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SAN CARLOS DE GUATEMALA UNIVERSITY  
**Folkloric Studies Center**

## **Traditions of Guatemala**

# **4**

Editorial Universitaria,  
Guatemala, Central America  
1975.



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## THE TITULAR FEAST OF SANTO DOMINGO XENACÓJ\*

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### I. INTRODUCTION

Within of Indigenous culture from Guatemala, the folkloric activities abound, but little by little, they are losing many their facets up to simplify in such a way that goes a moment which is easy suppress them.

Inside of department of Sacatepéquez, the population of Santo Domingo Xenacó is one of the few that still save this traditional and folkloric flavor that gives it "the custom" particularly in the celebration of its Titular Feast, to Patron Saint Dominic de Guzmán.

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\*Work directed by folklorogist Ida Bremmé de Santos, within the course called Introduction to folklore study, which imparts in the Faculty of Humanities from San Carlos de Guatemala University.

On several visits made to the population and through observation of the interviews executed we could appreciate how the xenacoñeros (gentile from a Guatemalan department) live "by custom" and "for custom". They do not know "why", or since "when" of many things; however, every activity is mainly satisfactory for their life system.

It is check the oral tradition specially in the Brotherhood and in the Festivities Committee, two organizations responsible of keeping alive the cult to patron.

All the population's neighbors are closely linked to the tradition, their daily activities are influenced by "the custom" and is in turn is the explanation of all. The population is more or less homogeneous; their life is develops within of the town's limits, and in spite of certain number of men go to work to the Coast, their mentality answer to the tradition.

Among the customs that they keep and that towns such as San Lucas Sacatepéquez, Sumpango, Santiago, etc., have lost like: the Bull Dance, the Giants dance and peacock feathers that decorate the anda.

In this Study we will analyze the procession of Saint Dominic realized on 4th, August, its preparation, its participants, the dances, the music, the decoration, its route and we try to understand a little its meaning and function.

Our approach is therefore partial, we specify to the procession's fact and the related activities with this. Would need to study the economic, social, educative, policy and organizational situation for the study was complete.

As will be checked in the work's reading, the party of Saint Dominic is a festivity one hundred percent folkloric; which learns by oral tradition; that respect the custom by same custom, which its origin is ignore; that responds effectively to the inhabitants' mentality and that locates in a certain region.

## II. GEOGRAFIC LOCATION OF SANTO DOMINGO XENACÓJ

The population of *Xenacój* is settled in a high plateau of department of *Sacatepéquez*. Its weather is comfortable and for the aspect of its inhabitants is very healthy. Its rainfall regime is regular and enough during all year, which is an advantage that allows it to be cultivated continuously.

Its Access is by a passable dirt road during all time, from *Santo Domingo* to *San Pedro Sacatepéquez*, and paved road from *San Pedro Sacatepéquez* to City. In Car is 40 minutes away from the metropolis.

Population: 2,476 inhabitants (census of 1964).

Extension: 37 Kms 2

Altitude: 1,850 mts above sea level.

Limits: North: *Cruz Blanca*  
Northeast: *San Juan Sacatepéquez*  
East: *San Pedro Sacatepéquez*  
Southeast: *Santa María Cauqué y Santiago Sacatepéquez*  
Southwest: *Sumpango*  
West: *Chimaltenango y El Tejar.*

*Santo Domingo* is a municipal capital, clasifed like of 4<sup>th</sup> category.

This is located in a high plateau of department of *Sacatepéquez* limited to West by the *Nacój* hill and the South by the *Nimayá* river. The Eastern side is limited by the mountains, while the western one by ravines.

It was founded by the Indians before the arrival of Spaniards. It has a cultural exchange with the *cakchiqueles* towns of the around.

The establishment of towns was made by governmental agreement on May 15<sup>th</sup>, 1805. Which belonged to Guatemala Valley during for a long time up to it requested own territorial limits.

The main inhabitants' activities are agriculture and weaving.

They cultivate corn, bean, *güicoy*, peach and sweet potato.

The women have owned a small textile industry.

The town is divided in 4 cantons that do not own a particular name, this division is by tradition and do not social stratification. There are not exist social classes. The majority of its inhabitants are indigenous of *Cakchiquel* language, the percentage of ladinos is minimal.

## THE SAINT DOMINIC'S PROCESSION AND ANDA

Scheme:

1. Procepción's structure.
2. The Saint Dominic's anda
3. Preparation of Procession:
  - a. Festivities Committee
  - b. Decoration of Procession
  - c. Wakes

### III. PROCESSION

#### 1. Its structure

The anda of Saint Dominic *de Guzmán* leaves in procession from Church, after a solemn mass that celebrate on 4<sup>th</sup> August to 9:00 am. This is formed as follows:

- a. Four giants: 2 blacks and 2 blonds;
- b. Simple marimba, held by three charges, which accompanies to the Giants Dance;
- c. *Torito* dance;
- d. Double marimba which accompanies *torito* dance;
- e. Drums and shawm;
- f. Ciriales
- g. Catholic Church flag;
- h. The Dolorosa Women's Society;
- i. Brotherhood of *Santisimo*; *cofrades* and their respective wives, carrying out their particular badges.
- j. Virgin of Rosary's brotherhood, carrying out badges;
- k. Anda of Saint Dominic *de Guzmán*;
- l. Music band;
- m. Devotees.

For the celebrations of the party and the departure of procession, the Committee must have with a special permit of Antigua Guatemala's government, which is requested every year.

