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TRADITIONS of GUATEMALA

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DOCUMENTS FOR STUDY OF LITERARY FOLKLORE FROM GUATEMALA

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○ INTRODUCTION

The documents of literary folklore presented in this opportunity are products of the first systematic intend to reveal the oral traditional facts from Guatemala. It must be as a preliminary result of a broad and deep investigation about the topic which realize the Centro de Estudios Folklóricos of San Carlos of Guatemala University, as well as in the Antigua city of Guatemala and others populations in the country.

The gathering of materials I was in charged for it. As researcher of Centro de Estudios Folklóricos, and the follows people who conform the work equipment oriented to gather the oral tradition for the curse of Folklore Theory that the author taught in the Escuela de Historia of the San Carlos of Guatemala University: Aída Díaz Paniagua, who worked in the Guatemala City, and Irma Yolanda Reyes who worked in Antigua Guatemala.

Also fed this contribution the materials donated to Centro de Estudios Folklóricos by Ana Beatriz Mendizábal and Rosa María Alvarez which were recorded in different opportunities and then are deposited in the phonogram archive of Centro de Estudios Folklóricos. All of them the author appreciates in the cost his cooperation and his commendable

enthusiasm to understand and search the popular traditions of Guatemala. Therefore, this oral folklore documents should be considered as a collective contribution and not individual. The material organization, the transcription, the introduction, the analysis and notes are of my responsibility.

Finally, to the quality and intrinsic beautiful must be add that his merit is to constitute a sample by means of can come to the most completely understand of collective conscience of Guatemalan.

1. THE LITERARY FOLKLORE IN PROSE FROM GUATEMALA

From the genres that compose the literary folklore in prose (tales, legends, cases or events, explicative stories or myths, popular history and jokes) the attention of scholars is specially centered in cases especially animalistic. As well as compilations of dubious folkloric quality (Gaitán, 1972-1973), as scientific studies, it refers mainly this type. (Instituto Lingüístico de Verano, 1972; Lara F., Celso A., 1973). The works realized about other genres are minimums and few or nothing clear its problem.

Understanding the need to fill that void, the Centro de Estudios Folklóricos have proceed to systematic search the oral tradition in the items less addressed as are tales, explicative stories and oral history. Some which today it offers in these pages.

In relation with Guatemala's literary folklore there points which popular tales in strict sense there are relatively few in Guatemala. It has difficult find storytellers in the interior and the cities of the country. This is due in part to the peculiar characteristic from literary folklore of Guatemala, also to defining principles of folkloric tale in contrast with of legend and case. Linda Dégh clear this point. She affirms that in the western world the people who tell legends and cases are most common that the storytellers (Dégh, 1971: 6). It due to the storyteller is a specialized person, with skills of narrator who create and recreate one and thousand times the popular tradition. In other words, no all can tell a folkloric tale, in most a legend or a case are repeated with greater ease by the common of the town.

For my experience as searcher, it is possible for me affirm that the interior and suburbs of cities, is necessary that the compiler direct to forced steps to informant to tell folkloric tales and no legends and cases which from the first moment to start the communication informant-searcher, to the lips of the peasants and workers.

Therefore, can present the follow preliminary hypothesis: the literary folklore in prose of Guatemala is characterized by the quantity and quality of pieces of animalistic order (legends, and cases especially), as well as tales and explicative stories are few.

This hypothesis will be rectified and changed conform the results of investigation contribute greater enlightening lights to this fascinating world of popular traditions.

In terms of oral material that I present here, this pretend to be a documental, which will be after object of a most complete study, added a greater quantity of versions and variants.

Deliberately, I do not try the classification of its types and motives about basis of **Types Index** and to **Motif-Index of folk-literature**,¹ to reserve this task for later studies, when the investigation have enriched the files and have majority of elements that allow provide a most accurate vision, not only of folkloric material itself nor the function that this comply within social group which developed and the life of each one informants and which is achieved by a greater versions collection and variants of oral traditions. However, the preliminary I consider that is a duty give to know as soon as possible, the result of investigation job.

On the other hand, in this sample of literary folklore in prose of Guatemala present the follow types:

1.1 Folkloric tales

I present six folkloric tales collected in the cities of Antigua Guatemala and Guatemala. It is should be noted the meaning of versions find about all numbers 1 and 4, precedent for first city, these are tales of extraordinary quality. These oral narrations with origin European, it adapted to of Guatemalan's idiosyncrasy (which is became in own traditional elements), it perfectly adverts in the version of **the princess who take care pigs**. Here, genuinely Guatemalan elements there are incorporated in the narration. The tales 2 and 3 constituted types fragments most complete, as well as

As the number 5 is a sampler of **type: Jesus Christ in the earth**. The number 6 is a formula tale very common in America of Spanish origin (the cat with the rag feet). It has been registered in Argentina, Venezuela, Mexico and Chile. The version that here offers is Guatemalan.

Also highlights the temporality in these same tales, thus as the magic elements which the narrator does not believe but if enjoy it. The function which complies is to enjoy. To examine the informants' comments about their own narrations. (**vid. Infra. Infm.** 1 y 4).

Finally, in the files of Centro de Estudios folklóricos rest many times of records of folkloric tales, both of Antigua Guatemala as the Guatemala City and other parts of republic, but I do not want to include in this sample because there are destined to a dedicated study exclusively to folkloric tale.

However, I do not resist to tentation to exhibit a small aspect from constituted the folkloric tale in Guatemala.

1.2 The folkloric legend

It shows a series of legends of witches, religious and animistic. About first are transcript some versions about transformation of same in animals, very characteristic element of western witchcraft (*Caro Baroja, 1969: 36-84*).

This fact fundamentally highlights, in the version number 7. These transformations the witch in animals with the purpose to cause a damage, it is not confused with the concept to **nahual** (nahual is a guardian spirit). Within to indigenous tradition this concept is many complex that the simple transmutation of a witch to a pig, bird, goat, etc. This represents the soul of indigenous cosmogony. The legends of witches show here correspond to sorcery, which origin was dates back to the European Middles Ages, that brought by the Castilians in the XVI century have past to form part of heritage of traditional culture of American countries. (Rodríguez de Mendoza, 1950: 475-484). In as well as religious legends highlights the topic of Flight to Egypt of the Virgin and Child. These are pious legends that repeats, especially during the season of Christmas Eve. Legends which were teaching by catholic evangelists, have been folklorized and are repeat over and over again together to births or during the novena to the god child or to the wise kings.

Therefore, the legends of Saints are very important in Guatemala. Here I offer two versions of legend woven around of Image of *Señor Nazareno de la Merced*. Other images have given place to them. Their analysis corresponds to study of religious folklore of country.

In relation to animistic legends, the collections refer to Juan-Noj (**vid. Infra. Nota 6**).

Globally, the legends show characterized for their temporality, their ubiquity and the deep element of faith which made narrators display. They believe in the histories that they tell. These are true legends, as emphasis the number 7 informant. Therefore, in all them is present the moralizing element many peculiar in traditions of this nature.

1.3 Cases or events

Greater quantity of above, the presents in this sample in majority are part of animistic.

It understands for case the personal expression and particular of legend. This is the version that each informant tells. The personal meet with the spirits. The own experience. It means by study of the cases can go to construction of a prototype of a legend in particular. (*Lara F., 1973: XIX-XX*).

This abundance folkloric orals facts, for being more than personal, they characterized as legends, for their ubiquity, their temporality and are refer to an identified person by the auditorium, who happens events that tells.

Highlight their greater credibility charge for part of narrator and by the lesson that can draw from the fact narrated.

Always exists a life lesson. (*Cfr. Casos 18, 22, 27 y 30 especialmente*).

In these short and personal narrations can be know places, townships, cities; be identified people, but especially allow to know the attitude of narrators in relation with the most genuine elements of their traditional culture.

As well as the cases as legends were collected on Antigua Guatemala and the Guatemala City, reflect the collections of capital city the traditions of other places where the informants are origin.

the quantity and quality of legends and cases these are present here testify the noted text in terms of richness of Guatemalan literary folklore in prose.

2. ABOUT TRANSCRIPTION OF TEXTS

One of problems sharper in the study of literary folklore it constituted the transcription of oral texts, which go to the letter never reflect with precision the narrator's attitude, his gestures, voice inflection, and the kinesics, which is complement and enriched the narration. This can solve in part with the use of phonetic transcription of texts that collect in rural townships. Deliberately I do not want to use this alphabet, for as the job is know only for specialists this is not go to majority population. In other hand, the purpose of these jobs within politic from *Centro de Estudios Folklóricos*, is not spread and projected to town, to the class which are its authentic creators and carrier, for the reading of same allows spread and preserve the oral versions. Which is a small stimulus for the town notice of richness and importance of literary heritage and it learn to defend and appreciate it.

The phonetic transcription would be adjusted to the requirements of small group of scholars, but it would not understand for the workers and farmers which, in last instance, are directed these studies, because so much effort to compile, transcription and analysis of oral tradition only justify if the results reach to knowledge of popular classes.

