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Welcome Latin American History Class!

August 10, 2009

Hey everyone,

Welcome to a simple Gilberto Freyre tribute site. He was a Brazilian renaissance man – author, journalist, professor, politician, etc. – and responsible for helping to raise awareness of Brazil's minority issues.

Please feel free to browse around, add comments or upload links.

Thanks,

– *Editor*

Posted by gilbertofreyre

Filed in [Uncategorized](#)

Please Post

August 8, 2009

Fellow students,

Those of you who have presented information on Brazil or other Brazilian actors, please feel free to link, upload or simply discuss corresponding information.

If you know of anything that corresponds or adds to this site, post it.

Prof. Ari wants us to make associations and followup on our own work, so feel free to do that here or link this site to your own. It's all supplemental and mutually beneficially.

Hope to hear from you,

– *Site Editor*

Posted by gilbertofreyre

Filed in [Uncategorized](#)

Ye' be Warn'd

August 6, 2009

WARNING: *This site is for academic purposes and is in no way official or authoritative. The*

information on this site is the result of electronic research aggregation and is subject to the faults of that medium. In no way does the creator of this site responsible for the content's verification, use or inaccuracies.

Posted by gilbertofreyre

Filed in [Uncategorized](#)

About



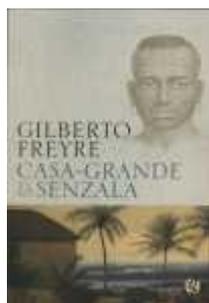
Gilberto de Mello Freyre was an internationally acclaimed sociologist and prolific author known for his commentaries on Brazilian culture that sometimes inflamed fellow sociologists.

Freyre's most celebrated work was "Casa Grande e Senzala" or "The Masters and the Slaves," which was published in 1933. The book provides a colorful account of the lives of Brazil's natives and their colonizers, accounted the often harmonious – but sometimes antagonistic – relationship between Brazil's Portuguese colonizers and their African slaves. Deeply detailed, the book cataloged Portuguese influences on diet, furniture, architecture, speech and gardening. The book was translated into five languages and established Mr. Freyre's reputation worldwide.

In his 120 books, most of them scholarly treatises, Mr. Freyre sometimes defended highly controversial positions. He argued, for example, that the Portuguese were the best adapted to colonize tropical regions because they had liberal tendencies and their Roman Catholic traditions were tempered by Moorish and Jewish influences.

Critics accused Freyre of displaying a tolerance toward slavery in his writings about Brazil's colonial period.

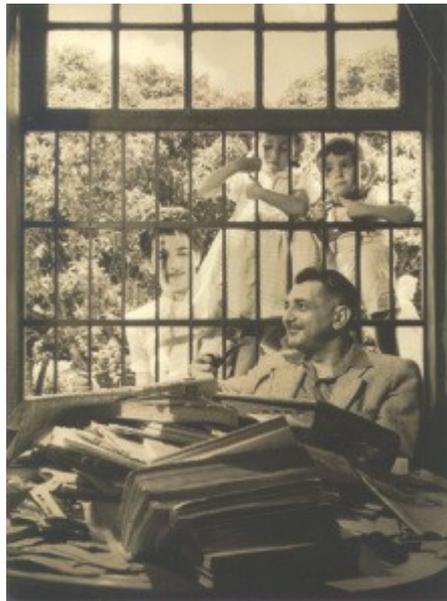
In an interview in the New York Times in 1980, Freyre responded to that criticism.



"I knew some of the children of slaves," Freyre said. "That probably affected my view of it. I am accused of romanticizing slavery, but I had good reason to think that not all slaves were victims of cruel treatment. My main theme was that the typical slave in agrarian, patriarchal Brazil was happier in lots of ways than the working men in the first period of the industrial society in Europe and in Brazil."

Despite his critics, Freyre was heralded as a national hero for providing outsiders a glimpse of the South American country.

Mr. Freyre was a federal congressman from 1946 to 1951, and helped rewrite the nation's constitution.



He taught at many colleges, including Columbia and Stanford. He is remembered as an instrumental influence in creating the awareness in social sciences, founding numerous university departments and creating professorial chairs in cultural anthropology and social research.

Besides historical and cultural texts, Freyre also wrote fictional books, short stories and poetry. Other books he wrote include "The Mansions and the Shanties: The Making of Modern Brazil," "Mother and Son," and "New World in the Tropics."

Freyre continued to write and lecture into his eighties. He was well recognized by American and European scholars as a sociologist, politician, and writer. Moreover, he has been acknowledged as the most influential Brazilian intellectual of this century.

He died in 1987 at his home in Recife, Brazil.

Biography



Gilberto de Mello Freyre was born into a distinguished family on March 15, 1900, in [Recife, Brazil](#) in the heart of the sugar cane economy of the northeast. Little is known about his mother, Mello Freyre, except that in her adolescence, she learned the modern languages and Latin. His father, Dr. Alfredo Freyre, was a professor of law, a free-thinker, and a conservative Catholic. He was also a great admirer of Anglo-Saxon traditions and, after teaching English to his son, enrolled him in a Baptist missionary school run by Americans. Young Freyre's intelligence and conversion to Protestantism led his teachers to arrange a scholarship for him in 1918 at [Baylor University](#) in Waco, Texas.

Upon graduation, Freyre enrolled at [Columbia University](#) where he earned his Master's degree in Political Science and Social Sciences.



At Columbia, Freyre is said to have lost faith in his Protestant religion but acquired a new enthusiasm: cultural anthropology. Prominent pioneering anthropologist, [Franz Boas](#), was a professor at Columbia and had an especially deep influence upon Freyre. As his disciple, he learned that race mixture was probably Brazil's highest achievement, rather than being the cause of its lack of development (as espoused by social Darwinists of the time). Instead of racial mixture, Freyre began to believe that social and cultural factors, especially slavery, could account for the country's retardation.

Additionally at this time, Freyre became enthralled by the possibility of interpreting Brazil by looking at its past. His master's thesis on "*Social life in Brazil in the Mid-Nineteenth Century*" was published in English immediately upon completion.

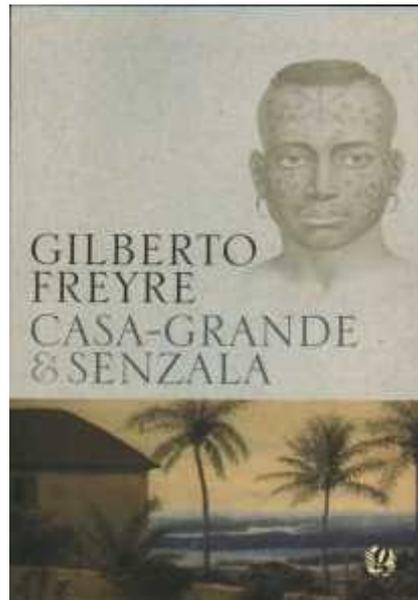


After graduating Columbia and subsequently traveling Europe for a year, Freyre returned to Brazil in 1922 full of new ideas. One of them was the importance of regional differentiation within a country as large as Brazil. It was, he felt, that by taking advantage of rich local traditions (from architecture to culinary arts) that Brazilians could maintain their identity in the face of an alienating

modern world. With this in mind he organized a Regionalist Conference in Recife in 1925 and encouraged the development of local novelists, poets, and artists.