## SAINT DOMINIC DE GUZMAN'S PROCESSION SANTO DOMINGO XENACOL



Giants dance



Simple marimba



Bull dance



Double marimba



Drums and shawm



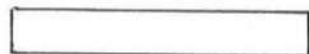
Ciriales



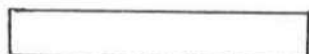
Catholic Church flag



The Dolorosa Women's Society



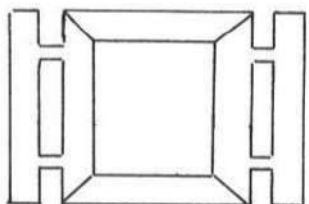
Brotherhood of *Santisímo*



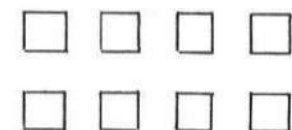
Virgin of Rosary's brotherhood



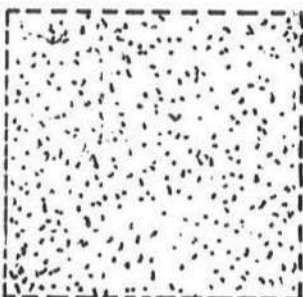
Anda of Saint Dominic de Guzmán;



Procession's anda



Music band



Believers, who keep walking in the procession

A. García O.

## 2. The Saint Dominic's anda.

The anda of Patron is more or less rectangular, wooden made. In the middle has the image of Saint Dominic. Covering this there is a red mantle recovered of natural flowers and petals and the back part is arches big forming feathers and flowers fans.

It also carries angels, cherubs and mirrors, the decoration has predominant colors like red and green.

The arches are totally decorated with feathers peacock in a quantity exceeding 2,000 2 and a few others feather macaw.

The anda goes under the shoulders of 10 or 12 chargers.

The Patron dress is of black velvet, in the left hand carried out a Church (rare things that is cannot explain, and it is not the distinctive book of Saint Dominic.) This church rests on an embroidery canvas. (Woven) that according information is remembered of previous brotherhood.

To the right side of image of Saint finds it a little white dog with a candle in its muzzle. It placed in front of patron and it has the head raised towards this.

The decoration used in the anda are the same used years ago and all the feathers are registered in the inventory book of the first brotherhood. These are saved in trunks with padlocks care by the first butler of the turn brotherhood.

The fans and arches where the feathers go do not have temporary function as they are made of a permanent way more or less. They are made of rocked rod and swan wood which saved in the brotherhood.

## 3. Procession's preparation

### a. Festivities committee

For the celebration of the Titular Feast and for the arrangement of the

1. They do not explain the because of these colors.
2. According interview conducted with the members of committee, they informed that has 2,200 inventoried feathers could not verified the fact why the person in charge of the keys was absent.
3. It is a curious thing because this not the same number all time, in some streets they loaded 10 and other 12.

procession exist a committee in charge of the organization.

The anda's committee is composed by eight persons whose will going to be the in charge of decorate and save the decoration during the year.

This has nothing to do with the brotherhood. In the month of June every year choose it to the people whose composed it, but an actual characteristic is that the present goes 10 years of has in charge the arrangement of the procession; but always in that month are sworn to see if they want to work or not for the Patron Saint Dominic. In general, they expressed that they are lucky to have been on the committee for such a long time, because the people are satisfied with their work.

The women never take part in it being exclusive of the men.

The day that was realized the interview on August 15<sup>th</sup> that being bank holiday or day of two crosses, the committee do not work in their regular activities and we have the lucky of address them together.

In this opportunity they are arrangement the accounts and the total expenses of the anda's decoration amounted to the sum of Q. 20.00 quetzals even, which is more or less as planned for every year.

### **b. Procession's decorations**

The main characteristic from all decorate is the use of peacock feathers; previously the anda of Lady of the Rosary was also adorned with them, but due to the scarcity have been left exclusively for the Saint Dominic's anda and the badge of the brothers.

Among the interviewees over 60 years of age, nobody has notion from where so many feathers were obtained nor meaning of them.

When the children are decorating the anda they are prohibited to near, because of them the feathers are becoming scarce, the children play with them and break them. For this reason, the peacock feathers have been substituted for macaw feathers, but these last ones are difficult to acquire. Periodically the people of committee have arrived in the capital and elsewhere to see if they can get the feathers, but every feather cost Q.1.00 (one quetzal) per unit, which is impossible because the poor of town. They want to go to *San Pedro Carchá* (Alta Verapaz), because they have been told that in this region abound these birds. Also, they have arrived to The Aurora Zoo, but they do not find to who contact.

### **c. wakes**

As preparation to the celebrations on August 4<sup>th</sup>, and November 30<sup>th</sup>, is done a prayer and sung *novena*, which finish with a wake the party's eve. During this *novena* only participate the members of existing brotherhood in the locality.

These wakes are held in the Patron house or in the brotherhood house.

The wake held in the Church, there is where the procession leaves. Finished the ritual, the brothers and the community whose want to participate to goes to the brotherhood where celebrate it a sarabande. During all day there is music, food and drinks for the participants.

Like food in the breakfast, lunch and dinner they serve the following: Breakfast: chuchitos (chuchitos are typical food of Guatemala), bread and coffee. Lunch: Chicken stock and beef stock, tamalitos of corn dough, pulique (pulique are typical food of Guatemala) soda (of synthetic sold in stores) and coffee. Dinner: Coffe with bread, beans and other foods.