Therefore, to preserve the best possible the fidelity of text used, conventionally, the follow signs: (...): interruption that exist in the record; ...: own interruptions of narrator. (spaces in blank that form when the informant tries to remember the thread of narration). **Accents and underlined:** When a word that does not correspond grammatically is emphasized and appears underlined, it signifies the narrator's emphasis on that word. For example: **friend, and but**, etc.

Eh...ah...: is respect the interjections of informant. The characteristic crutches of each narrator: **mmm, so, this.**

With signs used is achieved a major fidelity, though is not the wished, and an accurate comprehension of oral narrations.

3. ABOUT THE PRESENTATION OF MATERIAL

It has literary transcript the tape cassettes. The transcription and revision are due to the author. Each text accompanies with the social information of narrator, such as the appreciations of informant (when it is possible), about its own narration. It present, in addition all technique information and essential file to identifies the text, as well as the information of file necessary to localize in the Centro de Estudios Folkloricos the record materials.

4. CONCLUSION

The documents that were showed here are a small sample of richness of Guatemala's literary folklore. Its high literary value (especially all in tales and legends), it is obvious and there is no need to reiterate it. Search in its interior and find structural forms of oral speech, such as stablish the meaning of literary folklore is the next step to take.

Why we must be clear? This is the genuine legacy of collective conscience. The meeting with her is not produce formulating sterile theoretical disquisitions, but by means of the deep study of collective endeavor of town, in where is produce the folklore. Sample of them are the documents that follows showed:

5 DOCUMENTS OF LITERARY FOLKLORE IN PROSE OF GUATEMALA.

5.1 TALES

5.1.1 WONDERFUL TALES

1. Blanca Flor and Rosa Flor²

"(This) ... Once upon a time... that there is a place... very... eh... very remote... live a family, the father, the mother and their two daughters one called Blanca Flor and another Rosa Flor. So, they are a beautiful the two children, who called this way... eh... they are like flowers.

Well... eh... sometime the parents had gone out to an errand to the capital city and leave alone to the children why?... they were grown up, they knew how to take care of themselves, no?

Well, the... (...) eh... both stay alone at home, but they do not be afraid because she was two. Well..., for the big time it started raining hard like in the cost, eh... and then they heard to knock the door. They... (that)... they be afraid, but they do not want to open the door for fear of some bandit, but who knocks and knocks... so, they had no choice to open. Blanca Flor opens the **hall** (...) and **scare** of them... this was a big bear.

-**Close it** the door sister, says Rosa Flor. No answer Blanca Flor... Look is a poor teddy bear... the teddy bear is injured the poor, and it is raining and he was wetting. But, sister, say the other, you do not look he is going to eat, say the other, Rosa Flor, **right**? We do not **leave** to come in him.

Eh... so the teddy bear came in, eh... (...) and the girls put him to dining room, and they cure him... And at last, when the teddy bear was health, he left... he left from house.

Well, so... as the parents do not come back, the girls were very alone, to the parents come back again, so, the parents have a big argue with the girls. Well, so, Blanca Flor and Rosa Flor... always think in the bear, and they want to look to the bear again, so, a time, they had gone to bright water to the river, they found to big bear and a bearded dwarf who annoy it and mounted as a horse. Well... the two girls were **very** happy, so, the bear says them that they remove to dwarf who was very **annoying**, that... that he does not leave it alone, and he will free; so, Blanca Flor grab to dwarf... eh... to remove the beard and threw him to the river; so, the bear became to change... and change... and turned out to be an enchanted prince (...) that, that the dwarf has conversed him a bear; well... eh.... The two girls were very afraid when they look him... but as Blanca Flor was very beautiful the prince married to her, and he take her parents and sister Rosa Flor to the castle... and I mount in a horse for tell me another tale **more beautiful**." (Inf. 1)

2. The enchantment of *guarda-caminos* (guarda caminos is a type of bird)

The... the animals also, sometimes, can protect to men. For example, in a village from Tactic... lived a Mr. who calls Juan, was a man a little old and alone. One day in the **square** he looks a girl called Carmen and she likes very much to him, he courts her, but **She** did not **do so**; then he makes the last intent. And one night he goes... he goes **to the** mount. It was night of day of *San Juan*, the only day that say the *amate* and peppermint bloom, he goes with a new and colorful tissue. It was almost midnight.

On arrival to an isolate and mountainous place, he held out the tissue and sit in front of him with the legs **crossed** in **cross**. And he was quiet, quiet, as two stone idols. When to far were heard the first chimes from a clock, Juan **made** with his voice the sing of *guarda-caminos*. **This** is a sad yell, as the soul in torment, shortly after appears a birdie, the *guarda-caminos*. Circled around the tissue, then going up in him, **started** to **throw** for a moment a rare dance, then **throw** again the sad sing and disappear. All this Juan was shaking, as fever's shivers, but quiet, quiet, as a statue of saints in one Church. When the birdie gone, Juan gathered the tissue and he goes to his house, where he has fever for eight days.

At month of day of *San Juan*, they were crazies for the man of **tale**, no only Carmen but three or four girls of the township. And the *guarda-caminos* had left him the... the virtue to attract them on the colorful tissue, that he bright it, either strapped to neck or in the handle of machete. Now it... (...)" (Inf. 2).

3. The enchanted girl

I tell you a history that tell me a friend called **Shillo**... Alvarado, so, he tells me... that in la farm **Mirandilla**, which is a sugar factory, from department of Escuintla... there is a *chácara* (type of house) there are many enchanted women, it called the *impauto*. Thus, he says that meet with other friend and this told him that one sometime he goes to 12 o'clock of day, eating fruits which there are in this *chácara*, so he tells him he founds a precious girl, and he says the girls said that if he had the courage to take her out of there and they were rich. So, he answered her ok. And she told him that only he made her... a table and put a rosary in the **neck**. So, he told her ok. And when the next day **comes** to 12 o'clock, she had told him that she was converse in a serpent that he does not be afraid. So, he **comes** the next day and with a stick he puts her the rosary, but she, the serpent gave a whistle, and the guy was afraid and he gone. The serpent called him and **told** that **come back** because.... Because she wants live with him, that she was tired of be enchanted, but he does not have courage, and he be afraid in this moment. Only this, no more." (Inf. 3).

4. The princess that take care pigs³

There was a king who has a beautiful daughter, beautiful... who called... eh... Nanci... was a beauty girl when she dressed up with a princess clothes, thus, one time... (...)... well... the king was sit with her in the table eating his food, when... when the king looked a beautiful daughter Nanci told him:

-Nanci, he told her, daughter, Do you love me so much? And she answered. Yes, I do. As the salty bread.

... the king was very surprised to hear this answer,... he expected another thing, so he was very angry... so, he sent for his servants, and he order them for that they take the princess away, Nanci and they kill her,... because... the king does not want to look her... because she does not respect to the king, because she should be die,... because to the king is respected; they should go to the mount, kill her and they bright her eyes... No? of Nancy. **But** as a proof of they really kill her, they bright the eyes, the girl, no?... she has beautiful eyes... that big... Well,... thus, what remedy!... that the servants take of the table to Nanci and they going to kill. Well... when they go to the mount, they look her very beautiful, because of grief, the little princess has become most beautiful and told one of servants: - oh no brother I do not kill to little princess... that made another, but I do not do, look how she is very beautiful... and she has been too good with us! The other told too - yes, buddy, I do not either kill her. The best is leave her, and she loses into the mount, and we kill to a mountain pig and we bring out the eyes and we will bring to the king... well... so, they leave to go to the princess Nanci, and they come back to king's house, they found a **dog**... and they **killed** and bring out the eyes, they bring them to the king, so, when the king look the eyes, this is crying, but only this way the king was convinced that his daughter has killed, well... after the king sick... and he goes to bed... Meanwhile, Nanci goes to walk and walk, walk and walk... into mounts and rivers... until she finds an small indigenous girl who brought clay dishes for sale in the market, and she told her: I bought your *guipil* (type of shirt) and your *perraje m'ija* (word used for daughter); I give you this silver chain. Well... told the indigenous girl, and she removes the *guipil* and *perraje* and gives to little princess. So, the princess dress up as an indigenous from Aguas Calientes and she made a **ball** her princess dress and save it in her *morral* (type of purse) and she continues walking... is that what happened... is that... the princess do not want that they look her with her beautiful dress of princess... (...).

So, the princess dress up as an indigenous goes to walk and walk **again**... eh... until she arrives to a big castle where she lived other king, so, the princess goes... eh, no... Nanci... disguised as indigenous and... she told to the king: -Sir king, I want you to give me a little job, I know to embroider, make tortillas, what My Majesty orders... I do make it... well - told the king- I want to take care the pigs; you give them their **cob** and waste for the pigs are fat for the fair of town.

