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SAN CARLOS DE GUATEMALA UNIVERSITY
CENTRO DE ESTUDIOS FOLKLÓRICOS

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Nestor Lemos

Folklore and philosophy: Paremiological or Proverbial Literature, A Primary Source for Philosophy

Axioma Publishing

Buenos Aires, Argentina, 1976

79 pages

Lemos' work begins as an introduction in which the purposes of the study are underlined, whose hypothesis are:

“a. Paremiological knowledge gave rise to philosophy, and with it to the first sciences of nature, sociological and relational.

b. Consequently, as paremiology is a branch of folklore, philosophy's roots are folkloric.

c. The philosophical orientation named “Materialistic Dialectics” has been forming since the beginnings of human thinking, to flourish in the present”. (page 9).

In the first part of the work the author states that philosophy and sociological and natural sciences had their first manifestations in paremiological expressions. He defines philosophy as “the science that seeks to uncover remote root ‘causes’ of the current reality and the predictable ‘effects’ that are far from being produced into the universe” (page 17). He underlines further that the “first statements of these possible causes and effects arose in prehistoric paremiological literature from which old sages and philosophers extracted” (page 17).

Referring to the two opposing philosophical movements, materialism and idealism, he states that “all genuinely folkloric creation is philosophically considered of materialistic origin” (page 18).

After a series of reflections about the natural character of folkloric creation, he arrives at the following definition: “folklore is a cultural and socio-collective act” (page 26).

He concludes underlining “that the field of folklore studies encompasses all the sensory-collective creations, any social group they are currently in and the past ages in which they were born” (page 27).

To place folklore studies within a field of knowledge, the creation of a new science is suggested: culturology.

Furthermore, he introduces a classification of folkloric creations in the following manner: “handicrafts; pre-artistic; pre-scientific” (page 31).

When it comes to the relationship between folklore studies and philosophy, he underlines that “every folklorist is obligated to become informed about contemporary philosophy and every philosopher must become aware of the contributions that folklore studies are called to make.” (page 31).

In the second part of the work, Lemos refers to paremiology as a source of philosophical knowledge. He describes the ideological content of various Spanish and American proverbs.

Lemos’ approaches in his work about the folkloric origins of philosophy are pretty interesting. He bases his statements on a considerable number of paremiological statements, which contain a great part of popular wisdom.

To interpret philosophy, the author uses a materialistic method, through which he explains the origin of this discipline.

The work of Nestor Lemos represents a valuable contribution for both philosophy and folklore students.

O.C.D.M.

Danièle Dehove

The Tequio of the Saints and the Competitions among Merchants

Instituto Nacional Indigenista y Secretaría de Educación Pública

Mexico, 1976

378 pages

In *Xalpatláhuac*, an indigenous *Mixteca-Nahua-Tlapaneca* region located to the southeast of the State of *Guerrero* and which at the time of the Spanish conquest it was one of the thirty-eight provinces of Moctezuma's empire, Danièle Dehove carried out her study on the communal organization of a Mexican town. There she observed the flowing process of a remote indigenous community, whose life has been strictly traditional, towards mercantilism along with all its competition ideas, individualism and secularization. In other words: this work's author studies the conflict suggested between the survival of a colonial structure -once imposed by the Spaniards- and the contemporary emergence of a market economy based on competition.

As the author states, the "burden of the Saints" sums up the essence of colonial organization: it is the *tequitl* (a task, labor), an old term for tribute and later a form of forced labor demanded by colonizers, which today is identified with the civil or religious burden, costly and obligatory. Year after year, its holder receives a "*capital del santo*" (referring to the amount of money), "which brings fruition and whose profits are spent on the community festivities".

The Mexican communal organization reveals itself in the eyes of the researcher -expresses Dehove- "as a structure of complex internal relationships among domestic groups, neighborhoods, *moieties* (halves) and a system of positions that constitutes the key to the labyrinth and ensures its thoroughly corporate character, allowing it to preserve cultural features like dialects, customs and clothing style".

