

“genealogía común” con los propios “mitos originarios” de la nación argentina. Así, fueron redescubiertas la ascendencia gallega de importantes personalidades como el general José de San Martín y el presidente Bernardino Rivadavia, o la contribución del Tercio de Gallegos a la lucha contra los invasores ingleses en 1807, al mismo tiempo que se enfatizaba la afinidad “etnocultural” con el país de acogida, frente a otros grupos de inmigrados que eran definidos ahora como verdaderamente “exóticos” y ajenos a esa matriz común.

También se buscó exaltar los valores individuales de los gallegos, construyendo paralelamente el retrato del “buen” inmigrante –dejando de lado, la participación de algunos de ellos en movimientos huelguísticos o en el anarquismo–, para así contrarrestar los aspectos más hirientes de los estereotipos a los que se debía hacer frente. Pero dicho retrato se basaba, como muestra Núñez Seixas, en una reelaboración de los aspectos positivos del estereotipo alimentado por la elite argentina (la honestidad, la perseverancia, la sobriedad, la aptitud del inmigrante gallego para el trabajo físico, etc.). Porque, como ya dijimos, aunque el nativo de Galicia no representaba el tipo ideal del “inmigrante deseado”, se convirtió pronto en un “inmigrante aceptado”, por una sociedad que se mostró fundamentalmente abierta para con los recién llegados, con una movilidad social que no encontró obstáculos insuperables a causa de los prejuicios étnicos que, cuando aparecían, no tenían como víctimas favoritas a los gallegos o a los italianos, quienes al fin de cuentas eran europeos blancos. Los que pagaron un tributo mucho mayor fueron los que pertenecían a las llamadas “razas exóticas” o incluso los mestizos del interior argentino.

En resumen, *Ícônes littéraires* nos presenta una recapitulación perfecta de los argumentos desarrollados por su autor en publicaciones anteriores, respecto al proceso de construcción de la imagen de la colectividad gallega en Argentina. El lector francófono encontrará en este libro un trabajo interesante, que supera los estudios cuantitativos sobre inmigración, para brindar explicaciones más centradas en torno a las mentalidades colectivas, la diversidad cultural y los imaginarios sociales.

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HARALD E. BRAUN AND LISA VOLLENDORF (EDS.): *Theorising the Ibero-American Atlantic*. Leiden & Boston: Brill, 2013.

The main question addressed by this thought-provoking book is, as indicated by the editors, how can an “Atlantic approach” to the interactions between Iberia

and Latin America enrich the understanding of the places and peoples dwelling at the shores of an ocean that, more than an obstacle, became after 1492 a bridge between cultures. The book then, “seeks to delineate methodological, theoretical, and temporal frameworks and pathways for engaging Ibero-American Atlantic studies” (page 6). Adopting a transatlantic scholarly approach rather than the traditional nation-state, language and culture bound areas, this book opens new perspectives to research and interpretation.

Needless to say, the term “Ibero-American Atlantic” is a modern categorization that ought to serve this interpretative objective. As Jorge Cañizares-Esguerra affirms in the foreword to the collection, an “Ibero-American Atlantic” never existed as such, and it should only be regarded as a tool that permits a fresh approach to the understanding of the Atlantic world, while still bearing in mind the particularities of the specific interactions between the various colonizing powers and the local indigenous communities, be it in America or in Africa. These are entangled stories and it is with the hybrid result of the contact between the various cultures that the essays of this collection deal. The essays are divided into three thematic groups: defining the Ibero-American Atlantic; the analysis of various aspects of early modern exchanges; and finally, modern issues mainly related to transatlantic migrations from 1850 onwards.

The first two articles concentrate on the lusophone world that Portugal’s discoveries enterprise shaped. Bethencourt, adopting Magalhães Godinho’s approach that sees the Atlantic in a similar way to Braudel’s approach towards the Mediterranean, analyzes three fields that forged the Iberian Atlantic: the economic, the social and the cultural. Following these topics, he emphasizes Portugal’s contribution to the emergence of an Ibero-American Atlantic world, producing very interesting facts and numbers that show the Lusitanians’ major role in the surfacing of an Ibero-American (and African) Atlantic. However, his emphasized effort to show Portugal’s role looks sometimes like an unnecessary effort to vindicate Portugal’s prominence. Brookshaw on his part looks at the key role of the Portuguese language as “an hybridiser of cultural models originating outside its linguistic center [Portugal]” (pages 48-9). Anastácio also explores linguistic elements, and shows in her exciting essay how, devoid of a nationalistic discourse, an analysis of lusophone literature reveals that prior to Brazil’s independence in 1822, there was no substantial difference between the literary work produced on both Portuguese speaking sides of the Atlantic.