So, the indigenous began to take care to the pigs... and he giver her a room of wood for she sleeps near to kitchen. The indigenous **grimes** all over for anybody realize who was her... she was filled with mud... **Finally**, she was ugly... but, **only** for she was not recognized. Well, every night she goes to her room, turn on her *ocote* (type of wood) and she took out these clothes from *morral*, she takes a shower in the **water borehole**... well, first she takes a shower... then she dresses up her princess dress, and she was beautiful... she looks in the broken mirror... Well, the beauty of Nanci was reflected in the mirror... no?... so, the hens which slept in the room look her and they stay like **fools** of seeing so much beauty... Well... but the princess saves the dress, and she converses in indigenous... so, the second night she took of her suit of indigenous and she dresses up the princess dress and she look in the mirrors again and again. But... so, the hens begin to crow of seeing to Nanci very beautiful. Well... so, in the third night... when the princess Nanci put on her... her princess dress... the hens crow again... so, the king's son... (why this king has a son, no?) ... he was going to draw water from the water borehole and when he heard the **noise**... he approached the room and saw between cracks, and he saw the beauty of princess and he fells in love with her.

Well, ... so, he told to king, and... he told that made his **wish** and he send to bring to indigenous who takes care pigs. And they sent to bring with the servants... and he told to king: -look indigenous, the prince said that you are a princess, if you do not tell the truth **right now**, I kill you. So...

Oh, sir king, my majesty, tell the princess Nanci, and she was crying... he realizes that is truth, I am a princess, that my father, the king order kills me... and I... do not want to discover, she continues crying... so, she dresses up her dress. And he looks very beautiful the prince fell in love more with her... and as he is handsome, they married. Already married the princes... they were noticed that king of another castle was sick. Nanci and the prince Juan, **why**, eh... he called this way, both arrive

To castle of King father of Nanci, and so... the king almost die and the prince enter... well... but, the princess Nanci brings a tortilla without salt and neither that soup... nor to vegetables... were... salted...

Well, thus the king invited to prince for eat.... (...) but, when served the food the king does not bite to eat... he did not eat... so, the... the prince Juan tells: Sir King, do you not eat? This soup is **very delicious**, the king told: -but prince Juan... if nothing has salt. How I going to eat? The prince told him: Sir King, he told, I was told that **you** ordered kill to his daughter why she said that she wants you as the salty bread; the kings told: Oh, yeah, because that I am sick... *mi'ja* love me so much! And I love so much too... and the king was crying.

So, the prince goes to bring to Nanci and introduce her to King... the king recognized her and he jumps for joy, when he found live her... so, he gives the half of kingdom to both... and... (....) they stay there the princess Nanci, the prince Juan and the king. This way the history ends." (Inf. 4).

5. 1. 2 TALES OF SAINTS

5. Jesus and the lame man he turned into a mule

When I was a child, my aunt told me some beautiful tales which keeping me up at night... **right?** I did not sleep for listen to my aunt. Once told:

There was a Mr. who has many... he spent time with his... (...) who walked and pass for a **farm**; these people do not know who pass for their farm was the Jesus himself. So, they gladly gave him lodging, and entered and lay down.; so, one of them... the husband of Mrs. was lame. So, he told: -Oh... this Mr. has money. And I am to take it from him, tomorrow I'll **wake up** rich, then, the poor Mrs. lady says:

-No, you do not do anything to him, poor him. They are **poor** people do not go to takes his money.

So, he left him and told him when dawn broke, and the people said goodbye and left, he went after him... the people who went to... with his mules, because they going to **bring** their.... They carried quite a lot of provisions because they were... on a tour. So, he told the... lame... left after him and he wanted take his money, so, he told. How he was lame told:

- Mule you become, lame you die.

And he became lame (mule). So, another people passed who rents their mules... their mules, so, he (Jesús) told them that he rents this mule, so, they left to mule and told: **No**, they took the mule and told they want for a year; so, he told him this ok, he will take the mule. So, they pay him for month for rent of mule; when he pass for his house, pass the mule and it enters to his house; so, the woman go our with a **wood** and burned it... to mule; she busts and buts... and she burn it with all, and she as know that the mule was her husband she busts him; so, when the time... two or three years the mule has been carrying fire and load, so,.. when Jesús thought it was time (...), why he looks the poor mule all burned, so, Jesus converses him into a person right? So, Jesús told him:

There is your money which earned, Jesus told him, this was is as you earn money, you must not steal it. Because you were earned this, Jesus told him, with your job. And this way ends the tale." (Inf. 5).

5.1.3 FORMULA TALES

6. The cat

Do you want to tell a tale? It is not of the old *ningüento* or little red riding hood's: this was a cat which has the rigged foot and eyes upside down, Do you want to tell again? This was a cat which has the rigged foot and eyes upside down." (Inf. 6).

5.2 LEGENDS

5.2.1 WITCH LEGENDS

7. The witches of Antigua

Right now, I will tell you... a story which tells me my father. My old man. Thus, in Ciudad Vieja... ah...on Antigua, eh... my father and my uncle (Of course it is a true story), were, told as who tells auxiliaries of authority. And they rounded in the night; rather, they cared for. So, (a) they have told that there are... three women... who was witches, because you remember at time the witchcraft existed, So, my daddy and my uncle, like they were...

were the **authority**, they get out with another people to... to... (...) we told, to... take care of the town; in this time they looked that... they told their that... there is a field, where there is a tree, a tree, a tree in the field, there are women meeting with... another... a lot of women, and a midnight they became witches; some... of them became in dogs another became pigs another... became birds; finally, every... every woman became in different... different... different type of animal.

They flew and went, sure to made their misdeeds, thus they stayed... hidden, we told, where they look them; the women undressed and they save their clothes and they went. When they come back, they dressed and give, ah... but before they went, they give three times the **cat's back** and they became an animal. When they come back, they give three times the **cat's back** and became people; so, my father and uncle was hidden for look what happens, so, the women, give three time the **cat's back**... First, they undressed, save their clothes, then they give **cat's back** and every person take their place... that... thus, their... the... that they were commended. Thus, on the return, when they return, they were hidden, but they hid their clothes, when they went. When they return, they do not find their clothes on the tree... and... as they do not know to do because they were completely undressed, they... no... no... do not return to their houses and they cannot dress because they do not have their clothes. So, meanwhile it was sunrise and they cannot dress because they do not have clothes. There... eh... The men who capture them and they go to Court as who said, to... to punish them, but they, was so much **grief**, so much fear that they had to them and said to them... they were forgiven to them... they had not to be... they were no longer going to practice this profession... but they give the clothes to witches. So, they, thus as they are women, finally they were men, they sympathize with them and they return their clothes, they dress and went... this is all legend." (Inf. 7).

The witches who become in animal

First version.

8. The witch pigs

Well, I am going to tell you the... the witch pig... Well, this happened in the mountain of River Mongoy from Asunción Mita, Jutiapa. This happened to a friend, who called Belario Ramírez, who currently live still in this place, in the village Cola de Pava. This sir likes the fishing

Either in rivers or lakes. There where we live there is a lake which is very near, this lake called Atescatempa, where he goes very times, and a lot of people from around there go to that lake. Where they go to fish. So, this **time**: to he had been told that in the mountain, passing by at certain times in the night gets out an animal, who try to catch to him and bite him this animal has form of pig. So, he does not believe it, but he has a chance which went to fishing... to Lago from Atescatempa, and this **time** he was coming late when... appears the animal in his walk. Then he was thinking about what he had been told his friends, and he noticed of was happened sometimes in this walk, no no... he hurts, but opted **right**? For takes out his machete and confront to animal. And so, it happened. Thus... the animal search, bite him and all. No? So, he... as said for where live us, **he macheted her with everything he had** with all courage, but always the animal dodged, moving to one side and he cannot fight with the **machete**; in view of... there is no doubt the animal got tired...and... he thought for a moment to another he can give a good hit in the face with the machete, she opts for escape, and... he follows her. In that when, he ran her the animal was thrown to a *toma* which has a... concrete wall which goes to an old power plant which provides light to Asunción Mita, and same time where there are the water births from Mongoy river; so, the step she gives, jumps, he managed to catch her and he injures her in a back part, **right**? Of the buttock. And so, it is.

Another day with the novelty in the village which called Shanshul, there is a woman who has a deep injury in one of her **buttocks** and it is knew that this woman became an animal to certain hours of night and gets out, sometime she became to a pig, an owl, o any another animal, and she gets out to walks to scare to the people.

Since then, ends... she no longer went out animal and the lady... has be afraid... she no longer became any type of animal. This happened between of villages... Shanshul and Cola de Pava, both are in Asunción Mita, department from Jutiapa. Only thanks." (Inf. 8).

9. The witch pigs

Second versión

My grandfather has a... a **girlfriend**, and... the walk appears a pig and so, he grabs a dagger and he hits to the pig, but hit to the shadow and he hits in a **hand**; so, when he arrives to visit to his girlfriend. This **was...** **was** injured, (...) so, injured, (...) so, he discovers that she was the witch, the pig was the girlfriend, and so, he.... He does not want her, because she became pig... and he injured her. It happened in Ciudad Vieja." (Inf. 9).

10. The witch monkeys

Third version.

