

Biogénesis de Santiago de Guayaquil. By RAFAEL EUCLIDES SILVA. (Guayaquil: Imprenta de la Universidad, 1947. Pp. 266. Paper.)

Rafael Euclides Silva, rector of the University of Guayaquil, describes his book as "pages from remote history." The work opens with a discussion of the character of the peninsular Spaniard and a description of the Huancavelica Indians native to the Guayaquil area. The author briefly sketches the history of Santiago de Guayaquil in the sixteenth century by giving an account of the principal Spaniards who settled there: Diego de Tapia, Rodrigo de Vargas, Francisco de Orellana, Diego de Olmos, Sebastián Benalcázar, the Pizarros, and others. In addition to the author's introductory explanation and a prologue by Antonio Jaén Morente, the work contains eight topical divisions and a bibliography. The conquest, founding of the city, administration, social, economic, and religious life of the district are considered.

Although it is a small book and limited in scope to the sixteenth century, this volume has charm of Spanish style and includes a useful bibliography of monographs, chronicles, and documents, both printed and in manuscript form. *Biogénesis de Santiago de Guayaquil* will interest the student of the early days of the conquest of Peru.

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Poetas completas de José Joaquín de Olmedo. Texto establecido, prólogo y notas de AURELIO ESPINOSA PÓLIT, S. I. [Biblioteca Americana, Serie de literatura moderna, poesía.] (Mexico, D. F.: Fondo de Cultura Económica, 1947. Pp. lxxviii, 317.)

Olmedo, el poltticio. By ABEL ROMEO CASTILLO. [Publicaciones de la Universidad de Guayaquil, Ciencias histórico-sociales, No. 2.] (Guayaquil: Imp. de Universidad, 1946. Pp. 28. Paper.)

Poet and statesman, José Joaquín de Olmedo in many ways merited the epitaph:

"He was the father of his country
The idol of its people
He possessed every talent
He practiced every virtue."

Leaving the study of literature for public service, Olmedo represented Guayaquil in the 1812 Cortes of Cadiz, and as secretary of its Permanent Committee signed the decree requiring Ferdinand VII to swear observance of the constitution.

His fame as poet laureate of South American independence rests upon *La victoria de Junín*, *Canto a Bolívar* and *Al general Flores, vencedor*

en Miñarica. Neo-classic in form, these poems are forerunners of the romantic movement because of their imagery, martial fervor, and unrestrained enthusiasm. Bolívar, who requested Olmedo to commemorate the victory at Junín, maintained that the outstanding character of that composition was Inca Huayna Cápac, whose apparition loomed over the field of battle to congratulate the victors and to predict success at Ayacucho. The footnotes inserted by the author to explain historical allusions are as helpful as they are unique.

Thirty-nine unpublished poems are included in this well-bound reprint of the definitive collection so ably edited by the Reverend Espinosa Pólit. Along with the previously known odes, romances, and translations, they portray the idealism and emotional sentiment of the late colonial and early national periods.

The eulogy of Dr. Romeo Castillo was delivered when a portrait of Olmedo was unveiled in the gallery of constitutional presidents of Ecuador as a part of the centennial celebration of the March 6, 1845, revolution. Besides having been a leader in that revolt against Flores, Olmedo was president of the independent government of Ecuador, 1820-1822, a member of the last congress called by San Martín in Lima, one of the emissaries sent to invite Bolívar to come to Peru, diplomatic representative of Peru in London and Paris, member of Ecuador's constitutional conventions of 1830 and 1835, and governor of Guayas.

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Moche: A Peruvian Coastal Community. By JOHN GILLIN. [Smithsonian Institution, Institute of Social Anthropology, Publication No. 3.] (Washington, D. C.: Government Printing Office, 1947. Pp. vii, 166. Twenty-six plates, 8 figs., 1 map.)

This sympathetic and lucidly written account of a rural community on the coast of northern Peru is an outstanding contribution to our knowledge of the present-day cultures of South America. Moche has the reputation locally of somehow being different from other small towns and villages of the region, and this difference is customarily ascribed to its connections with pre-Columbian Mochica culture. Professor Gillin has considered this problem with great care and insight, and his general conclusion is that modern Moche represents one variety of creole culture.

The conception of creole culture is by no means new but it receives very full and adequate delineation in this report. The Institute of Social Anthropology is to be heartily commended for having made possible Professor Gillin's six-months' study of this community. The