Moya challenges the traditional periodization of the Ibero-American Atlantic. He rightly points to the artificiality of the setting of 1800 as a watershed between two distinct periods, demonstrating the continuity of cultural and social ties that survived the independence movements of the early nineteenth century. Regarding the Iberian empires as one (or more) political entities spread out in two continents,

he argues, misses the whole picture of an area that emerged as a socio-cultural space that continued to exist long after the political entity ceased to exist.

Gould's article discusses the Ibero-American Atlantic from the newly born United States' point of view and more specifically, the claim of this new nation for dominance over the whole western hemisphere. Although this is an interesting essay, the reasons for its inclusion in this collection remain in my opinion unclear, since there is no common ground whatsoever between Gould's contribution and the rest of the book.

Besides being an interesting approach to the analysis of the Ibero-American Atlantic distinctive version of modernism, Ginger's essay could have been of much more substance had it not been heavily tarnished by a knotty post-modernist intellectual jargon. Analyzing the Catalan contribution to the emergence of the Uruguayan society from the nineteenth century onwards, Harrington's article gives evidence of how an Ibero-American Atlantic approach allows us to discern unique contributions of specific ethnic groups (Basques, Catalans, Galicians, etc.) that had been previously swallowed by larger, all-inclusive definitions such as "Spaniards."

Two essays are devoted to gender issues, demonstrating once more Joan Scott's correct assessment of the importance of gender as a historiographic tool. Vollendorf and Wray provide an innovative perspective on early modern Ibero-American female writers, while Flesler and Shepherd take us to contemporary Spain and the way in which Latin American female immigrants are represented in TV films.

Graizbord's review of the "Nação" of Jews, New-Christians, ex-marranos and other variations of Portuguese of Jewish extraction, points to their unique identity as a distinctive community –not necessarily Jewish- but stresses that this identity was not a result of their activities around the Atlantic. Yet, he demonstrates their key role in creating a significant share of the Ibero-American Atlantic characteristics and the way in which a correct understanding of their activities can contribute to the grasping of the wider Ibero-American Atlantic picture.

Nieto Olarte asserts Iberian contributions to the early modern scientific revolution stressing that the Iberian kingdoms played a bigger role than previously thought. Furthermore, he stresses that the contribution of American indigenous peoples to this rather European revolution should not be neglected either. On his part, Cabrera refers to the thorny issue of politics of memory across the Atlantic, finding common denominators between Spain and ex-dictatorial countries in Latin America. Cabrera does not pretend to be unbiased. Quite the contrary, he sees the Atlantic, from its inception in the sixteenth century, as a set of traumatic relations of violence, oppression and exploitation that calls for focusing research on power relations rather than on the somewhat sterilized cultural exchanges.

In my opinion, the term that stands at the focus of this book “Ibero-American Atlantic” misses an important player, unquestionably not sufficiently dealt with by the authors of the various essays that form this collection, by which I mean Africa. The African contribution to the formation of the Iberian Atlantic deserves way more attention than the one given by the editors, and it poses a challenge to scholars to fill the gap left by this otherwise important book.

In the concluding remarks of this treatise Resina discusses the concluding remarks of this treatise the future of Hispanic studies, stressing that “this Ibero-American Atlantic awaits its theoriser and above all the scholars that will reveal its concrete ramifications” (page 270). This collection shows the importance of a multi-disciplinary approach as well as a “zoom-out” outlook in order to better understand the nature of the Ibero-American (and African) Atlantic world born with Columbus’s landing at Guahani. This new approach, as the essays of this collection prove, allows the reader to grasp previously hidden or neglected aspects of the emergence of an Atlantic space, which is worthy of a focused scholarly treatment. The various terms used by the authors of these essays to describe this phenomenon only demonstrate how important it is to further develop this newly created methodological field of study.

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LAURA A. LEWIS: *Chocolate and Corn Flour: History, Race and Place in the Making of “Black” Mexico*. Durham and London: Duke University Press, 2012.

Los estudios sobre las poblaciones afrodescendientes de la Costa Chica de Guerrero y Oaxaca en México comenzaron en el siglo pasado, y a partir de 1990 las investigaciones sobre esta región aumentaron significativamente. Ello se explica por varios factores sociales y políticos de orden nacional e internacional: el levantamiento del movimiento indígena del Ejército de Liberación Nacional en Chiapas replanteó la situación de grupos históricamente discriminados; y las movilizaciones de afrodescendientes en América Latina, en países como Colombia y Brasil, hicieron visibles las problemáticas de desigualdad, marginación, pobreza y discriminación que enfrentaban estas poblaciones

Desde entonces, la Costa Chica de Guerrero y Oaxaca se ha convertido en un lugar de interés para antropólogos de México y del extranjero, en especial de Estados Unidos, que estudian las comunidades afromexicanas. Han sido analizados temas relacionados con la identidad, la cultura, los rituales, la medicina tradicional, la gastronomía o la organización familiar y social; últimamente, la migración, la