Once **time** there was a teen who has a girlfriend, and the girlfriend **started** to get angry and she do not want him, **right?** And she goes... with a lady who was a witch, which says her, that if she, the lady, no no. Can made to did anything like... way of **monster** or any **right?** For that... the teen... scare him in the walk and not arrives to house of girl, **right?**

What if... once **time** the witch gets out and became like a form of... monkey **right?** And she scares him, he was mounted in a mule, and the mule scares and throw him, and he goes to **look**... what are the animal is there, and when he goes to look there is not nothing and, he mounted in the mule, when he felt that someone **hug** to his waist and were some black and thorny hands, that he was very scared, **right?** After he walked and this thing bring very **hug** of waist, finally he **got off** the mule and he catches the animal, he ties the animal to a tree and... and he cut the **ear** and then... of cut the ear, **right?** After... he... in this time it **disappears** and he told who... the teen called Manuel Real, **right?** Went to ask to Rosita's house, and they answered that he is not here, he was **where** a lady and... they told him... eh, where she lived, with the ear cut and he asked her what happened her and **so**, the lady told that she was a witch and that... that though Good forgiveness her or not, but, she **told** that she was a witch and... she gets out to scare and she had been hid her ear; so, he told her, maybe she was who cuts the ear **right?** Why... to he has been appears an animal in the walk, so, she told that yes... who... she became an ugly form
o

But (...) as were a person, **right?** , and she told him that someone cut her ear, but **maybe** she was healed, and **maybe** God was forgiveness her, and that... there he said that he wants to speak with the girlfriend and the girlfriend speaks with him. And ends" (Inf.10).

5.2.2 RELIGIOUS LEGENDS

Legends of saints and images of saints

The holy family's flight from Egypt⁴

11. The virgin Mary and the coconut water

I going to tell you, thus, this legend. That happened in the **flight** to Egypt. The virgin Mary and Saint Joseph went; so... passed... there were a thief's band in which was ch... Dimas; and they made a pact, which they are no danger to any **woman**, old man or child; so, when they look that there goes three people, they get out to spy, so, the boss of ban gets out, who was Dimas, and he told them:

Be care and old man, a woman and a child come along. You do not anything to them. Then, the pilgrims approached the **hut** they had, so they asked for lodging there, and... Dimas gets out and attend them and... they entered and lodged them.

So, Dimas tells: - We must attend them. And he grabbed the child, **stroke** and caressed him, and... and they said that the only there was no water. **So**, the virgin told: -Let's to walk, let's to know this greater beautiful expanse. And they went with... with them and Dimas went to show. When they saw it was just one... only palm trees and palm trees... and coconut trees. **So**, the virgin told: - why do you say there is not water here? Of course there is water!

But where is? They told, that is why we have to travel so far to bring water, and that is why we did not **give** lodge them. So, she told them get down from that fruit; to peel it. So, she came and pull. She puts three fingers to a fruit, that is a coconut, and my aunt told immediately sprout water of **that** fruit and since we had been drinking coconut water, which is blessed, because the Virgin made the three signs to the coconut, because the coconut has the three fingers of the virgin." (Inf. 11).

12. The holy family and the fig tree

Also, in the **flight** to Egypt it tells they went... went the Holy Family, we tell, **right?** For... why Herod persecuted the Child, so they said who crossed the desert, and they heard who went persecuted them. So, one... one fig tree, he told, they passed and the fig tree twist to hid them, and the soldiers of Herod passed and they do not look. They still stay... eh... scared, excited who was became when the soldiers pass near of them. So, to... to... Saint Joseph listened... a voice who tell him: He return, change his walk.

And they return thus, and left to soldiers, and no... this way was when they were not found, and they achieve to arrive to... to another city where they were here for many times, until they noticed of Herod dies.” (Inf. 11).

13. The diapers of Baby Jesus

Well, I am going to tell you the tale of the diapers of Baby **Jesus**. They said that... when the Virgin went out with the child, she went... to... **the flight** to Egypt, so, she did not find that diapers put to child. **All** went dirty, **all over dirty**, finally. So, **she** said: there is... even here there was water for wash the diaper of my child. So, she sits down **under** a palmer tree, and puts the child for take sun with his wet diapers, so, the child, where she puts him, with his calf and... eh... was made a little hole in the earth and there was sprout **water right?** And the Virgin was **happy** when she looks there is water for wash the diapers of her child; after she washed and dry the diapers; so, she had diapers for change it and they follow their walk to escape of Herod.” (Inf. 5).

14. The legend of the image of *Jesus de la Merced*

14a. First version.

That tells the people of *Barrio de la Merced*, who knows it is true, but to me tell me an old lady who works with me in a house of *Callejón de Jesus*. The **Mrs.** Chagua Contreras tells there is a nun who was very saint, and lives in the convent Santa Teresa, before this was prison, and she says that the nun was very good, she requested to God that grant her a grace, unknow what was the image that most seem to Jesus Christ when he was in

earth, so, the **Mrs.** Chagua said that God tell her who was Jesus de la Merced. How I tell you, do not believe me because it tells people from la Merced, and they do it for show, but who knows, to the best it is true”. (Inf. 12).

14. b. Second Version

On the Antigua there is a dumb who wants to be sculptor, of that is along time ago, this was during the colony. The parents of *Escuela de Cristo* give him a ruined bell tower which have for he makes his **botched** jobs. One of the monks who loved him very much one day gave him a piece of orange tree wood. The dumb got to work which so much fervor, that of his hands made to Jesus de la Merced. For this is much miraculous the Lord, because was made with innocent hands” (Inf. 13).

5.2.3 ANIMISTIC LEGENDS

15. Juan Noj, owner of air, the owner of the fog⁶

First version

My mother told me, when I was a child, she said that she was sent to **shepherd** and she does not like to **shepherd**, she told that... she went to **shepherd**... and the shepherd; she shepherd some sheep and there, in the pasture she said that a very tall man with a jacket came out of it crawling on the floor (...) and she said that they afraid because, well clouded and in the **fog** there was a man (...) that said who calls and she was very afraid (...) so, there is a sheep of all she has and she said this sheep can whistle, and the sir was circling the herd, and she said that... the sheep has... a bell, of this puts it, **so**, she said the bell of the sheep rang and the sheep ran and all sheep ran and went, so she said that when they look, the sir was coming near of her and she... left there, and when was sunrise she said that the sir **disappeared**.” (Inf. 14).

16. Juan Noj and the shepherd

Second version

Once my cousin was **shepherd, right?** And that if he slept under a tree, so and that... he felt that an animal left him, and left him to a ravine and in the ravine, it tumbles him and... his relatives were looking and they could not find him, finally they find him in the ravine. They brought him; and he was sick for all his life. The animal was... that... that always comes to **you right?... always comes to you Juan Noj.**" (Info. 10).

17. The enchantment of the *Amate* tree flower

You look there is the legend... of *amate* tree. **Some** people called it *amatle*, but we called it *amate*. It happens that this tree never blooms; it is an enchanted tree, but... it can bloom, but only at midnight, so the person who wants to obtain the *amate* tree flower, he has to go at 12:00 o'clock am and there is full moon, so, if he achieves the *amate* bloom a flower and fall and pick it up, **so**, this man became enchanted, and any woman that pass in front of **him** she chases, he has lucky in love; also, can be a woman who pick the flower up, so, also she has lucky in love. This is the legend of *amate* tree flower". (Inf. 15).

5.3 CASES OR EVENTS

5.3.1 ANIMISTIC CASES

The Siguanaba⁷

First version

18. The Siguanaba became a bride

Well, thus in reality, I going tell you (...), I am about to tell you happened to a friend who calls Raúl Chicas Rodríguez. It happens once that... he had a girlfriend; she lived to one distance almost **ten** or twelve kilometers where he lived. He lived in a village which calls... San Gerónimo; that is eh...

by Asunción Mita, Jutiapa; but in a chance he made boyfriend of a girl who lived in a village called Los Amates. Eh... as we **were** close friends; he always tells me about what happen to him, no? but, this time, I remember that it was more or less, maybe the month of May, because was in winter time, and he passed to visit me to the house, thus I accompanies him, because that day the... the girl went with him, no? she was going to run away from home to live with him, but... I on this chance I refused to accompany to him because... it looked like it **was going to rain...** and I do not that... I do not want to... wet, so, he decided went alone, because he told **me** that... girl was wait on *el paso de Los Amates* (this form is call the pass from river; *el paso de Los Amates*), eh... thus, totally... he taught me a liquor bottle which he brings, **right?** To drink, to he feels with most argue, and he went alone... thus... which was my surprise that next day, I knew that he had told he was sick, because he went to wait the girl in the place where **he** had told her, to the shore of... river which pass, to *paso de Los Amates*, where **flow out** a little **water intake**, no? (This form we call, **water intake, right?** So, he said that he **moved aside** to a **Pito coral tree**, and he sit down to wait her, around eight o'clock he looks that a girl came with a **bag**, no? he assumes the bag which the girl bring was clothes, he was happy, **right? Where** he looks the girl comes **right?** Here comes my girlfriend, she is going with me! No? but, which was his scare of that, when she huddled him and all and at once she hugs him, and she scratches him, because I know that for a fact that I saw him with scratches of neck and he was sick for four o five days... with fever, and with fear really. Finally, they made some home remedies and all that, he was cured. So, for now I only told that (...) eh... I had forgot to add something special **right?** That is, we called... or many of guys from here happens to know... several time ago that... result that, when somebody has a girlfriend, they said that appears the Siguanaba, really this **time** I convince of this is true that... lady to somebody, no? because he appears, **since** I believe that it is true that Siguanaba came out to somebody most or less she seem to their girlfriends that somebody has. The Siguanaba appears them to fool more to them. That was all. Thank you. (Inf. 16).

