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GUATEMALA TRADITIONS

6

UNIVERSIDAD DE SAN CARLOS DE GUATEMALA
REVISTA DEL CENTRO DE ESTUDIOS FOLKLORICOS



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GUATEMALA TRADITIONS

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Editorial Universitaria
Guatemala, Central America

1976

Lilian Scheffler

Traditional Games of the State of Tlaxcala

Studies of Folklore and Popular Art – 3

Department of Popular Traditions Research

General Directorate of Popular Art

Mexico, 1976.

108 pp.

As Fernando Horcasitas rightly states in the preface of this work, the poverty of information on traditional games is astonishing. Hence, in addition to its intrinsic merits, the importance of this book.

In the introductory section, the author explains the genesis of her research—a pilot project by the Department of Popular Traditions Research under the General Directorate of Popular Art—its purposes and scopes, and transcribes very relevant concepts from Schiller, Stanley Hall, Gross, Huizinga, and Caillois regarding games and their purpose.

Then, Lilian Scheffler makes a study of the State of Tlaxcala, addressing its geographical and historical aspects—making reference, incidentally, to revealing pre-Hispanic and colonial documentary sources—political, economic, and social, including mentions of some current issues affecting the region. Next, the researcher performs an anthropological analysis of selected Tlaxcaltecan communities—San Francisco Tetlanohca, San Pedro Tlalcupán, San Juan

Totolac, and San Nicolás Terranete—locating them on a map included in this chapter, before proceeding to focus on

the treatment of children's games, games and entertainment for adults, funeral games, the relationship between games, dance, and festivals, and, finally, concluding with the conclusions.

The games studied in this book belong, according to the author, to the following genres: **imitative** ("la comida," (the little meal) "la casita," (the little house) "la tiendita," (the little shop) "la escuelita" (the little school)), **categorized by gender** ("Arroz con leche," (Rice with milk) "El patio de mi casa," (The yard of my house) "Naranja dulce," (Sweet little orange) "La rueda de San Miguel" (The wheel of San Miguel) -feminine-; el "trompo," (the spinning top) los "carritos," (little cars) and various sports -masculine-), as well as **mixed** and **verbal**.

Among the funeral games that the researcher recorded in Tlaxcala, the following are worth mentioning: "La Nalgada," (The spank) "La Sortija," (The ring) "La Pájara Pinta," (The Spotted bird) "Ojos a la vela," (Eyes on the candle) "Los compadritos," (The little Godfathers) "Los Panaderos," (The Bakers) and "Las Frutas." (The Fruits) The relationship between these games and others practiced in different countries could throw very important results. Lilian Scheffler mentions something about this, but undoubtedly, there is still much more to be done.

The conclusions, still very general in nature, could later be expanded to other aspects: the historical origin of the games, their analogies with those still practiced in other cultures, their local significance, influences, mutations undergone, etc.

In addition to the intrinsic interest of the work we are discussing, this fact adds to its significance and value: "The reader holds in their hands the first printed book in Mexico about the games of an indigenous area," as stated by Fernando Horcasitas.

R. D. C.

Paulo de Carvalho-Neto

Cuentos Folkloricos de la Costa del Ecuador

Document Collection, Vol I

Folklores Series of the Instituto Panamericano de Geografía e Historia

Specialized Organization of the O.A.S.

Editorial Libros de México, S.A.

México, 1976

237 pp.

With this volume of **American Folklore**,

the collection of books dedicated to the study of the popular traditions of America, which will form the Folklore Series of the I.P.G.H., is initiated. This series consists of three collections: 1. Collection of American Folklore Documents, which will reproduce folkloric materials collected in the field, systematizing and ordering them scientifically. It begins with this publication of literary folklore; 2. Theoretical Folklore Collection, which aims to present theoretical works on the scientific conception of folkloristics, its connection with other sciences, technical or methodological aspects, contrasting different schools and trends; and 3. Research Collection, which will present research works conducted in situ by the members of the Folklore Committee or works that, in the judgment of said committee, deserve to be published."

The work of Carvalho-Neto constitutes the second part of the collection of folkloric tales from Ecuador, as the first was published in 1966.

This work begins with an analysis of types and motifs prepared by Stanley Robe from the University of California. The purpose of this analysis is 'to facilitate the comparative study of tales in relation to narratives from other Hispanic countries, as well as the general European or global tradition' (p. 19). Robe notes that he uses several reference works such as **The Types of the Folktale** by Anti Aarne and Stith Thompson; **The Types of the Folktale in Cuba, Puerto Rico, The Dominican Republic, and Spanish South America** by Terrence L. Ansen; **The Types of the Folktales**; and **The Folktale**. It contains twenty-six types, which correspond to the twenty-six folkloric tales collected by Carvalho-Neto.

This volume constitutes a valuable contribution to the study of American literary folklore, especially because it begins with works of the caliber of those by Paulo Carvalho-Neto, whose extensive and outstanding contributions to the field of American folklore are well known.