All celebration is accompanied by liquor which acquire in stores. They drink clandestine liquor or the liquor elaborate for themselves, but they do not want the fact of the quantity and who elaborate it.

These wakes are celebrated in the next days: August 3<sup>rd</sup>, and November 29<sup>th</sup>.

## **IV. DANCE THAT ACCOMPAINED TO THE PROCESSION**

### **Generalities**

During the Saint Dominic's Titular Feast the procession leaves accompanied of dances. They make these dance only for the patronal feast, and according them, the purpose of this is brighten to the procession and accompanied to the Saint patron.

The dances are taken them out every year, and these dances are not interrupted an except once that they do not take out it by problems with the priest (approximately 10 years ago). Having solved this problem, the dances have developed normally. The dances more traditional performed are: the giants dance, the bull dance and the moors dance.<sup>4</sup>

4. 10 years ago they performed the Moors dance, currently no longer because it was mostly danced by old people, and these died.

### 1. *Giants dance*

The giant are dolls made in the community by the brothers Santos and Eulogio Xoc,<sup>5</sup> the heads and the hands are made of cedar wood, which are painting with colored oils; for work it, they use chisel. The eyelashes of giants are made of chicken feathers and the hair is made of agave's loop and *suyate* (*suyate* is a palm fiber.) the body is a hollow wooden frame, which is coated by a long black dress, this dress cover to the dancer who is inside the frame. The doll's costume was composed by Lorenzo Concúa,<sup>6</sup> the textile is bright colors *jersey*.

In the past these giants were leased in *La Antigua*, but for at less 15 years ago they do not do it anymore.

Every character that dances to a giant pay the fee of Q. 2.00 quetzals even, this is unique requirement, in addition to have the wish to do it. The money collected is used to cover expenses like: payment of marimba, food, drinks, etc.

Such dance is the one headed the procession. This year they took out four giants; two blondes and two blacks. To the black giants are considered like foreigners according to Mr. Xoc, the giants have similarity whit mountain tigers.

They dance during eight days, August from 3<sup>rd</sup> to 6<sup>th</sup> and from 10<sup>th</sup> to 13<sup>th</sup>.

### 2. *Bulls dance*

#### Participants

2 patrons  
2 blacks  
Several bulls

#### Meaning

The dancers learn by heart diverse relations,<sup>7</sup> according to the role that represent them, which finds written in a script who owner is Mr. Basilio

5. To ask them from whom they learned their trade, they responded that of none, but their imagination. The faces are made of human models, for example, they look as are the human face and they are made them.

6. It was not possible interviewed because he is absent in the community.

7. To see attached relations.

The verses are dedicated to Saint Dominic, is a kind of veneration and requesting for blessings and good crops. The bosses rule the cowboys to bring the bulls to come to dance; the darks accompany to the bosses.

The participants in the dance pay a contribution among Q. 1.50 quetzals until Q. 4.00 quetzals even, according to their possibilities. Generally, the same people dance all the year. The money collected is used to pay the marimba, food and drink; this is usually not enough and is the representant who pay the rest.

The costumes are leased at the Totonicapan *San Cristobal* Brotherhood by Mr. Basilio García Tún, paying for lease of the costumes the amount of Q.100.00 quetzals even.

The bull's dance has been held every year for about 40 years. They go over it from July 25<sup>th</sup>, in the representant's home.<sup>9</sup>

#### Dance description

First, the bosses bullfight saying their respective relations,<sup>10</sup> Then the darks bullfight and at the end the cowboys. Also, the bulls say relations, they dance with a hand on waist holding the sword in the other hand holding a rattle.

First, dance in front of the church, where they say their relations, then they say their relations in the procession route, later in the brotherhood in the end they go to the representant's house where they drink and eat.

After, of the Titular Feast, the costumes used are save in the house of Mr. García, where the costumes are washed and cleaned prior to delivery.

#### BULL'S DANCE RELATIONS

#### CAPORAL:

My heart has been carried away from its joyful pleasure.

8. Mr. Basilio García Tún is the representant of Bull dance since, 25 years and he has the script in which are written the relations. To Ask him who is the author, he answer that he does not know, and that comes from tradition.

9. To learned the ancient dance, with who participated since he is 5 years old. He taught to their sons when he dies.

10. These are couplets recited by participants.

with all happiness on this happy day  
 to celebrate their patron Saint Dominic of Guzmán  
 as we do and as I had thought  
 to celebrate very gladly  
 with love and pleasure  
 I keep you company  
 as faithful partners  
 let us invite the two blacks  
 and also, the cowboys  
 before the day is over.

**1<sup>st</sup>. BLACK:**

A pineapple I will take.  
 to the father creator  
 to put on his altar  
 with reverence and love  
 all together let us say  
 that lives the divine wonder  
 who gave us his blessing  
 to the patron Saint Dominic de Guzman.

**2<sup>nd</sup>. BLACK:**

With empress of heaven  
 of our loving father  
 I bring you with pleasure  
 a very beautiful thing.

**1<sup>st</sup>. COWBOY**

A very beautiful lily  
 that we brought some gift  
 to put on your altar  
 with much sacred pleasure.

**2<sup>nd</sup>. COWBOY:**

I promise to bring  
 with all my heart  
 some very beautiful fruits

that is a peach  
 you know Saint Dominic  
 if you need me for anything  
 our comfort so blessed  
 with the grateful cowboy.

**3<sup>rd</sup>. COWBOY:**

I promise to bring  
 a very beautiful apple  
 with love and pleasure to the heavenly father.