Second version.

19. The guy whose girlfriend becomes into a Siguanaba

A guy has a girlfriend, and they agreed to meet to half past eight, because it was nine o'clock... it was half past eight, it was nine o'clock and she does not appear... the... young lady, thus, the guy felt desperate. At around half past nine the young lady **came** with the long hair and a very long dress, so, he said, thus that has the short hair, why she came very... with the hair eh... long...? so, he said.

He sits down below a tree to wit her, and she **came**, she when she came, he was... was **happy** and when she **came**, she **did not** pay attention to him, he tries to **hug** her and she does not let him (...) so, she bringing him and said to him **let's go** -No, here stay me, said the guy. So, she bringing him to crag where there is a lagoon where they called *El Burro*, thus there she uncovered the face and he look a big tooth, so he took out his machete and unsheathed it and he defend with the machete, thus, he **crossed** himself, no? he knows **crossed** himself, but he remembers he brings a chain and he puts in his mouth and... she walked away, so, he remembers that he had a dog and he whistle it and the dog found him and it came where he stayed, so he left her with the dog and he ran to house and.... The next day the dogs appears all scratched. Only that." (Inf. 17).

20. The Llorona⁷

My uncle told me that **he** did not like doing what his parent told him to do; he said, who went to sit down near a ravine, and this ravine there was a forest which has many **mount**, and here he said that the *Llorona* appeared to him, and she called him, and called him, the more time he passed and he can not walk, he came to tell this to his parents (...) the what happened to him, but they told him that this was because for he not obeying what his parents said." (Inf. 18).

21. The Elf⁷

Well, I have one brother, **right?** ... and there... on the house where we live there is a galley, **right?** There was a straw and we went to laid down in the straw, **right?** With another.... Another of my friends, **right?** In that the horses were... **resounding, right?** And like scare, and we **remember** and look that was. As a man... with a big hat he was mounted on a horse

And he was **braiding**, so we shout and our parents **remember** and they went to look, and they do not look him... we told and they told us that we do not be afraid, because it was the elf who was the owner of horses and he was who **braids** horses." (Inf. 10).

22. The Cadejo in Ciudad Vieja⁷

Right now, I am going to tell you another legend. Also, my father told us that he has a friend... right there in that place of Ciudad Vieja which you had remember thus, is a township which was of conquerors. Thus, here he... told a **friend**. He had a friend. This friend called... ah, Reginaldo... and he had... he went far away... he went **to** Antigua because there he had his girlfriend. **But**, as if being with his girlfriend, it was beginning to get dark, but **he** was not afraid, he never was not afraid, because he knows who somebody accompanies him. In this time there was many, many hum... **killed** in the ways, but his parents told him that he does not come out so late because it was dangerous, but he did not obey, because... he knew that somebody accompanies to him; and that someone was a dog. A black dog that you must remember that after it is called as *Cadejo* so, he... when he went it was late at night, almost it was midnight, nobody makes anything to him. He looks... the **fists**... of thieves who were in the way, but he does not fear to them because he was accompanying of *Cadejo*, thus, one day... a... there were three men and he said that they with their machetes, **but**, when they wanted to hit him, the dog attacked to three men and the animal hurt them.

Well, thus, he did not mind going at night. Thus, one day he got drunk. It was so much and he was not afraid. Totally one day he got drunk and he did not find... well, he went very drunk, but ever the *Cadejo*, the animal accompanies him; thus, when he... went... he was drunk, the animal went with him and in the way the guy stayed behind because he can not walk because he was very drunk, but the animal **did not** alone to him. Thus... therein when some people who **got up early** when they look to man was stay behind in the way and they said that he was dead, but **this is not dead**, but he was drunk, so they said to him:

- But Sir, what are you doing here? Looks it is dangerous...
- I am not... afraid of it, because one person accompanies me, and this person is the *Cadejo*.

Well, in the **end** all that, **right?** The *Cadejo* accompanies him and accompanies him and to his **house** it left him, but in that the Mr. dead and sure he went with the devil, because you know that the *Cadejo* is a devil so, **this** is another legend.” (Inf. 7).

23. The procession of the dead the day of the Dead

You know, that on the day of the Dead we always afraid to go out the **door**, because our grandparents used to tell us that on the day of the Dead, **all** the dead come out all day since noon... of day... November second.

So, once... **once**, they said that a curious lady **heard** that passing **many** people **many** people who were **praying**, so, she said: - I am going to get undeceive, I am going to see what is it? And she came out to the window; in that she approached, so, she saw that there were going **many people** and everybody bring, a... a bigger candle. So, she looked out the window; so, in that someone of the procession approached, because this was a procession because everybody was **praying**, so, she said that... the lady: -I am going to look. And someone of the procession **had been giving** her a candle and he told her that to keep the candle and he come back for it another day, so, she with everything and fear, but she grabs the candle that he gives her, and she goes to keep it in a chest, she closes the chest with a key then, she goes to bed. The lady was shaking with fear, **right?** But what... she goes to bed. As his husband is not there, she **did** what she wanted and went out and came in and she puts the bone in the chest and **that** when the next day she said: - I am going to look that candle which they left the... left me this mister what is that? So, she opens the chest, and what!... she becomes aware that that was a **bone** of a death which was there! Oh, the poor lady shakes from **head** to toe, but she said: what do I do right now? **How do I do to return this bone? As they had said that** they come back another day, thus... she went out to the window **again** and she approached to the window **again**.... The death, and she gave the **bone**, but the lady die. And this is the end.” (Inf. 11).

24. The girl with long nails

A Mr. went... then, **right?**... he went in a way at night, **that** there was a... a girl... crying and he wore a towel in the neck and he took it off and... he tries to get off the horse and he covert her, **right?** Where he was taking her in

the... in the saddle; the girl... grew up, and her nails grew up, **so**, he asks her, **right?** That the nails were grew up, the girl said yes to him, that she already has nails and teeth and she bite and **scratched** him, so he was afraid and... he pulls there her, **right?** Then she made a ball, rolled and she **disappears**.” (Inf. 10).

25. The noise that rolled

There was a man who... lived alone in his house, and he went to visited his **sister**, but, he stayed out until almost... **ten** o'clock at night and he **walked** for about two hours in the **dark**; when he came back his house, **then** a breeze came up, and he felt **heavy** and could not walk anymore, he **prayed** and could not walk; after five minutes (...) he... felt like he was going to be buried under all the **big** noise that was coming. He felt like something was rolling toward him, so (...) he remembers that he had matches and took them out and lit them to... a pile of trash... and lit it and it disappeared.” (Inf. 19).

26. The horseman who disappeared

I am going to tell you another case that happened to my father thus, he told to everybody, to me and all the other brothers... that he went... to lighting like night of hunting... and suddenly he looks a line which pass before... that a banana train went, so and that he said that he hear a horseman flock that... that went... and that he **stepped** aside and the horseman passed on a par with him... around five **strokes** forward **where** my parent was... the horseman fall down and went round and round on the descent that was here, so, the curious man went to look and lightning with a lamp which he brings, and he did not find not a trace, anything, anything that was fall down here, and it was anything, **so**, he did... was came back where he was and he cannot felt a little of scare, and he came to **intake**, the **dogs**... got **spiky** and that he heard some **loud noises** between the water, here... suddenly eh... suddenly he felt that there was came out an animal, and did not came out anything, and the dogs started to howl and anything did not came out, so, he got ready to come back. That happens to him... in the *Finca* El Hato, Santa Lucía Cotzumalguapa, in a meadow called Paso Hondo.

When he came to house, he told us which happened. Just that, thanks.” (Inf. 3).

27. The man in the solitary way⁸

I am going to tell you a little story, which my uncle told me, that **once**, to he really likes the dances, so, he said that he could not wait for the dance to arrive. Well, thus, he only wait that arrive the Saturday day, and he went to community room, and he stayed here in the dance, he found a girl and she said him that if he could go drop her off where she works, but she **likes** him, he arranged that it would be good that he accompanies her, and this night they make friends, so in that time, in the capital there were few houses, which could be **seen**, so, **approximately** it was very late, around one o'clock am, when he... crossed some misdirection ways, he passed... in a alone way which **tell him** that only could be **seen** ghosts. And when he passed by the way he alone, it had already rained, so he went **very** wet. When it hears between mount... a **voice**, a noise, there was a guy who wait him, so, he picks a stone and wait it **here**... it shouts him, but at same time there was anything, but that he... when he looks that there was nothing here... he **stepped** aside, **right?** On some mammee trees, when he looked, looked he said that... a halfway it a white lump **crossed** him, so, he **did**... he came in to a **mount** that there was here and he was inside of **mount** he crossed another river to go out in misdirection way **where** he always knows it, **right?** (because in these mounts Who does not know about those misdirection ways?); **that** if his body fainted on the way and he cannot walk. But as he knew a prayer, **right?** That **right?** That freed him from any temptation; he **began** to **pray**, but always **where** he **prays** it is not... no... pay attention to that was happening, only he imagines that later it had come back the ghost.