Please receive our congratulations, Folklore Committee, as you begin such an interesting and useful collection, to which we wish the greatest success, similar to the success achieved by everything you have published thus far.

O. C. D.

Americo Paredes

A Texas Mexican Cancionero: Folksongs of the lower border

University of Illinois Press

Illinois, U. S. A., 1976

194 pp.

The work by Paredes is a valuable compilation of folk songs performed in the border region between the state of Texas and Mexican territory during the period from 1750 to 1960. It contains a total of sixty-six songs, divided into several sections: "Viejas canciones de la época colonial," (Old Songs from the Colonial Era) "canciones del conflicto fronterizo," (Songs of the Border Conflict) "canciones para ocasiones especiales," (Songs for Special Occasions) "canciones románticas y cómicas," (Romantic and Comic Songs) and "presencia de los pochos." (Presence of the Pochos). Within these sections are songs of various types, such as *corridos* and dances. The author notes that not all Mexican folk songs are *corridos*, contrary to popular belief.

All the songs are presented with their lyrics and a musical transcription that can be understood both by ordinary people and professional musicians.

In the introduction of the work, the author describes the people who perform these songs. Generally, *corridos* are sung by men, but women also participate during weddings, family gatherings, and play a very important role in passing down the songs. The author divides the gatherings where singing takes place into two types: "organized" and "casual."

In the first type, the group gathers with music as the central focus, while in the second type, the gathering has other purposes, and singing is not the main activity.

There is also a widespread custom among both men and women of singing while performing their daily tasks, whether at home or in the fields.

Paredes' work constitutes a serious and diligent study of the folk songs from the Texan-Mexican region, which exhibit very unique characteristics.

Unfortunately, the work is written in English, which greatly limits the number of readers, especially considering that it pertains to Texan-Mexican songs.

O. C. D.

Archivos de Folklore Chileno

Department of Anthropological and Archaeological Sciences

Faculty of Human Sciences

University of Chile

Fascicle No. 10

Santiago de Chile, 1976, 94 pp.

Edited in tribute to Dr. Yolando Pino Saavedra, the illustrious founder of this journal, this volume begins with a dedication from the editorial board, which leads into the bio-bibliography of the distinguished Chilean folklorist.

Born in 1901 in Parral, Dr. Pino Saavedra dedicated his life to the research of literary folklore in his country, an activity in which he was mentored by Dr. Rodolfo Lenz, a pioneer of folkloristic science in Chile and the founder of the Chilean Folk-Lore Society.

His curriculum vitae includes the following details: he studied Spanish and German at the Pedagogical Institute of the University of Chile; he went to Germany, recommended by Dr. Rodolfo Lenz, and was later hired as the Spanish Lecturer at the University of Hamburg, a position he held until 1931; at the same time, he studied Romance philology, general literature science, and modern German literature; he earned a PhD in philosophy and returned to his homeland in the same year, where he soon took up positions in German, style and composition, and literary aesthetics at the Pedagogical Institute of the University of Chile; He was elected dean of the Faculty of Philosophy and Education for the period 1941-1944 and later represented the government (1953-1955) on the Council of the University of Chile; he was appointed the first vice president of the National UNESCO Commission in his country when it was created in 1955; he was part of the teaching staff at the Summer School of the University of Chile, where he taught, for the first time in Chile, a course on folklore; he was a co-founder of the Chilean-German Institute of Culture and served for several years as one of its vice presidents; he was awarded the Grand Cross of Merit of the Federal Republic of Germany for his work in cultural relations between Chile and Germany; He was elected vice president of the International Society for Folk-Narrative Research (1964-1968); worked as a professor-researcher at the University of California, Los Angeles; represented the Chilean Academy on the Permanent Commission of Spanish Language Associations in Madrid (1968); and participated in the Sixth Congress of the Association of Spanish Language Academies, held in Caracas in 1972.

Dr. Pino Saavedra is responsible not only for the existence of Archivos del Folklore Chileno, a journal created under the auspices of the Ramón A. Laval Institute of Folklore Research—another of his achievements—but also for many other initiatives of undeniable merit. Among these, the establishment of the folklore chair in his country, as previously mentioned, stands out.

Thanks to this bio-bibliography of Dr. Pino Saavedra, it is possible to appreciate his extensive literary output, which notably includes his series of studies on the refined literary traditions of Latin America.

Manuel Dannemann R. contributes to enriching the pages of these issues with his well-documented work titled *The Discipline of Folklore in Chile*, which aptly summarizes the vicissitudes of folkloric research in the country, from its earliest beginnings to the present day.

