior, known as mucambos or quilombos, where they established farms, hunted game, traded with small colonial towns, or launched raids on local estates. Yet

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 51

the lack of royal heir to the Portuguese crown led to the ascension of Philip I (simultaneously Philip II of Spain) to the Portuguese throne in what was

known as the Iberian Union. While both kingdoms maintained separate legal systems and empires, they did experiment with new policies, such as briefly sanctioning direct commerce between Spanish America and Brazil. But the administrative complexity of this period of shared rule, along with Spain's focus on its silver-producing areas of Mexico and Peru and consequent absence from the frontier region, allowed the Portuguese to spread their presence and their de facto claims to new areas.

Highlight (yellow) - On the Customs of the Indians of the Land, Pero de Magalhães Gândavo > Page 52

In 1621, they founded the Dutch West India Company to trade within the Caribbean, South America, and the Atlantic, using military and naval force to do so. In 1630 they took control of Pernambuco itself, one of the centers of Brazilian sugar production. They held the area until 1654, establishing their own colony, exporting sugar, and experimenting in religious tolerance, including allowing Jews to settle and establish religious communities and synagogues. They encouraged scientific investigation of the plants and animals of the region, promoted cultural and artistic expressions, and greatly expanded the city of Recife.

Highlight (yellow) - Letter from a Portuguese Trader, Francisco Soares > Page 54

For the merchants of Peru, which dwell there, come down to this harbor and river of Janeiro, and bring with them between fifteen thousand and twenty thousand ducats in reales of silver and gold, and employ it here in this river in commodities: and when there are no commodities to be had for money in this place, then these merchants of Peru are constrained to go to Bahia and [Pernambuco], and there to employ their money.

Highlight (yellow) - The Dutch Siege of Olinda and Recife, Ambrósio Richsoffer > Page 73

the Dutch to seize a portion of Brazil and its lucrative sugar trade. In 1624, the Dutch sent a large expeditionary force to Bahia, where they captured Salvador and managed to hold onto the colony for a year before Spanish and Portuguese forces pushed them out. The Dutch then set their sights on the major sugar-producing captaincy of Pernambuco, including Olinda, the capital of Portuguese colonial settlement, which they seized in 1630 with ships from the Dutch West India Company. For over twenty years, until 1654, they controlled much of the northeastern coastline, from Pernambuco to Maranhão

Highlight (yellow) - An Eyewitness Account of the First Battle of Guararapes, Francisco Barreto de Meneses > Page 76

by 1654 the Dutch were forced to leave Brazil.

Highlight (yellow) - Two Documents in the War against Palmares, Various authors > Page 79

But both fugitive slaves and quilombos remained a constant feature of colonial life. The largest, most well-known, and one of the longest-lasting of these communities was Palmares, located within the captaincy of Pernambuco (in an area of present-day Alagoas), with a population that reached over ten thousand people. Really a series of interconnected quilombos that shared a political and legal system, Palmares might be best understood as an alternative state within Brazil, albeit unrecognized by either the Portuguese or Dutch colonial governments. While both colonial governments launched numerous military campaigns against it, Palmares was nonetheless a political reality for nearly a century, from about 1605 to 1694.

Highlight (yellow) - Bandeirantes, Anonymous > Page 84

The bandeirantes have often been lionized for their supposed masculine vigor, their extensive backwoods travels in difficult conditions, and for the impact of their slave-raiding trips in expanding Portuguese control of lands also claimed by the Spanish. A romanticized image of the bandeirantes is not a modern construct, but as we can read in the following document, was already well established in the seventeenth century. This anonymous writer from the 1690s praises them to the king and recommends them for special honors.... [To populate other areas,] Your Majesty could make use of the men of São Paulo,

Highlight (yellow) - Bandeirantes, Anonymous > Page 85

The brave savages of the mountains, of the cliffs, of the scrublands, and of the scrub brush can only be conquered with tame heathens, and not with any other power, hence Your Majesty should make use of the Paulistas to conquer your lands.

Highlight (yellow) - Portraits: Count Johan Maurits von Nassau-Seigen, James N. Green > Page 87

Frans Janszoon Post, the first European to paint American landscapes;

III: Gold and the New Colonial Order, 1695–1807

Highlight (yellow) - Portraits: Count Johan Maurits von Nassau-Seigen, James N. Green > Page 91

Portuguese government to complete the destruction of the Palmares quilombo in 1694, the Crown relied in part on bandeirantes, the backwoodsmen from São Paulo. Their experience in surviving in the wilderness as bounty hunters pursuing runaway slaves, or as traders capturing and enslaving indigenous people, suited them well for that disreputable task.