Well, thus when he went down from the hill, he looks a **little girl** who was crying, so he did not have the courage to pick her up... or anything else only the scare... he did not help him. So, he went... went very late at night, and he happened that ghost. And for that, **right?** They told me a lot, **right?** That the ghosts anywhere exist, and the fear of one always compromises. So, in that way... thus... I did not go very late at night. That is all I can tell you." (Inf. 20).

The owner of the mountain

First Version.

28. The boy lost in the mountain

Once upon a time a lady who goes to make... she went for a walk on a mountain; and she said to her... her child that he did not went with her; but he does not pay attention to his mother and he went, the lady was very far and the child could not **reach** her and he lost.

When his mother came back, she asks for him and they said her he was... eh... he had followed her. And they **began** to find him and found nothing. The next day... (...) they began to find him, and he did not find, as since the three days, he appears, but he was in the mountain, but, he is not a normal person, but he was... so, they meet many people and with marimba they make that the child speaks (...) because he... they believe that the owner of the mountain had earned him and so it **was**... because he left... left dumb, until now he cannot, cannot, cannot speak well." (Inf. 21).

Second version.

29. The man and the snake with horns

Do you know, **Miss?** I am going to tell you another story. Eh you look that my parents told us **that** in that time, thus, as the people are poor... finally... eh... there is man, who... as we said the more richness are stockbreeders, so, (this) looking people to went for the cattle to the south coast. But in that they went with all cattle. But one of them... told us take a break to halfway, they take a break, thus the cattle take a break, **right?** In than... as they bring a, well and a fierce bull and an ox they brought them in pairs, thus, in that the pairs of those animals got between the mountain because before the road from Escuintla was not as passable it **is now**, but rather very mountainous; thus the animals got it... the animal came and **ran away** between the mountain; thus the sir was one of the **grooms** who brought the cattle, he... followed to animals, but to follow them the animal went into the mount, between the mountain, but already far from the way, but he looks that the animals jump in a **big tree** there was fall down here... but he does not mind which that was it, he also cannot

give a step, because **it**, it... we said the tree was very thick, but he felt that when he puts his feet, the thing was watery. **Well**, thus he does not mind and follows to animals, thus, he did not **reach** them, he came back, but to return he had to pass by the same place where he had passed and what do you think it was? He said that was an animal, a snake about two.... About one meter of high, of thick thus, and finally he... with told us that he could not give a step over the animal, but he had passed on; **but** to pass on it, the animal felt, felt.... He felt watery it and what is his surprise? When he saw again in front, the snake has horns, finally, it has four or five meters of large by one meter of thick, so, the man only **made** to look the animal, **he** follows running for the road, but he already came out to road, the man became a dumb, he even **lost** the speech because of scare. **In the end**, that the man, said my grandfather that, from all they did to him... he was cured in the end he could speak but he cannot speak very well, but he became stutterer, so, when the man recovered the speech, he was being stutterer, he told them that he looked. **In the end**, they went to looked, eh... as he told them, **right?** So, the animal... right... they can not made nothing because the animal was between the mountain. What happen with the animal? That anybody does not know... maybe it was the owner of the mountain... that is how it is another legend." (Inf. 7).

Third Version.

30. The snake of Flores, Costa Cuca

Well, I am going to tell one that I almost do not remember of course... but I am going to try to remember something. **That...** is happened almost **eighty years** ago, probably, because... they told me about it a long time ago, **and** when they told me it, since very **years ago** that happened, therefore... at least eighty years ago, **right?**

That happened here... (in) Flores, Costa Cuca. They said that the natives of this place **once**, they went out alarmed, eh... because they looked a huge snake which shout as... a lamb and has the mane as it were... a horse or something that, I said. **But**, ... the animal ran and ran, it passed, simply passed by where the natives were. They... follow it with all that they could, **maybe** axes, in the end... sticks, and some of them with shotguns, because, none of

of the natives were missing that have his shotguns for here, that they have in this time, because that is weapon that was used to **shooting** beasts.

So, some of them discharge to it, but the animal ran and ran so fast that it passed by a **hut** and tear down it and... the animal escape into the forest eh... it is not a forest! But, a mountain because they almost near of the mountain. And this is the story, the little that I remember... but this is a true story, my grandmother told me as a true story, and I told to my sons. Only God knows if it really happened, but they affirm that it is really happened." (Inf. 22).

Fourth Version.

31. The woman who fell asleep in the mountain

Eh... a girl... eh... went to **shepherd** a flock... in a meadow, and for the afternoon was cloud and she fell asleep, and when she awakes up, she has a chain and a necklace; (...) and she **look** around again and, in the shepherd... she did not realize of her flock. She went to her house and... she went to her house and (...) she showed the chain and the necklace and she asked for the flock, and the member of her house said her that they did not knows about the flock. The member of her house went to look... went to look the flock; so, she took three days and died." (Inf. 19).

32. The black animal which became a white lump

One night my mother sent us with my little sister around seven o'clock where an aunt to see if there were any eggs. **We** went, to come to one-way cruise it came out us a black animal, as seized from a dog; thus, the animal stretched out to block our way and it did not to pass us, thus, I said to my little sister: we come back home, we does not come back for the eggs, thus, the animal's eyes were shining like a star, and we went to house **backwards** it did not leave to walk forward... **backwards**, I fell down as we walked **backwards**, I fell down and when I got up the animal had **disappear** and it appears a white white lump, as we **walked** along, the lump walked alongside **us**; so, I was no longer afraid, my head **was starting** to feel heavy, and my tongue, and everything, and I did not realized... and when I **realized**

it, I was already at home. And that is where it all ended." (Inf. 17).

33. The vision of the two cousins ¹⁰

Once two young men who were cousins went on a trip in their car; and that they came back very late at **night** that one of them was driving and the another try to sleep, and he was driving, **right?** And **that** he saw a coffin with two dead bodies and many people that accompanies to the dead, **right?** So, he stopped the car and turn off the lights, that he thought that he had stop and he had leave to drive, that if he felt the car already give two rounds and follow giving rounds, so, the cousin **remembers** and he said that was happening, (...) and he said that the car was coming to a ravine that it follows giving rounds, and come to the ravine and they died.

In that the parents want to know what are happen to them? Why did they die? If the car had crashed with another car or why did they **had fallen off the ravine?** In that one of them came and said to his father that... that he should not blame anybody because they... anybody has the blame, the thing was they had seen a dead man and the had think that he had stop the car and he had not stop the car, but that, that... they left to go the car and they fallen off the ravine and he should not blame anybody, that they were in the heaven and they only his cousin cry very much, and they were resting, that... their parents do not cry for them, because they will have a **happy** life, that the parents do not cry for them because with the time, maybe in the heaven they going to see. The two coffins that, he saw were their coffins. That is all." (Inf. 10).

34. The water eye of Don Toribio

That is shorter... eh also exists a water eye. I am sure that one still exists, because it was in a riverbank that pass... by half of the farm... La Finca La Reforma. It is a very beautiful and little water eye, eh... every time it has clear water, it is very beautiful water eye, but... there is also the mystery that there is always, that in it lives a crab, of course there are more crabs, but when one came always look one crab, because when ones approaching especially if it is already past **ten** a.m. the **water borehole** gets dirty with more **quickly** and other words the water eye. Then, the water became very dirty, as you look mud and it boils, because it does so... boil;

and it is angry; so, this is the mystery that surround what everybody calls the water eye of Don Toribio, and that you go to see it, it is angry, because it gets dirty and it is true because... on occasion I pass by there, I go to visited one relative who had a place that calls... La Reforma, which has the same name of the farm and on occasions we **passed** by there, or we **passed** looking something... to the river; or fishing and always looks the water eye when we approach and look to water eye, it is angry and gest dirty. This is the mystery that has the water eye of Don Toribio. That is all." (Inf. 8).