Therefore says, that this modality, inherited from colonial times, is the result of a policy followed by the Spaniards whose purpose was to perpetuate the division of the indigenous population, identified in numerous different entities, and to preserve local particularities through

conservative institutions “that prevented members of the communities from accessing economically and socially privileged positions, thus reinforcing the solidarity of these isolated groups”. This policy was possible because the conquerors used, preserved and transformed many pre-Columbian customs, both in terms of lineages and of community positions and festivals.

Regarding the system of positions, the author of these pages states that “it constitutes, traditionally, along with the territory, one of the pillars of the community structure. It is in fact -she continues- the true key to the economic, political and ideological vault of the community: economically, because it balances wealth through its system of costs and regulates internal competition; politically, because it strictly limits the relationship between the State’s administrations and the Church; ideologically, because it creates a prestige hierarchy in which all men are placed and bound to the community. This way - she concludes arises the cohesion of various lineages, neighborhoods, and *moieties* (halves) that make up the community’s structure.

This research was carried out in two stages -the first one from April 1967 to February 1968, and the second one from January to May 1969- she concludes with an analysis of the indigenous communities that encompass the colonial period (formative of the community) and the national or republican period (during which its destruction began), in order to situate the case of *Xalpatláhuac* specifically within the framework of global Mexican society.

To conclude, let us say that the valuable contributions of this work were made possible thanks to the proven ability of Dr. Danièle Dehouve, her long stay in *Xalpatláhuac*, her command of the Náhuatl language and the collaboration she received from the *Museo del Hombre* (an anthropology museum in Mexico) and the National Autonomous University of Mexico (*UNAM*), the French Archeological Mission of Mexico, the indigenous Coordination Center of Ilapa, Professor Roger Bastide, and Mrs. Georgette Soustelle.

It only remains to add that his book contains important linguistic data, photographs, and maps, and that its author was able to make use of aerial photographs (scale 1/20,000) of *Xalpatláhuac* and its surroundings.

R.D.C.

Toward Indigenous Self-Management

Compilation, preface and notes by Adolfo Colombres

Anthropological Series

Del Sol Publishing

Quito, Ecuador, 1977

294 pages

This is the second volume of the series **Anthropology** published by Del Sol Publishing, which is dedicated to gathering all documents related to congresses organized by indigenous peoples in different parts of the American continent.

In the edition we are reviewing, documents are presented from the International Conference of Indigenous Peoples, held in British Columbia, Canada, from October 27th to 31st of 1975, and in which indigenous organizations from Canada, Mexico, Venezuela, Colombia, Ecuador, Brasil, Bolivia, Chile, Paraguay and Argentina participated. We also present conclusions and resolutions of the First International Congress of Central American Indigenous Peoples. All of them are true expressions of the sense of indigenous peasants of the New World, including those that are not represented in such events.

The documents, important *per sé* for the study of anthropology, are preceded by a key introduction from the Ecuadorian anthropologist Adolfo Colomdres.

Due to its analytical character, we consider it is worth highlighting certain points from it: “the progressive decolonization of the renowned Third World -states Colomdres- has highlighted the colonial origin of anthropology, and today, new apparently neutral mechanisms are coming to light, although with no other function than to maintain, with other masks, the predominance of Western civilization” about other indigenous societies from other parts of the world. The “Black history of anthropology”, although applicable in its beginnings to all social sciences, became more pronounced in ethnological studies starting in the 19th century.

We must be clear that the predominance of capitalism in this era seeks to ensure that the culture of the dominant European classes -especially the English, French and German- are imposed as a universal cultural model upon all conquered countries and

peoples.

Indigenous peoples are fully aware of this, as they state in their documents that, despite the socioeconomic changes experienced after the European impact in America, we “Indigenous peoples are part of the peasant movement, but due to our own characteristics such as internal organization, language, customs, etc. we have the right to our particular organization, which must be respected.

As Colombres points out, in all the documents where self-management is discussed, self-governance is invoked. “To deny it, the prologue continues, in favor of these false dilemmas raised by economism, is to fall into an intellectualist attitude that is frankly disrespectful and even reactionary, and those who act this way will never truly rely on indigenous peoples”.