**4<sup>th</sup>. COWBOY:**

I bring you some mangos  
 and I bring you with love  
 to put them on your altar  
 to the heaven's empress  
 all together let us say  
 that lives the divine portent  
 who gave us his blessing  
 the patron Saint Dominic of Guzman

**5<sup>th</sup>. COWBOY:**

I bring you a caimito  
 with all pleasure  
 to celebrate with all dedication  
 for a sad cowboy  
 I'm going to celebrate his feast.

**6<sup>th</sup>. COWBOY:**

I with all heart  
 I bring you a watermelon  
 to adorn your altar  
 to celebrate our day

**10<sup>th</sup>. COWBOY:**

I as a sad cowboy

I promiss you bring sapotes  
with love and pleasure  
to heavenly father.

### 1st. BULL

From the closed mountain  
they brought us very violent  
to celebrate the patron Saint Dominic  
that they brought us of the finance.

### 2nd. BULL

From the closed mountain  
they brought us very violent  
to celebrate the patron Saint Dominic  
that they brought us of the finance  
who go out alive why I come  
of such lucky that nothing of value  
and free me of the death  
all together let us say  
that lives the divine wonder  
who gave us his blessing  
to the patron Saint Dominic de Guzman.

### 3rd. BULL

That he put me to drive  
thus, you really watch like now  
in my grip he is going to die.

### BUTLER: <sup>11</sup>

Juan my darling foreman  
to listen with attention  
a proverb that I have thought

11. August 15, that we come back to Santo Domingo Xenacoj, we visited the representant's house, Mr. Basilio García Tun, find in this some participants in the dance and after of converse, gladly they offered to present a relation between the Butler and the foreman, which this conversation was recorded.

That understand from my heart  
we celebrate together  
to patron Saint Dominic de Guzmán  
with all devotion  
we celebrate in this place  
with the attempt and with the law  
if no one has refused  
to compliment attempt  
they have gone to the Church  
to thank God  
to my sacramental Jesus  
thus, I live of pleasure  
that we are going to complain to him  
that he delivers us from all evil.

### FOREMAN:

Today my heart has filled of bliss  
of his pleasure and joy  
he found happiness  
in this delighted day  
in Saint Dominic de Guzmán  
thus, to me it is like his attempt  
for this like we have thought  
to gladly celebrate  
with love and with pleasure

### BUTLER:

We dance in pairs  
We bring gifts  
as there will not more to give  
to our good Shepherd.

**FOREMAN:**

You black that you went  
as now that they went the partners  
you notify to all partners.

**V. MUSIC THAT ACCOMPANIES THE PROCESSION**

The Saint Dominic of Guzmán Procession is accompanied for different type of music, as well as it refers to the melody's rhythm such as a type of musical instruments used.

The procession is headed for the giant's dance, accompanied by a simple marimba, that performance in his majority sones and popular melodies.

Then the bulls dance, which dancers dance with the melodies that performance a double marimba, also plays sones and popular melodies.

Continues in the procession a drum and a hornpipe, that performance native music and presides the brotherhood and religious societies.

The Saint Dominic of Guzman's procession follows and takes back a wind and percussion band that performance religious music.

Before the procession go out from church the band plays in the atrium and the giants and bulls dance.

**Music that accompanies the giants dance**

The music that accompanies to the giants is performance by a simple marimba called "*La Voz del Pilar*" from *El Pilar* farm, so it was not possible to interview to some member,<sup>12</sup> but the owner of the giants gives some information. Accompanies the dance in the atrium church, before the procession go out and during the route of this. The melodies that performance the whose plays the marimba are ancient sounds, which are traditionally learning, also they play cumbias and another popular melodies.

His members did not know to read music, they play with the ear,

12. The day in which interview (August 15<sup>th</sup>), they are not in the town.

They listen records. The group earn Q. 10.00 quetzals even daily.

During the procession's route the marimba is carry by three chargers, who holds it with the hands, while the people play the marimba.

**Music that accompanies to bulls dance**

The double marimba which accompanies to bulls dance is a double marimba, called "*Alma Chapina*"

The marimba is played in front of the church before the procession go out and during the route of this.

The music type that performance is composed by ancient sounds which was learning of traditionally way, though they play musical piece that are requested, like: modern cumbias, etc.

Each character has a special sound. The duration of every melody depends of the dance duration.

The people whose play the marimba did not know the musical notation, they play with the ear. They have five years old to play in this group.

Marimba music that accompanies to Giants dance

Transcription: Ofelia Columba Déleon

Review: Nicolás Otzoy



Marimba music that accompanies to Bulls dance  
Transcription: Ofelia Columba Déleon Review: Nicolás Oztzy



O.C.D.M.

## VI. BADGES OF THE GROUPS OF THE PROCESSION

Within the procession there are a variety of groups characterized by some badges. These are:

### 1. The candlesticks

It is called this way for the peoples who bright the candlestick, which is a tall candlestick for only one candle.

In the Saint Dominic procession, there are 4 people dressed of the style of acolytes from Catholic Church (black and white), two of them are carrying candlesticks of embossed silver; <sup>13</sup> in the center a third person bright a crucifix. Back of crucifix the white and yellow flag of the Church, which has an embossed silver pole. The candlesticks start the second part of procession.

