

colonization of the territory and the cultivation of mate on Argentine farms while it continued to be harvested in the wild in Brazil and Paraguay. This intentional cultivation contributed to Argentina surpassing its neighbors as the largest producer of yerba mate. In the 1930s, a trade war between Argentina and Brazil ensued, involving wheat and yerba mate, their main respective exports to each other. Different lobbies in Argentina framed the commodities along class and national lines, with some advocating protectionism against Brazilian yerba mate imports and others promoting laissez-faire policies to boost Argentine wheat exports. During this time, left-leaning journalists, writers, and film directors denounced worker exploitation in mate plantations, shaping how the rest of the country perceived the mate boom in northeastern Argentina.

Looking at changes in cultural norms and the economy in the postwar period, Sarreal reveals how yerba mate consumption began to decline steadily beginning with Perón, as “Argentina’s blue-collar workers found that mate did not fit with the idealized middle-class life to which they aspired” (246). However, this decline was reversed during the economic distress of the 1980s and 1990s, when mate’s popularity rebounded due to its affordability and the sense of community it provided.

Sarreal aims to tell a story centered on questions of national identity and national economy without losing sight of the profoundly transnational character of yerba mate within the Southern Cone. She succeeds, for the most part, but some crucial gaps remain. For example, when reading about mate imports to Argentina in the early twentieth century, one gets the sense that details about mate production in Paraguay and Brazil, the two leading producers until the 1920s, are missing. Nevertheless, this is a well-researched and well-written book providing a much-needed intervention in a field that is overtly focused on overseas commodity chains.

North Carolina State University
Raleigh, North Carolina
f_freitas@ncsu.edu

FREDERICO FREITAS

DEVELOPMENT OF A NATIONAL DRINK AND NATIONAL SYMBOL

Guaraná: How Brazil Embraced the World’s Most Caffeine-Rich Plant. By Seth Garfield.
 Chapel Hill: University of North Carolina Press, 2022. \$99.00 cloth; \$34.95
 paper; \$22.99 e-book.
 doi:10.1017/tam.2023.75

Seth Garfield’s book fills a gap in the historiography by providing the first thorough study on the history of *guaraná*. Using a variety of sources such as missionary accounts, scientific journals, government reports, newspapers, advertisements, and ethnographies the author provides a fascinating interdisciplinary study on the plant from the time it

was domesticated by the Sateré-Mawé people in the lower Amazon region to its becoming a major ingredient “of a multibillion-dollar soft drink industry” (4). Though it has never achieved the worldwide fame of some other soft drinks, guaraná has become a staple on Brazilian tables and the major rival to Coca-Cola.

As much as a historical study, the author offers an anthropological analysis of the plant and the impact it has had on the Sateré-Mawé people who domesticated the plant, possibly a century before the arrival of the Portuguese in 1500. The book shows that the continued existence of the plant mirrors that of its domesticators. Not only did guaraná survive European colonization and its suppression of indigenous knowledge, but taking into consideration the massive demographic decline of the Greater Amazonia, “the Sateré-Mawé may be viewed as survivors of genocide” (12).

The book accomplishes the difficult task of covering a long timeline—from pre-Columbian times to the twenty-first century, when the plant came to be widely used in energy drinks throughout the world. As the author explains: “I trace the knowledge production and circulation of guaraná in disparate historical eras and situations: from an Indigenous cultivar to a colonial-era missionizing concern and regional trade commodity; from an object of Western scientific study and classification to an Anglo-American pharmaceutical novelty to a mass-consumed soft drink; from a moral crusade and geopolitical agenda to an emblem of Brazilian national development and identity” (7).

Garfield points out that unlike coffee, chocolate, tobacco, and other products adopted by Europeans following on colonization, guaraná remained popular mostly in Brazil, which is the only remaining country involved in the commercial cultivation of the plant. As a consequence, the plant has become a symbol of Brazil, forming with soccer and samba a “part of Brazilian nationalist iconography” (150).

In addition, the book illustrates how the production of guaraná intertwines with the history of positivism and the desire to deal with Brazil’s alleged backwardness through scientific progress. One of the main actors in the development of guaraná, the physician Luis Pereira Barreto, believed not only in industrial development, but also in the positive impact the plant could have as a stimulant to the “poorly nourished populations” (105) who could benefit physically and intellectually from the plant. As Garfield shows, Barreto was truly committed to his nation’s industrial development and influenced the mass production of the soft drink by soda companies.

The book also contributes to the historiography of migration to the Amazonas state by showing the initiative of immigrants and first-generation entrepreneurs in boosting the trade of guaraná in the early part of the twentieth century. Despite the small percentage of immigrants in the population of that state, a Syrian, a Moroccan Jew, a Portuguese, Italians, and a Brazilian from the state of Ceará were instrumental in the development of the guaraná economy there.

These are just some of the themes raised by Garfield in this complex, well-connected, superb book, which will be of interest to a variety of scholars from various disciplines, including those who are non-Brazilianists.

Saint Mary's University
Halifax, Nova Scotia, Canada
rosana.barbosa@smu.ca

ROSANA BARBOSA

DEBATES ABOUT BRAZILIANNES

Claiming Brazil: Performances of Citizenship in the Centenary of Independence. By Gregg Bocketti. Pittsburgh: University of Pittsburgh Press, 2022. Pp. 312. \$55.00 cloth; \$52.25 e-book.
 doi:10.1017/tam.2023.76

Temporal metonyms are convenient pillars of national histories. In the case of Brazil, mentioning the years 1888, 1889, 1930, and 1964 recalls key chapters in a 500-plus-year saga. However, historian Gregg Bocketti contends that “none carries the import and resonance evoked by 1922” (6), when Brazilians celebrated 100 years of independence. Internationally famous events such as the Rio de Janeiro-based Independence Centenary International Exposition and São Paulo’s *Semana de Arte Moderna* occurred against this larger commemorative backdrop. Bocketti shows how a broad swath of centenary events intensified debates about Brazilianness, regionalism, history, and the future. The book holds that the centenary simultaneously promoted cohesion and “deepen[ed] the divisions of the national community” (11).

This important work of synthesis ties together multiple thematic and topical threads. Many of these—particularly sport, civic ritual, historiography, and immigration—claim vast and rather autonomous scholarly literatures. Bocketti explores their interconnectedness through curated object lessons that engage commemorative events and polemics on their own terms, and as reflections of a larger sociopolitical gestalt. Core examples like the centenary exposition and myriad sporting events have been popular topics of study. Still others—like the “raids” on the capital undertaken by poor fishermen and Portuguese aviators—will perhaps be less familiar to most readers. While combining “official” and unsanctioned occasions is generative, choices in terminology are less clear. Indeed, the book marshals a set of seemingly interchangeable designations (for example, rites, rituals, and performances) to discuss all manner of happenings.

The book enlarges the scope of analysis in other significant ways. Perhaps its most decisive contribution entails looking at Rio de Janeiro and São Paulo, the avowed “cores” of the Brazilian nation, but also beyond them. The book reveals that these metropolises’ nation-building projects were not only non-hegemonic, but were in fact belied by Brazil’s deeply entrenched regionalism. Official commemorative events contrived in the