In 1927 he was named Cabinet Officer of the Governor Estácio de Albuquerque. But his political involvement led to his leaving the country for Portugal first, and then to United States, when in 1930 a military junta took control of Brazil and put [Getúlio Vargas](#) in power as dictatorial ruler until 1945. In Portugal he worked as translator and conceived the book that would become “*Casa-Grande & Senzala*” (his most famous book, discussed further along in this article).

In the U.S., Freyre was invited to teach as Visiting Professor at [Stanford University](#). During this time, Freyre traveled through the U.S. south, noting its similarities to his own northeast, and began to develop and hone a broad thesis regarding the patriarchal origins of Brazil’s social organization.



Returning to Brazil, in 1933 he published perhaps his most famous book, “*Casa-Grande & Senzala*” (The Masters and the Slaves), in which he shows the development of Brazilian society from the influences of the Portuguese, Indians, and African slaves. The work was criticized as an idealization of the paternalistic relationship between masters and slaves. Conversely, the book won international acclaim for its author and gave Brazilians a sense of national identity and of belonging together. It also made Freyre a household name among literate Brazilians. The work is still credited with exposing the Brazilian cultural heritage and providing a source of national pride.

Also in the 1930s, Freyre introduced controversial the “*Brazilian racial democracy*” theory, which argued that the racial mixing (which was looked down upon in Brazil) was enriching the culture. Freyre believed that the Iberian-Catholic tradition would play a prominent role within the hybrid culture, but the miscegenation among all the races would produce a unified and robust race and enable everyone to attain opportunities within the society.

In 1936, Freyre was named to a chair in sociology at the [University of Brazil](#) and published “*Sobrados e mucambos*” (The Mansions and the Shanties), a sequel to “*Casa-Grande & Senzala*” (The Masters and the Slaves). A third work in the series, “*Ordem e progress*” was published much later, in 1959.



Freyre was the prime mover in the first Congress of Afro-Brazilian Studies in 1934 with the goal of studying African minorities.

In 1941 he married Magdalene Guedes Pereira, from Paraíba.

In 1945, as World War II ended, Vargas was deposed in a bloodless military coup, Freyre was chosen as Constituent to the House and then elected to the first term of democratic rule out of the Constitution of 1946 (in the period known as the Second Republic). Freyre's contribution to the new constitution was credited as important thanks to his sociological insights.

In the Brazilian Congress he proposed the creation of social research institutes throughout the country, the first of which, was established in July of 1949 as the Instituto Joaquim Nabuco de Pesquisas Sociais.



In 1950 he became the director of the Regional Center for Educational Research in Recife, advocating an educational policy attentive to the diversity of Brazil. Shortly after he accepted an invitation from the Portuguese government to visit Portuguese provinces in Africa where Freyre would develop his theory of Lusotropicalism.

Lusotropicalism is an extension of the theories espoused in his 1930s books and refers to the proclivity of Portuguese as the most qualified European colonists, to adapt and live in an environment and harmoniously mix the various cultures and races thanks to Portugal's hot, tropical environment and years of inhabitancy from European empires and cultures. He wrote many books on Portuguese settlers and mixing races from 1930-1960s.

Freyre continued to write and lecture into his eighties. He was well recognized by American and European scholars as a sociologist, politician, and writer. Moreover, he has been acknowledged as the most influential Brazilian intellectual of this century.

Freyre died July 18, 1987, in Recife. He was 87.



Timeline

Gilberto de Mello Freyre. Born 15 March 1900 in Recife, Pernambuco.

Studied at the American Colégio Gilreath, Recife, until 1917

Baylor University, Waco, Texas, 1918–21, B.A., 1921

Columbia University, New York, 1921–22, M.A. in anthropology, 1922.

Traveled in Europe, 1922–23

Private secretary to the Governor of Pernambuco, Recife, 1927–30.

Editor, *A Província*, Recife, 1928–30.

Taught sociology at the Escola Normal, Recife, 1928–30.

Exiled to Portugal, then traveled to Africa, 1930.

Professor of sociology, University of São Paulo, 1935–38

Visiting professor at various universities in Brazil, Europe, and the United States.

Married Maria Magdalena Guedes Pereira, 1941 (one daughter and one son)

Representative of Pernambuco, National Assembly, 1946,

Representative in the House of Deputies, 1947–50.

Brazilian Ambassador to the United Nations General Assembly, 1949, 1964.

Supervisor, Northeast Brazil Social and Educational Research Center, Recife, 1957–87.

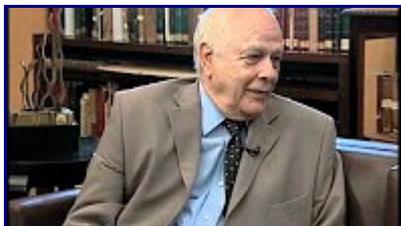
Director, *Diogene* and *Cahiers Internationaux de Sociologie* (International notebooks of sociology).

Died in Recife, 18 July 1987.

Media

100 AÑOS DE GILBERTO FREYRE

Resultados de búsquedas similares



[9:32 Gilberto Freyre \(1/4\) - De Lá Pra Cá – 09/05/2010 tvbrasil](#) Hace 5 años 15.667 visualizaciones
O programa DE LÁ PRA CÁ apresentado por Ancelmo Gois e Vera Barroso sobre Gilberto Freyre foi exibido pela TV Brasil no dia ...

[Más resultados de gilberto freyre de lá cá](#)



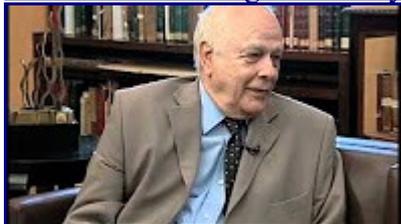
[3:51 Gilberto Freyre \(3/4\) - De Lá Pra Cá – 09/05/2010 tvbrasil](#) Hace 5 años 3.927 visualizaciones
O programa DE LÁ PRA CÁ apresentado por Ancelmo Gois e Vera Barroso sobre Gilberto Freyre foi exibido pela TV Brasil no dia ...

[Más resultados de gilberto freyre de lá cá](#)



[4:53 Gilberto Freyre \(4/4\) - De Lá Pra Cá – 09/05/2010 tvbrasil](#) Hace 5 años 3.620 visualizaciones
O programa DE LÁ PRA CÁ apresentado por Ancelmo Gois e Vera Barroso sobre Gilberto Freyre foi exibido pela TV Brasil no dia ...

