

## BOOK REVIEWS

Gippelhauser, Richard und Elke Mader: *Die Achuara-Jivaro, Wirtschaftliche und soziale Organisationsformen am peruanischen Amazonas*. Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Wien 1989, 123pp.

The book has two parts the first of which, focusing on subsistence and organization of work, has been written by E. Mader while the author of the second part, taking up the subject of kinship and social organization, is R. Gippelhauser. Both parts summarize a series of investigations of the Achuara Indians of the Jivaro language family living on the Rio Huasaga, Alto Amazonas province, Loreto Department, Peru. The investigations were done in expeditions of several months in 1975, 1976, 1978 and 1979. The interest of the authors is not concentrated on issues usually studied in the Jivaro-family Indians such as head-hunting, blood feud and shamanism. In their text they carry out the analysis of a system of rules governing everyday functioning of the society the economic and social image of which is presented for the first time in its entirety, also with reference to historical developments.

E. Mader goes at first into the Achuara subsistence the foundation of which is constituted by slash-and-burn agriculture supplemented by hunting, fishing and animal husbandry (hens, pigs). All in all, the Achuara cultivate at least 46 various plants, mainly manioc, bananas, beans, and maize. As neither personal nor collective property exists in the society in consideration, the harvest is always claimed by that human group which has asserted and tilled the land in question. Fields are founded in virgin forests or in deserted fields, cultivated for 3–4 years and then left to lie fallow for 10–15 years. Hunting and fishing serves to procure food as well as production materials (feathers, leather, etc.). The Achuara hunt animals with shotguns, blowpipes shooting poisoned arrows, spears and javelins and fish with plant poisons and fishhooks and, to a lesser extent, harpoons and nets. Food-gathering has a limited importance in the procurement of supplies and is more prominent in securing utility materials such as wood, leaves or colouring agents. Food procurement is not limited to the goals of providing for the families. The tribesmen try to secure a food surplus in order to gather resources to offer to visitors in the course of both tribal and local feasts.

Labour division is a salient feature of the work sphere. In terms of production of utility items, this is manifested in a trend towards craft

specialization where the author distinguishes between a traditional form of specialization defined by particular capabilities of talented individuals and an acculturation form in which only senior society members command some peculiar skills (such as the production of blowpipes, canoes or textile belts). Labour division according sex is another viewpoint according to which the author distinguishes two essential spheres of predominantly male and predominantly female labour. The character of the work performance leads him to suggest that males work rather periodically while females continually. Differentiation of male and female work spheres results in the division of the habitation area of the houses into male and female spaces which, in turn, leads on to the comprehension of typically male and typically female principles in the Achuara mind, even in relation to nature. Character of the subsistence patterns places some advantages on the polygynous type of family organization as collaboration of one man with several women offers optimum conditions. The author documents his assertion by the fact that no households without women exist in Achuara society.

E. Mader has dedicated his attention also to the time schedule. In the daily regime of the investigated area, the humans (without reference to sexual differentiation) spend more hours in subsistence activities than in social and recreative tasks, the ratio being 10 : 7. The female ratio of times needed for subsistence procurement as against social and recreative activities is 61 : 38 hours, the same male ratio 48 : 50 hours. The author puts forward a conclusion that communication between households and local groups in this acephalous socio-political system must be understood as a major regulation factor since the group consensus impedes potential conflicts.

In the Rio Huasaga area, traditional settlement forms, represented by the so-called Jivaria, one house or a small group of 2–6 houses inhabited by a single extended family, prevail (in 73.3 %). A modern type is represented by villages with schools, usually numbering 9–21 houses. A household is defined by the author as a social unit the members of which, related to one another by kinship ties, live under a single roof and create socially and economically independent groups maintaining contacts with their closest proximity. For the typology of the Achuara family the author has used Murdock's terminology. He has recorded a considerable range of variation from an incomplete nuclear family via the nuclear family (45.5 %) towards such forms as a polygynous extended family (13.6 %), matrilocal extended family (25.5 %) or other

extended families (patrilocal, fraternal – 12.7 %). His key criterion for determination of the household type, which he classifies into seven groups, is the number of married men in every household and their position within it. The first type is represented by a household without a man, in other types there are one man and several men together respectively. At the same time, the author stresses three important aspects conditioning the emergence of households with several men:

1. inevitable economic cooperation in the subsistence sphere;

2. age of the household head, with the increase of which the number of married daughters also increases;

3. age of the household head with the increase of which the social prestige of the household grows.