Highlight (yellow) - Portraits: Count Johan Maurits von Nassau-Seigen, James N. Green > Page 94

Carvalho e Melo also issued an edict eliminating slavery in Portugal and Portuguese India, presumably to more efficiently direct enslaved Africans to

Brazil, and another prohibiting indigenous slavery in Brazil. A complementary provision encouraged the marriage of Portuguese men to indigenous women, especially in the Amazon and the southern borderlands, as a means of integrating indigenous people into the empire and encouraging Portuguese settlements in frontier areas that were in dispute with Spain.

Highlight (yellow) - Portraits: Count Johan Maurits von Nassau-Seigen, James N. Green > Page 95

Carvalho e Melo also eliminated legal restrictions on New Christians, whose ancestors had been Jews, and weakened the power of the Inquisition.

Highlight (yellow) - Portugal, Brazil, and The Wealth of Nations, Adam Smith > Page 108

the more that most insignificant object of modern policy, the balance of trade, appears to be in our favor with some particular countries, the more it must necessarily appear to be against us with many others....

Highlight (yellow) - Portraits: Chica da Silva de Oliveira, Victoria Langland > Page 129

demographic transformation then taking place in Minas Gerais that led to a growing population of free people of color. By 1805, two-thirds of the free population was nonwhite. Most of this growth came from the high rate of manumission for the children of enslaved women and white men. Another important source came from the manumission of enslaved women, often as acknowledgment of long-standing relationships with their owners, be these sexual, nurturing, or otherwise.

IV: The Portuguese Royal Family in Rio de Janeiro, 1808–1821

Highlight (yellow) - Portraits: Chica da Silva de Oliveira, Victoria Langland > Page 131

The Napoleonic invasion of Portugal provoked the panicked flight of the royal family to the New World. Suddenly, the capital of the Portuguese Empire was located in Brazil.

Highlight (yellow) - Portraits: Chica da Silva de Oliveira, Victoria Langland > Page 131

nearly the entire Portuguese court landed in Salvador. The royal entourage barely understood the city that it encountered. The streets of Salvador were narrow, dirty, and poorly paved. The local elite paraded around “covered in jewels, crosses, medals, rosaries, and scapulars, wearing the same dress as the slaves who transported them in velvet-covered sedan chairs.”² The slaves, who lived on the outskirts of town, wore clothing that was not only colorful, but also revealing, drawing the attention of the new arrivals, who were not accustomed to such unseemly public displays of the body. Yet what caused the most bewilderment among members of the royal family and its

entourage was witnessing black slaves perform every type of labor— they were barbers, nannies, porters, artisans, street vendors, day laborers, prostitutes, and nurses. The casual acceptance of human captivity and the ways in which slaves were treated were also shocking. It was not uncommon to see them being whipped in the streets, bearing disproportionately heavy loads on their shoulders, or carrying sedan chairs with chambray curtains so that white ladies could be protected from the gazes of passersby. Noise and commotion dominated the public space and crowded streets. The smells, people, colors, and customs all declared this a strange new locale.

Highlight (yellow) - Treaty between Portugal and Great Britain, Various authors > Page 140

In the treaty excerpted below, they reduced the tariffs on British goods sold in Brazil to 15 percent, much lower than the 24 percent added to goods from most other countries and even lower than the 16 percent added to Portuguese goods. Trade with Great Britain consequently boomed in the following years. The treaty also granted British citizens in the Portuguese Empire the right to be subject only to British laws and courts, a privilege that underscored the immense bargaining power of Great Britain at that moment. Another provision allowed British citizens to worship in non- Catholic churches, albeit with restrictions, which set the precedent for religious tolerance in Brazil.

Highlight (yellow) - The Influence of the Haitian Revolution in Brazil, Paulo José Vianna > Page 148

In 1809, the Portuguese preemptively attacked and occupied Cayenne, the capital of French Guiana, to forestall a possible invasion by Napoleonic forces in northern Brazil, and immediately became concerned about the fact that the French had armed many of their former slaves to fight against the Portuguese. The Portuguese did not leave until 1817.