6. INFORMERS

1. Name: Cristina Maldonado widow of Quintanilla. Age: 68 years old. Profession: she does all the housework. Origin: Sololá department of Sololá. Residence: Antigua Guatemala. She has twenty-five years of she lives in the Antigua City. The tales that she told were teaching by her mother, when she was a girl". Mrs. Critina teaches which tales to her sons, though this a not profession. She likes to told. According to storyteller these tales must be saved... to the young people know that the elderly **told**. The informer also said that she sometimes told the tales in the wakes and she meets with her friends or she feel bored."
2. Name: Matilda Campos. Age: 45 years old. Profession: domestic service, zone 6, barrio La Parroquia. Origin: Cobán, department of Alta Verapaz. Residence: Guatemala City. She learned the tales in Cobán.
3. Name: Miguel Angel Ayala Catalán. Age: approximately 50 years old. Profession: farmer. Origin: Escuintla. Residence: Aldea Concepción Las Lomas, department of Guatemala. The informer is illiterate. She learned the tales by her father.
4. Name: Juana del Cid. Age: 56 years old. Profession: wagtail, she works in the house of Mrs. Cristina widow of Quintanilla. Origin: San Miguel Dueñas, department of Sacatepéquez. Residence: Antigua Guatemala. The informer is illiterate. the tales were taught

by her mother and her grandmother. The tale **the princess who take care pigs** she learned from her grandmother a long time". Mrs. Juana said that: I tell this tales to my sons and those who wants to hear", because these are very beautiful and I do not want to forget them". She said that, before, we used to hear many stories of elderlies, right now with the tv, the children do not like hear the tales. They prefer **killed and cowboys**. Because they call me to tell stories, I am going to tell without thinking twice. It is better that it is **wake**."

5. Name: Juana Aragón. Age: 55 years old. Profession: seamstress. Origin: Jalapa department of Jalapa. Residence: Antigua Guatemala, Avenida El Desengaño. The tales that she learns was with an aunt in Jalapa when she was a child.

6. Name: Ana Cecilia De León. Age: 10 years old. Origin and Residence: Antigua Guatemala (1a. Avenida norte). She learned from her grandmother, and she repeat it when she plays with another children.

7. Name: Juana Pérez. Age: approximately 60 years old. Origin: Ciudad Vieja, department of Sacatepéquez. Residence: Antigua Guatemala. Profession: domestic service. She learned the tales from her elder father who calls Desiderio Pérez and her mother Francisca Santos. The parents also origin from Ciudad Vieja. The researcher highlights the faith, security and certainty with the Mrs. Juana Pérez told these stories.

8. Name: Augusto Castellanos. Age: approximately 50 years old. Profession: farmer. Origin: Jutiapa. Residence: Aldea Concepción Las Lomas, department of Guatemala. The informer is illiterate and he learned these stories and his township.

9. Name: Gregorio Reyes. Age: 60 years old. Profession: farmer. Origin and residence: Antigua Guatemala. The informer learned the stories" respective from his grandfather and his parents: Pedro Reyes, Raymundo Reyes and Marcelina Illescas. The researcher highlights the security with these legends were told. The

Informer affirm that if he believes in witch, he indicates that before exist many witches."

10. Name: Irene Morales Barrios. Age: 17 years old. Profession: domestic service, zone 12, Guatemala City. Origin: Aldea San Sebastián, township of Tejutla, department of San Marcos. Residence: Guatemala City.

The informer only has seven months of live in the capital. She learned it in the village, with her relatives.

11. Name: Susana Aragón. Age: 58 years old. Profession: seamstress. Origin: Jalapa. Residence: Antigua Guatemala City (Avenida El Desengaño).

She learned these legends from her parents, who told her when they were children in Christmas season.

12. Name: Catalina Alejos. Age: 60 years old. Profession: clothes wagtail and she is the person in charge of housework of house of family Ibarra-Cancinos, from barrio La Merced. Origin: San Carlos Alzatate, department of Jalapa. Residence: Barrio La Merced, zone 1, Guatemala City.

13. Name: Marco Antonio Morales. Age: 54 years old. Profession: plumber, he current works in BANVI for her initials in English (Banco de la Vivienda). Origin: Jocotenango, Antigua Guatemala. Residence: Colonia El Milagro, zone 7, Guatemala City.

He learned it from his parent and his grandfather who charge the Señor de la Merced. The informer is convinced that he said is true.

14. Name: Elena Macario. Age: 20 years old. Profession: domestic services, zone 12, Guatemala City. Origin: Alda San Sebastián, township of Tejutla, department of San Marcos. Residence: Guatemala City. The informer learned these stories in her village from relatives and neighborhood.

15. Name: Pedro Enríquez. Age: he did not give the information. Profession: Farmer. Origin and residence: Chiquimulilla, department of Santa Rosa. He learned it from his father.

16. Name: Guillermo de León. Age: approximately 40 years old. Profession: Farmer. Origin: Asunción Mita, Jutiapa. Residence: Aldea Concepción Las Lomas, department de Guatemala. He learned this story in his township. A friend told him, who calls Raúl Chicas Rodríguez.

17. Name: Virgilia Pojoy. Age: 19 years old. Profession: domestic services, zone 12, Guatemala City. Origin: Aldea San Sebastián township of Tejutla, department of San Marcos. Residence: Guatemala City.

The informer learned these stories in her village, of her neighbors.

18. Name: Victoria Macario. Age: 27 years old. Profession: domestic services, zone 12 Guatemala City. Origin: Aldea San Sebastián township of Tejutla, department of San Marcos. Residence: Guatemala City.

The informer learned this story of her father.

19. Name: María Pojoy Cardona. Age: 18 years old. Profession: domestic services, zone 12 Guatemala City. Origin: Aldea San Sebastián, township of Tejutla, department of San Marcos. Residence: Guatemala City.

20. Name: Juan Francisco Javier Canel Pérez. Age: 40 years old. Profession: Farmer. Origin and residence: Aldea Concepción Las Lomas, department of Guatemala.

The informer learned this story of an uncle.

21. Name: Antonia Pojoy Cardona. Age: 27 years old. Profession: domestic service, zone 12 Guatemala City. Origin: Aldea San Sebastián, township of Tejutla, department of San Marcos. Residence: Guatemala City.

22. Name: María Santizo. Age: approximately 60 years old. Profession: domestic services. Origin and residence: Retalhuleu, department with same name.

The informer said that the legend was learned of her grandmother Maria Santizo, eighty years ago.

COMMENTS TO INFORMERS

1. Of the informers 10,14,17,18, 19, 21, the compiler Aída Díaz Paniagua said that all of them has several years of left their township, but they keep in touch with it, thus, they went out every year, for the fair of San Sebastián, to spend at least a month at their house and they are frequently visited by their parents, uncles, and brothers, that coming to capital to sell potatoes, wheat, lamb meat, etc. all of them work in houses of zone 12 and they came together to go for a walk on Sundays."

The compiler adds about the informers: it is reasonable to assume that their stay in the capital has led to their acculturation that will influence in a way in the **creation** that made of the tales or legends of their townships."

As we previously noted these young women live in the capital, therefore, it is reasonable to assume that their creations not given the **pure** popular tradition of their township. But, we hearing and looking them their reactions to they told their partners, I believe that although they conserve this simple spirit of the shepherd, which soul felt overwhelmed to the beauty and the mystery of the foggy afternoons in the mountain, and the bigger change that we find in their stories is the language, thus, in the capital they lose little by little the way to speak of peasant." (**Cfr. Inform of investigation**, Centro de Estudios Folklóricos).

2. Of the informers 7, 8, 15 and 22, the compiler Irma Reyes said: The people who tell such suture that indicates in the respective record, are simple and humble people (...) and they told me the stories that they believe that these are true with security as if it really they have been this experience, that because they only do not save a big respect to their elders, but because they have been educated in a very superstitious environment (...) for their vocabulary, as it can hear is the vocabulary of the township." (**Cfr. Inform of investigation**, Centro de Estudios Folklóricos).
3. Of the informers 1 and 4 there is indicate their wisdom about folkloric tales, the importance that give to these oral narrations. The informer 4 is a high-quality storyteller. She has a deep love by she knows and told. (**Cfr. Celso A. Lara. Cuaderno de Viaje, 1/75**. Centro de Estudios Folklóricos).

Of informers 12 and 13 there is highlight their faith which they told, for them the stories told are true. (Cfr. *Ibid.*).

7. THECNICAL AND ARCHIVE INFORMATION

1. Blanca Flor and Rosa Flor

Investigation date: May 11th, 1975. Compiler: Celso A. Lara. Place: Antigua Guatemala. Technique: recorded on tape. (Cassette). Archive: CEF-Arch.-Fon.: II-4-A-34.

2. The enchantment of *guarda-caminos*

Investigation date: April 1974. Compiler: Rosa María Alvarez. Place: Guatemala City. Technique: recorded on tape. (Cassette). Archive: CEF-Arch. Fon.: II-2-B-23.

3. The enchanted girl

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizabal. Place: Aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape. (Cassette). CEF-Arch.-Fon.: II-I-B-2.

4. The princess that takes care pigs

Investigation date: May 11th, 1975. Compiler: Celso A. Lara. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch-Fon.: II-4-B-36.

5. Jesus and the lame man he turned into a mule

Investigation date: April 1974. Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch-Fon.: II-2-A-7.

6. The Cat

Investigation: April 1974. Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-3-A-26.

7. The witches of Antigua

Investigation date: June 21st, 1975, Compiler: Irma Yolanda Reyes. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-40.

8. The witch pigs (first version)

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizabal. Place: aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-I-B-5.

9. The witch pigs (second version)

Investigation date: June 21st, 1975. Compiler: Irma Yolanda Reyes. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-39.

10. The witch monkeys

Investigation date: June 21st, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-49.

11. The virgin Mary and the coconut water

Investigation date: April 1974. Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-2-A-8.