[Más resultados de gilberto freyre de lá cá](#)



[5 vídeos Gilberto Freyre Famquepar 9:32](#)[Gilberto Freyre \(1/4\) - De Lá Pra Cá – 09/05/2010](#)
[3:51](#)[Gilberto Freyre \(3/4\) - De Lá Pra Cá – 09/05/2010](#) [Ver lista de reproducción completa \(5 vídeos\)](#)

Mas apesar disso não é fácil ao historiador desfazer as lendas criadas em torno da vida dos antigos engenhos e da antiga monarquia, ainda quando não exprimam senão pura fantasia literária ou devaneio sentimental."



Fundação Gilberto Freyre

Fundação Gilberto Freyre | Facebook

www.facebook.com/fundacao.gilbertofreyre En caché

Fundação Gilberto Freyre, Recife, Brazil. 10,383 likes · 58 talking about this · 1,315 were here. Instituição criada para manter reunido, preservado e à...

Fundação Gilberto Freyre - Photos | Facebook

www.facebook.com/fundacao.gilbertofreyre/photos_stream?ref=... En caché

Fundação Gilberto Freyre, Recife, Brazil. 10,336 likes · 42 talking about this · 1,292 were here. Instituição criada para manter reunido, preservado e à...

Fundação Gilberto Freyre – Imágenes



Más imágenes de **Fundação Gilberto Freyre**

Gilberto Freyre - Fundação Joaquim Nabuco

www.fundaj.gov.br/index.php?option=com_banners&task=click&bid=17 En caché

Portal da **Fundação Joaquim Nabuco** ... Sociólogo, antropólogo, historiador social, escritor, **Gilberto Freyre** (1900-1987), além de autor de uma vasta obra ...

Fundação Gilberto Freyre – Wikipédia, a enciclopédia livre

pt.wikipedia.org/wiki/Fundação_Gilberto_Freyre En caché

A **Fundação Gilberto Freyre** foi instituída em 11 de março de 1987 com objetivo de contribuir para o desenvolvimento político-social, científico-tecnológico e ...

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Fundação Gilberto Freyre - YouTube

www.youtube.com/watch?v=2z3nEuB0NTE [En caché](#)

Matéria exibida no programa VITTRINE que vai ao ar diariamente das 14:15h às 14:45h pela Rede Tribuna/Band.

Writings

Essays and Related Prose

Casa-grande e senzala: Formação de família brasileira sob o regimen de economia patriarchal, 1933; as *Masters and Slaves*, translated by Samuel Putnam, 1946

Artigos de jornal, 1935; revised, enlarged edition, as *Retalhos de jornais velhos*, 1964

Sobrados e mucambos, 1936; as *The Mansions and the Shanties*, translated by Harriet de Onís, 1963

Região e tradição, 1941

Na Bahia em 1943, 1944

Perfil de Euclides e outros perfis, 1944

Brazil: An Interpretation (lectures), 1945; revised, enlarged edition, as *New World in the Tropics: The Culture of Modern Brazil*, 1959

Manifesto regionalista de 1926, 1952

Um brasileiro em terras portuguesas, 1952

Problemas brasileiros de antropologia, 1959

Ordem e progresso, 1959; as *Order and Progress: Brazil from Monarchy to Republic*, edited and translated by Rod W.Horton, 1970

O Luso e o trópico, 1961

Vida, forma e côr, 1962

6 conferências em busca de um leitor, 1965

Seleção para jovens, edited by Maria Elisa Dias Collier, 1971

A condição humana e outras temas, 1972

Além do apenas moderno: Sugestões em torno de possíveis futuros do hotnen, em geral, e do homen brasileiro, em particular, 1973

The Gilberto Freyre Reader, translated by Barbara Shelby, 1974

O brasileiro entre os outros hispanos: Afinidades, contrastes, e possíveis futuros nas suas inter-relações, 1975

A presença do açúcar na formação brasileira, 1975

Alhos e bugalhos: Ensaios sobre temas contraditórios, 1978

Préfacios desgarrados, edited by Edson Nery de Fonseca, 2 vols., 1978

Tempo de aprendiz (articles 1918–26), edited by José Antônio Gonsalves de Mello, 2 vols., 1979

Pessoas, coisas e animais: Ensaios, edited by Edson Nery de Fonseca, 1981

Other writings: two novels, poetry, a cookbook, and many books on Brazilian history and culture.

Poems

O Amarelinho

O Amarelinho bebeu um trago e disse:
Quem foi que disse que bandeira que tem amarelo é feia?
Quem foi que disse que amarelo não é macho?
Quem foi que disse que amarelo não é bamba?
Mulatas, louras, morenas
todas gritavam no meio da dança:
Viva o Brasil!
Viva o Brasil!
Viva o Amarelinho!

Bahia de Todos os Santos e de Quase Todos os Pecados

Bahia de Todos os Santos (e de quase todos os pecados)
casas trepadas umas por cima das outras
casas, sobrados, igrejas, como gente se espremendo pra sair num retrato de revista ou jornal
(vaidade das vaidades! diz o Eclesiastes)
igrejas gordas (as de Pernambuco são mais magras)
toda a Bahia é uma maternal cidade gorda
como se dos ventres empinados dos seus montes
dos quais saíram tantas cidades do Brasil
inda outras estivessem para sair
ar mole oleoso
cheiro de comida
cheiro de incenso
cheiro de mulata
bafos quentes de sacristias e cozinhas
panelas fervendo
temperos ardendo
o Santíssimo Sacramento se elevando
mulheres parindo
cheiro de alfazema
remédios contra sífilis
letreiros como este:
Louvado seja Nosso Senhor Jesus Cristo
(Para sempre! Amém!)
automóveis a 30\$ a hora
e um ford todo osso sobe qualquer ladeira
saltando pulando tilintando
pra depois escorrer sobre o asfalto novo
que branqueja como dentadura postiça em terra encarnada
(a terra encarnada de 1500)
gente da Bahia! preta, parda, roxa, morena
cor dos bons jacarandás de engenho do Brasil
(madeira que cupim não rói)
sem rostos cor de fiambre
nem corpos cor de peru frio
Bahia de cores quentes, carnes morenas, gostos picantes
eu detesto teus oradores, Bahia de Todos os Santos
teus ruisbarbosas, teus otaviosmangabeiras

mas gosto das tuas iaiás, tuas mulatas, teus angus
tabuleiros, flor de papel, candeeirinhos,
tudo à sombra das tuas igrejas
todas cheias de anjinhos bochechudos
sãojões sãojosés meninozinhosdeus
e com senhoras gordas se confessando a frades mais magros do que eu
O padre reprimido que há em mim
se exalta diante de ti Bahia
e perdoa tuas superstições
teu comércio de medidas de Nossa Senhora e de Nossosenhores do Bonfim
e vê no ventre dos teus montes e das tuas mulheres
conservadores da fé uma vez entregue aos santos
multiplicadores de cidades cristãs e de criaturas de Deus
Bahia de Todos os Santos
Salvador
São Salvador
Bahia
Negras velhas da Bahia
vendendo mingau angu acarajé
Negras velhas de xale encarnado
peitos caídos
mães das mulatas mais belas dos Brasis
mulatas de gordo peito em bico como pra dar de mamar a todos os meninos do Brasil.
Mulatas de mãos quase de anjos
mãos agradando ioiôs
criando grandes sinhôs quase iguais aos do Império
penteando iaiás
dando cafuné nas sinhás
enfeitando tabuleiros cabelos santos anjos
lavando o chão de Nosso Senhor do Bonfim
pés dançando nus nas chinelas sem meia
cabeções enfeitados de rendas
estrelas marinhas de prata
tetéias de ouro
balangandãs
presentes de português
óleo de coco
azeite-de-dendê
Bahia
Salvador
São Salvador
Todos os Santos
Tomé de Sousa
Tomés de Sousa
padres, negros, caboclos
Mulatas quadrarunas octorunas
a Primeira Missa
os malês
índias nuas
vergonhas raspadas
candoblés santidades heresias sodomias
quase todos os pecados