The number of men living in a single household is also directly dependent on the settlement type. The households of the focal centres of the lower and middle course of the Rio Huasaga usually number one to two men.

E. Mader divides the cooperation forms of Achuara society into two groups:

1. cooperation within a household

2. cooperation across the limits of a household or local group.

In polygynous families, every woman with her children constitutes a single consumption unit into which the man is integrated to a varying degree. The women thus work independently together with their children and alternately cooperate with men. In terms of a family, several production groups thus emerge which are aided in an alternating fashion by the itinerant husband. The amount of time left for autonomous work of the consumption units increases with the increasing number of women in the family. In families with several men, the key integration element is constituted by cooperation of sons-in-law and fathers-in-law. Prolonged residence of a married son in his father's house is considered as problematic and leading to conflicts.

A cooperation form surpassing the household limits is included in the term of "ipiakratan". This means neighbourly cooperation on a reciprocal basis. However, conditions of this cooperation (such as the criteria of a choice of helpers) are, according to the author, difficult to discern. His investigations show that the reciprocity cycle may last for years, there are no conditions for the obligation to participate and participation may be refused. The author has identified only a few patterns: urgency of reciprocity is in direct proportion to the amount of prestige of the invitor, reciprocity is applicable

only to married people, participation of kith and kin dominates and participation of individuals living outside the invitor's settlement unit prevails. The period of neighbourly help is not determined by the ending of work but depends on the exhaustion of the reserves of food and manioc beer of the host.

E. Mader concludes the chapter on cooperation with the following observations: cooperation is most intense between society members in affinal kinship relations, a difference being in the fact that while the cooperation obligation is mutual between husband and wife, unilateral economic support by a daughter's husband characterizes relations between fathers-in-law and sons-in-law. The more sons-in-law in a single local group of one household head, the less demands for help addressed to individual sons-in-law or possibly sons. The internal organization of production communities represents a system of more or less cooperating work groups, independent on households, within a local unit, while some relationships function outside of this unit.

The second part of the book by R. Gippelhauser treats kinship and social organization. He complements, precises and elaborates conclusions of the first author; some sections of Part Two partly coincide with part One. The author concludes that the Achuara have reached a low degree of social integration. Among them, the only long-lasting and constant social body is represented by local groups which are autonomous and may be, over short periods of time, united into larger organizations. Local groups emerge on kinship basis and relationships between them are formed and maintained by marriage alliances. Dispersed local groups are interconnected by a system of kinship terminology. According to a detailed analysis of this terminology, the author classifies the system in question as a Dravidian system defined by a positive marriage rule (with reference to a publication by L. Dumont: "The Dravidian Kinship Terminology as an Expression of Marriage", *Man* No. 54, 1953), distinguishing between kinship classes of potential marriage partners and of individuals ineligible for marriage in consequence of affinal and cognatic kinship ties. The fundamental principle is represented by a tendency towards cross-cousin marriage while the system includes a sum total of possible kinship relations towards Ego's own generation always denoted by two terms; terms for married people and their relatives do not exist any more and they are divided into classes according to the rule of a consequential application of cross-cousin marriage. Origin of an individual has but a limited significance as

neither social status, nor the means of production are hereditary and the extensive territories available offer an abundance of resources so that not even personal property is too closely guarded.

R. Gippelhauser considers kindred as a unit of social integration. Unlike G. P. Murdock (Murdock 1964, social structure), he understands kindred as an endogamous kinship grouping offering a kinship base for the creation of socio-economic alliances. He distinguishes between the minimum kindred, emerging around a household head, and maximum kindred, constituting a certain reservoir for short-term emergence of cooperating groups.