12. The holy family and the fig tree

Investiigation date: April 1974. Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-2-A-20.

13. The diapers of Baby Jesus

Investigation date: April 1974, Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-2-A-20.

14. The legend of the image of *Jesus de la Merced*

Investigation date: December 20th, 1968. Compiler: Celso A. Lara. Place: Guatemala City. Technique: recorded on tape (film, 3 3/4). Archive: CEF-Arch.-Fon.: I-18-A-178.

(Second version)

Investigation date: December 28th, 1968. Compiler: Celso A. Lara. Place: Guatemala City. Technique: recorded on tape (film, 3 3/4). Archive: CEF-Arch.-Fon.: I-10-B-83

15. Juan Noj, owner of air, the owner of the fog

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-50

16. Juan Noj and the shepherd

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-55.

17. The enchantment of the *Amate* tree flower

Investigation date: June 20th, 1975. Compiler: Irma Yolanda Reyes. Place: Chiquimulilla, department of Santa Rosa. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-I-B-I.

18. The Siguanaba became a bride

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizábal. Place: aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-1-B-1

19. The guy whose girlfriend becomes into a Siguanaba

Investigation date: June 6th, 1974. Compiler: Ana Beatriz Mendizábal. Place: aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II.6-B-53.

20. The *Llorona*

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-41.

21. The Elf

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: CEF-Arch.-Fon.: II-6-B-52.

22. The *Cadejo* in Ciudad Vieja

Investigation date: June 21st, 1975. Compiler: Irma Yolanda Reyes. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-41.

23. The procession of the dead the day of the Dead

Investigation date: April 1974. Compiler: Rosa María Alvarez. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-2-A-13.

24. The girl with long nails

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-48.

25. The noise that rolled

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-54.

26. The horseman who disappeared

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizábal. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-1-B-3.

27. The man in the solitary way

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizábal. Place: aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-1-B-4.

28. The boy lost in the mountain

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: II-6-B-44.

29. The man and the snake with horns

Investigation date: June 21st, 1975. Compiler: Irma Yolanda Reyes. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-42.

30. The snake of Flores, Costa Cuca

Investigation date: June 21st, 1975. Compiler: Irma Yolanda Reyes. Place: Antigua Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-5-A-43.

31. The woman who fell asleep in the mountain

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-46.

32. The black animal which became a white lump

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-45.

33. The vision of the two cousins

Investigation date: June 6th, 1975. Compiler: Aída Díaz Paniagua. Place: Guatemala City. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-6-B-56.

34. The water eye of Don Toribio

Investigation date: June 10th, 1974. Compiler: Ana Beatriz Mendizábal. Place: aldea Concepción Las Lomas, department of Guatemala. Technique: recorded on tape (cassette). Archive: CEF-Arch.-Fon.: II-1-B-6.

The information contained may be consulted in the phonogram archive of Centro de Estudios Folklóricos of University of San Carlos de Guatemala.

The key of the phonogram archive is the next:

- a) The Roman numerals I and II identify the era work of Centro de Estudios Folklóricos: I previous era to 1974; II era from 1974;
- b) The Arabic numeral that follows to roman numeral, identify to cassette in its position in the film and cassette archive of Centro de Estudios Folklóricos.
- c) The letters A or B, identify the side of cassette or film which finds the information; and
- d) The final Arabic numeral identify to phonogram; or every single piece that was registered in the field.

8. NOTES

1. The usage of these indexes involves a representative show of oral traditional elements. These indexes are the next: Antti Aarne and Stith Thompson. **The types of the Folktale** (a classification and bibliography). Helsinki: Folklore Fellows Communications N. 184, 1961; Terrence Leslie Hansen. **The types of the Folktale in Cuba, Puerto Rico, The Dominican Republic and Spanish South America**, University of California Press, 1957; Ralph Steele Boggs. Communications N. 90, 1930; Stanley L. Robe. **Index of Mexican Folktales**, University of California Press, 1973; and finally, Stith Thompson. **Motif-Index of Folk-Literature**, 6 Vols. Bloomington Indiana, 1955-1958.
2. Folkloric tale of European origin. There is already appear in compilations of the Brothers Grimm of 1812-15. In the archives of Centro de Estudios Folklóricos find variants from same gathered in the Guatemala City, Antigua Guatemala and El Progreso. It has registered versions of same in other countries of Latin American, as Mexico, Puerto Rico such as at Spain.
3. I had registered another variant much richer in **motives** in the

Suburbs of the Guatemala City (zone 5) with the name of *The King's midwife*.

4. In 1971 I investigate with the professor Elena Mendoza de Reyes and J. Gonzalo Mejía Ruíz, in the *Barrio de La Parroquia Vieja* of the Guatemala City. **The flight to Egypt**. It is a representation of the flight of the Holy Family to Egypt in a stage. During nine days they pray the **novena** and they change the clothes and positions to the images. Then, the daily pray are finished, the next activity is drinking hot chocolate with **sweet bread**. In this occasion I had lucky to hear, although not register, some legends that was compile here. The **novena** of the flight to Egypt beginning after of February second or the celebrations of Virgen de Candelaria. It is the last festival that enclosure the cycle of feast of Christmas. At once it starts the cycle of Holy Week with the Ash Wednesday.
5. Many variants of the same legend wander in the oral tradition of the Guatemala City. Some of them are produced in the *cordel* literature. The legends of images of saints of different Church of country has a big validity. It suffices to quote of the Señor Sepultado of Templo of Santo Domingo, of the Templo of Santa Catarina, of the Virgen del Manchén de San Sebastián, of the Virgen del Carmen in the church from Cerrito del Carmen, the Virgen de la Asunción of the Catedral, etcetera.
6. The cases of **Juan Noj** are many common in Guatemala. It is fundamentally identified with the devil; Gustavo Correa indicates that embodies the spirit of evil in the mountains of Guatemala (Gustavo Correa. **El espíritu del mal en Guatemala**. Tulane, Middle American Research Institute, 1955, pág. 75). It is also associate to legendary bandit who steal to the influential and share the spoil with the poor people, hiding the fruit of their plunder at the foot of a ceiba tree. Also, his concept is near to the owners of foggy and the air, because fundamentally he came out in the mountains. The informer confirms the asserveration of Correa to identify to Juan Noj with devil, the demon; and he adds it is called that because almost it is not look, it is transparent and appears and disappear in the fog." Also, it is called for other names as the owner of air, the owner of cloudy and the mister of the mountain" (Inf. 10). And finished it is the

the devil or the demon, but for is not called it is called these ways." (Inf. 10).

7. The **prototype** of these legends has already been established: **The Siguanaba** is a woman dressed with a white dress, almost transparent; she appears in places where there is water. Her mission is achieved that the men reach her then she goes him to ravines. General is a woman with horse face and eyes of fire. (Cfr. Lara F., 1973: 28-30).

The Cadejo is a black dog, whit goat skulls and eye of fire which has as mission to protect the **drunks** and the people that went alone at night in the street of the city. In the cities of Antigua and Guatemala are many common these cases. (Cfr. Lara F., 1973: 71-76).

The Llorona is a woman black dressed who appears in the night screaming pitifully. She had doomed to wander in the dark near of place where there is water for looking of the grave of the newborn baby which she drowns him. The Llorona scares screaming three shouts. When she cries far is that she is near and when she shouts near is that she is far. Many times, to the Llorona is confused with the Siguanaba. (Cfr. Lara F., 1973: 40-43).

The Elf is the character most characteristic of legends and animistic cases of Guatemalan oral folklore. With its variants of Sombreron and Sisimite, its principal object is scare to the horses and another pack animals making very fine braids in the manes, such as fall in love to women with long hair and eyes. It is the spirit that enclose larger esthetic elements in the Guatemalan oral context. (Cfr. Lara F., 1973: 51-71).

8. That **case** is one of the neatest in description of places and

events. It is important to note the skill of the farmer to move in the night, and the deep knowledge of country. This type of minimum event for we the urban scholars, are many importance for the men of country, and is for that the validity of oral tradition is so deeply rooted. The moralizing sense of case cannot go unnoticed.

9. The concept of owner of the mountain has deep meaning in the indigenous cosmogony. The owner of hill remembers the ancestral pre-Hispanic myths about protective deities of the seedbeds, the rains and the treasures of the mountains. In the Guatemala oral tradition, the hills are associate with the protective dwellers of indigenous communities. The owners of the mountains are sacred and protect to men while they respect his cosmogony principles. In the tradition of the East of the republic, predominantly the owner of the hill encloses wealth and glories and is needs realize magic practices to achieve obtain them. Also, it is associate with the witchcraft. In all cases the Guatemalan man has proceeded to sacralize a profane place. (Cfr. Mircea Eliade. **Lo Sagrado y lo profano**. Madrid: Colección Omega, 1973).
10. Although this case is quite different from **prototype** of the legend of *caminantes* (Cfr. Lara F., 1973: 112-115), I find a certain similarity with the same, especially in the relative to road accidents and to the souls that come back of infinity to warn the grieving relatives. In this case the **purpose** is very similarity.

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