Finally, Colombres notes in his prologue that the voice of the American Indigenous person is the one that must be heard before attempting any changes in their societies. “It is the indigenous person who must have the final word”.

Due to the particular relevance of the region we live in, we will refer especially to Chapter VI, where the documents from the *First International Congress of Central American Indigenous Peoples*, held in Panama from January 24 to 28, 1977, are included.

Among the recommendations made by the Commission on culture, especially religion, the following are mentioned: “that Indigenous religions be respected, that were previously considered superstition”; “that religion not be used as an instrument of disintegration, but of unity”. In terms of education, the Central American Indigenous peoples recommend: “that bilingual education systems be developed, from the family education and using the native languages in different educational settings”; they also demand “that Indigenous languages be officialized and used in all levels and forms of teaching”.

Regarding the preservation of Indigenous traditions, the Central American Indigenous peoples denounce “the quick loss of their traditional cultures, which are being forgotten or rejected by new generations due to not transmitting them and to the imposition of Western culture”. Therefore, they recommend: “That the different Indigenous groups participate actively in the legislation and administration of tourism programs

in their regions”. Likewise, that museums have Indigenous consultants and that these actively participate in the legislation regarding the cultural Indigenous heritage of each community”. They also request “that traditional medicine be respected and that national health services (hospitals, health centers, etc.) include Indigenous personnel as translators, advisors, etc.”

Moreover, the commissions on politics and administration as well as economic affairs issued important statements. Referring to handicrafts, they recommend “that handicrafts be promoted among all Indigenous groups” and “that regional, national, and international markets be created to benefit producers directly”. Regarding the preservation of archeological heritage, they point out “that laws be passed and enforced with active Indigenous participation, and that the irrational exploitation of archeological treasures in Indigenous areas be stopped”.

Chapter IX is devoted to the approaches of Indigenous peoples of Ecuador. Their stance toward ethnologists is particularly highlighted. “Anthropologists -the Ecuadorian Indigenous peoples point out- move into Indigenous communities to carry out research that serves their own personal interests, illicitly exploiting the cultures of the various ethnic groups”. They also indicate that all anthropological work must benefit the Indigenous community. In addition, anthropologists “must suggest other ways of life, writing books that reach the people within all social levels”. They also recommend that foreign anthropologists and sociologists not be allowed entry into Ecuador, because they “engage in espionage activities”.

All documents included in this book are updated for every social scientist, faithfully reflecting the way of thinking of American Indigenous peoples. In our opinion, this is a must-read book for any anthropologist who intends to work with Indigenous groups.

C.A.L.F.

Juan Alfonso Carrizo

Christianity in Popular Songs

(*Biblioteca Dictio, Vol. 15. Sección Letras*)

Buenos Aires, 1978

174 pages

Includes: musical scores of Christmas carols

This volume brings together two works by the author that had previously been published separately: *El Cristianismo en los Cantares Populares* (which gives this edition its title) and the *Cuaderno de Villancicos de Navidad*, which contains a selection of Christmas songs from Argentina, collected by Juan Alfonso Carrizo during much of his life.

In the introduction to the first work, the author analyzes popular songs, indicating among other things that the popular poetry of the Argentine provinces is closely linked to Spanish Golden Age and that there are fundamental differences between this poetry and that of the cities, such as the fact that popular poetry is transmitted through oral tradition, is anonymous, is preserved in the people's memory, and uses octosyllabic verses in couplets and glosses, while the poetry of the cities (scholarly) is spread through books and magazines, preserved in libraries, and has a known authors.

The introduction concludes by stating that starting in 1890, the year Tucumán (which is the region where he worked the most) was fully incorporated into the national economy, popular traditions generally suffered a near total disappearance and were replaced by other values, that is why today there is a growing need of rescue and scientific interest in popular culture in all its manifestations.

The author then presents a total of 46 couplets and glosses in which the religious and moralizing content is clearly evident.