A typical rule for residential arrangements in Rio Huasaga vicinity is termed by the author "soceroneolocal". This fits perhaps best the practice of the newly married husband moving into his father-in-law's residence and remaining there until his father-in-law's death, choosing his own residence subsequently. The father-in-law is entitled to demand help in work and accompaniment from his son-in-law, if the need arises. Marriage policies are dominated by a trend towards polygyny, though the percentage of polygynous marriages is not preponderant. The author explains this trend with reference to both economic advantages and to a certain necessity caused by the lower numbers of men as a consequence of frequent armed expansion, especially in the past. This is also in connection with the rule of widow inheritance as sororal forms of polygyny tend to support the coherence of local groups and inhibit problems of disloyalty which could emerge out of responsibility towards several fathers-in-law. The author believes that a social system akin to that of the Achuara may eventually be found in the neighbouring Montana regions. Future comparative studies may supply informations pertaining to the question to what extent does the manner of tropical slash-and-burn agriculture create conditions for the emergence of a social model of the Achuara type.

Though this book is a monograph in its form, it may be divided into two essentially independent units in its content in spite of the fact that the individual themes are in close connection to one another. R. Gippelhauser's text, markedly more complex as to its language and formulations, represents a second unit elaborating on the preceding part of the book and complementing it in an organic fashion; nevertheless, interconnections between both units (for instance, in the form of references) are missing in both parts. In his Part Two, R. Gippelhauser even sometimes repeats facts referred to by E. Mader in Part One (e. g. the residence types),

though he frequently illuminates them from a different point of view. A substantial contribution of Part Two is the exact manner of asking questions on the purpose of phenomena in consideration and the resulting effort to answer these with the help of newly formulated terminology. The unquestionable importance and value of the work of both authors are enhanced by a multitude of generalized statistical tables and graphs, being the result of careful and responsible long-term collection of data. The wider applicability of the authors' conclusions to a more extensive region of the Andes mountain ranges will be tested by future investigations for which the above-mentioned book constitutes a most useful and instructive departure point.

Kateřina Klápřřov  
(English translation Petr Charvt)

Alcina, Jos and Mercedes Palau Baquero (ed.): *El Ojo del Totem. Arte y Cultura de los Indios del Noroeste de America*. Madrid, Barcelona 1988

Kendrich, Johan and Robin Inglis: *Enlightened Voyages. Malaspina and Galiano on the Northwest Coast 1791-1792*. Vancouver Maritime Museum 1991

To commemorate the 500th anniversary of the discovery of America two significant travelling exhibitions were held in Spain and Canada which, in content, extended beyond local collection sources. The organisers and the authors of the exhibitions took great pains to see that cooperation with many world museums, archives and libraries would be secured and they brought together a comprehensive and representative collection of ethnographic objects as well as pictorial, cartographic and written material fully documenting the Indian cultures of the Northwest coast of America as seen by European voyagers. The participants of the project also included the Nprstek Museum in Prague which contributed to both exhibitions collections of ethnographic items from those of Tadeo Haenke, a botanist and member of the Malaspina expedition (1789-1794).

The first exhibition entitled 'EL OJO DEL TOTEM' took place in April and May in the Centro Cultural de la Villa in Madrid and in June and July in the Museo Etnologic in Barcelona. The exhibition was run by the Comision Nacional Quinto Centenario (The National Committee for the 500th anniversary), headed by its president Luis Yanez Barnuevo and the

director of the exhibitions Mercedes Palau Baquero. The selection of the exhibits was carried out by V. Grunfeld (in America), José Alcina (in Europe) and José de la Sota (in Spain). In one stroke this exhibition provided a remarkable historic cross-section of the culture and art of the Indians of the North-west with the help of the exhibits assembled from a number of Spanish institutions, and from not just the Náprstek Museum but the museums of the USA, Canada, France, Germany, Italy, Austria, Great Britain and Sweden. The opening of the exhibitions is linked with the publication of an extensive work entitled *El Ojo del Totem* (329pp), including a volume of articles written by the following authors:

Barnabeau, Salvador: *El Noroeste: entre la geografía y la ficción*; Grunfeld, Frederic V.: *El arte en la cultura de los indios de la Costa del Noroeste*;

Alcina Franch, José: *La cultura de los indios de la Costa del Noroeste*;

Palau Baquero, Mercedes: *Presencia española en la Costa del Noroeste: 1774–1796*;

Pérez Miguel, Aurora: *La presencia rusa en las costas del Noroeste*;

Sonta, José de la: *Presencia inglesa, francesa y norteamericana en la Costa del Noroeste*.

The extensive 150-page catalogue is divided up in the same manner as the exhibition, into 14 parts dedicated to: 1) anthropology and languages, 2) Spanish exploring expeditions, 3) discovery voyages of the Russians, the English and the French in the North Pacific, 4) historic evolution and scientific research, 5) the sea and nature, 6) household items, 7) society, 8) potlatch and other ceremonies, 9) religion, 10) masks, 11) woodcarvings, 12) weaving and basketry, 13) contemporary art-work.

The second exhibition entitled 'ENLIGHTENED VOYAGES, Malaspina and Galiano on the Northwest Coast 1791–1792' was opened from January to April in Vancouver Maritime Museum, May to July in the Washington State Historical Society and from July to September 1991 in the Canadian Museum of Civilisation in Ottawa.

Its authors, the director of the Maritime Museum Robin Inglis and the historian John Kendrick, if we make a comparison with the Spanish exhibition, placed greater emphasis on the pictorial, archival and cartographical material collected from Canadian institutions. The catalogue (82pp) of this exhibition brought together many written and artistic documents pertaining to the second half of the 18th century, the period of culmination of great voyages sent out from Spain to the Pacific Ocean for political, commercial and scientific reasons. John

Kendrick and Robin Inglis successfully presented the history of Spain's past interest, achievements and legacy in the North Pacific.

Kateřina Klápsřtová

#### NEW LITERATURE ON THE MALASPINA EXPEDITION 1789–1794

The scientific expedition, led by captain Alexander Malaspina, which represented one of the most significant undertakings in Spanish Science in the period of the Enlightenment, captured and still continues to capture the interest not only of Spanish but also foreign specialists. A rich Malaspina bibliography provides substantial evidence to support this fact. I would like to draw your attention, at least briefly, to some of the most recent accessions which have been published roughly during the last five years.

For us the subject of the Malaspina expedition is interesting primarily for the fact that one prominent, competent member of the party was a native from Bohemia, Tadeáš Haenke (1761–1816), who became the subject of various works by Josef Polišenský, Josef Haubelt, Oldřich Kašpar and Eva Hofmannová (1). The latter is also the author of the fictional account of the fates of Haenke (2).

Of the Spanish and Hispanic-American output of this specific period there appeared, among other things, six considerable contributions worthy of attention.

In 1985 the Town Cultural Centre in Madrid (Centro Cultural de la Villa) held an exhibition called *La Expedición Malaspina 1789–1794. Viaje a América y Oceanía de las corbetas Descubierta y Atrevida* (Malaspina Expedition 1789–1794. The journeys of the corvettes *Descubierta* and *Atrevida* to America and Oceanía) (3).

The catalogue of the exhibition of the same name in fact presents, apart from its own fundamental message, a scientific miscellany (4) capturing in more than ten original studies various aspects, including the degree of knowledge gained on the subject at the time. Out of the 16 contributions the more general text of Mario Hernández Sánchez-Barba devotes itself to the questions of the attitude of the Spanish crown to the naval activities of the 18th century (5), and provides a good theoretical solution for the following new titles concerned with concrete themes.