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 151

1820, a military revolt in the northern city of Porto, Portugal, unleashed a process that threatened the monarchy. Receiving widespread popular support, the leaders of the Porto revolt demanded that the king return to Portugal and that commerce with Brazil be placed under the exclusive control of the Portuguese. They also convoked a National Assembly (Cortes) to draw up a constitution. Fearing that he might lose his crown, João VI left for Lisbon in April 1821. Before departing Rio de Janeiro, the king declared that Pedro de Alcântara, his twenty- three- year- old son and heir apparent to the Portuguese throne, be the prince regent of the kingdom of Brazil. He also counseled Pedro that he should seize the throne should any “adventurer” attempt to do so in his stead.

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 151

The date of the pronouncement, January 9, 1822, is now commemorated as the Dia do Fico (I Will Stay Day). This decision initiated the process of Brazil's independence, which culminated on September 7, 1822.

V: From Independence to the Abolition of the Slave Trade, 1822–1850

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 163

independence process, did so in order to keep intact the great pillars of the nation: slave labor, large landholdings, and an export- oriented monoculture economy.

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 163

Brazilian independence: "Something needs to change so that everything can remain exactly as it is." That is, the powerful in Brazil wanted a shift in the external political situation that would not in any way affect the nation's internal political and social order.

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 163

While across Spanish America former colonies were becoming republics, Brazil would adopt neither a republican nor a presidential form of government. On the contrary, the elites, especially those from Rio de Janeiro, preferred a monarchy, judging a royal figure to be a strong symbol that could prevent the disintegration of the country after independence. Brazilian politicians had before them the examples of what had happened in Spanish America, when the four viceroyalties shattered into many small and medium-sized countries. By and large they wanted to avoid a similar fate for Brazil.

Highlight (yellow) - Petition for Pedro I to Remain in Brazil, Anonymous > Page 164

Portuguese garrisons stationed in Brazil combated would- be separatists, but they were short of men, arms, and supplies and failed to win any decisive battles. When a reorganized Brazilian navy finally forced the withdrawal of Portuguese vessels from coastal waters in 1823, this ended the conflict. Unlike the hundreds of thousands who died during the wars of independence in Spanish America, only around six thousand are estimated to have perished during the conflict. Thus, in contrast to the independence wars of many of its neighbors, Brazil's struggle for independence was a relatively peaceful affair.

Highlight (yellow) - How to Write the History of Brazil, Carl Friedrich Philipp von Martius > Page 188

there will be whites who consider any contribution by these inferior races a mark of contempt for their ancestry,

Highlight (yellow) - How to Write the History of Brazil, Carl Friedrich Philipp von Martius > Page 189

individual relations, through which the Brazilian permits the black to influence the development of Brazilian nationality, determine the destiny of the country. This is preferable to the situation in other states within the New World, where those two inferior races are excluded from the general movement [toward national development], either because they are unworthy due to their birth or because their numbers, compared with those of whites, are small and insignificant.

Highlight (yellow) - Portraits: José Bonifácio de Andrada e Silva, Lilia Moritz Schwarcz > Page 202

Bonifácio fought for a constitutional monarchy, the only kind of regime, in his opinion, that would bring civilization to Brazilians. He also believed that only the monarchy and the symbolic figure of the emperor could guarantee the constitution and allow Brazil to avoid the fragmentation that plagued the rest of South America.

VI: Coffee, the Empire, and Abolition, 1851–1888

Highlight (yellow) - Portraits: José Bonifácio de Andrada e Silva, Lilia Moritz Schwarcz > Page 205

From the 1850s to the 1880s, the Paraíba Valley in the province of Rio de Janeiro produced more coffee than any other place in the world, and was only supplanted by its own neighbor, western São Paulo, in the 1880s.

Highlight (yellow) - The Republican Manifesto, Members of the Republican Party > Page 234

We appear to be a democratic monarchy that inspires no sympathy and provokes no adherence in Europe, but in America we have become a monarchical democracy, where the instinct and strength of the people cannot predominate against the will and omnipotence of the ruler. Because of such conditions, Brazil considers itself an isolated country, not only in America, but also in the world.