### 2. 13. *La Dolorosa* Women's Society

An association of women. They carry the banner of the Dolorosa in purple velvet. They are dressed in the costume of the and their heads are covered. They form two rows behind the

13. metal worked with hammer to form figures in relief.

the candlesticks, in the neck they bring a purple ribbon which hangs an image of *La Dolorosa*.

### 3. The brotherhood

A religious-political-social association which has direct participation in all activities of town.

One brotherhood composed by:

- 4 butlers, it was the first butler being principal also called major. They carry the sticks.
- Two *tenanzas* or two women who carry the *techeles* of brotherhood, their head are covered with a white tellu veil.
- Two *tenanzas* or men, who are husbands of women, they are responsible to burn the bombs.
- The 4 butler's wives carry the incense.

In the Saint Dominic's procession on August 4<sup>th</sup>, three brotherhoods go. The Saint Dominic, Virgin of the Rosary and of the Most Holy.

Therefore, it counts a number of participants: 12 incense burner, 6 *techeles*, 12 people to carry sticks and 6 people to burn bombs.

### Organization of Saint Dominic's brotherhood

The brotherhood members have direct activities the participation in the processions.

In addition, they are handled as follows:

1<sup>st</sup>. Butler: (Miguel Gallina). This is called major; he lives in brotherhood house during one year he takes care that all is keep in order.

2<sup>nd</sup>. Butler: (Pilar Saís). He is responsible to save the keys of major's chest and the closet where is saved the clothes of Saint Dominic. Also, he is responsible for decoration and good maintenance of brotherhood.

3<sup>rd</sup>. Butler: (Emeterio Poz). He is responsible to cleaning of brotherhood, both the salon and the image.

4<sup>th</sup>. Butler: (Marcelo Secul). He is the substitute for when any are absent.

The husbands of the 2 *tenanzas*, who carry the *techeles*, have no specific obligation more than to burn the bombs behind of procession. Their names are: Luis Aquino and Sebastian Tezon.

Also, they are responsible of order and cleaning of the church.

The women are responsible to keep flowers, candles and copal for the patron, in addition they are responsible to cleaning of brotherhood.

### Arrangement and decoration of the Brotherhood

The altar of the chapel of the brotherhood of Saint Dominic is decorated by 12 vases with natural flowers, among which are seen: tuberose, alcatraz, gannet, irises, gladiolos, chrysanthemums, carnations, lilies, "San Martin", "Aleluyas", "xofilias" or "ixofilias".

In front of the Saint Dominic image there is a wooden table with a covert of tin where they put petals two big candlesticks, made of the same material, a glazed ceramic incense burner, several small candlesticks and candles. On a small wooden bench there is an oil candle, which is always on, in front of the image.

In two pillars to the entry to the brotherhood there are bouquets of natural flowers. In the corridor and within of house there are decorations with "Chine" paper cuts with different figures like: angels, children dancing, roosters fighting, custodians, rabbits, sirs play guitar and chicks.

In the yard there is an arbor and several row of plastic material flags.

### Brotherhood's badges description

#### a. Incense burners

These are burners where incense is burned. In the case of Saint Dominic, also the copal is burned.

These incense burners are made with glazed ceramic from *Antigua*, these are greenish yellow color and the 4 butler's wives carry it, they hold by his base and hang from hand the incense burner has a wicker basket which is decorated with wool tassels, where the incense and copal go.

These 12 women go to start the brotherhood block, they dressed with typical costume from region and a purple *guipil*, of the brotherhood. They wear their heads uncovered. The incense burners are bought every year by each of the participants of the brotherhood, as well as the copal to be consumed. At the end of their period, they take them home.

#### b. The stick or cane

This is the badge belonging to butlers of brotherhood.

Basically, is a type of wooden showcase, open for the 4 sides and with a pillar in each corner.

In the showcase center is found the image of Saint Dominic de Guzmán.<sup>14</sup> The figure is of a popular imagery of 25cm high. The showcase rests on a pole of 75cm gives it form of stick. The pole is covered from typical textile in the lower part and already arriving at the showcase it has a wicker frame entirely covered with small red flowers called "*aster*", "*immortals*" or "*putunix*". At the four pillars of the showcase are bouquet of crepe paper flowers of various color and, closing the back part there is a small wicker arch covered with peacock feathers.

The butlers who carry these sticks are dressed in white pants and blue jacket of western origin.

At of shoulders, they bring an embroidered strip with zoomorphic motives of 40cms of width, bent in two parts, he called it such as "*tuzles*" or "*jergas*".

#### c. The *techeles*

*techeles* are badges of "*tenanzas*" brotherhood women.

These composed by a wooden showcase closed by three sides and in the center has the Saint Dominic's image.<sup>15</sup>

This showcase rests on squared wooden base recovered of typical textile. Above it rises a wicker arch of 80cms of high which is totally recovered by flowers. In the lower part the flowers are natural ("*aster*") and the upper part aluminum foil flowers put in order to form a fan. The *techeles* are carry under the hip and his real size is about 1.20 meters of high.

14. At the center of brotherhood of Most Holy find a wooden golden cross, and the sticks of brotherhood of Virgin find a little statue of her.

15. The cross or image of Virgin is according the brotherhood will be.

### GUATEMALA REPUBLIC MAP



Location geographic of township of Santo Domingo Xenacoj, department of Sacatepéquez, Republic of Guatemala,

### VII. PROCESSION ROUTE

The procession leaves approximately to 10:00 am, after to celebrate a solemn mass; it comes in approximately to 24:00 am. The route is the same which points in the attachment plane and this is done since about 50 years.

