should also have entered into a more explicit dialogue with the Brazilian bibliography. The editors state in their introduction that the book addresses an identifiable relationship between attempts to establish 'scientific speech as the only possible truth' and the 'development of capitalist society' (p. 12) since the mid-nineteenth century. However, the majority of articles do not actually address this issue. In addition, the Brazilian bibliography has disputed the notion of a direct and causal relationship between the two phenomena. Although some of the articles in the collection do explore the links between medicine, science and domination more directly, most in fact show that at least until the early twentieth century relations between popular practices and healing, physicians and their institutions, patients, the sick, and political and social elites were far less hierarchical and more fluid than that implied by the editors in their introduction.

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Roger A. Kittleson, *The Practice of Politics in Postcolonial Brazil: Porto Alegre, 1845–1895* (Pittsburgh, PA: University of Pittsburgh Press, 2005), pp. xi + 266, $27.95, pb.

The author's intention in this volume is to study changes in the political culture of Porto Alegre between the era of the Brazilian monarchy's consolidation to the beginnings of Brazil's first republic. The study is arranged both chronologically and thematically, often within each chapter, so that one has a general chapter on perceptions of the subaltern (slaves and free), a chapter on immigrants, one on subaltern agency, one on abolitionism, and a final chapter addressing the rise of Positivist republicanism and its relationship to the emergence of 'near and non-elite' political mobilisation during the transition from the monarchy and the republic.

The author's sources emphasise local periodicals, something of the local government and assembly records, and more recent secondary sources ranging from Brazilian and Anglophone historiography to more current theoretical works touching on his themes. Use of these sources may give colleagues reason for pause. Often, secondary sources are cited without pagination; contemporaries are quoted from secondary sources, rather than the original; and generalisations about groups and their intentions are made with only anecdotal evidence or without any evidence at all. The chapter on subaltern agency, for example, reviews four or more decades citing a number of random judicial cases without any attempt at establishing their validity as representative or typical. Despite the title (and the centralised politics of the monarchy) there are only problematic, limited attempts to work out the national political context of the local politics of this province. Rather, the author, as so many do, relies upon the conclusions of Richard Graham and Emilia Viotti da Costa, who either dismiss or reduce the complicated partisan and ideological history of the regime. The more nuanced work of José Murilo de Carvalho, or the more penetrating analyses of Roderick J. Barman, while cited, have apparently had little impact on the author's understanding. In effect, while Kittleson offers welcome light on the complexity and ideologies of provincial politics, he denies or ignores the complexity or ideology of the national politics to which the province's were necessarily linked.

The author's preoccupations here are common among us: his foci and his language alike mean to support the idea of subaltern agency, particularly the notion that

the oppressed, implicitly (and, here, often explicitly) understood as a self-conscious group or community, help shape political realities by individual and group resistance or even by being used in larger political movements or mobilisation. To that end, words' meanings undergo opportune transformation. For example, the author's 'political' or 'political projects' can refer to subaltern struggles or differences, however individual, informal, or without meditation or planning or significant result. 'Autonomy,' as well, has been stretched from the basic notion of self-government to accommodate the recently capacious notions of 'resistance' or 'space.' Here, to get in a bar fight, to seek another master, or to practice Afro-Brazilian religion is a political action undertaken to achieve autonomy. Often, then, the author's conclusions do not always seem supported by his anecdotes or his discussion of them; instead, other, quite distinct possibilities suggest themselves. Thus, in the chapter arguing for subaltern agency and a political culture to achieve autonomy, his anecdotal evidence would actually better buttress a discussion of a 'moral economy' – a critical distinction. Again, in the chapter on emerging subaltern 'engagement' and its transformation of elite politics, c. 1880–1900, another analyst might find elite use and cooptation of subaltern actors far more clear (and, in Brazil, quite traditional).