ranger de camas-de-vento
corpos ardendo suando de gozo
Todos os Santos
missa das seis
comunhão
gênios de Sergipe
bacharéis de pince-nez
literatos que lêem Menotti del Picchia e Mário Pinto Serpa
mulatos de fala fina
muleques
capoeiras feiticeiras
chapéus-do-chile
Rua Chile
viva J. J. Seabra morra J. J. Seabra
Bahia
Salvador
São Salvador
Todos os Santos
um dia voltarei com vagar ao teu seio moreno brasileiro
às tuas igrejas onde pregou Vieira moreno hoje cheias de frades ruivos e bons
aos teus tabuleiros escancarados em x (êsse x é o futuro do Brasil)
a tuas casas a teus sobrados cheirando a incenso comida alfazema cacau.

Barcos Portugêses

Os barcos de proas altas
reviradas e decoradas de figuras de cor
são belos porque os pescadores
querem que sejam assim belos e arcaicos.

Há pescadores aqui que não têm casas.
Suas casas são os barcos,
dormem nos barcos,
cozinham dentro deles suas caldeiradas,
confabulam com deuses, sereias e mães-d'águas.

É a do Norte que vem

Cariocas e gaúchas
Belezas brasileiríssimas
Como também as paulistas
Abram alas batam palmas
Para a do Norte que vem
Toda de branco vestida
Muito sinhá no olhar
Muito moderna no andar.
O Norte não é só vaqueiro
Nem só Joaquim Nabuco
Não é só casa de engenho
Nem só Delmiro Gouveia
É também essa mistura
De uma graça de outro tempo
Com o moço Brasil de hoje
Que leva ao Sul leva ao Centro
A brasileira do Norte.

Em Heidelberg: pensando na morte

Penso no alemão que chamou a Morte de
“doce Morte” e disse
” – Vem, doce Morte”.
Eu não chamo a Morte de doce
Sei que Ela é amarga
(O amargor das raízes.)
O que eu digo à amarga Morte é
que venha docemente.

Em Salamanca: Morte e esperança

Salamanca
mestra de Don Miguel
me ensina a morrer
sem a certeza de perecer.

História Social: Mercados de Escravos

Entre negros esverdeados
pelas doenças, se exibiam
os corpos de bela plástica
dos animais cujos dentes
de tão alvos pareciam
de dentadura postiça.
Negras lustrosas e moças,
um femeaço de boas
formas, lotes de molecas
passivamente deixando
se apalpar por compradores,
ante as exigências, moles,
saltando, mostrando a língua,
estendendo o pulso como
bonecos desses que guincham.
Havia ainda os moleques
franzinos. Nada valiam
porque se davam de quebra
aos compradores de “lotes”.

Jangada Triste

Ao longe, mui longe, no horizonte,
além, muito além daquele monte,
como ave que voa desdenhada,
flutua tristemente uma jangada.

Nos zangados soluços do oceano,
quase desaparece o canto humano
de quem no mar e céu inda confia
porque em terra tudo lhe é melancolia.

Isso de terra firme e mar traiçoeiro
nem sempre é certo para o jangadeiro
mais preso ao fiel sal que à incerta areia.

Mistura ao grande azul as suas mágoas
e encontra no vaivém das verdes águas

consôlo às negras dores cá da terra.

Mal-assombrados nos Rios

Só o mal-assombrado
povoa ainda de sonhos românticos
as águas imundas dos rios do Nordeste,
prostituídos pelo açúcar.
Mal-assombrado de estudante assassinado
que o cadáver aparece boiando
por cima das águas
ainda de fraque
a flor na botoeira.
Mal-assombrado do menino louro
afogado que o siri não roeu
e o anjinho aparece inteiro.
Mal-assombrado da moça morena
que se atirou no rio doída
de paixão e os seus cabelos
se tornaram verdes como o das iaras

A Menina e a Casa

Minha Sonia
Minha Sonia
Minha Soninha Maria
Nesta casa
Neste mato
Quero ver Sonia crescer.
A casa é cheia de livro
O mato é cheio de bicho
Os livros contam histórias
Os bichos contam também
Mesmo as mesas, mesmo as plantas
Os retratos dos vovós
As panelas da cozinha
Mangueiras e coisas velhas
Têm boca falam também
Dizem segredos bonitos
Que os meninos
Que os poetas
Ouvem ninguém sabe como.
Quero ver Sonia Maria
Conversando com as galinhas
Com o gato
Com os passarinhos
Com a cadeira de balanço
Com o rio que passa perto
Preguiçoso dando voltas
Sem pressa de ir pro mar
Com as estrelas com as palmeiras
Com as cigarras dos bambus
Com os pingos d'água de chuva
E mesmo com os cururus
Com os livros cheios de histórias

Com os almanaques
Com os quadros
E com a melhor das mães.

Menino de Engenho

O menino de engenho era decerto
criatura menos sacrificada à gravidade
de traje e vida que o nascido nas cidades.

Nas almanjarras,
com os moleques
seus camaradas
leva-pancadas
brincava de carrossel
um carrossel
a que servia
de caixa de música
e cantiga do tangedor.

Montava a cavalo
saía pelo mato
com o moleque
a pegar curiós.

No tempo de cana madura
chupava com delícia os rolêtes
que lhe torneavam a faca
os negros do engenho.

Gostava de fazer navegar
na água das levadas
em navios de papel
moscas e grilos
personagens dos romances de aventura
que inventava
antes de conhecer negras nuas
e viver seus primeiros romances de amor.

Menino de Luto

Foi quase um, Brasil sem menino
o dos nossos avós e bisavós.
Aos oito anos o menino
dizia de cor os nomes
das capitais da Europa,
dos três inimigos da alma
somava, multiplicava,
diminuía, dividia.
Estudava Gramática
Latina, Retórica
e Francês. Só saía
de colarinho alto,
sobrecasaca escura,
chapéu duro, gravata
preta e em passo de enterro.
Só saía de luto

da própria, menina.

Nordeste da Cana-de-Açúcar

Nordeste de árvores gordas,
de gente vagarosa
e às vezes arredondada quase em sanchos-panças pelo mel de engenho,
pelo peixe cozido com pirão,
pelo trabalho parado e sempre o mesmo,
pela opilação, pela aguardente,
pela garapa de cana, pelo feijão
de coco, pelos vermes,
pela erisipela,
pelo ócio, pelas doenças que fazem a pessoa
inchar, pelo próprio mal de comer a terra.