In their studies Roberto Barreiro Meiro and Francisco Solano were engaged in the scientific expeditions to America in the 18th century and the lives of direct predecessors of Malaspina himself (6). The work of Fermín del Pino Díaz displays interesting observations on the ethnological studies made during the expedition (7).

Of the other acquisitions (8) let us also take note of the studies of the Mexican researcher Virgínia González Claverán (more detail on her shall follow) who was concerned with the aspects of zoological research carried out during her stay in north Spain (9).

In 1986 a contributing study on the researcher Josep M. Barnadas appeared in the magazine *Historia Boliviana* incorporating new sources on Haenke's work in Cochabamba. Barnadas is known not only as a contributor for the Prague Americanist year-book *Ibero-Americana Pragensia* (10), but also as the editor of a work by F. J. Eder, a Jesuit of Slovak origin, who describes the reduction Mojos in Bolivia (11). Barnadas' study *Nuevas Noticias sobre Tadeo Haenke (1761–1816)* (12) contains in its introduction Haenke's bibliography to date and places emphasis above all on the works of René Gicklhorn, the Austrian historian, and the Bolivian researcher Guillerm Sanz; he then cites the work of our historians (13). The main contribution of Barnadas' work, however, lies in the survey of newly discovered sources primarily dealing with Haenke's financial operations and these are housed in the *Archivo Municipal* in Cochabamba.

From the point of view of the Malaspina bibliography the year 1987 has key significance. It was this year that saw the publication of the first volume of the magnificently conceived series of works dedicated to the general issues of the Malaspina expedition and to the personalities of individual participants. The chief weight of this project falls on the history department of the Museo Naval where many researchers from other Spanish institutes work (for example Universidad Complutense, Real Jardín Botánico, Consejo Superior de Investigaciones Científicas), and also from foreign institutes.

Thus it is characteristic that the author of the book *La expedición Malaspina 1789–1794. I Circunstancia Historica del Viaje* (Malaspina expedition 1789–1794. Historical context) is the director of the Museo Naval, Ricardo Cerezo Martínez (14).

Cerezo's work, as the title suggests, presents an introduction after which will follow further volumes with more-or-less specific ideas. In the seventh chapter he gives an exhaustive picture of what preceded the Malaspina expedition (mainly in the chapters about the Spanish trips to the Southern Seas and the northwest Pacific in the 18th century and in the chapter on the other expeditions of the same period). He also characterises in concise detail all the significant protagonists of the expedition, including Tadeáš Haenke. His depictions are, however, fairly vague and incomplete and betray the author's

lack of knowledge not only on the work of Czechoslovak historians but even the Spanish and Latin-American ones.

He closes the chapter analysing the documents of the expedition and its basic plan. In its entirety, however, Cerezo's work is indeed a dignified introduction to the great project which represents, among other things, one of the numerous Spanish contributions to the 500th anniversary celebrations of the discovery of America.

In 1988 on the other side of the continent further works appeared from the many monographs dedicated to this popular theme. The previously mentioned Mexican researcher Virgínia González Claverán who has studied several of the Haenke documents published a book in Czechoslovakia entitled *Expedición científica de Malaspina en Nueva España 1798–1794* (Malaspina scientific expedition in Spain 1798–1794). The title of the book is not entirely accurate for the members of the expedition remained on the soil of New Spain from the beginning of the spring to the end of the year 1791 at the latest, mostly in the regions of Acapulco and San Blas. Even so, this thoroughly formulated study, despite several limitations (15), is a significant contribution towards the mapping out of further adventures of the Malaspina expedition, mainly in the territory of what is now Mexico. It is in this that we perhaps find the study's greatest significance. The work offers several new facts for future evaluation of the tasks completed by Tadeas Haenke during the expedition. We may add that Virgínia González used several of the studies and material provided by the Czech specialists (16).