Highlight (yellow) - Selections from Abolitionism, Joaquim Nabuco > Page 248

it signifies the spirit, the living principle, which animates the entire institution, particularly at the moment in which it begins to fear a loss of the timeless power with which it is endowed, a spirit in which the whole history of slave countries has been the source of backwardness and ruin.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 256

The period from 1841, when he became emperor, to 1864, when the war with Paraguay began, represents an important phase in the consolidation of the Brazilian monarchy. Revolts against the regency in Bahia, Pará, and Maranhão had been quelled; only the Farroupilhas (Ragamuffins) War in the

south continued to inconvenience the central government. It was also in this period that the country achieved improved financial stability due to the entrance of coffee into international markets, the end of the transatlantic slave trade, and the concurrent introduction of large amounts of capital into the economy. Pedro II kept away from state affairs and educated himself in the sciences and humanities. When it came time for the emperor to marry, he followed the custom of European courts, with a bride selected for him. On June 23, 1843, he married Tereza Maria Cristina, princess of the two Sicilies. As the monarch matured, his popularity grew, and his reign became associated with economic and political stability. A generation of scholars, novelists, and painters redrew images of the country, using more imagination than reality in their representations. Pedro II was a great patron of the arts and sciences. He financed, often with his own personal funds, painters, writers, historians, and scientists. He wanted to create an image of Brazil that was at once tropical and possessed of universal values, an enlightened empire that lay in contrast with the warring and fractious Spanish American republics nearby.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 256

the disastrous Paraguayan War (1865–70) came to an end. This conflict between tiny Paraguay and an alliance between Argentina, Brazil, and Uruguay had lasted much longer than anticipated, caused more deaths than expected, resulted in a sizeable financial debt, and caused considerable wear on Dom Pedro II. If the onset of the war represented the height of support for the empire, its end five years later marked the beginning of the empire's decline. Responsibility for a large loss of human life fell on the emperor, and a new institution, the military, began to grow beyond the monarchy's control.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 257

The monarch visited schools and cultural institutions and met with famous scientists and intellectuals, notably the republican writer Victor Hugo. These were the activities most dear to the sovereign, who publicly expressed his alienation from everyday Brazilian politics and who preferred to contemplate questions of world culture and science.

VII: Republican Brazil and the Onset of Modernization, 1889–1929

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 261

Three days after the military led the overthrow of the monarchy and proclaimed Brazil a republic, the *Diário Popular* (People's daily) newspaper published an article describing the events in Rio de Janeiro on that November 15, 1889.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 261

the event garnered no popular rebellions, neither in support nor opposition, and not even any widespread civilian participation. Instead it was the result of a handful of republicans, many of whom were adherents of positivist philosophy, who had managed to draw military allies into their plans to bring down the empire. Over time, as politicians consolidated the republican regime, the new state would retain this elitist, exclusionary character, even as outbursts of discontent from the lower and middle classes challenged the republic's oligarchic nature until it too was overthrown in 1930.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 261

Positivism was hugely influential in the military and among urban middle-class intellectuals in the early days of the republic, a fact that both reflected and had an impact on the restrictive nature of republican politics. The movement drew from the ideas of French philosopher Auguste Comte, who offered an account of the social evolution of humanity in which enlightened technicians and scientists should play a crucial role in establishing a modern, industrialized society. Slavery had been abolished just sixteen months before the declaration of the republic,

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 262

the new federal republic would be characterized by decentralized power, and it transformed the provinces into states and granted them more autonomy and fiscal control over certain affairs.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 263

1894, when São Paulo coffee elites successfully promoted the election of one of their own, Prudente de Moraes, the first directly elected civilian president of Brazil.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 263

the election of successive Brazilian presidents who hailed from São Paulo consolidated the state's influence on national politics and the importance placed on the coffee industry. De Moraes also oversaw the military's annihilation of the rural community of Canudos in the interior of Bahia, an act that was reminiscent of the destruction of Palmares two hundred years earlier. Framed as a battle between civilization, as defended by the federal government, and barbarity, as manifested by the religious and popular folk beliefs of Canudos's mainly mixed-race and African-descendant backland residents, the decision to invade and destroy Canudos symbolized a larger debate among elites about the country's future. Would the majority, predominantly nonwhite, population impede modernization and progress? As Brazilian intellectuals and other elites engaged with racist ideas that

circulated among European and U.S. thinkers, they pondered the future of their nation.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 265

the federal government's heavy-handed approach to these efforts, especially the authorization of mandatory, house-to-house smallpox vaccinations, provoked an urban riot in 1906. Known as the Vaccine Revolt, the incident exposed the limits of the government's reach as popular classes fiercely resisted what they saw as intrusive and authoritarian invasions of their homes and bodies.