Nordeste onde nunca deixa de haver uma
mancha d'água:
um avanço de mar, rio ou riacho,
um esverdeado de lagoa.
Onde a água faz da terra mais mole o que quer:
inventa ilhas,
desmancha istmos
e cabos, altera a seu gosto
a geografia convencional dos compêndios.
Nordeste com a cal
das casas de telha
tirada das pedras do mar,
com uma população numerosa vivendo
de peixe, de marisco e caranguejo.

Nordeste oleoso,
onde noite de lua parece escorrer
um óleo gordo das coisas e pessoas,
da terra, do cabelo preto das mulatas,
das árvores lambuzadas de resinas,
do corpo pardo dos homens que trabalham
dentro do mar e dos rios,
na bagaceira dos engenhos,
no Cais do Apolo, nos trapiches.

Nordeste de terra gorda e de ar oleoso,
Nordeste da cana-de-açúcar,
da casa-grande dos engenhos,
dos sobrados de azulejo,
dos mucambos de palha de coqueiro
ou de coberta de capim-açu.
Nordeste da primeira fábrica brasileira de açúcar,
e talvez da primeira casa de pedra e cal,
da primeira igreja no Brasil,
da primeira mulher portuguesa criando menino
e fazendo doce em terra americana,
do Palmares de Zumbi.

Nordeste do massapê, da argila, do húmus gorduroso.
A terra aqui é pegajenta e melada,

agarra-se aos homens com modos de garanhona,
mas ao mesmo tempo parece
sentir gosto em ser pisada e ferida pelos pés
de gente, pelas patas
dos bois e dos cavalos.
Deixa-se docemente marcar até
pelo pé
de um menino
que corra
empinando um papagaio. Até
pelas rodas de um cabriolé
velho que vá
aos solavancos
de um engenho
de fogo morto
a uma estação
da Great-Western.

O Outro Brasil que Vem Aí

Eu ouço as vozes
eu vejo as cores
eu sinto os passos
de outro Brasil que vem aí
mais tropical
mais fraternal
mais brasileiro.
O mapa desse Brasil em vez das cores dos Estados
terá as cores das produções e dos trabalhos.
Os homens desse Brasil em vez das cores das três raças
terão as cores das profissões e regiões.
As mulheres do Brasil em vez das cores boreais
terão as cores variamente tropicais.
Todo brasileiro poderá dizer: é assim que eu quero o Brasil,
todo brasileiro e não apenas o bacharel ou o doutor
o preto, o pardo, o roxo e não apenas o branco e o semibranco.
Qualquer brasileiro poderá governar esse Brasil
lenhador
lavrador
pescador
vaqueiro
marinheiro
funileiro
carpinteiro
contanto que seja digno do governo do Brasil
que tenha olhos para ver pelo Brasil,
ouvidos para ouvir pelo Brasil
coragem de morrer pelo Brasil
ânimo de viver pelo Brasil
mãos para agir pelo Brasil
mãos de escultor que saibam lidar com o barro forte e novo dos Brasis
mãos de engenheiro que lidem com ingresias e tratores europeus e norte-americanos a serviço do
Brasil

mãos sem anéis (que os anéis não deixam o homem criar nem trabalhar).

mãos livres

mãos criadoras

mãos fraternais de todas as cores

mãos desiguais que trabalham por um Brasil sem Azeredos,

sem Irineus

sem Maurícios de Lacerda.

Sem mãos de jogadores

nem de especuladores nem de mistificadores.

Mãos todas de trabalhadores,

pretas, brancas, pardas, roxas, morenas,

de artistas

de escritores

de operários

de lavradores

de pastores

de mães criando filhos

de pais ensinando meninos

de padres benzendo afilhados

de mestres guiando aprendizes

de irmãos ajudando irmãos mais moços

de lavadeiras lavando

de pedreiros edificando

de doutores curando

de cozinheiras cozinhando

de vaqueiros tirando leite de vacas chamadas comadres dos homens.

Mãos brasileiras

brancas, morenas, pretas, pardas, roxas

tropicais

sindicais

fraternais.

Eu ouço as vozes

eu vejo as cores

eu sinto os passos

desse Brasil que vem aí.

Pés Bailarinos

Pés africanos desde o Senegal,

mesmo quando sujos e de trabalhadores rurais,

aristocráticos e superiormente belos.

Pés que fazem de quase todo africano um eterno bailarino

no regozijo,

na dor,

no sexo,

no temor,

na fé, bailando,

servindo-se do corpo inteiro,

mas principalmente dos pés.

Os pés do europeu são, de ordinário, só para caminhar.

Os do europeu rico quase não caminham

apenas sustentam ou completam o corpo.

Os do africano, e não apenas os da africana,

até caminhando parecem dançar.
Lembrança de Baudelaire:
Même quand elle marche on dirait qu'elle danse.

Pés bailarinos
ao lado dos quais
os de lordes ingleses,
comendadores italianos,
membros da Academia Francesa,
generais alemães,
milicianos americanos,
talvez se achatassem todos em caricaturas,
se fossem submetidos a um exame de antropologia estética.

Sagres

Sagres
Paisagem terrivelmente magra.
Não se compreende gente comodista nesta ponta de terra áspera
(ela própria cheia de ossos, cheia de espinhos).
Só homens como o Infante
Ascetas doutos quase bruxos com suas capas negras
Árabes
Judeus
Matemáticos
Astrólogos
Geógrafos
olhando o mar com olhos de feiticeiros
ouvindo os ventos com ouvidos de tísicos ou de médicos
estudando os céus
emendando mapas
adivinhandos terras
profetizando Índias, Áfricas e Brasis.

Silêncio em Apipucos

As mangueiras
o telhado velho
o pátio branco
as sombras da tarde cansada
até o fantasma da judia rica
tudo esta à espera do romance começado

um dia sobre os tijolos soltos
a cadeira de balanço será o principal ruído
as mangueiras
o telhado
o pátio
as sombras
o fantasma da moça
tudo ouvirá em silêncio o ruído pequeno.

Vem menino desejado

Vem menino desejado
Vem dominar estas terras
Estas águas, estas matas

Estas mangueiras sinhás
Estes velhos cajueiros
Estas jaqueiras iaiás
Vem ser Senhor desta casa
Vem ser dono destes livros
Vem ver se são mesmo fortes
Estes móveis já avós.

Article

Gilberto Freyre is considered one of the major figures in Brazilian thought. His essays exemplify rigorous scientific training combined with a keen artistic sensitivity to provide the reader with a glimpse of Brazilian society, particularly that of the northeast region.

Freyre's life and work spanned most of the 20th century; he witnessed at first-hand many of the changes that took place in his native country—revolution, dictatorship (benevolent and repressive), Modernism, political apathy, political diversification, and democracy.

Throughout this turbulent century, Freyre was a methodical observer of society, and most of his insights were new and controversial, although many have come to be seen as part of the “national lore.”