The same author brought out another work a year later with a somewhat more concrete content, dedicated to the Malaspina expedition's stay in Acapulco (17). Its contents can be divided into several parts. The first of these – the introduction – incorporates the essays of Javier Wimer (18) and Elias Trabulse (19), which describe on a general level the attempt of the afflicted naval activities of the Spanish people in the 18th century. The second part consists in the extensive study by Virgínia González, divided into seven chapters from which the first three (20) may be defined as the introduction and the following chapters present the nucleus of the work's content (21).

The last section comprises appendices created especially from written documents on the Malaspina expedition, for example the personal correspondence of its members, news, declarations etc.

A very interesting publication has appeared again, full of many quality coloured and black-

-and-white illustrations which come mainly from the Spanish sources (Museo Naval in Madrid, Archivo de Real Jardín Botánico and so on).

The most recent entry is the new Spanish acquisition, again a catalogue volume of the Malaspina expedition, formulated between October and December of 1989 (22). An expedition was organised in one of the pavillions of the Real Jardín Botánico in Madrid and this institution contributed all manner of documents including scientific studies in the catalogue which come from their collections. Among the authors we again find workers at the institutes where Malaspina documents have been found (Museo Naval, Real Jardín Botánico), and also others, particularly those from universities and other scientific centres. Most of them link up with their work published for the same occasion – as has already been mentioned – several years ago.

Let us again note the interesting studies of María Dolores Higuera, José Luis Peseta, Andrés Galera Gómez, Felix Muñoz Garmendía, Carmen Sotos Serrano and María de los Ángeles Calatayud Ariner, which are devoted either to significant figures of the expedition, such as Antonio Pineda and Luis Neé, to more general questions or to a survey of documentation in individual collections of Spanish institutions, for example the Museo Naval, already frequently mentioned.

What is for us a comforting thought is the fact that three of the nine contributions – in other words a full third – were dedicated to a man we have already mentioned several times – Tadeas Haenke.

María Victoria Ibáñez, who has been working on the writings of Tadeáš Haenke in the Archivo de Real Jardín Botánico for several years, unearthed two of his works which have proved useful for all researchers interested in the Haenke story (23). Oldřich Kašpar – the only foreign contributor to the volume – submitted a survey of Haenke's documents to Czechoslovak libraries and archives (24).

Although all six, at least reviewed briefly, deserve full attention and recognition, a complete evaluation of the Malaspina expedition and a comprehensive picture will only be acquired by those interested with the progress of last volume of the great Spanish project to which there is nothing more to do but to wish to all those concerned much success with its difficult and demanding execution.

Notes:

1. Josef Polišenský – Josef Haubelt, Přírodovědec Tadeáš Haenke a počátky českého novodobého zájmu o Latinskou Ameriku, AUC, Historia Universitatis Carolinae

Pragensis 1968, T. VI, Fasc. 2, pp. 2–46; Josef Haubelt, Haenke, Born y Banks, Ibero-Americana Pragensia (further only indicated as IAP) IV, 1970, pp. 178–198; Josef Polišenský, Tadeáš Haenke a krize španělské koloniální Ameriky, Sborník Národního muzea v Praze, Line C, Vol. XXV (1980), Nos. 3–4, pp. 49–76; Eva Hoffmannová in the chapter Reliquiae Haenkeanae of her book J. S. Presl, K. B. Presl, Prague 1973; Oldřich Kašpar, Naturalista Tadeo Haenke y su interés etnográfico por América, Annals of the Náprstek Museum 13, 1985, pp. 187–200; the same, První český životopis Tadeáše Haenkeho, Dějiny vědy a techniky 3, 1900, pp. 164–165; the same, Rukopisná pozůstalost Tadeáše Haenkeho v Real Jardín Botánico v Madridu, Dějiny vědy a techniky 15, 1982, pp. 245–246.