It is used to made a series of stops during the procession's journey to change the chargers. The procession goes to part of four neighborhood which divides the town.

The chapel "*posa*"<sup>16</sup> in charge of "Principals" which it is decorate with blue curtains at the front and the sides. In the altar of each chapel, they put candles, vases, curtains and in the center, there is a crucifix or the Saint Dominic Image. The procession goes for every chapel without to stop.

There are four chapels, but currently only decorate two because failure of cooperation from the people responsible.

### SAINT DOMINIC PROCESSION ROUTE

The procession goes out from church towards to 5<sup>th</sup> street from 5<sup>th</sup> street to 7<sup>th</sup> avenue, from 7<sup>th</sup> avenue to 3<sup>rd</sup> street, from 3<sup>rd</sup> street to 3<sup>rd</sup> avenue, from 3<sup>rd</sup> avenue to 7<sup>th</sup> street, from 7<sup>th</sup> street to 8<sup>th</sup> avenue, from 8<sup>th</sup> avenue to 4<sup>th</sup> street, from 4<sup>th</sup> street to 4<sup>th</sup> avenue, from 4<sup>th</sup> avenue to 6<sup>th</sup> street, from 6<sup>th</sup> street to Church.

### VIII. IMAGERY OF *SANTO DOMINGO XENACÓJ*

The imagery there is in *Santo Domingo Xenacoj*, with its small variants, has characteristic of almost all towns that conform of Guatemala republic:

16. Open oratory of colonial origin.

A mix of colonial art with certain indigenous influence, taking of the first the western elements of woodcarving and the wood modeling and the second of idiosyncrasy of our own nationality.

The majority of images are in the church and the brotherhoods of town. The church is orientated from east and west. It is only one floor, within of this is find a series of images that, in the majority times represent to Christ crucified and recumbent and another part to the Virgin and minor saints. Some of these images date from recent times, though these images are very ancient.

In a retrospective form, the last acquisition is a Nazarene; image that show a purple robe, waist by means of a cincture.

His characteristics are classic from clinging mannerism: excess of details, chiaroscuro abuse and a big pathos. The piece was recommended in 1947 to the national artist Julio Dubois.

His cost was of Q.300.00 quetzals even, quantity that was achieved by public collection through of Committee of Works of the Church.

Most ancient that the Nazarene is a crucifix was sent to retouch in the workshops of master Julio Dubois.<sup>16</sup>

Also, exist a Holy Sepulcher, which stay in ballot box all year, get out from temple only for festivities of Easter week. His attributes are usual in this image: a white robe, golden edging, gathered at the waist by cincture.

As well as the Nazarene as the Holy Sepulcher, Dolorosa Virgin, Virgin of Rosary and the Heart of Jesus are included into the sculptures are dressed with robes.

The most important in the *Templo de Santo Domingo Xenacoj* is the main altarpiece without doubt, this work is attributed to assembler Master Damián de la Vega, who born in XVII century.<sup>18</sup> This altarpiece, with some modifications, is formed by compound Solomonian columns. In the center has three recesses which find: Saint Dominic "*Soriano*" and Everlasting Father, in the central recesses; the Assumption's Virgin, left side; Saint Gabriel Archangel on right side. In the altarpiece's upper extremities is found two oil painted panels on wood; these are almost deteriorated by time effects, of candles smoke and for whose knows what procedure used for their preservation.

17. The work is workshop work using modern restoration techniques that will be work this way lost many of individuality.

18. Henrich Berlin. Colonial imagery.

Also exist an oil on textile of Lady of Guadalupe which, that for its texture and its tones has painted for any master consummated in colonial times.

Another sculpture that represents to San Jose, which was retouched by Francisco Zacul. The work is worked with great baroque style with an excess of scrolls and geometric figures.

There are also carved images in relief of San Lorenzo (built in 1844 and conserved in perfect condition), San Francisco and a Heart of Jesus; all of them represent the popular imagery. The techniques used in the retouching of the images are extremely elementary. The working materials are: oil paint and *albañalde*. They use aluminum, gold and silver. The brushes are made by Francisco Zecul, who is a retoucher, makes them with adult women's hair. The eyelashes used in the images are made of children's hair. The eyes are order when he needs them, a friend who lives in the capital.

The material that he uses as base for the sculpture is the image itself, adding, when necessary, pieces of cedar, using this wood because is tough, easy to work and the easily to find in the market.

The procedure used in the retouch, is approximate the next: shell the part to will be work, the sandpaper, with the gouge form the contours that he interested him (he always tries to keep the original). He adds a small plaster layer, then he applies directly the paint; oilcloth current, *albañalde* in the bare parts.

In addition, the sculpture and the wooden retouch has foray in the reinforced concrete being piece of him, the Saint Dominic which find in the top from façade of the Church, piece made in 1955 and his about weight is three quintals.

## IX. OBSERVATIONS

1. The priest who gets to the town of *Xenacoj* is the parish priest of San Pedro Sacatepéquez. This a person quite tolerant with these

19. The oil is a current oil paint, which find to sell in the market.

20. The *Albañalde* (spelling this way, is possibly a barbarism), this a paste which, dissolve in oil and give a meat color.

to Patron celebrations, but he is not participating in the procession.