In 1926 he wrote the *Manifesto regionalista de 1926* (pub. 1952; *Regionalist manifesto*), in direct opposition to the ideals proposed during the Week of Modern Art (1922) that marked the beginning of Brazilian Modernism. The *Manifesto* develops two interrelated themes: the defense of the region as a unit of national organization and the conservation of regional and traditional values in Brazil in general and in the northeast region in particular.

As a scientist, Freyre followed the path established by Euclides da Cunha concerning miscegenation in the formation of the “Brazilian race.” Freyre, however, was more methodical and scientific in his writings. His greatest work, *Casagrande e senzala* (1933; *Masters and Slaves*), earned him international acclaim as the most solid interpretation of interracial relations to that date. The publication of *Masters and Slaves* marked the beginning of rigorous science essay production in Brazil. Critics have named this book as the first to separate scientific essays from purely academic and critical essays. Although other writers had already begun to study and write essays with sociocultural content, Freyre has rightfully earned recognition as the “Father of Brazilian Sociology.”

The relationship between “masters” and “slaves” is the basic premise of all of Freyre's theories. Indeed, he paved the way for many of the current ideas concerning modern cultural studies and postcolonial observations. Only through understanding the nature of oppression—whatever its source—can one comprehend one's culture. Similarly, only through “reading” the oppressor's text—the text of the master—can one begin to understand one's own text. Freyre applied his own thesis in his interpretation of Brazilian society. Unlike many essayists who describe Brazil in terms of what happens in the main population centers—São Paulo and Rio de Janeiro—Freyre studies the “periphery” of Brazilian society, including his native northeast and the northern region of Brazil. Both regions represent the “slaves” within a society, with many internal and external “masters.” Indeed, he criticizes the Brazilian elite, who habitually adopted customs they judged to be modern, emphasizing the “foreign” (French) over the “national” (Brazilian).

Freyre's discourse is sober and precise. He uses a limited vocabulary characterized by only the most necessary scientific terminology. Like Graciliano Ramos, he limits the use of adjectives, providing the reader with a discourse that mirrors the dry conditions of the society and culture he describes. While not subscribing to the racist views founded on European positivism, Freyre is conservative in his views, particularly those that deal with women's roles. His much-studied “masters and slaves” thesis falls short of including women as oppressed beings within a patriarchal society. Women's

roles, according to Freyre, are limited to those of wives and mothers. Indeed, his most emphatic (and, one should add, least scientific) view is that the best and only books women ought to read are cookbooks, particularly those that have been in the family for a long time; this, Freyre believes, will preserve the moral fiber of the family.

Freyre's essays influenced not only scientific writing in Brazil, but also the development of the northeastern regionalist novel. Such writers as José Lins do Rego, Rachel de Queiroz, and Jorge Amado have all mirrored in their novels the social context and the language found in Gilberto Freyre.

CARMEN CHAVES TESSER

Links

- * [Biblioteca Virtual \(Gilberto Freyre\)](#) (*Most Recommended... if you speak Portuguese*):
<http://www.bvgf.fgf.org.br/portugues/index.html>: **Servidor no encontrado**
- * [NY Times Obituary](#) (**23**)
- * [LA Time Obituary](#) (**24**)
- * [Encyclopedia of World Biography](#) (*via bookrags.com*) (**25**)
- * [Portal de Historias – Biographia](#) (*via Google Translations*) (**26**)
- * [Wikipedia Entry](#) (*Least Recommended*) (**29**)
- * [Freyre](#)

Gilberto Freyre of Brazil Dies

AP

Published: July 19, 1987

RIO DE JANEIRO, July 18— Gilberto Freyre, an internationally acclaimed sociologist and prolific author, died of a brain hemorrhage today, his doctor said. He was 87 years old.

Dr. Hilton Chaves said on Radio JB that Mr. Freyre died in the northeastern city of Recife, his birthplace.

Mr. Freyre left Recife at the age of 17 and was educated at various American universities. He returned to Brazil five years later and in 1933 wrote his most famous work, "Casa Grande e Senzala." Published in English as "The Masters and the Slaves," it is a study of the often harmonious but sometimes antagonistic relationship between Brazil's Portuguese colonizers and their African slaves.

The book was translated into five languages and established Mr. Freyre's reputation worldwide.

In his 120 books, most of them scholarly treatises, Mr. Freyre sometimes defended highly controversial positions. He argued, for example, that the Portuguese were the best adapted to colonize tropical regions because they had liberal tendencies and their Roman Catholic traditions were tempered by Moorish and Jewish influences.

Mr. Freyre was a federal congressman from 1946 to 1951, and helped rewrite the nation's constitution.

He taught at many colleges, including Columbia and Stanford.

Other books he wrote include "The Mansions and the Shanties: The Making of Modern Brazil," "Mother and Son," and "New World in the Tropics."

Mr. Freyre is survived by his wife, Magdalena, and two children.

Brazil Author Gilberto Freyre Dies at Age 87

[July 20, 1987](#) | LYNN O'SHAUGHNESSY | Times Staff Writer

Gilberto Freyre, Brazilian author and social historian, died Saturday of a brain hemorrhage. He was 87.

Dr. Hilton Chaves, Freyre's physician, said Freyre died in the northeastern city of Recife, his birthplace.

Known for his commentaries on Brazilian culture that sometimes inflamed fellow sociologists, Freyre's most celebrated work was "Casa Grande e Senzala" or "The Masters and the Slaves," which was published in 1933. The book provides a colorful account of the lives of Brazil's natives and their colonizers down to details about their diet, furniture, architecture, speech and gardening.

Liberal Tendencies Cited

In his writings, Freyre speculated that the Portuguese were well suited to colonize the Brazilian tropics because of their liberal tendencies and their Catholic traditions were tempered by Moorish and Jewish influences.

Critics accused Freyre of displaying a tolerance toward slavery in his writings about Brazil's colonial period.

In an interview in the New York Times seven years ago, Freyre responded to that criticism.

"I knew some of the children of slaves," Freyre said. "That probably affected my view of it. I am accused of romanticizing slavery, but I had good reason to think that not all slaves were victims of cruel treatment. My main theme was that the typical slave in agrarian, patriarchal Brazil was happier in lots of ways than the working men in the first period of the industrial society in Europe and in Brazil."

Wrote 60 Books

The chronicler of Brazilian life wrote more than 60 books and was heralded as a national hero for providing outsiders a glimpse of the South American country.

Freyre, a political conservative, served as a federal congressman from 1946 to 1951 and helped rewrite the nation's constitution.

The author was educated in his hometown of Recife as well as Baylor and Columbia universities.

Freyre is survived by his wife, Magdalena, and two children.



Gilberto Freyre Biography

This Biography consists of approximately 3 pages of information about the life of Gilberto Freyre.