The first part of this essay includes some theoretical considerations—fundamental concepts of folkloric culture, various definitions of folklore, the relevance of folklore through folkloric elements, the functional concept of folkloric elements, the human element with folkloric quality, folkloric community, tradition in folklore, occasionality in folklore, and, finally, folklore as culture. The second part then focuses specifically on the Chilean experience: the pre-scientific beginnings; the stage of scientific initiation (marked by Dr. Lenz's founding of the renowned Chilean Folklore Society in 1909); the primarily informative era (characterized by the emergence of numerous monographs); the scientific period (featuring figures such as Eugenio Pereira Salas, Domingo Santa Cruz, Carlos Lavín, Tomás Lago, María Bichón, and Oreste Plath); and the period of scientific consolidation and significant expansion of projection and application (which “consist of a strong enhancement of theoretical support, refinement of methodological practices, a notable expansion of bibliographic documentation, and extensive high-level international exchange”).

The reviewed volume concludes with a text titled **Estudio etnográfico del carboneo artesanal y del horno en Chile**, authored by Bernardo Valenzuela Rojas, who is now the director of **Archivos del Folklore Chileno**.

R. D. C.

Revista Venezolana de Folklore No. 6

Caracas, Venezuela: Instituto Nacional de Folklore INCIBA, october, 1975
It contains: engravings, musical scores, photographs, and 122 pages.

Our library has received issue No. 6 of the **Revista Venezolana de Folklore**, the scientific journal of the Instituto Nacional de Folklore de Venezuela, directed by Professor Luis Felipe Ramón y Rivera. With its customary sections, this issue is dedicated to disseminating various aspects of the traditional culture of Latin America.

The informational section opens with a work by Rafael Jijena Sánchez, a distinguished Argentine folklorist, on the topic **Algo sobre poesía y folklore**. In this piece, he analyzes, on one hand, the “simple complexity” of poetic

folklore, and on the other, poetry with folkloric projection. The author references poets such as the Venezuelan Alberto Alvero Torrealba, Amalia Prebisch de Piossek, and some of Jijena's own compositions that have become folklorized in the Argentine countryside.

The next article in the section is by Veríssimo de Melo, titled **3 artistas populares de Rio Grande do Norte (Brazil)**, which explores the work of popular artists Xico Santeiro, Luzia Dantas, and Manza. It describes their art, their significance as artists, and their reception among the people of northern Brazil. Mexican scholar Carmen Sordo Sodi contributes an article on *Instrumentos Musicales Precolombinos*, based on three main sources: archaeological excavations, codex, and mural paintings. According to the author, some of these pre-Cortesian instruments still survive in popular culture. A heartfelt obituary for Augusto Raúl Cortázar (1910–1974), written by Luis Felipe Ramón y Rivera, closes this section. As Ramón y Rivera points out, the scientific section of the magazine begins with the last work written by the late Argentine scholar, *Folklore Aplicado en la Argentina*. In this article, the late Argentine professor addresses critical points for the science of folklore. First, he tackles the controversial issue of folklore application, suggesting that once a researcher immerses themselves in the traditional world, "the folklorist can transcend purely academic boundaries, delve into the concrete world of popular life, and passionately capture its human, familial, and social resonance" (pp. 48–49). This forms the basis of applied folklore science. Secondly, he discusses the issues of conceptualizing, promoting, and valuing both popular art and crafts.

Axel Hesse's excellent work from the German Democratic Republic explores "*La génesis de las transmisiones espiritistas cubanas y la dialéctica transculturativa en el semioroletariado poliétnico urbano*."

The author highlights the importance of the topic, noting that "due to its extensive cultural connections, it could serve as an ideal model for elucidating certain aspects of the formative process of a democratic national culture in pre-socialist Cuba. I am referring, therefore," Hesse adds, "to the aspect Lenin called the second national culture" (p. 67). After an extensive and detailed analysis of musical examples and the magical aspects of Spiritism within the polyethnic or multicultural semi-proletariat of many underdeveloped countries, is nothing more than "a reflection of the early mutualistic germs of future proletarian class solidarity, the search for the right path, and a common denominator" (p. 89). Hesse's proposals open new horizons in the study of oral tradition cultures in our countries. *Folklore del Embarazo* by Julio Arosemena Moreno provides a detailed description of superstitions surrounding pregnancy, birth, and early childhood in Panama. The section closes with the re-edition of an article by Félix Coluccio: *El culto de San La Muerte*, originally published in *Folklore Americano* No. 15 (1967–1968). In this work, Coluccio examines the popular devotion to *San La Muerte* in various Argentine regions. Our enthusiastic support for such a high-quality publication as the *Revista Venezolana de Folklore*; we hope it continues to circulate throughout Latin

America, promoting closer ties among peoples and fostering knowledge of shared popular traditions.

C. A. L.

Sarance, Revista del Instituto Otavaleño de Antropología No. 2

Otavalo, Ecuador: Instituto Otavaleño de Antropología (year 2, february, 1976). Contains: diagrams, 135 pp.

