

**BOOKS, MAGAZINES,  
NEWSLETTERS, DISCS**

## IBEREOAMERICAN FEEDING. SYMBOLS AND MEANING.

MANUEL GUTIERREZ ESTEVEZ (COMPILER)

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Under the direction of Manuel Gutiérrez Estévez, this volume has been published with an interesting and novel theme of his within the field of Ibero-American anthropology: The symbolism of feeding. Regarding this, the compiler states: "the development of this branch of anthropology has served to highlight the fact that human feeding is loaded with socially constructed meanings". This perspective unifies the studies gathered in this volume.

The illustrious Master Miguel León Portilla writes about Corn our Sustent, its Devine and Human Reality in Mesoamerica, which is a substantial study on the significance of corn within the Aztec and Mayan peoples and their descendants, taking from pre-Hispanic times to the present day. The author starts from the hypothesis that without corn, life in this Latin American cultural area would not have been possible. Next, Stanley Brenles of the University of California, recalls **The Ceremonial Food of Tzintzuntzan**, demonstrating how the entire affiliation of the same is based on the criteria of "cold" and "hot" to classify foods and determine their effects on the body. The author's separation between ceremonial food and everyday food is interesting. Of particular interest for its method and theoretical approach is the study offered by Manuel Gutiérrez Estévez on **Prayer in Yucatecan Food**. The author indicates that the ethnohistorical and ethnological synthesis provides data on Yucatecan food, in the sense that it must always be blessed and accepted by the different spirits that populate the sacred and everyday life of these Mayan communities. This balance between the sacred and the profane about feeding, is still valid in the current Mayan culture of the region. Then Juan M. Ossio writes about the **Aspects of Symbolisms of Andean Foods**. In conclusion, the author deals with everything related to the permanence of eating habits among the different Andean ethnic groups and in the different areas of the region. Ossio shows that the symbolism of many pre-Incan and Incan foods persists even today in songs, prayers and rituals specific to each feeding moment. Edmund Magaña writes about **The Body and the Kitchen in Wayana, Tareno and Kaliña Mythology**.

Interesting studies about the villages French Guiana and Suriname. Based on the analysis of Levi-Strauss and Edmond Leach, the author analyzes the internal structures of the dietary habits of these villages. Followed, Fernando Giobellina Brumana works on *The Saint's Food in Candoblé*. It is a study about the ritual foods within the Afro-Brazilian cults. Food, as indicated by the author, is meticulously articulated with rituals, which is why it must be distinguished from everyday Brazilian food in general. "Santo's food" is an exclusive element of these rituals. The following study **Notes about Symbolism in Brazilian food**, by Roberto da Matta, addresses the multiple relationships between food and contemporary daily life in Brazil. Food defines special roles and identity politics and fulfills these functions that the nutritional previously mentioned. Finally, Igor de Garine writes **Anthropology of Food and Pluridisciplinarity**, a theoretical study on methodological proposals in the analysis of human nutrition. He also proposes practical actions for a multidisciplinary study.

Julián López García and Rosario Vera Pró prepare **Reviews on the Study of Ibero-American Food through Indigenous America**, making a valuable contribution by highlighting everything published on the subject in the journals and publications of the Inter-American Indigenous Institute.

The book compiled by Gutiérrez Estévez fills a very large gap in the study of symbolic anthropology, as it allows us to support, with concrete studies, that even the smallest habits of daily life are loaded with social and historical symbols in Latin American societies. It is very useful for understanding the everyday-sacred in our countries south of the Rio Grande.

**C.A.L.F.**