Highlight (yellow) - Portraits: Emperor Dom Pedro II, Lilia Moritz Schwarcz > Page 265

politicians and powerful families from the three wealthiest and most populous states— São Paulo, Minas Gerais, and Rio de Janeiro— developed a tacit power-sharing agreement. This pact, known as the politics of *café com leite* (coffee with milk) in reference to the importance of coffee production to all three states and of the cheese and milk produced in Minas Gerais, sought to rotate the office of the presidency among representatives from the three states. The candidate, usually the former governor of one of the states, bargained for political support among local power brokers in other parts of the country by promising federal resources and local autonomy. This arrangement managed to secure a stable and elite-dominated political system until the Great Depression, when coffee prices plummeted and new political forces pushed for access to the central government.

Highlight (yellow) - The Human Races, Raimundo Nina Rodrigues > Page 271

he favored the creation of two penal codes— one for whites and one for those of other races. Given the purportedly different attributes of whites and nonwhites, he argued, they should be subject to different liabilities.

Highlight (yellow) - The Human Races, Raimundo Nina Rodrigues > Page 272

Today, what have become of the brilliant, complex, and powerful barbarian civilizations that, at the time of the discovery of America, occupied Mexico and Peru? They dissolved. They disappeared completely in their social interactions with European civilization, which was much more polished and advanced. Where are the prosperous, civilized colonies of the Brazilian savages, whom our sincere and dedicatedly selfless missionaries uplifted, having conquered them with saintly ingenuity and made them followers of the Lord? The truth is that the American savage still roams today in the deserted depths of our virgin forests, always resistant and always on the run from European civilization, which harasses and hems in [the native] from all sides, preparing at the same time for its total extinction. The truth is that only through miscegenation have natives been able to integrate into our population, incapable as they are of receiving and adopting as their own the

European civilization imported with the colonizers. No one can believe now that the tremendous failure of this great campaign of civilizing and converting the savages, sustained by men of elevated intellect, whose faith and religious conviction motivated them and made them heroes, was caused by errors and defects of orientation and leadership. The misconceptions of spiritualist psychology prepared, in fact, with their false promises, the failure of such drowned hopes. The cause was positive and material— the need for time and the organic incapacity of the aboriginals to achieve the social adaptation that was demanded of them.

Highlight (yellow) - The Human Races, Raimundo Nina Rodrigues > Page 273

The study of inferior races has furnished science with well- observed examples of this organic cerebral incapacity.

Highlight (yellow) - Three Types of Bureaucrats, Afonso Henriques de Lima Barreto > Page 286

There was an occasion on which I tried to solve the difficulty by marrying, or something like it, below my station. It is that story of the maid.... In that case it was my personal dignity and my chivalry that prevented me from doing so.

Highlight (yellow) - On the Mestizo in Brazil, João Batista Lacerda > Page 290

Lacerda was one of a small group of intellectuals who both accepted the premise of white superiority and rejected the idea of mixed- race degeneration. He believed instead in a redemptive form of miscegenation that would eventually lead to both physical and cultural whiteness. He insisted that Brazil's black and indigenous populations were already in a progressive decline, and argued that mixed- race Brazilians naturally chose whiter partners, making the whitening of the population a "scientifically observed fact."

Highlight (yellow) - On the Mestizo in Brazil, João Batista Lacerda > Page 292

Vices of language, vices of blood, false conceptions about life and death, coarse superstitions, fetishism, incomprehension of every elevated sentiment of honor and human dignity, base sensuality: such is the sad inheritance we received from the black race. It poisoned the well of modern generations; it irritated the social body, demeaning the character of mestizos and lowering the level of whites. The encounter of the Portuguese and the black in the territories of the New World took on a very different character from that which the Anglo- Saxons learned to maintain in the presence of the same race. While the Portuguese did not fear mixing with the black to engender offspring, the Anglo- Saxons, more zealous about the purity of their line, maintained a distance from the blacks, using them only as a tool of labor. It is a curious and notable fact that neither the work of time nor other factors could ever change this initial attitude of the North Americans, who to this day keep the black race separate from the white population. To the disgrace of Brazil, it

is precisely the inverse that took hold here; the white mixed with the black with so little discrimination that a mixed race formed, which is today dispersed throughout a large part of the country....

