

for Weatherford to proclaim that “the Mongols consistently rejected some parts of Chinese culture such as Confucianism” (p. 205) because of their decision to abolish civil service examinations and open government offices to groups other than classically-trained Han-Chinese civil servants is too hasty. Historians Hok-Lam Chan and James T.C. Liu have noted that Neo-Confucian Academies flourished under the Mongols and the “orthodox” corpus of Chu-Hsi was itself patronized by the Mongol Dynasty in 1313. Nevertheless, Jack Weatherford has written a significant contribution to our understanding of a still enigmatic empire that changed the entire history of Eurasia.

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Peter M. Beattie, ed. *The Human Tradition in Modern Brazil*. Wilmington, DE: Scholarly Resources, Inc. 2004. Pp. xi, 304. Hardcover \$65.00 Paper \$21.95.

The Human Tradition in Modern Brazil is the seventh volume to appear as part of Scholarly Resources’ “The Human Tradition around the World Series” under the guidance of series editors William H. Beezley and Colin M. Maclachlan. In this volume, editor Peter M. Beattie has gathered fifteen essays by American and Brazilian scholars that traces the lives of non-elite figures in Brazilian history from independence to the twenty-first century under the new “cultural history” banner. By examining the lives of these individuals, claims Beattie, one can learn much of the evolution of Brazilian society and how those from non-elite backgrounds viewed the worlds in which they lived. Through studying the variety of factors that structured average Brazilians’ interpretation of national, local, and self identities over time, and their life actions, a picture of modern Brazil emerges that relies less on elite history and more on the history of the less privileged.

Beattie’s organization of the essays into four major chronological periods is one of the strong points of this edition. The reader is able to gain a sense of developing Brazilian society through the stories of non-elite but not unremarkable people of each time pe-

riod. The essays selected, however, are as contradictory as is Brazilian history. Some balance the subject's life story within the context of greater society while others stretch to place meaning to actions without the benefit of solid proof. Thus, Robert Levine's essay on Carolina Maria de Jesus offers history at its best and Todd Diacon's piece on Cândido Mariana da Silva Rondon flails about attempting to discern the subject's thoughts without historical support.

Therein lies the weakness of this work. Too many of the authors make assumptions based upon wishful thinking rather than firm sources. The new cultural history the essays reflect seems more about making a history the authors want rather than one arrived at by objective analysis of available source material. The result is a type of revisionist history of the worst kind, biographies that have more in common with Hollywood fiction than analytical history. Evidence of this approach is the deficiency of footnoted sources.

The authors' style also follows the contradictory path of the history about which they write. James N. Green's essay on the cross-dressing Madam Satã is a masterful piece of writing accompanied by a wonderful description of life at the bottom of Brazilian society. On the other hand, Beattie's effort to detail the life of Adolfo Ferreira Caminha lacks smoothness or connection with the historical moment in a meaningful way. Leonardo Affonso de Miranda Pereira's essay on soccer great Domingos da Guia provides a superb psychological study of human frailty while Daryle Williams' essay on Vicente Racioppi lacks continuity in style nor offers a compelling case of historical context.

The Human Tradition in Modern Brazil is a mixed bag. Some of the essays shine and give a broader picture of Brazilian society but others shed no light other than the author's biases. One wishes that Peter Beattie had done a better job of editing the volume, but to be fair it may be asking too much when the material is more about historians making assumptive history rather than analyzing history.

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