Jo-Anne S. Ferreira, *The Portuguese of Trinidad and Tobago: Portrait of an Ethnic Minority*. Kingston: University of the West Indies Press, 2018. xx + 174. (Paper US\$30.00)

The Portuguese of Trinidad and Tobago is the revised edition of a 1994 book of the same title. Jo-Anne Ferreira's work can be located within the steadily growing body of scholarship that chronicles the experiences of minority immigrant and ethnic groups across the Caribbean region. Her stated purpose here is to "explore some unfamiliar and somewhat veiled aspects of the culture brought by the Madeirans, to highlight their socio-economic role and contributions, and to investigate the process of the cultural and linguistic absorption into the host community" (p. 3).

The primary as well as secondary source material on the Portuguese in Trinidad and Tobago is at best sparse. However, Ferreira effectively utilizes contemporary newspaper reports and commentaries and the chronicles of nineteenth-century writers. She also draws extensively from the work of writers who specifically recorded the experiences of the Presbyterian Portuguese. Material from publications by local Portuguese such as Albert Gomes, Alfred Mendez, and Charles Reis and national observers such as Jean de Boissière, also feature prominently in her research, while references to Portuguese communities in other Caribbean locales such as St. Vincent and Guyana add an important comparative element.

As a member of the Portuguese community herself, Ferreira has written quite extensively on the Portuguese in Trinidad and Tobago and has also produced works in conjunction with other authors. This revised edition incorporates material from her new research on the topic, but it could have benefitted from an even greater incorporation of post-1994 published and unpublished work on the Portuguese and the experiences of similar ethnic minority groups in Trinidad.

Ferreira commences *The Portuguese of Trinidad* by examining the circumstances surrounding Portuguese immigration to the colony of Trinidad during the mid-nineteenth century. She carefully distinguishes between the experiences of the Protestant religious refugees seeking freedom of worship and the Catholic Portuguese who came as contract laborers. This useful distinction is made throughout the text, as Ferreira delineates the trajectories of these two very different groups of Madeirans. She also spends time in the first chapter unpacking the definition of "Portuguese" within the context of her research.

After laying out the historical foundation of the Portuguese community in Trinidad and Tobago, Ferreira turns her attention to the economic contributions of the community and its position in the host society. Here she explores,

again with some differentiation between the Protestants and the Catholics, the economic activities of the group and posits reasons for their overall socio-economic success. In Trinidad, overall, the Portuguese became shopkeepers, traders, and merchants. However, the Catholic segment is credited with having a greater and more lasting economic impact. As subsequent generations became more educated there was movement away from the parents' traditional rum shop businesses which were viewed in a pejorative light. It is commendable that Ferreira does not subscribe to analysis that sees hard work, frugality, and persistence as the sole reasons for the Portuguese workers' socioeconomic progress. She also explores theories that highlight chain migration, kinship ties, community solidarity, dishonesty, and the preservation of "whiteness" as a form of socioeconomic capital to explain the ascent of many Portuguese into the white elite group in Trinidad.

The final three chapters focus collectively on the interaction between the Catholic and Protestant Portuguese in Trinidad, cultural life in the community (with an emphasis on their associations), the arts and cuisine, and an evaluation of the life cycle of the Portuguese language. The overarching assessment made by Ferreira in her conclusion is that on all levels (religious, cultural, linguistic, and more), the Portuguese community of Trinidad and Tobago has been assimilated into the wider society, and that this integration is complete when compared to other ethnic groups in the country. Their main legacy includes the relatively popular dish of garlic pork, a few businesses, and the names of prominent Portuguese families and places.

To date, *The Portuguese of Trinidad and Tobago* remains the only full-length publication on the Portuguese community in Trinidad and Tobago, and therein lies its intrinsic value. It is an important source of information on this ethnic community and has been further enhanced by pictures and lists of Portuguese place names, family names, religious ministers, leaders of the Portuguese Association and clubs in addition to consuls and vice consuls for Portugal in Trinidad, with which Ferreira concludes the book.

Fiona Rajkumar

Department of History/Social Studies,

University of the Southern Caribbean, Trinidad and Tobago

rajkumar@usc.edu.tt