2. Eva Hoffmannová, Vězeň z Cochabamy, Praha 1976.
3. Exhibition from 6. 11. to 15. 12. 1984.
4. Volume comprises 128 pages of text and illustrated catalogue of 180 pages.
5. La Corona, la Marina y los españoles en la España del siglo XVIII., pp. XXIII–XXVI.
6. Roberto Barreiro Meiro, Antecedentes de la expedición Malaspina, pp. XXVII–XXXI; Francisco Solano, Expediciones científicas a América durante el siglo XVIII, pp. XXXII–XL.
7. La expedición Malaspina y la etnología, pp. CXIV–CXXI.
8. M. López Arroyo, La astronomía en el siglo XVIII; Lola Higuera, La documentación original de la expedición Malaspina; María Luisa Martín-Meras, La cartografía en la expedición Malaspina; María de los Ángeles Calatayud, Influencia de la expedición Malaspina en las ciencias naturales; Carmen Sotos Serrano, Los artistas de la expedición Malaspina; María Concepción García Saiz, Reflexiones sobre la imagen gráfica de la expedición Malaspina; Felix Muñoz Garmendía, Miscelánea sobre Luis Neé y la botánica en la expedición Malaspina; Lola Higuera, Don Antonio Pineda y la expedición Malaspina; Jorge de Persia. La documentación de expresiones musicales en la expedición Malaspina; Donald Cutter, Las dotaciones y la travesía.
9. Estudios zoológicos en la expedición Malaspina. La Nueva España.
10. See e. g. Josep M. Barnadas, Una Curiosa Peregrinación: Cuatro Jesuitas Hispano-Americanos en Praga (ca. 1777), IAP IV, 1970, pp. 165–174.
11. Francisco Javier Eder, SJ. Breve descripción

- de las reducciones Mojos, ca. 1772, traducción y edición de Josep M. Barnadas, Cochabamba 1985.
12. In *Historia Boliviana VI*, 1986, pp. 117–127 (Cochabamba).
  13. Above all a study of Polišenský and Haubelt, see note 1.
  14. The book was published in cooperation with the Ministerio de Defensa, Museo Naval and Lunwerg Editores.
  15. Above all Josef Polišenský pointed to them in the review of this book in *Latinská Amerika, Dějiny a současnost* 2, 1989, pp. 244–249. They are mainly due to insufficient use of material provided by Czech sources.
  16. Again chiefly the study of Josef Polišenský quoted in note 1.
  17. *Virgínia Gonzáles Claverán, Malaspina en Acapulco*, Gobierno Constitucional del Estado de Guerrero, 1989.
  18. Javier Wimer, *Introducción*, pp. 9–14.
  19. Elías Trabulse, *Prólogo*, pp. 15–24.
  20. *Introducción, La organización del viaje, Acapulco: Puerta novohispana del Mar del Sur*.
  21. *El camino México-Acapulco, Las actividades científicas en Acapulco, La campaña del Pacífico, Un desenlace inesperado*.
  22. *La botánica en la expedición Malaspina 1789–1794. Catálogo de la exposición octubre-diciembre de 1989*, Madrid 1989, 218 pp., 253 ill.
  23. Nuevas aportaciones a la investigación haenkeana. Primer inventario del fondo documental “Tadeo Haenke” en el Real Jardín Botánico.
  24. Tadeo Haenke y sus fondos documentales en Bohemia.

Oldřich Kašpar

#### LITERATURA CHECA ACERCA DEL 500 ANIVERSARIO DE DESCUBRIMIENTO DE AMÉRICA

La historia de las relaciones culturales mútuas entre los países bohémicos y España cuenta hoy día con una tradición casi milenaria. Sus raíces se remontan al siglo X, cuando apareció la primera descripción de la ciudad de Praga en general, hecha por el comerciante árabe-judío Ibrahím Ibn Jacob, personaje quien al visitar a Europa Central en calidad de enviado del calif cordobés al Hakam II nos escatimaba palabras alabadoras, refiriéndose a la ciudad, cuya arquitectura era hermosa ya en aquel entonces. A través de los siglos, los dos países se fueron aproximando en un sentido político y cultural, hasta la culminación en la segunda mitad del

siglo XVI. Es el momento de surgimiento de las primeras traducciones de textos españoles al idioma checo. Hoy día la cuenta de los títulos españoles traducidos al checo asciende a cientos. En la lengua checa actual encontramos palabras, cuya origen es evidentemente española. Parte inseparable del interés del hombre checo por España siempre ha sido y sigue siendo el mundo hispanoamericano. Sus raíces están en la primera mitad del siglo XVI. La obra más destacada de ese período, que se dedicaba al continente recién descubierto, fue la *Cosmografía checa*, en cuyas páginas aparece en el año 1554 la primera traducción checa de las famosas Cartas de Relación de Hernán Cortés.