The author not only seeks to exalt the responses and the actions of the popular masses, but of elite and middle-class women, in the chapter on mid-1880s abolition. The chapter suffers first and foremost from its analytic isolation. A more contextualised discussion would have made more careful comparisons with the national post-1878 efforts (for example, Ceará, whose 1882 movement anticipates so much in Rio Grande's), both to suggest the specificity of the local experience and to place it within a national continuum. However, even if one accepts the narrow focus of the exercise, its results are mixed. The author's own evidence and analysis provide us with an interesting, clear example of elite compromise successfully defusing a potential threat to racial and class oppression; yet he undercuts this achievement by the argument that the movement was feminised. The author's argument is that the movement was undertaken apart from the male site of the established parties, it emphasised sentiment and morality (which, following others' analyses of other places, he defines as feminine), and it included women as supporters and agents. Given that Brazilian abolitionism was initiated and carried out under male political leadership, males identified with formal parliamentary politics and parties or the press; that the movement, taking its cue from North Atlantic abolitionism from the late eighteenth century on, characteristically emphasised sentiment and morality; and that women were, by the author's own analysis, subordinate in a project clearly directed by men, one has trouble with such an argument. The point that an approach emphasising sentiment and morality was necessarily feminine is not only contradicted by the models from abroad, but by the Romantic literary culture and sensibility pervasive among cultivated Brazilian males since the 1820s and clearly in evidence in the literary and oratorical advocacy of the movement from its inception (as it was in much of the political discourse of the century).

If one hesitates to accept the methods, concepts, or the conclusions of the author, one cannot help but admire and support his goals. Who can state that we know enough about how politics played out in the monarchy's provinces; who can doubt the need to study popular response to slavery and to oppression; who cannot see the need to study how elite and 'near-elite' women contributed to the unique political mobilisation of post-1878 abolitionism? Like most pioneering efforts, this has its

faults and its weaknesses; they should be discussed and debated, as part of joining with Kittleson in the attempt to recover this complicated past.

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Cynthia Radding, *Landscapes of Power and Identity: Comparative Histories in the Sonoran Desert and the Forests of Amazonia from Colony to Republic* (Durham, NC, and London: Duke University Press, 2006), pp. xxiv + 431, £67.00, £16.95 pb.

At first glance, the coastal desert and mountainous interior of Sonora, Mexico, has little in common with the Chiquitos lowland, the savanna-forest mosaic of eastern Bolivia. Their environments offered a different suite of resources for native peoples and Spanish colonialism; yet both were regions at the periphery of colonial rule, and the mining economies that supported it, and both areas developed a substantial Jesuit mission presence during the 1700s.

In her ambitious book, Cynthia Radding offers a comparative study of Sonora and Chiquitos, beginning on the eve of colonial rule and ending in the mid 1800s. The book is divided into chapters that analyse a particular theme in each region, sometimes based on comparable evidence. Radding claims that her book is situated in two areas: first, at the 'middle ground' between 'histories of imperialism and the historical ethnographies of the colonized' and, secondly, 'at the crossroads of environmental and cultural history' (pp. xvii, xix). This double challenge is no easy task, then: a comparative history covering some 200 years that is a combined environmental, cultural, political and ethnic analysis. In fact, *Landscapes of Power and Identity* delivers strongly on the analysis of ethnicity and political culture, but fails to deliver in one of its marketing categories, 'environmental history'.

One of the more compelling sections of her book comes when Radding analyses documents produced as part of the Jesuit mission economy. In her comparative analysis of mission political economy, she focuses on why native peoples entered missions, and what they produced. She uses surviving ledger books, left by the Jesuits and their successors, detailing the flow of commodities to and from the missions in each region. Radding's conclusions are not surprising: the Sonoran missions produced wheat and maize for the mining centres of New Spain, while the Chiquitos missions were the site of 'protoindustrial production' of textiles, carpentry, and wax (p. 88).

In another example of careful research and inspired interpretation, Radding outlines the different contours of ethnicity in Sonora and Chiquitos. She argues that different notions of ethnicity existed in each region; in Sonora, ethnicity was consolidated, while in Chiquitos ethnicity was fragmented. In Chiquitos, missions maintained distinct residential areas or *parcialidades* for different ethnic groups while no such institution pervaded in the Sonoran missions. Radding also shows her talent for locating fascinating documents and writing engaging analysis in the story of three generations of the Masavi family of Chiquitos, in which the youngest brothers sought to free themselves from an abusive *encomienda* heir. The Masavi brothers argued that their grandfather had moved to a Santa Cruz *encomienda* by his own volition, not as a *pieza de resgate*, or captured prisoner. Radding uses this case to argue for the presence of Indians living outside missions and seeking livelihoods in Spanish society.