2. The procession gets out two times every year: August 4<sup>th</sup> titular feast; and November 30<sup>th</sup>, when is the celebrate feast by Holy Most brotherhood. The Saint Dominic patron get out to accompanies this brotherhood.
3. In years ago, the anda carry bells underneath in a tied lanyard in the back legs. This year they did not put the bells, there was a claim from the neighbors who argue that they did not put it the custom was going to disappear. In response to this in November 30<sup>th</sup>, when the procession gets out for second time, it will put the bells.
4. The presence of the dog of Saint Dominic, and why the dogs carry a candle in his mouth? This is an enigma who anybody can explain.
5. 10 years ago, the priest Julio Meza, parish in this time prohibits them to decorate the anda with feathers, but the exaltation from neighbors, the police had to intervene and the priest arrested. Since the relations between Church, brotherhood, and committee are kind. Currently the *Acción Católica* group, which "many teens belong to try to remove the custom" they argue the things are not belong to civilized people, but primitive towns.
6. The candlesticks and the yellow and white flag are belonging to Church.
7. The wives of members of brotherhood are dressed the typical clothes of region, while the members of brotherhood are not dressed his characteristic clothes, they are dressed with European style jacket.
8. The women of brotherhood are distinguished by a purple guipil; this is a garment richly embroidered with zoomorphic figures. The purple color is worn only by them.
9. The sticks and *techeles* are arranged by the owners one day before from the procession. The flowers are purchased by order of Apolinario Perez Rac at Q. 6.00 quetzals even each set.
10. The dates and origin badges are completely ignored. They vaguely settle on the time of his "grandparents". One of his Committee's members approached a date from 300 or 400 years ago.
11. The members of brotherhood felt very proud to serve to Patron during one year, but he does not like belong to brotherhood for more time, because they should spend a lot of money.
12. Within the brotherhood the image always keeps very well care and very well decorate, with flowers, candles and incense. Some curious fact is behind of image find some corncocks.

To ask for the reason they answer that was the mice; the mice eat the corn and not the flowers to arrange to Patron.

13. The streets where the procession goes partially are carpeted with pine leaf and many houses has decorated its facades.
14. The chapels "*posa*" are respected and in one of them there is a sign, which reads: "it is forbidden to enter to profane the altar of this chapel. Fine Q.5.00.
15. The musicians who accompany the Giants dance belong to another locality (El Pilar Farm), they are participating in the feast with lucrative purposes.
16. The bulls dance representant is a person with financial means such as to make cope to deficit that leaves this activity. In Addition, he enjoys social prestige.
17. In the Church finds the Saint Dominic "*Soriano*" image such as they called it, which there is not any ritual.
18. The Xenacoreños ignored the original place of image, but it marks that image is a work from specialized artist.
19. The Saint Dominic image retoucher uses sometimes cedar wood, which is a resistant material and easy to purchase.
20. During the route of procession, all the town meets in the street for admire it.

## X. CONCLUSIONS

1. The Xenacoreños interviewed are kind people and all moment they were willing to cooperate with us.
2. According to "Guatemala Geographic Dictionary" from General Directorate Cartography in 1962, the etymology is: *Xena*: "*los senti*", *Coj*: "*león*", or I felt the lions. But according the language of them, the meaning is: *Che*: "tree or forest"; *Na*: "below"; *Coj*: hill or valley" or the below valley from forest, below the mountain.
3. In his majority all people interviewed can read and can write.
4. All titular feast activities of Saint Dominic are completely folkloric, it saves the custom by same custom and according to local residents this must be persists.

5. Who directly participate in the feast, are conservative people and they do not accept any change.
6. The music that accompanies the dances it can show Mexican influence, however, they performance sometimes native music (sounds).
7. To transcript the music to musical stave, it can show that is music of simple composition and the compass often are repeat.
8. The participants felt proud to belonging to different groups, this participation helps them like social ascent and prestige within the community.
9. The procession's route is the same since many years ago.
10. The committee is composed only for men, in its majority people who previously belongs to brotherhood.
11. Currently the Giants are made in the locality, by the convenience that represent. Previously they lease in Antigua Guatemala.
12. The costumes used in the bulls dance has a great attractiveness and these are lease by the representant in San Cristóbal, Totonicapán.
13. The inhabitants thinking is influenced by magic-religious conception.
14. Although a large number of the inhabitants go down to work on the coast, celebration of the titular feast meets them all together in the town.
15. The master Francisco Zecul dedicate since many times ago to retouch of images, he practices this retoucher profession with authorization of visitant priest. He is a self-taught and his knowledge was learning watching to the image makers from San Pedro Sacatépequez. He dedicates to this labor because he likes and serve like a small help to family budget. He regrets that he has not have the opportunity to study systematically in the capital of Guatemala.
16. The Saint Dominic Patron is the guardian of town against calamities, bad harvests, etc. and constitute a cult influenced by indigenous tradition.
17. The titular feast of Santo Domingo Xenacoj must give to know because is one of few towns that preserve the "tradition" although of proximity with to capital city.
18. Through this work, we do a call to the competent authorities for the celebrations like this, which still preserve its traditional taste, own of folkloric groups, will be give to know and appreciate it in all its value.

## XI. INFORMANTS CARDS

### NO. 1

1. Name and surname: Victoriano Chocoy Sabán
2. Profession: Farmer. Currently President of Committee.
3. Years old: 52 years old.
4. Date of birth: 1920.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Elementary school. He knows to read and write.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>
9. Place where the phenomenon occurs: Santo Domingo Xenacoj
10. Heading: Titular Feast of Santo Domingo Xenacoj

### NO. 2

1. Name and surname: Florencio Rasbot
2. Profession: Farmer. Currently Vice-president of Committee.
3. Years old: 62 years old.
4. Date of birth: 1910
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Elementary school.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj
10. Heading: Titular Feast of Santo Domingo Xenacoj.

