



Review

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Source: *The Hispanic American Historical Review*, Vol. 23, No. 3 (Aug., 1943), pp. 495-496

Published by: Duke University Press

Stable URL: <http://www.jstor.org/stable/2508547>

Accessed: 27-06-2016 10:27 UTC

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but it must be admitted that at present it would be difficult or impossible to disprove them. As a general treatment, the work lacks a solid basis for the sweeping conclusions drawn, and the non-specialist will find too little descriptive material to give him an adequate background for further study.

ALFRED KIDDER, II.

Harvard University.

Leyendas del Perú. Collected by ARTURO JIMÉNEZ BORJA. Supplement of No. 8, "3." With drawings by Julia Codesido. (Lima: 1941.)

As a supplement to the last number of the review "3" there appears a pamphlet on Peruvian legends by Arturo Jiménez Borja.

Jiménez Borja, a young Peruvian scholar, has already published two books related to folklore subjects, *Cuentos peruanos* and *Moche*, in addition to a brief study on the drawings of schizophrenics and some folders of drawings for children taken from native themes.

In a country such as Peru, which possesses enormous, practically unused folkloric riches, the labor undertaken by Jiménez Borja is of capital importance for American students of folklore, for only after the elements afforded by each country are studied will it be possible to write the great work of collaboration and comparison which this branch of anthropology requires.

The legends upon which we comment have been collected in various parts of Peruvian territory. They are eighteen in number: Santiago Apóstol, Cushish, El Ichi-Ollgo, Los dos Urcos, Ancovilca, El Diluvio, La Laguna de Paca, Los Auquis, La Laguna de Paca (variant), Auquicancha, Añy Rupac Toro, San Antonio de Huancos, La Luna, Gocha Toro, Huanca Pusaj-Huajla and Huancolata, Huancayo, and El Enanito Minero.

We can consider them typically mestizo, for in nearly all of them Hispanic elements are already bound up with the superstitious native source. It will be an arduous work for the folklorist who sets for himself the task of differentiating the authentic in the folklore collected in America today, for even when indigenous American names and animals appear one can note by extended observation the adaptation and deformation of the European model.

In these legends we see St. James the Apostle, the angel Gabriel, the bull, and in the interesting versions of "Laguna de Paca," a mixture of ideas taken from the fable of Philemon and Baucis and the biblical version of the punishment of Lot's wife, with the difference that here the protagonists are turned into stone in place of pillars

of salt as punishment for their curiosity. The American genius takes from Europe that which most impresses it in order to build upon it that which it felt in its own ambient, ending by composing a new legend full of grace and freshness.

The drawings, made by the great artist Julia Codesido, which accompany the text are the essential complement of this suggestive pamphlet.

EMILIA ROMERO.

Mexico City.

La medicina en la obra de Guamán Poma de Ayala. By DR. JUAN B. LASTRES. With a glossary of Quechua terms by J. M. B. Farfán and a prologue by Luis E. Valcárcel. (Lima: Imprenta del Museo Nacional, 1941. Pp. 58, 25 plates.)

In these brief pages Dr. Juan B. Lastres presents some considerations on medicine practiced by the ancient Peruvians, exploiting the rich source offered by the *Nueva crónica y buen gobierno* of the Indian author Guamán Poma de Ayala.

It is known that, although the Peruvian Indians reached the point of successfully trephining the skull and were masters of embalming and of preserving their bodies mummified, in medicine in general they were very backward, and as their diseases were thus considered the work of malignant spirits, their doctors were nothing more than medicine men and herbalists who, aside from certain elemental proceedings, ostentatiously proceeded to cure with invocations and draughts.

The work of Guamán Poma affords abundant details of this primitive method of healing and, which is more valuable, in its interesting drawings reproduces scenes of medicinal practices of those days.

Dr. Lastres has extracted everything from this work which is related to medicine, and reading the pages of his monograph one gets a clear idea of those customs. He begins by treating the medicine men and the way they carried on their activities, going on presently to take up the customs from the medical point of view, being able to survey in them the whole gamut, from drunkenness and delirium tremens, the manner of treating children, and the sacrifices and torments inflicted upon the prisoners, to the processions and collective invocations in which divine protection against epidemics was implored. Immediately he addresses himself to the various diseases and deformities existing in those days. In these pages we see an epileptic "Coya" or dwarfs and hunchbacks, and thus are able also to appreciate the type of diseases from which the Indians suffered in the mines, principally in the days of the colonies when the exploita-