The journal opens with an **editorial** outlining the IOA's position on the issue of scientific research in our American continent. "On the one hand," the IOA states, "the structural conditions of our continent do not allow for serious and thorough work in the field of sciences; on the other hand, overcoming these very conditions of backwardness and dependence makes research indispensable, not only to achieve a better and more complete understanding of our specific realities but also to produce the solutions demanded by our peoples" (p. 3). Benjamín Carrión (Eugenio Espejo National Award, 1975) publishes the first chapter of his book ***América dada al Diablo***, which promises to be an intriguing work on dictatorships and revolutions in Latin America. Juan Cueva J. contributes an essay titled ***Relaciones Interétnicas (Ensayo de acercamiento al caso ecuatoriano)***, addressing the issue of Indigenous groups in Ecuador. Hugo Burgos G. presents an interesting piece, ***La Investigación socio-antropológica actual en el Ecuador***, offering insights into current socio-anthropological research in the country. The author notes that *"in accordance with Ecuador's historical-social tradition and composition, it has been anthropology and sociology, both of a traditional bent, conservative of the social order, and idealistic, that have influenced the formation of social thought"* (pp. 22–23). After providing a concise yet critical historical analysis, Burgos outlines the future prospects for social research in Ecuador. Fernando Tinajero follows with the article ***La colonización como problema antropológico***, where he examines culture as an element also impacted by colonization processes. After a rigorous analysis, Tinajero concludes that the cultural issue in colonized peoples has four serious implications: "First, there is no single culture to speak of, but rather at least two cultural forms corresponding to the ethnic division of society. These forms, moreover, become complicated and lead to the emergence of variations conditioned by the division of society into classes; Second, both the dominant and the dominated cultures have lost their original direction, and even though they attempt to preserve their initial forms, they have inevitably altered their content to respond to the specific situation in which they exist; Third, the hybrid products of mestizaje are not, in reality, manifestations of a new and distinct culture, but rather protocols of a profound disconnection, reflective of a human condition compelled into successive mediations; Fourth, the true culture in formation will be a dialectical synthesis of diverse contributions and will only be possible to the extent that the liberation of our peoples is achieved" (pp. 40–41). Jorge Núñez contributes with ***La estructuración oligárquica***, analyzing the issues of social structure in 19th-

century Ecuador and several Latin American countries. John Stephen Athens follows with a **Preliminary Report on Archaeological Investigations** conducted in the northern highlands of Ecuador. Nicanor Jácome contributes **La tributación indígena en el Ecuador**, a work of commendable methodological quality that delves into a colonial economic institution rarely studied in depth in our Latin American countries.

The final notes of **Sarance** No. 2 address the following points: **Informe General**, presented by Plutarco Cisneros during the session on October 30, 1975, in which he provides a comprehensive overview of the history and achievements of the Instituto Otavaleño de Antropología from its founding to the present. Then, in the section **Otavaleños Ilustres**, the bibliography of **Modesto Jaramillo Egas** is featured; and finally, Álvaro San Félix writes **Homenaje al Otavaleño Anónimo**.

Without a doubt, the quality of the *Sarance* journal highlights the scientific preparation of its team. Long life to such an important publication.

C. A. L.

América Indígena

México: Inter-América Indian Institute

(Vol. XXXVI, No 2, April-June, 1976)

It includes: photographs, maps, and statistical tables, pp. 227–447.

With material covering various facets of the anthropological sciences, a new issue of **América Indígena** has been published. From this content, we wish to highlight two particularly important articles: the first addresses anthropological issues in Guatemala, and the second explores folkloric aspects of Argentina.

Robert M. Carmack, an American anthropologist and ethnohistorian, writes about **estratificación y cambio social en las tierras altas occidentales de Guatemala: el caso de Tepacnaco**. Using categories of structural-functional analysis on one hand and Marxist approaches on the other, the author examines the social classes of a Guatemalan town, which he does not identify but refers to as *Tepacnaco*.

Carmack establishes a theoretical framework upon which he bases his considerations and field research.

The stratification of the town of Tepacnaco is developed by Carmack based on ethnic status, identifying two castes: the Ladino and the Indigenous. Among the Ladinos, "from an economic point of view, they can be easily classified into three distinct categories: capitalists, middle class, and workers" (p. 272). In the case of the Indigenous population, both the traditional stratification system based on status and a variety of emerging modern classes coexist, which makes "Indigenous economic stratification a much more complex phenomenon than Ladino stratification." On one hand, Carmack identifies "*the Indigenous bourgeois class*," residing in the urban

center of Tepacnaco, and on the other, the peasantry, located in rural areas, characterized by their roles as merchants, weavers, and farmers. Carmack analyzes in detail the characteristics of each class and caste, their oppositions, convergences, and divergences. He concludes that, to fully understand these dynamics, it becomes increasingly essential to study social structure in rural areas. He adds that "the Marxist analysis of classes and the study of political power are essential elements for understanding this new social reality" (p. 297). On the other hand, Carmack emphasizes that Guatemalan Indigenous societies are not as closed as some anthropologists portray them. On the contrary, they exhibit significant social dynamism. Finally, he argues that "Indigenous communities like Tepacnaco will exert an important influence on Guatemala's political future" (p. 298), due to their unique socio-economic and historical structures.

