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Traditions Of Guatemala 3



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UNIVERSIDAD DE SAN CARLOS DE GUATEMALA
CENTRO DE ESTUDIOS FOLKLÓRICOS

TRADITIONS OF GUATEMALA

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ESSAYS

CONTRIBUTIONS TO THE FOLKLORE BIBLIOGRAPHY IN GUATEMALA

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0 INTRODUCTION

0.1 IMPORTANCE OF BIBLIOGRAPHIC STUDIES

In Guatemala, there was a noticeable need for a bibliographic record encompassing what has been written to date in the field of Guatemalan folklore.

This work aims to fill this gap, despite its limitations, as a contribution from the Folklore Studies Center of the University of San Carlos of Guatemala to the deeper understanding of our popular traditions.

Moreover, it is relevant to highlight the significance of such work for the scientific studies of a country. Fundamentally, it allows for the objective evaluation of the current state of science and the approaches researchers and theorists have taken over a given period. Once this work has been critically assessed, further studies can proceed more confidently with more realistic objectives.

The importance of such studies for folklore has been demonstrated by two American folklorists, Ralph Steele Boggs and Américo Paredes, who, since 1944, have annually prepared the bibliography of American folklore in the *Southern Folklore Quarterly*.

In Guatemala, a bibliographic study of our popular traditions enables the discovery of numerous works unknown to Guatemalans and helps avoid duplicating already completed efforts.

0.2 LIMITATIONS

The limitations of the present bibliography are numerous. Firstly, I must acknowledge that not all publications about Guatemalan folklore, written by both national and foreign researchers, are included, as I did not have access to all of them, especially foreign works, since no copies of such studies exist in Guatemala.

Secondly, there was insufficient review of hemerographic material, including newspapers from both the capital and the provinces, as well as magazines and other social communication outlets, which, due to their limited circulation, can only be found in certain institutions. Thirdly, a bibliography should be critical, aiming to provide guidance on the quality of the works presented; however, this contribution lacks such a critical perspective.

Despite the aforementioned limitations, this work is the first step toward compiling the bibliography of Guatemalan folklore, which is one of the short-term objectives of the Center for Folklore Studies at the University of San Carlos of Guatemala.

I must highlight another point. This contribution has deliberately omitted a series of works and publications that, in our context, have been labeled as folklore but do not adhere to the techniques and methods of folklorology. These include the works of dilettantes,

exploiters, and traders of our people's traditions. These articles, books, and magazines will be addressed later in the critical bibliography under the section WHAT IS NOT FOLKLORE, with a detailed content analysis.

0.3 ABOUT THE PRESENTATION OF THE MATERIAL

Many classifications have been proposed to organize and categorize folkloric materials collected in the field, including: (Poviña, 1954: 133-145), (Vega, 1960: 201-202), (Carvalho-Neto, 1955: 140-148), (Merino de Zela, 1960: xv), (Cortázar, 1959: 38-68), (Danneman, 1970: vi), (Boggs, 1949: 1-8), among others.

All the aforementioned classifications either artificially divide folkloric elements or exclude certain aspects altogether. Moreover, they fail to consider the socioeconomic context in which the folkloric elements are embedded.

Therefore, for the presentation of materials in this bibliography, I have adopted the tripartite classification, which divides folkloric phenomena into three major categories: ergological folklore, social folklore, and spiritual-mental folklore. Additionally, there is an addendum that includes folklorology and applied folklore. This classification is not without limitations. Like all classifications, it is artificial since its purpose is to impose a methodological order on the materials of a science, in this case, folklorology. Thus, it must be used by cross-referencing information. In all categories, there is complementary information that reflects the complexity of the folkloric phenomenon being studied. The analysis of a folkloric event is not conducted from a single perspective (e.g., ergological folklore), but rather from all three mentioned aspects, in addition to employing the scientific method and interpretive theories.

0.4 PRELIMINARY EVALUATION OF GUATEMALAN FOLKLORE

After evaluating the material presented in this bibliography, I have reached the following conclusions:

1. Folklore studies in Guatemala have early origins (dating back to the mid-19th century), with a common denominator being their descriptive nature. There is little work on analysis or interpretation, with few exceptions.
2. Folklore studies in Guatemala have focused on the material or ergological aspect (mainly crafts and textiles), neglecting other areas.
3. A detailed analysis of the main categories of Guatemalan folklore reveals the following:

In the area of material or ergological folklore, the emphasis has been on description. With some exceptions noted in the critical bibliography, most works lack historical, social, and economic analysis, which form the foundation of folkloric phenomena. Studies have been limited to showing one aspect of the folkloric fact, its external appearance, without delving into the causes of its origin, highlighting those that explain its persistence, or applying theories that scientifically interpret these phenomena.

Regarding social folklore, the studies also remain at a descriptive level and lack deeper analysis. Little has been written about language, lexicon, dances, and music within their social context. Even less has been written about social organizations, which are so important in our regions, such as the confraternity, about which, despite much being written, all the articles suffer from a superficial approach.

In relation to dances, the research has focused on collecting texts, which are mostly presented without the essential social and folkloristic data needed to place the phenomenon in its context. Information such as the place and date where the dances are performed, the name of the collector, the date of the research, essential details about the informant, etc., are missing in the texts found and referenced here. This omission diminishes their scientific value and raises doubts about the authenticity of the documents.