Highlight (yellow) - Revolutionary Manifestos from the Tenentes Revolts, Various authors > Page 311

eventually retreated, one group of officers and army recruits, led by Captain Luís Carlos Prestes, fled to the hinterlands of Brazil. Known as the Prestes Column, the group marched for three years through the backlands, evading capture and hoping to stir a popular uprising. Their endurance demonstrated both the ineffectiveness and the unpopularity of the government due to oligarchic abuse of political powers.

Highlight (yellow) - An Essay on Brazilian Sadness, Paulo Prado > Page 316

The splendid dynamism of this rough-hewn people obeys two great impulses that dominate the psychology of the discovery and never generated happiness: ambition for gold and freedom to pursue unbridled sensuality that, like a cult, the [European] Renaissance caused to rise from the dead.

VIII: Getúlio Vargas, the Estado Novo, and World War II, 1930–1945

Highlight (yellow) - The Masters and the Slaves, Gilberto Freyre > Page 331

Gilberto Freyre (1900– 1987) challenged scientific racism and reshaped national notions of race in Brazil.

Highlight (yellow) - The Masters and the Slaves, Gilberto Freyre > Page 332

as in Portugal, from the first century on, was the decisive element in the forming of the nation. What we had in our country was great landowning and autonomous families, lords of the plantation, with an altar and a chaplain in the house and Indians armed with bow and arrow or blacks armed with muskets at their command; and from their seats in the municipal council chamber these masters of the earth and of the slaves that tilled it always spoke up boldly to the representatives of the crown, while through the liberal-toned voices of their sons who were priests or doctors of the law they cried out against every species of abuse on the part of the Metropolis and of Mother Church itself. In this they were quite different from the rich criollos [those of European descent born and raised in the colonies] and learned bachelors of Spanish America, who for so long were inert in the dominant shadow of the cathedrals and the palaces of the viceroys, or who, when gathered in cabildos [town councils], did little more than serve as a laughingstock for the all-powerful lords of the realm.

Highlight (yellow) - The Masters and the Slaves, Gilberto Freyre > Page 333

With reference to Brazil, as an old saying has it, “White woman for marriage, mulatto woman for f—, black woman for work,” a saying in which, alongside the social convention of the superiority of the white woman and the inferiority of the black, is to be discerned a sexual preference for the mulatto. Moreover, in our national lyricism there is no tendency more clearly revealed than one toward a glorification of the mulatto woman, the cabocla or Indian woman, the brown- skin or brunette type, celebrated for the beauty of her eyes, the whiteness of her teeth, for her wiles and languishment and witching ways, far more than are the “pale virgins” and the “blonde damsels.”...

Highlight (yellow) - The Masters and the Slaves, Gilberto Freyre > Page 334

All these elements and advantages, to repeat, were to favor a colonization that in Portuguese America, as in the “proprietary colonies” of the English in North America, was to rest upon the institution of the slaveholding family, the Big House, the patriarchal family, the only difference being that in our country the family was to be enlarged by a far greater number of bastards and dependents, gathered round the patriarchs, who were more given to women and possibly a little more loose in their sexual code than the North Americans were.

Highlight (yellow) - Rubber and the Allies’ War Effort, Various authors > Page 356

Recent statistics reveal that out of 45 million motor vehicles registered in the world, 68 percent are registered in the United States. More than 70 percent of all the passenger cars in the world are owned in the United States. About 54 percent of the world’s trucks travel United States highways. During the four decades of this century we have manufactured some 79 million motor vehicles of one kind or another.

IX: Democratic Governance and Developmentalism, 1946–1964

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international popularity of bossa nova, a new syncopated cool jazz sound, as well as the worldwide success of the film *Black Orpheus*, set in Rio de Janeiro’s slums during Carnival, showcased the country as a dynamic, emerging nation.

Highlight (yellow) - The U.S. Government and the 1964 Coup d’État, Various authors > Page 417

Unlike the many previous anti- Goulart coup groups who have approached us during the past two- and- one- half years, the Castelo Branco movement shows prospects of wide support and competent leadership. If our influence

is to be brought to bear to help avert a major disaster here— which might make Brazil the China of the 1960s— this is where both I and my senior advisors believe our support should be placed.

**Highlight (yellow) - The U.S. Government and the 1964 Coup d'État,
Various authors > Page 418**

Risk of later attribution to US Government covert operation seems minor to us in relation positive effects if operation conducted with skill, bearing in mind that many things we don't do are being regularly so attributed....