In the introduction to *Cuaderno de Villancicos de Navidad*, Juan Alfonso Carrizo refers to the same elements as: "...naive innocent songs, created to sing to God's humanity on the day of His birth". (page 137); he describes the "nativity scenes" and theatrical representations made to honor this event, which have their possible origin in Juan del

Encina, a Spanish poet of the 15th century. He states that the dominant ideas in Christmas carols are the contemplation of the Child Jesus in the manger, the attentiveness of Mary and Joseph to their Son, the spreading of the news of His birth, the adoration by the shepherds and the Three Wise Men, and other themes related to the event, even including the moment when Jesus gets lost and is found in the temple debating with the elders.

He then reports that possibly the first carol dedicated to the Child Jesus was written by Gómez Manrique in the 15th century, and that many other authors, such as Juan Álvarez Gato, Friar Iñigo de Mendoza, Esteban de Zafra, Juan de Padilla, Juan del Encina, Julio Cejador, and Lope de Vega, have sung about the birth of Jesus. He then transcribes 12 beautiful carols, complete with their corresponding musical scores.

Undoubtedly, the work of Juan Alfonso Carrizo, in terms of compiling popular literature from his country, part of which is published in this volume, is of great importance for the study of popular traditions across the American continent, as this heritage has been disappearing mainly due to foreign cultural penetration, which affects the vast majority of our peoples, and because of the effort to rescue and revalue of popular traditions is long and arduous.

The publication of the texts and musical scores is of great documentary importance.

An awareness that poetry, like many other expressions of popular culture, both in Argentina and in all Latin American countries, has deep roots in religious matters, allows us to approach this culture more objectively for us to contribute to social transformation, with a deep understanding of the history and social essence of the people.

A.R.P.

Joaquim, Ribeiro

Folclore de açúcar

Ministerio da Educacao e Cultura

Departamento de Assuntos Culturais

Fundação Nacional de Arte-FUNARTE

Campanha de Defesa do Folclore Brasileiro

Ministerio do Indústria e do comércio

Instituto do Açúcar e do Alcool

Rio de Janeiro, 1977

227 pages

This book brings together numerous articles published monthly by Joaquim Ribeiro over many years in the magazine ***Brasil Açucareiro***.

A philologist, historian, geographer, and researcher of the folkloric expressions of his country, Ribeiro has published classic works in the field of Brazilian folkloristics: ***Introdução ao Estudo do Folclore Brasileiro*** and ***Folclore dos Bandeirantes***, among others.

The importance of this new book by Ribeiro lies in the fact that it deals with folkloric phenomena in close connection with their economic and social conditions: means of production, techniques of rural chorus, and servile labor. Any study of sugar folklore –the author of these pages expresses– naturally involves understanding the relationships that exist among the infra-historical structural framework, represented by the traditional and popular matters of collective chorus, and the economic structure of the environment. “The folklore of any geographic region –Ribeiro writes– is always in close connection with the means of production...”

The matters Ribeiro addresses in his work are numerous and complex. Here are some of the most relevant ones: folklore and means of production, chorus and typical ruralism, social psychology, genetic-cultural structure (the wit cycle), servile and free labor phases, the agrarian field of typical sugarcane regions; popular tales (historical-comparative analysis of the tales and its Indo-European roots); myths (including black-African and Semitic contributions, ecological configuration and myth

formation) *popules* (comparative data, analysis of ethnic elements); riddles (European and African); popular dances; socioeconomic life (the sedentary character of agricultural regions, popular poetry as a document, horizontal and vertical mobility); agricultural festivals (the colonial period, the Dutch tradition, agrarian festivals of Portugal); the economic difficulties of rural workers; the agricultural *coda* and its projection in the mental *coda* of the laborer (agricultural activity and its reflection in the songbook); superstitions; folklore and linguistics; esthetic life (the songbook, esthetic values, the *romancero*); anecdotes; popular food (attempt to classify areas of food consumption); paremiology (background: Aristotle's theory, Vico's theory); popular poetry; sugar folklore in western Brazil; the black-African influence in sugar plantations; folk medicine; fables; folklore and ecology; popular housing in Brazil; folklore and condition (an old medieval theme: the dispute between water and wine).