In the spiritual-mental folklore, the situation is similar. In terms of literary folklore, contributions are very scarce. For example, in poetic folklore, there exists a study that raises serious methodological

doubts, particularly regarding the planning of the research and fieldwork techniques. Regarding literary folklore in prose, little has been developed in relation to legends, nothing on tales, and very little on popular theater.

Regarding musical folklore, the contributions are very weak because they have not been made by specialists, ethnomusicologists, or even musicologists, but rather by people without the proper qualifications, whose musical knowledge leaves much to be desired.

On the other hand, in the field of folklore theory and application, the focus has been primarily on the theory of popular art, on which there are some deep and original analyses.

In summary, as a general evaluation of this first contribution, it can be said that folklore studies in Guatemala have already passed the stage of collection and description, and there has been a growing emphasis on promoting scientific work, which will undoubtedly yield results in the near future.

Additionally, scientific research has intensified in the past two years, and, in turn, scientists from different branches of social sciences are increasingly approaching folklore with interest and respect.

The outlook is, therefore, positive and encouraging. In a few years, folklore studies will have reached a high level of maturity, to the benefit of science and the popular traditions of Guatemala.

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1.3.1.1 LITERARY FOLKLORE IN PROSE

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133. 1962 "Baile de la Conquista" (Recopilado por Lise Paret Limardo de Vela) in G.I. Vol. II, N. 2 (April-June), pp. 87-132.
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139. 1970 "Baile del León como Rey de los Animales"
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149. ORTIZ, Fernando
1971 "La Afroamericana Marimba" in G.I. Vol. VI, No. 4 (April-December), pp. 9-43.

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152. 1972
"Música Tradicional y Folklórica en América Central" in G.I. Vol. VII, Nos. 1-2 (January-June), pp. 227-243.

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163. MAHLER, Renée
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1973 "La Figura de Judas Iscariote en el Medio Guatemalteco" in G.I. Vol. VIII, Nos. 1-2 (January-March), pp. 143-172.
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1.5.2 IN LITERATURE

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1971

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A.H.G.: Antropología e Historia de Guatemala. Publications of Instituto de Antropología e Historia. Ministerio de Educación Pública.

A.S.G.H.G.: Anales de la Sociedad de Geografía e Historia de Guatemala. Guatemala.

Arte Popular: (Notas de Información Folklórica). Museo de Arte Popular. Facultad de Bellas Artes, Universidad de Chile. Chile.

A.S.F.M.: Anuario de la Sociedad Folklórica de México, Organ of Sociedad Folklórica de México. México.

C.A.: Cuadernos de Antropología. Instituto de Investigaciones Históricas. Universidad de San Carlos de Guatemala, Facultad de Humanidades, departamento de Historia, Guatemala.

C.I.N.A.: Cuadernos del Instituto Nacional de Antropología, Organ of Instituto Nacional de Antropología, Buenos Aires, Argentina.

Est.: Estudios, Organ of Asociación de Historia "J. Joaquín Pardo" of Universidad de San Carlos de Guatemala. Facultad de Humanidades, departamento de Historia, Guatemala.

F. de G.: Folklore de Guatemala. Dirección General de Cultura y Bellas Artes, departamento de Arte Folklórico Nacional. Guatemala.

F.A.: Folklore Americano, Organ of Comité Interamericano de Folklore de la Comisión de Historia del Instituto Panamericano de Geografía e Historia. Lima-Perú.

G.I.: Guatemala Indígena, Organ of Instituto Indigenista Nacional. Guatemala.

I.N.: Indian Notes. New York. Museum Of the American Indian Heye Foundation.

JOURNAL OF AMERICAN FOLKLORE: Organ of American Folklore Society, University Of Texas Press.

L.S.: La Semana. Editorial Istmo, S. A. Guatemala.

N.M.A.A.E.: Notes on Middle American Archeology and Ethnology. Carnegie Institution of Washington Division of Historical Research. Washington.

OB.: Revista Orbe. Diario La Nación. Guatemala.

SOUTHERN FOLKLORE QUARTERLY: The University of Florida in Cooperation with the South Atlantic Modern Language Association.

T.M.J.: The Museum Journal. The University Museum. Philadelphia.

T. de G.: Tradiciones de Guatemala, Organ of Centro de Estudios Folklóricos de la Universidad de San Carlos de Guatemala.

U.S.C.G.: Universidad de San Carlos de Guatemala, Organ of Universidad de San Carlos de Guatemala.

XAMAN: Guatemala.

1.7 ABBREVIATIONS USED

D.G.C., B.A.: Dirección General de Cultura y Bellas Artes (General Directorate of Culture and Fine Arts.).

ed.: Editor.

s.e.: No editor.

n.d.: No date.

U.O.K.: University of Oklahoma.

1.8 CONSULTED BOOKS

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E. y María
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1960 | Bibliografía del Folklore Peruano.
Lima-México: Comité Interamericano
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| POVIÑA,
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1954 | Teoría del Folklore. Buenos Aires:
Editorial Assandri. |
| VEGA, Carlos
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