This section contains 657 words

(approx. 3 pages at 300 words per page)

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Encyclopedia of World Biography on Gilberto Freyre

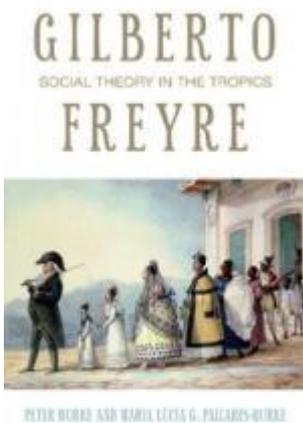
Gilberto Freyre (1900-1987) was a Brazilian sociologist and writer who proposed a new interpretation of Brazil and its past based upon a modern anthropological understanding of race.

Gilberto de Mello Freyre was born into a distinguished Catholic family on March 15, 1900, in Recife, Brazil. The distinctive characteristics of this northeastern region were to shape all his life and work. His father, a college professor, was a great admirer of Anglo-Saxon traditions and, after teaching English to his son, enrolled him in a Baptist missionary school run by Americans. Freyre's intelligence and conversion to Protestantism led his teachers to arrange a scholarship for in 1918 him at Baylor University in Waco, Texas.

Upon graduation Freyre headed for Columbia University, where he lost his religion but acquired a new enthusiasm: cultural anthropology. Professor Franz Boas had an especially deep influence upon him, and as his disciple Freyre learned that race mixture, rather...

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Biografias

Gilberto Freyre



Anthropologist and Brazilian sociologist, creator of the concept of Luso-tropicalism.

Born in Recife, Pernambuco, Brazil, on March 15, 1900;
He died in the same location on 18 July 1987.

Born into a traditional family of Pernambuco sugar mills owners, a teacher father professor of law, free-thinker, and a Catholic and conservative mother, he learned the principais modern languages and Latin during adolescence, having given his first public conference in Paraíba on "Spencer and the problem of education in Brazil" in 1916.

Having completed his studies in Brazil, he went to Texas where he completed his degree, then went to New York where, in 1922, took a Masters in social sciences at Columbia University with a *Social* dissertation entitled *life in Brazil in the middle of the 19th century*. Correspondent Diario de Pernambuco during your stay in the United States has always shown themselves very critical of the "American Way of Life."

This year traveled through Europe, visiting Paris, Berlin, Munich, Nuremberg, London and Oxford. In this English university town talked about the "Don Juanism» peninsular, the Oxford Spanish Club, arguing that the sexual relationship of Portuguese colonizers with native women aimed to win new believers.

After Oxford visited Lisbon and Coimbra, where he met with both members of the *New Seara* as with the monarchists of the *Correio da Manha* newspaper which became correspondent in Brazil. After his short stay in Portugal returned to Brazil, after 5 years of absence.

Brazil and post-World War Pernambuco prospered due to the rising price of raw materials. But the habits had not changed, and Gilberto Freyre, with the experience and earnings habits in the United States and Europe, then decided to write a set of pedagogical articles in the manner of *barbs* Ramalho Ortigão.

Their opinions were not welcomed by traditional society but Pernambuco intellectuals accept it immediately, which allowed him to organize in 1924 the Regionalist Center Northeast, a multi-disciplinary group of lawyers, doctors, engineers and advocates of regionalism journalists, attacked by the furor "modernist", and two years later the Regionalist Congress. In 1926 successively he discovered the Rio de Janeiro and its Samba Schools and the multicultural society of the Bay of All Saints, the "land of almost all sins." That same year he was invited to the private secretary of Pernambuco governor and director of the newspaper *The Province*. But this 1 direct participation period in politics ended in 1930, when he decided to follow the provincial governor on the trail caused by the October Revolution of 1930 that placed Getúlio Vargas in power.

Freyre began his exile in Portugal, established in Lisbon, after a short stop at bay. It was here that started the wording of his most famous works - *Casa-grande* - thought to 1 volume of a history of the

Patriarchal Society in Brazil. He returned to Brazil in 1933, having passed from Stanford University, California, as a guest professor and visiting areas of the Southeastern United States, which existed until the end of the Civil War a society based on monocultures and slavery.

That was the year of return to Recife who published his work. *Masters and the Slaves* was very well received both in Brazil and in Europe, and received in France and Italy rave reviews of Roland Barthes and Fernand Braudel. Its national and international recognition enabled him to organize the Congress of Afro-Brazilian Studies in 1934, aimed at the scientific study of African minorities in Brazil.

In 1941 he married Magdalene Guedes Pereira, from Paraíba. In 1945, with the end of the 2nd World War and the fall of the authoritarian regime of the "New State", was chosen for the Assembly which became Constituent Assembly, after being elected for the first term of the democratic regime out of the Constitution 1946. its contribution to the constituent was important, as was "the sociologist political stream" as the historian Bento Munhoz da Rocha, deputy for Paraná.

The Brazilian National Congress proposed the creation of social research institutes throughout the country, proposing the creation, of course, an institute in Recife, which was established in July 1949 with the appointment of Joaquim Nabuco Institute for Social Research. In 1950 he became director of the Regional Centre for Educational Research of Recife, defending an educational policy attentive to the diversity of Brazil. The following year, at the invitation of the Portuguese government visit Cape Verde and Guinea, Goa, Mozambique, Angola and Sao Tome .

It is following this travel study in 1953 arises the concept of tropicalism and Portuguese tropicalism, a term which Freyre had used for the 1st time in November 1951 numa conference in Goa, concepts described first implicitly and then explicitly in published books that year *Adventure and Routine and a Brazilian in Portuguese lands*. The concept was developed and published in 1959 in the book *New World in the tropics*, an extension of the work 1945 *Brazil, an Interpretation*, and based on several later works gave rise to the Portuguese-tropicology - a proposal for science linking anthropology to ecology in order to study the relationship between European culture and the tropical culture. The works that followed were: *The Portuguese and the tropics*, in 1961, published both in Portuguese, and French and English, *art, science and tropic*, 1962 *Man, culture and tropical in 1962, the Brazil in the face of black and mestizo Africas*, in 1962, *the Brazilian Amazon and possible Lusotropicology* 1964. In 1965 it appeared the proposal of a Tropicology Seminar, a forum of debates devoted to the subject, which had its beginning in March 1966. The seminar was directed by Gilberto Freyre until his death.

In Portugal, Gilberto Freyre held the inaugural conference of the International Congress of History of Discoveries, held as part of celebrations Henriquinas 1960; was awarded the *honorary* doctorate by the University of Coimbra in 1962, he was honored in 1967 by the International Academy of Portuguese Culture; He delivered the lecture "The Brazilian man and his Modernity" at the Calouste Gulbenkian Foundation in 1970;

His work naturally applauded by the "Estado Novo" regime, had in Eduardo Lourenço a fierce critic, first in the article "Brazil - Bail Portuguese Colonialism» inserted in *Portugal Free* January 1960, monthly newspaper published in São Paulo, and "the purpose of Freyre (Gilberto)" published in the *Supplement for Culture and the Arts Port of Commerce* on 11 July 1961.No first article stated that

"... No intellectual scoundrel gender Gilberto Freyre and his burlesque serotinous erotic inventions (...) can take the Portuguese's shoulders, quietly patronizing and buck the awakening of duty to their duties and their delays [regarding the colonial question] . "

In the second article noted to:

"Little or no objective seriousness and false brightness made formulas, themed book in book with wearisome emphasis. (...) A nefarious intellectual adventurism, inconsistent and fallacious, unmasking the same time the false liberalism of this amateur imperialist aesthetic"

If, as is natural in the period immediately following the April 25, 1974, relations between Freyre and Portugal cooled, the truth is that in 1983 was honored by the Academy of Sciences of Lisbon, the purpose of the fiftieth anniversary of the publication of *House-grande*, and was praised by David Mourao-Ferreira in an article written in 1981 but published in 1983.