As Manuel Diégues Júnior rightly says in the exposition of these pages: "I believe that no folkloric aspect escaped Joaquim Ribeiro's study in relation to sugar. No manifestation went unobserved: tales, riddles, myths, *popules*, music, dances, the songbook, popular poetry, superstitions, the *romancero*, anecdotes, cooking, etc., etc. And all preceded by a thorough study of Folklore and the rural environment".

This is, therefore, a rigorous folkloric investigation of great value for the scientific understanding of the various popular traditions of Brazil, all tied to sugarcane cultivation and sugar production.

R.D.C.

Ricardo Valderrama Fernández y Carmen Escalante Gutiérrez

Gregorio Condori Mamani. Autobiography

(Biblioteca de la Tradición Oral Andina, No. 2)

Centro de Estudios Rurales Andinos "Bartolomé de la Casas"

Lima, Perú, 1977

123 pages

Includes: fotografías

This volume contains the biography of a monolingual Quechua speaker, Gregorio Condori Mamani, and his wife Asunta, who migrated from their place of origin to Cuzco, where the authors met them in 1968, in a marginal shantytown, living in a miserable home where chickens and guinea pigs shared the only room of the "house".

The authors, as a result of the friendship that arose between them and the informants, managed to get them to tell their life stories, in **runa simi** (the Quechua language), and in the book, they transcribe the text in the native language along with its translation into Spanish.

In the first part of the book, we learn about Gregorio's life. He was born in Acopia, now a district in the province of Acomayo, department of Cuzco, Peru. He was orphaned at a very young age and raised by an aunt who kicked him out of the house when Gregorio was old enough to work. He began traveling and got a job as a shepherd; he was fired from that job and returned to Acopia again; there he was going to get married to a wealthy woman who rejected him. Later, he served a short time in the military, where he was treated cruelly and then emigrated again to Cuzco. There he was employed in a factory, where he worked for 23 years (which he considered a very short time); he was fired when the company closed and then became a porter. Through these years, he got married twice and widowed. While working as a cargador, he met Asunta, his third wife.

As for Asunta, she had 4 siblings who died from the same disease as her father, leaving her alone with her mother, who treated her very badly. She fled to Cuzco, where she was employed by a woman who also treated her badly; she left that job and went to work for another woman who treated her better and lived in comfort. She left that house to marry her first husband.

Their first child died shortly after birth; the second and third were miscarried due to the beatings from her husband. They went to work as “*chifleros*” (people engaged in commerce, often in itinerant trade), traveling from village to village, and during this time, their fourth daughter –who survived– was born. Her husband got a job in a mine, where Asunta also worked, separating minerals into small piles; there, two more children were born but also died. Tired of all the suffering, she went to Cuzco, where in a *chichería* (hotspots for local people and that offers local food and drink), her seventh child was born, while she was pregnant. This daughter is the only one who remained with her, since she was born while her parents worked as a “*chifleros*”, was taken by her husband and died shortly after from anemia and smallpox. While working at the *chichería*, she met Gregorio Condori Mamani, married him, and started working by cooking food to sell.

After marrying, they moved several times until they eventually lived in a small one-room house, where they could not install water or electricity because the lot they lived on was unregistered land when it was distributed in the region by injunction of the government. Both of them spent their free time collecting bottles and other junk from nearby trash cans and selling them. At the time this research was made, Asunta could no longer work because her legs were ill and she had no strength. Gregorio, without children to help (since the only one he had, a son from his second wife, died from an injection that caused an infection when he was three), spoke about forming a workers' union, an organization he was familiar with because back when the factory pretended to close, he had helped start one.

And so the lives of Gregorio and Asunta unfolded.

In the account, the informants occasionally refer to quechua myths, which hold great significance to the information. They tell how Inka created the mountains to defend Cuzco from the winds of the highlands; how *rit'i*, the snow, hides a traveller in a vessel to protect him from his children: lightning, thunder and hail. The myths, as told by the quechuas, take on a particularly special character; as stated by R. T. Zuidema in the prologue of the work: “...the story of Gregorio does not entirely belong to the Andean life. He is not amazed by

what is new, like a 16th-century chronicler, he does not attempt to identify with something that is not his, like the indigenist author; nor does he analyze and strip the material as an anthropologist might". (p. 11). This is where the transcendence of this publication lies, which becomes an invaluable ethnographic document in which multiple aspects of Andean life are revealed. For example, popular beliefs regarding medicine, such as when Asunta refers to her first husband: "...he must have gone mad and died or they must have cured him, because crazy people –she states– are cured by making them drink soup made from a black dog's head, without salt" (p. 101).