En relación con el adveniente 500 aniversario de descubrimiento de América, se ha reanimado nuevamente el interés por la historia de ese período sumamente interesante a nivel universal también en nuestro país. Salieron o se están preparando varios títulos, los cuales pueden ser considerados un aporte checo a la conmemoración de ese acontecimiento significativo. Quien más atención ha atraído hasta el momento, como es lógico, ha sido la figura del almirante del mar y océano Cristóbal Colón.

La casa editorial praguense Albatros que goza de reconocimiento a escala europea, gracias a las publicaciones exitosas para los niños y jóvenes ofrece incluso dos títulos. El libro de **Jana Moravcová** *Tesoro de Cristóbal Colón (Poklad Kryštofa Kolumba* pp. 157), que enseña el encuentro con los indígenas americanos bajo la perspectiva de un niño, Juan, grumete en uno de los buques de Colón, quien hace amistad con un niño indio, Caonao, en la isla Española.

A Colón y su primero viaje fue dedicado asimismo la publicación de Škoda, cuyo peso principal yace sobre láminas e ilustraciones. Saldrá en el próximo año en diversas variantes idiomáticas, incluyendo la española.

A la problemática colombina contribuyen también dos traducciones checas de libros extranjeros, en ambos casos se trata de autores italianos. El primero presenta la biografía de Colón preparada por el filólogo, crítico literario y escritor italiano de fines del siglo pasado, principios del XX, Cesare Llolis (1863–1928). Un carácter más moderno lleva el libro *Cristoforo Colombo* del autor italiano contemporáneo **Gianni Granzotte**, que resulta asimismo mucho más interesante desde el punto de vista literario. La traducción checa fue publicada bajo el título *Tras las huellas de Cristóbal Colón (Po stopách Kryštofa Kolumba*, traducción Josef Hajný, pp. 331). En relación con ello merece la pena señalar el amplio compendio de los más importantes documentos colombinos que salió en idioma checo a principios de la década del sesenta del

presente siglo, desarrollando el legado de las ediciones más viejas del siglo XIX y principios del siglo XX.

En días pasados encontró su vía a los mostradores de nuestras librerías el libro *Oro vestido de muerte* (*Zlato v rouše smrti*, edición, traducción y comentarios Oldřich Kašpar, pp. 205). Se trata de una antología de tipo literario, provista de comentarios, integrada por los textos de las crónicas y libros de viajes españoles, indios, italianos, franceses y latinos, que reflejan la destrucción de Tenochtitlán y Tahuantinsuyu, vista y experimentada por los representantes de las dos contrapartidas. Un carácter similar llevará la publicación *Por pluma y espada* (*Perem a mečem*), cuya edición se está preparando para el próximo año. Su alcance será mucho

más extenso, mas se limitará a los testimonio de los europeos, a partir de las primeras relaciones de Colón y sus contemporáneos, hasta los cronistas de la segunda mitad del siglo XVII. El libro he de publicarse por la representativa editorial praguense Odeon. La misma casa editorial está preparando asimismo la primera traducción moderna de las Cartas de relación de Cortés al checo, habiendo publicado hace varios años en checo la Crónica de Bernal Díaz del Castillo.

La información básica sobre los diferentes participantes de aquel grandioso drama mundial quienes fueron activos también en el caso literario, estará disponible en el manual-larousse de autores latinoamericanos, cuya publicación se ha ido preparando desde hace varios años.

Oldřich Kašpar