Although we do not agree with the author's method of analysis, nor with many of the conclusions he reaches, it must be noted that this is a serious attempt, from the perspective of idealist bourgeois science, to explain the social reality of an Indigenous community in western Guatemala.

Notas sobre la chonguinada de Junín, by Michael F. Brown, examines one of the most important dances of the Peruvian Andes, which represents a blend of colonial and pre-Columbian traditions. The author studies this dance in two districts within the provinces of Junín and Tarma, near Lake Junín.

After a brief analysis of the dance's elements, Brown concludes that "the spread of the chonguinada in the Lake Junín area is directly correlated with the expansion of the mining industry in the 20th century" (p. 382) and that "the dance, as performed in these towns, exhibits at least two types of symbolic dualism: symmetrical dualism (reflected in the preference for two gangs of chonguinos) and asymmetrical dualism (reflected in the opposition between the chunto and the chonguino)" (ibid.).

Finally, the author emphasizes the importance of studying this dance in terms of its symbolism and function, to ensure that its historical and social significance is not lost, leaving only its colorful appeal and "tradition."

Brown agrees that folkloric studies must go beyond mere description and delve into a deeper analysis of the historical and social relations that give rise to them.

C. A. L.

Revista de dialectología y tradiciones populares

Madrid: Consejo Superior de Investigaciones Científicas

Director: Vicente García de Diego, T. XXXI, Cuadernos 1, 2, 3 y 4)

"Miguel de Cervantes"

Departamento de Dialectología y Tradiciones Populares, 1975, 157 pp.

The current issue of this publication contains the following articles:

Ensayo de un Tejerinense by Fidel Villarroel; ***Las tradiciones de un conventillo rural mallorquín (17th-18th Centuries)*** by Gabriel Llompart; ***La sobrevivencia de coplas de tema religioso en el folklore hispano-trinitario*** by Sylvia María Moodie; ***Un carnaval inédito en la sierra de Cameros*** by Luis Vicente Elías Pastor; ***Dos cuentos más de la Italia meridional*** by Joseph V. Ricapito; ***Interpretación del mapa 1204 del ALEA "orzuelo"*** by Montserrat Meya Llopart; ***Refranero popular de Carballedo (conclusión)***, by Nicanor Rielo Carballo.

Fidel Villarroel develops in the first part of his work a preliminary study on the most important aspects of Tejerina, a town belonging to the judicial district of Riaño in the province of León, where a migration phenomenon is occurring, which currently constitutes a social problem. In this region, migration to the cities is alarming: out of 78 houses that existed a few years ago, only 38 remain.

The author, when mentioning the reasons that motivated him to study the lexicon of this region, states: to make known and save from possible ruin the native, expressive, and pure vocabulary; and to draw the attention of philologists to study this lexicon, which is so abundant and varied, as a typical case of popular linguistic creativity. He analyzes the popular lexicon and among other things, he says: "that popular expression is the natural, elemental, and spontaneous form of language, while the official and academic language is the artificial expression of the language, it is the product of study or, if you will, the dialect spoken by people endowed with a certain culture" (p. 7). He also studies phonetic aspects of the vocabulary used in Tejerina and presents an extensive list of words with their meanings, arranged alphabetically. There is also an appendix containing the proper names of the region.

Gabriel Llompart's article is an interesting research conducted on the remnants of the archive of the San Agustín convent in the city of Felanix (island of Mallorca) regarding some conventual traditions found in documents from the early 17th century and mid-18th century. Among these documents, there are references to important and still active celebrations, such as carnival, the Corpus Christi procession, the creation of nativity scenes, the performance of pastorelas, and others.

Sylvia María Moodie's study focuses on the survival of religious couplets in the Hispanic-Trinidadian folklore. She begins with a series of historical and sociological considerations about the inhabitants of the island of Trinidad. She then analyzes some of the celebrations in which religious couplets are performed, such as the Christmas parranda, where the central theme is the nativity scene, around which songs are sung. The couplet sung during this celebration is called the aguinaldo, consisting of quatrains with six syllables per line and an indeterminate number of stanzas with assonant rhyme. Another celebration described is the "Velorio de la Cruz" (Wake of the Cross), which is also held in other Caribbean islands such as Puerto Rico,

Colombia, Venezuela, and several other Latin American countries. She also references other religious verses known on the island.

Luis Vicente Elías Pastor's work provides a description of the carnival celebrated in Larriba, a small village in the province of Logroño, located south of the Sierra de Cameros. This village no longer exists as such, as it was incorporated into the municipality of Ajamil and later became property of the Institute of Nature Conservation. The author notes that the research was conducted through interviews with residents and people who had emigrated from the area.