Bibliography:

Encyclopaedia Luso-Brazilian Culture, Lisbon, Word, 1998-

Reading:

Claudia Castle, *The Portuguese Way of Being in the World. The Luso-Tropicalismo and Ideology Portuguese Colonial (1933-1961)*, Porto, Afrontamento 1999.

To visit:

- [Diary and notes of Albuquerque Louis travel Melo Pereira and Cáceres from Lisbon to rio de janeiro and this city for Paracatu \(1771 - 1772\)](#), of Luis de Albuquerque Melo Pereira, Captain General and Governor of Mato Grosso Captaincy.
 - [Virtual Gilberto Freyre Library](#)
Space on the Internet for the dissemination of the inventor of the concept of Portuguese-tropicalism work.
(The link will open in a new window)
-

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Gilberto Freyre

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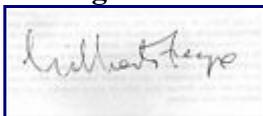
Gilberto Freyre



Gilberto Freyre. Circa 1975

Born	Gilberto de Mello Freyre March 15, 1900 Recife, Pernambuco, Brazil
Died	July 18, 1987 (aged 87) Recife, Pernambuco, Brazil
Fields	Sociology, Historian, Anthropology, Writer
Alma mater	Baylor University , Columbia University
Known for	Casa-Grande & Senzala
Notable awards	Prêmio Machado de Assis , Prêmio Jabuti

Signature



Gilberto de Mello Freyre [KBE](#) (March 15, 1900 – July 18, 1987) was a Brazilian [sociologist](#), [anthropologist](#), historian, writer, painter, journalist and [congressman](#), born in [Recife, Northeast Brazil](#). He is commonly associated with other great Brazilian cultural interpreters of the first half of the 20th century, such as [Sérgio Buarque de Holanda](#) and [Caio Prado Júnior](#). His best-known work is a sociological treatise named *Casa-Grande & Senzala* (variously translated, but roughly *The Masters and the Slaves*, as on a traditional [plantation](#)). Two sequels followed, *The Mansions and the Shanties: the making of modern Brazil* and *Order and Progress: Brazil from monarchy to republic*. The trilogy is generally considered a classic of modern cultural anthropology and social history, although it is not without its critics.

Biography

Like other Latin-American intellectuals, Freyre had an internationalist and precocious academic career, having studied at [Baylor University](#), Texas from the age of eighteen and then at [Columbia University](#), where he got his master's degree under the tutelage of William Shepperd.[1] At Columbia Freyre was a student of the anthropologist [Franz Boas](#). [2] After coming back to Recife in 1923, Freyre spearheaded a handful of writers of the so-called Regionalista Movement. After working extensively as a journalist, he was made Head of Cabinet of the [Governor of the State of Pernambuco](#), [Estácio Coimbra](#). With the 1930 revolution and the rise of [Getúlio Vargas](#), both Coimbra and Freyre went into exile. Freyre went first to [Portugal](#) and then to the US, where he worked as Visiting Professor at [Stanford](#). [3] By 1932, Freyre had returned to Brazil. In 1933, Freyre's best-known work, [The Masters and the Slaves](#) was published and was well received. In 1946, Freyre was elected to the federal Congress. [4] At various times, Freyre also served as director of the newspapers *A Província* and [Diário de Pernambuco](#). [5]

In 1962, Freyre was awarded the [Prêmio Machado de Assis](#) of the Academia Brasileira de Letras ([Brazilian Academy of Letters](#)), one of the most prestigious awards in the field of Brazilian literature. [6] Over the course of his long career, Freyre received numerous other awards, honorary degrees, and other honors both in Brazil and internationally. Examples include admission to L'ordre des Arts et Lettres (France), investiture as Grand Officier de La Légion d'Honneur (France), investiture as Knight Commander of the Order of the British Empire (Great Britain), the Gran-Cruz of the Ordem do Infante Dom Henrique (Portugal), and honorary doctorates at Columbia University and the Sorbonne. [7]

Freyre's most widely known work is [The Masters and the Slaves](#) ([Casa-Grande & Senzala](#), 1933). This is a revolutionary work for the study of races and cultures in Brazil, written in a quite personal and impressionistic tone. The book is a turning point in the analysis of the black heritage in Brazil, which is highly extolled by Freyre. His effort both to rehabilitate the black culture and identify Brazil as a conciliatory country is comparable to the ones of other Latin American writers, such as Fernando Ortiz in Cuba (*Contrapunteo Cubano de Tobacco y Azúcar*, 1940), and José Vasconcelos in Mexico (*La Raza Cosmica*, 1926).

The Masters and the Slaves is the first of a series of three books, that included *The Mansions and the Shanties* (1938) and *Order and Progress* (1957). Other very important contributions of Freyre were *Northeast* (Nordeste) and *The English in Brazil* (1948).

The actions of Freyre as a public intellectual are rather controversial. Labeled as a communist in the 1930s, he later moved to the political Right. He supported Portugal's [Salazar](#) government in the 1950s, and after 1964 he defended the military dictatorship of Brazil's [Humberto Castelo Branco](#). Freyre is considered to be the "father" of [lusotropicalism](#): the theory whereby miscegenation had been a positive force in Brazil. "Miscegenation" at that time tended to be viewed in a negative way, as in the theories of [Eugen Fischer](#) and [Charles Davenport](#). [8]

Freyre was also recognised by his literary style. His poem "[Bahia](#) of all saints and of almost all sins" provoked [Manuel Bandeira](#)'s enthusiasm. Freyre wrote this long poem inspired by his first visit to [Salvador](#). [Manuel Bandeira](#) wrote about it in June 1927: "Your poem, Gilberto, will be an eternal source of jealousy to me"(cf. [Manuel Bandeira](#), *Poesia e Prosa*. Rio de Janeiro: Aguilar, 1958, v. II: Prose, p. 1398). [9]

Freyre died on July 18, 1987 in Recife.

Quotes

"Every Brazilian, even the light skinned fair haired one carries about him on his soul, when not on soul and body alike, the shadow or at least the birthmark of the aborigine or the negro, in our affections, our excessive mimicry, our Catholicism which so delights the senses, our music, our gait,

our speech, our cradle songs, in everything that is a sincere expression of our lives, we almost all of us bear the mark of that influence.” -*The Masters and the Slaves*

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This page was last modified on 12 September 2016, at 12:30.