

relatos orales y escritos de las diversas comunidades indígenas del vasto territorio, una recuperación de esas vivas voces que están haciéndose escuchar cada vez con más contundencia (véase la reciente publicación del libro *Ideias para adiar o fim do mundo* por el líder indígena brasileño Ailton Krenak en la editora Companhia das Letras). Partiendo del perspectivismo del antropólogo Viveiros de Castro, el capítulo de Sá consigue hilvanar las poéticas de Davi Kopenawa y Kaj Árjem para defender “un pensamiento amerindio amazónico” basado en “an ontology that promotes the idea that all animals are (or have been) potentially human, and which privileges difference rather than identity” (132). El capítulo de Rike Bolte titulado “The Western ‘Baptism’ of Yurupary: Reception and Rewritings of an Amazonian Foundational Myth” continúa en la estela de la propuesta de Lúcia Sá al desentrañar el significado e impacto del mito de Yurupary en los imaginarios amazónicos, especialmente su carácter “pluri-narrativo” (209). La relectura de los mitos amazónicos también forma parte del capítulo sobre el escritor modernista Mário de Andrade titulado “Malarial Philosophy: The Modernista Amazonia of Mário de Andrade” por André Botelho y Nísia Trindade Lima.

Y así se llega al tuétano de esta monografía, que es el énfasis en la pluralidad de voces e imaginarios que recorren la historia y literatura de la Amazonia. En vez de ofrecer una visión unívoca de una bioregión que se extiende más allá de las fronteras de siete países en América del Sur, cubriendo aproximadamente más de 6 millones de kilómetros cuadrados, *Intimate Frontiers* apuesta por resaltar la diversidad subyacente al mismo tiempo que busca establecer diálogos entre diferentes épocas y autores.

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ROBERT PATRICK NEWCOMB. *Iberianism and Crisis. Spain and Portugal at the Turn of the Twentieth Century*. Toronto: U of Toronto P, 2019. 246 pp.

*Iberianism and Crisis* finishes where other books begin: by stating its inscription within the academic field of Iberian studies, a fairly recent discipline that “seeks to reimagine – and reinvigorate – scholarship and teaching in peninsular studies by placing the Spanish and Portuguese literary canons into critical dialogue with each other, and with Catalan, Galician, Basque, and other peninsular traditions” (195). The author, Robert Patrick Newcomb, has in fact established himself as one of the most renowned scholars of Iberian Studies in North American academia, defining his own approach to the field based on two distinguishing traits. In the first

place, his explicit and continued interest in Spanish-Portuguese relations (while most Iberian studies scholars in the US are more interested in intra-Spanish literary and cultural relations), and a reconsideration of Spanish – and Portuguese-speaking cultures – that goes beyond the peninsular *metropolis* and embraces Latin American countries and spaces (more visible in *Beyond Tordesillas. New Approaches to Comparative Luso-Hispanic Studies*, co-edited with Richard Gordon).

While the second trait is almost completely absent from *Iberianism and Crisis*, the first one, a focus on Spanish-Portuguese cultural relations, is evident even from the subtitle of this work: *Spain and Portugal at the Turn of the Twentieth Century*. The end of the nineteenth century is, indeed, a moment of political, intellectual, and identity crisis for both Iberian states, with the loss of symbolic colonies and international relevance and power. However, it is also a moment in which some of the most canonical Spanish and Portuguese writers established long and fruitful relations with each other, and created a trend of cultural, spiritual, or “civilizational” Iberianism that substituted the previous economic and political one, already in decay by the decade of 1870. This explains the duality of the title (“Iberianism” and “crisis”), and it also explains why this specific period has attracted an especially intense interest from scholars within Iberian studies. A third word or concept that could have been added to this sequence is “regeneration,” “renaissance,” or “rebirth,” since it was present in many Iberian cultural and political movements of the time, such as Catalan *Renaixença*, Galician *Rexurdimento*, Spanish *Regeneracionismo*, Portuguese *Renascença* or even the less significant *Euskal Pizkundea* [Basque Renaissance].

After a historical but also theoretical introduction, the volume is structured around some of the most significant figures of cultural Iberianism, both in Spain and in Portugal: Antero de Quental (and Oliveira Martins, although he does not get a chapter on his own), Miguel de Unamuno, and Joan Maragall. Chapter 3, “A Ribbon of Silver,” deals with Portuguese-Galician relations during the *fin-de-siècle*, while the sixth and last one, “The Iberianist Legacy,” explores the persistence of the Iberianist thought outside the chronological limits of the study, by showing how Salvador de Madariaga “reads” and assumes at least part of Oliveira Martins’s positions on Iberia.

There are many remarkable aspects that make *Iberianism and Crisis* noteworthy. Firstly, the decision to include several Iberian cultural spaces (Portugal, Galicia, Catalonia, and the central-Castilian space) shows that it is possible – and necessary – to turn away from binomial representations of cultural dynamics (Madrid-Lisbon, for instance), as Comparative Literature has too often tended to do. The exclusion or invisibility of Basque culture,

which is common in many works on Iberian literatures, can be at least partially explained by the peculiarities of the Basque literary (and political) space, which did not participate in the Iberianist dialogues that this work describes.

Secondly, from a methodological perspective, the decision taken by Newcomb of going directly to the original texts, and analyzing and comparing them first hand, offers a fresh reconsideration of works that, like *Causas das decadências dos povos peninsulares* by Antero de Quental, for example, have already produced a copious amount of secondary bibliography. The possible downside to this choice is that at some points there seems to be limited mentions to previous works on the same issues, some of which could have helped widen and deepen the analysis of the texts. A good example is the chapter on Portuguese-Galician relations, which have been studied by many scholars such as Elias Torres Feijó or Carlos Pazos Justo, who belong to the Galabra research network.

With *Iberianism and Crisis. Spain and Portugal at the Turn of the Twentieth Century*, Newcomb makes a notable contribution to the field of Iberian studies, and to the historical reconstruction of the Iberian(ist) cultural relations from which, at least partially, they derive, as Newcomb himself acknowledges and explains. It offers a prismatic approach to a set of canonical texts and authors that embody a complex network or rhizome of cultural relations in a particularly rich period of crisis, but also of self-reflection and regeneration. For these reasons, this work is an essential reference for scholars interested in the crisis of the *fin-de-siècle* and on the study of the transnational and transcultural interconnections in the Iberian space.

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AARTI SMITH MADAN. *Lines of Geography in Latin American Narrative: National Territory, National Literature*. New York: Palgrave Macmillan, 2017. 291 pp.

What is the relationship between the demarcation and the poeticization of the land? What can the formal and aesthetic features of writing – structure, style, rhythm, literary devices – tell us about the politics of geography? How are geographical discourse and practices rooted in imperial projects adopted and reshaped by the intellectual and political architects of newly independent nations? These are some of the complex and compelling questions that drive Aarti Smith Madan's excellent monograph, *Lines of*