Joseph V. Ricapito collects two stories from southern Italy. The first concerns two dogs from the popular tradition of Giovinazzo, Bari, which aligns with the motif of Aesop's fable of "The Crow and the Fox." The second story addresses the issue of the elderly and their family life, a theme found in many different cultures. Both stories are presented in the Giovinazzese dialect, modern Italian, and Spanish.

Montserrat Meya Llopart, through the interpretation of a map from 1204, studies the life and evolution of the term "orzuelo" in Andalucía. Nicanor Rielo Carballo concludes this issue of the journal with the "Refranero Popular de Carballedo," which consists of over 500 popular proverbs.

Nicanor Rielo Carballo concludes this issue of the journal with the "**Refranero Popular de Carballedo**," which consists of over 500 popular proverbs.

All the articles reviewed in the latest volume we received of the magnificent ***Revista de Dialectología y Tradiciones Populares*** constitute valuable contributions to the study of dialectology and popular traditions in Spain and Spanish-speaking America. They also reveal that in this country, thorough research is being conducted on these topics.

O. C. D.

Folklore Americano No. 20

Instituto Panamericano de Geografía e Historia

Organismo especializado de la O. E. A.

Litografía e Imprenta Lil, S. A.

San José, Costa Rica

193 pp.

The present issue of ***Folklore Americano*** contains: ***Folklore Histórico de Venezuela (first part)***, by Luis Alberto Unce in Tamayo; ***En torno al problema de la proyección folklórica***, by Celso A. Lara; ***Los Campa Nomotsiguenga de la Amazonia Peruana y su Cosmología***, by Harold Shaver; ***José Mosqueda and the Folklorization of Actual Events***, by Américo Paredes; ***Contribucao ao Estudo das Rodas Infantis em Minas, Brasil***, by Cristina de Miranda de Mata Machado; ***El Baile de San Benito en El Salvador***, by Concepción Clará de Guevara; ***Descripción de Algunas***

Manifestaciones folklóricas de Curazao, by Maria E. Mejía de Díaz; ***Estructura y conflicto en el Matrimonio de los Indios Culina de la Amazonia Peruana***, by Patzy Adams Spell and Patricia Wood de Townsend; ***Comentario sobre la Aplicación de Métodos Cuantitativos al Estudio de las Culturas Tradicionales***, by Inés Muriel; ***Aproximación a la Raíz Folklórica en la Novelística Latinoamericana***, by Félix Coluccio; *Sección de Noticias y de Reseñas Bibliográficas*.

The article by Venezuelan Luis Alberto Unceín Tamayo presents interesting aspects of Venezuelan historical folklore, gathered from historical documents and other important sources. The author states that the purpose of his work is to reveal intertwined customs, which, despite seeming different, display similarities that stem from ancient practices of the colonial era.

The work of the Guatemalan Celso A. Lara addresses the problem of folkloric projection, citing the most important definitions on the subject and clearly delineating his concept of the applications of folklore and the folkloric element, as follows: "By application of folklore is understood the immediate use of traditional heritage, without it undergoing any reworking by an artist. It is its immediate utilization, in the original form in which it was collected in the field by the researcher" (p. 36). "However, 'projection involves the action of an artist or erudite intellectual on the folkloric material to adapt it to concrete situations of personal or collective creativity" (p. 37). He adds that a folkloric element is an isolated fact that can be found in other socio-economic and cultural levels outside of its popular context, without any connection to its place of origin. He also enumerates the characteristics of folkloric projection: the 'various degrees in which it can be presented. He points out as the utility of authentic folkloric projection that it 'returns to the people from which it originated, allowing the rediscovery and valorization, not only of the traditional materials, but also of the scientific studies conducted on them' (p. 43).

The American anthropologist Harold Shaver presents the Cosmology of the Nomatsiguenga, a subgroup of the Campa, whose language is part of the Pre-Andean Arawakan family. This subgroup lives on the slopes of the Andes in the southern part of Peru's central region, between the Ene and Perene rivers. He notes that the Cosmology he describes is a collection of stories told by elders. This cosmology is based on the journey the soul undertakes after death.

Américo Paredes, in his article "José Mosqueda and the Folklorization of Actual Events", presents an interesting perspective on the process of folklorization of current events, specifically through corridos in the border region of the United States and Mexico.

The Brazilian Cristina de Miranda Mata Machado conducts a study on children's circle games from the state of Minas in Brazil. She analyzes various circle games, presenting their verses and musical notation.

The work of Salvadoran Concepción Clará de Guevara provides a description of the dance of San Benito, which takes place in Uluazapa, San Miguel department, El Salvador, on Pentecost Sunday, a movable feast in which the Catholic Church commemorates the Transfiguration. The author

places the origin of this dance in the colonial era and defines it as a popular dance with pagan-religious characteristics and psychosocial content, in which the entire town participates. She also notes that it is a form of supplication for rain.