### NO. 3

1. Name and surname: Martín Ajabaj Poz
2. Profession: Farmer. Currently treasurer of Committee
3. Years old: 60 years old.
4. Date of birth: November 5<sup>th</sup>, 1913.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Elementary school. He knows to read and write.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 4**

1. Name and surname: José Luis Tún Carino.
2. Profession: Laborer. Currently he is the secretary of Committee.
3. Years old: 56 years old.
4. Date of birth: October 11<sup>th</sup>, 1917.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 3rd. Grade Elementary School.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 5**

1. Name and surname: Francisco Chile Sente.
2. Profession: Laborer. Currently he is *vocal 1* (vocal is a job position in a management board) of Committee.
3. Years old: 38 years old.
4. Date of birth: January 19<sup>th</sup>, 1935.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 2nd grade Elementary School.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 6**

1. Name and surname: Gregorio Hernández
2. Profession: Laborer. He is vocal 2 of Committee.
3. Years old: 53 years old.
4. Date of birth: May 25<sup>th</sup>, 1920.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Elementary School. He reads and writes.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 7**

1. Name and surname: Daniel Panjoj.
2. Profession: Laborer. Currently he is vocal 3 of Committee.
3. Years old: 38 years old.
4. Date of birth: July 20<sup>th</sup>, 1935.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 2nd grade of Elementary School.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 8**

1. Name and surname: Martín Baj Xac.
2. Profession: Truck assistant and currently he is vocal 4 of Committee.
3. Years old: 36 years old.
4. Date of birth: May 4<sup>th</sup>, 1937.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 1st grade Elementary School. He knows to read and write.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast Santo Domingo Xenacoj.

**NO. 9**

1. Name and surname: Abigaíl Ixcán.
2. Profession: Merchant.
3. Years old: 67 years old.
4. Date of birth: January 4<sup>th</sup>, 1906.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Neither. She does not know to read nor write.
7. How long have you lived in the place? All her life.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 10**

1. Name and surname: Juan Hernández Tún.
2. Profession: Farmer.
3. Years old: 56 years old.
4. Date of birth: October 15<sup>th</sup>, 1917.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Elementary School.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 11**

1. Name and surname: José Xolop Xac.
2. Profession: Laborer.
3. Years old: 43 years old.
4. Date of birth: February 3<sup>rd</sup>, 1931.
5. Place of birth: San Pedro Sacatepéquez.
6. Education: 2nd grade of Elementary School.
7. How long have you lived in the place? Since his childhood.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 12**

1. Name and surname: Narcisa de Chocoj.
2. Profession: Knitter.
3. Years old: 42 years old.
4. Date of birth: 1939 year.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Neither. She does not know to read nor write.
7. How long have you lived in the place? All her life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 13**

1. Name and surname: Amelia Poz
2. Profession: Household.
3. Years old: 13 years old.
4. Date of birth: December 2<sup>nd</sup>, 1959.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Currently she studies 4<sup>th</sup> Elementary School.
7. How long have you lived in the place? All her life.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

**NO. 14**

1. Name and surname: María Isabel Gallina.
2. Profession: Knitter and household.
3. Years old: 18 years old.
4. Date of birth: 1955 year.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Neither. She does not know to read nor write.
7. How long have you lived in the place? All her life.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast Santo Domingo Xenacoj.

**NO. 15**

1. Name and surname: Francisca Ajabaj.
2. Profession: Knitter.
3. Years old: 30 years old.
4. Date of birth: 1943 year.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 3rd. Elementary School. She knows to read and write.
7. How long have you lived in the place? All her life.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

## NO. 16

1. Name and surname: Miguel Gallina.
2. Profession: Farmer. Currently He has the occupation of 1<sup>st</sup>. Butler.
3. Years old: 51 years old.
4. Date of birth: 1922 year.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 5th grade Elementary School.
7. How long have you lived in the place? All his life. Except when he travels to the coast for a job. He was absence in his youth.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

## NO. 17

1. Name and surname: Santos Xoc.
2. Profession: Laborer.
3. Years old: 40 years old.
4. Date of birth: May 15<sup>th</sup>, 1933.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Neither. He is illiterate.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

## NO. 18

1. Name and surname: Eulogio Xoc.
2. Profession: Laborer.
3. Years old: 47 years old.
4. Date of birth: May 11<sup>th</sup>, 1926.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: Neither. He is illiterate.
7. How long have you lived in the place? All his life.
8. Investigation date: August 4<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

## NO. 19

1. Name and surname: Basilio García Tún.
2. Profession: Farmer.
3. Years old: 55 years old.
4. Date of birth: May 11<sup>th</sup>, 1918.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: unfinished Elementary school. He knows to read and write.
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj.
10. Heading: Titular Feast of Santo Domingo Xenacoj.

## NO. 20

1. Name and surname: Fausto Rashón.
2. Profession: Farmer. Currently he is the representant of marimba "Alma Chapina"
3. Years old: 31 years old.
4. Date of birth: 1942 year.
5. Place of birth: Santo Domingo Xenacoj.
6. Education: 3rd grade of Elementary School
7. How long have you lived in the place? All his life.
8. Investigation date: August 15<sup>th</sup>, 1973.
9. Place where the phenomenon occurs: Santo Domingo Xenacoj
10. Heading: Titular Feast of Santo Domingo Xenacoj.

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