The article by María E. Mejía de Díaz describes some folkloric manifestations of the island of Curaçao. She cites Rómer, who refers to the acculturation processes experienced on the island, among which the following stand out: a. African influence or "Africanization"; b. Dutch influence or "Dutchification"; c. Latin influence or "Latinization." From all of this, it can be concluded that this mix gave rise to a Creole culture. Thus, the popular and folkloric manifestations of Curaçao are rooted in this triad. The author analyzes various festivities and celebrations, such as the *fiesta del tambor or tambú*; the *fiesta de la cosecha or Pa'sehú*; the *Yukán y ocho días* (an extinct ceremony); *música y toque de Bentá*; and the *fiesta de San Antonio*. For each of these celebrations, she describes their social, musical, and instrumental aspects. Finally, she discusses the most common musical instruments.

The work of American anthropologists Patzy Adams Spell and Patricia Woods de Townsend is an interesting study on certain aspects of marriage among the Culina of San Bernardo on the Upper Purús River in Peru. This group practices bilateral cross-cousin marriage, a common marital system in the cultural region of the South American tropical forests. Additionally, as in other cultures of the tropical forests, repeated or multiple exchange marriages between families are frequent. Polygamy is also practiced within this group. They are divided into social units based on parallel transmission, meaning that men's membership follows their fathers' lineage, while women's membership follows their mothers'. However, the authors suggest that this system does not appear to have regulated marriage practices.

The Ecuadorian Inés Muriel comments on the work of Finnish scholar Matti Sarmela regarding methods applicable to the study of materials collected in the field of social sciences or archives. Sarmela critiques the method used by American scientists, whose work is referred to as "Cross-Cultural Research." This approach involves a quantitative comparative study of suburban or "primitive" cultures within social and cultural anthropology. These scientists have compiled ethnological material into an atlas called the *Human Relations Area Files (H.R.A.F.)*, which classifies the various cultures of indigenous peoples—referred to as "primitive"—according to economic forms, the degree of development of means of production, social strata, inheritance of property, family groups, initiation rites, norms of premarital sexual relations, and more.

The author asserts that, since the study of humans and their culture is not a matter of objects like pencils or buttons, which can be classified or measured by shapes, colors, and sizes, applying quantitative research methods to ethnographic materials requires considering the possibility of errors, since insufficient and diverse material complicates statistical analysis, leading to results that are inaccurate and subject to criticism.

She analyzes the advantages that result from the application of these methods but also highlights their dangers, one of which would be "the automation in the study of humans and their culture" (p. 164).

The fascinating contribution of Argentine folklorist Félix Coluccio addresses Latin American novels where national folkloric elements are present. This article specifically examines the literary work of Venezuelan author Rómulo Gallegos, who masterfully incorporated the living folkloric expressions of the Venezuelan people into his novels, such as ***Doña Bárbara, Canaima, Pobre Negro, and Cantaclaro***. He adds that in Gallegos's work, folklore is not merely a "picturesque literary veneer," but something profound and vital... (p. 169).

Coluccio indicates that in the future, he will analyze in the same vein the novels of other writers such as Augusto Céspedes, Alcides Arguedas, Mariano Azuela, Juan Rulfo, Alejo Carpentier, Miguel Ángel Asturias, José Eustasio Rivera, Gabriel García Márquez, Ciro Alegría, José María Arguedas, Jorge Icaza, Augusto Roa Bastos, Ricardo Güiraldes, and J. Borthiry. Despite not belonging to the genre of novels, he will also include *Martín Fierro* by José Hernández.

In the News Section, the resolutions and recommendations of the Congress of Anthropology for the Defense of the Cultural Heritage of Central America, held in Costa Rica from June 30 to July 5, 1975, are included. It also references the First Folklore Roundtable held in Panama and the First Interprovincial Congress of Folklore and Folkloric Dance Contest held in Peru.

Lastly, the customary sections on the editorial work of the Folklore Committee and the Bibliographic Reviews are included. As always, all the works featured in this issue of *Folklore Americano* are of great quality and provide valuable information for the study not only of American cultural traditions but also for the development of a Latin American folklore theory.

O. C. D.

Indices generales de anales de antropología (1964-1975)

Prepared by Juan Comas

México: Universidad Nacional Autónoma de México

Instituto de Investigaciones Antropológicas

Vols. 1-XI1, 1975, 78 pp.

The work titled ***Índices Generales de Anales de Antropología*** contains indexes of authors of articles; authors of bibliographic reviews; authors of reviewed publications; authors of obituaries and reports, as well as indexes of authors by specialties, each with their corresponding work. It also includes the volume, pages, and year of publication in the mentioned ***Anales de Antropología*** from 1964 to 1975.

These indexes constitute a very useful tool for social researchers, as they make it easy to locate research conducted during that period.

O. C. D.

Western Folklore

Published by the California Folklore Society.

California: Volume XXXV, No. 3, July 1976, 64 pages.

The current volume of **Western Folklore** contains: "Folk Comparisons from Colorado," by Cathy M. Orr; "Topics and Comments: Legends of the Surfer Sub-Culture," by Tanis Turner; and "Alternatives to Local (Re-) Survey of Incidental Projects," by Michael Owens Jones; along with **Book Reviews and Film Reviews**.

The article by Cathy M. Orr discusses the **folk comparisons** of the Colorado region, which are defined as cultural riddles that express the reactions, memories, emotions, volitions, and tensions of the group. It includes an appendix that records a large number of the most common **comparisons** from the region.

The **Topics and Comments** section includes two works, the first of which addresses the legends of the **surfer** sub-culture. The author considers that "the adventurous nature of the sport of surfing and the conditions of its historical development facilitated the creation and survival of a native folklore" (p. 209).

The same section includes the article titled "*alternativas para los estudios locales sobre proyectos profundos incidentales*." It points out that the alternatives consist of specific problems rather than general types of collection projects.

Lastly, the customary sections of book and film reviews.

The articles contained in issue 3 of *Western Folklore* provide insights into important aspects of the folklore of the western United States of America, as well as some of the research techniques employed in that northern country.

O. C. D.

**Bulletin of the Department
of Research on Popular Traditions**

Dirección General de Arte Popular

No. 3

México, D. F., 1976

159 pp.

The meritorious work carried out by Alberto Beltran, at the head of the Dirección General de Arte Popular in Mexico, and the fruitful series of investigations promoted by Gabriel Moedano Navarro, head of the Department of Research on Popular Traditions of that entity, have made possible this volume, which brings together important essays by: Gabriel Moedano N., Rubén M. Campos. **Un pionero de la investigación folklórica en México;**

Ma. del Carmen Díaz Mendoza, **La teoría de la comunicación aplicada a la Danza-Drama de los Arrieros**; Soledad Castillo Robles and Blanca Irma Alonso Tejeda, **La Semana Santa en San Lucas Teopilco**, Tlax; Lilian Scheffler, **La celebración del Día de Muertos en San Juan**; Ma. Cristina Morales Viramontes, **Los funerales en San Miguel Tenancingo**, Tlax.; Marta Turok, **Diseño y símbolo en el huipil ceremonial de Magdalena**, Chiapas. In addition, the usual book reviews and news.

Without detracting from the other works, Gabriel Moedano's contribution stands out as a remarkable and noteworthy part of this volume, as it represents an act of justice. The biographical sketch he provides of Rubén M. Campos (1871-1945) and the well-informed study he presents on the folkloric research conducted by this memorable writer are not only a task of searching for and rescuing valuable data for the contemporary study of popular traditions, but also a well-deserved tribute to one of the distinguished pioneers of folkloric research in his country.

To conclude this note, although it may seem modest to say so, it is gratifying to know that the work titled **Leyendas y casos de la tradición oral de la ciudad de Guatemala** by folklorist Celso A. Lara F., a member of the *Centro de Estudios Folklóricos de la Universidad de San Carlos de Guatemala*, has received a commendatory review by Jesús Ernesto Nieto Ocampo

R. D C.

Arte Popular de Guatemala

Exposicion-venta a beneficio de los artesanos damnificados por el terremoto de febrero

17-31 August 1976

Museo Nacional de Artes e Industrias Populares

Avenida Juárez 44

Comité Mexicano-Guatemalteco de Ayuda a Guatemala

Mexico, D. F.

12 pp.

Among the many expressions of solidarity that the Mexican people and a group of Guatemalans living in Mexico showed for the victims of the earthquake that occurred on February 4th of this year, this folk art exhibition-stand out.

Wonderful objects crafted by the hands of our anonymous artists and artisans—glazed pottery from Antigua, fired ceramics from Chinautla, textiles from the central and western highlands of the republic, and silverwork from Cobán—were displayed and later purchased by the public who came to witness this significant showcase of traditional Guatemalan folk art. Also exhibited with particular success were the publications edited by our *Centro de Estudios Folklóricos*: the bulletin, the journal, and various titles by different authors.

The brochure we are commenting on, beautifully printed, is illustrated with color photographs by Mauro Calanchina—whose excellent work the Center

for Folklore Studies owes so much—and contains a text by Alaide Foppa in which we read: "The idea of presenting this collection to the public in Mexico and offering part of it for sale was born within the Mexican-Guatemalan Committee for Aid to Guatemala, upon learning of the damage suffered by artisans in the February earthquake. The potters lost their only wealth, and with the destruction of their homes and modest workshops, they also lost the ability to resume work soon. The weavers, due to the destruction of homes and looms, found themselves unable to acquire the materials for textiles. The same can be said for those who make baskets, mats, toys, or primitive musical instruments."

We salute this event, which speaks volumes about its sponsors and has so effectively contributed to the knowledge and dissemination of our folk arts.

R. D. C.