The worldview and concept of life, the afterlife, heaven and hell, sin and forgiveness, take on in Asunta and Gregorio a completely opposite character to the Western civilization view; these worldviews intertwine especially as they incorporate into life in Cuzco. They observe and learn new things and words, but they never forget the myths or life in the **ayllu**.

Precisely, their description of communal life in the **ayllu** is another richness of the narrative; it evokes painfully the concept of *ayni* (reciprocity), the idea on which the economic activity of Andean villages is based, and regrets at the same time that in Cuzco, everything is done for money.

Regarding the methodology used, the authors state that the work is based on interviews that aimed to reconstruct the informants' life stories, sometimes around specific themes and, at times, letting the informants choose the topics to discuss.

Gregorio and Asunta can sign their names and recognize some letters, but they cannot read or write. Gregorio keeps some personal documents, while Asunta completely lacks hers. The authors verified that their memories were accurate on events like strikes, downfall of some politicians, etc.

So, here we have a work of great documental value for understanding life in indigenous Andean communities, an

ethnographic work carried out with scientific quality and a faithful testimony of the infinite sufferings of the exploited.

A.R.P.

Luis da Cámara Cascudo

Locucaoes tradicionais no Brasil

2nd edition, revised and expanded.

Campanha de Defesa do Folclore Brasileiro

Rio Grande do Norte, 1977

236 pages

A new edition of this book by the eminent master of Brazilian folklore, Luis da Cámara Cascudo, *Locucaoes tradicionais no Brasil*, published years ago and now out of print, is now offered by the Campaign for the Defense of Brazilian Folklore.

Cámara Cascudo studies 505 traditional sayings: their historical origin, their folkloric relevance, and their social transcendence. As with all the works of this distinguished master, a deep appreciation and analysis of folklore is present, and above all, a meticulous understanding of what characterizes the Brazilian people.

The product of many years of research, Cámara affirms: “Todas as locucaoes reunidas neste livro foram ouvidas por mim. Nenhuma leitura sugeriu indagai. Vieram para documentá-la no Tempo” He adds: “O convívio de meio século com o Povo e o contacto diário com sucessivas gerações de estudantes”. Later, he goes on: “Passei parte da adolescência no sertão oeste do Rio Grande do Norte, pela região do Seridó e nas beiras paraibanas do Rio do Peixe e Piancó, antes das rodovias e da luz elétrica”.

In other words, each of the sayings is examined in depth, with both the scientific criteria and the experiences of those who have lived them since childhood from the heart of the land itself.

About the importance of his work, the researcher underlines

Brazilian literary folklore: “deseiei recolher una longa série de locucoes populares, essas 485, em pleno servico na fraseologia nacional, como mérito da legitimidade e a desculpa da boa intencao que satisfaria Montaigne, Reler o Lembrar, foram os fundamentos. A feiticeira imaginacai nao colaborou. Nem a reminiscencia erudita alistou-me, de caldeira e pendao, no doctus cum libro”.

Sayings such as: ***Mente por todos os dentes, puxar a orelha, festa de pobre é bucho e a rico é luxo, ¡Hurra! e Viva! Vox do povo, voz de deus, pagar o pato, surdo como uma porta, segurar o diablo pelo rabo, gato-sapato, etc.,*** When studied within the context of historical social background, help to precisely establish the origin of an **idiom** or **set phrase**.

If we understand folklore as the expression and heritage of the dominated classes, we will see that many of these sayings have erudite origin, cultural product of the dominant classes; yet many others have their origin in the very heart of the subaltern classes.

In these sayings the philosophy of these classes is found, their worldview, the ways in which they counterpose their values to those of the hegemonic classes. All this and more is contributed by the excellent work of Cámara Cascudo.

On the other hand, a study of this nature allows for both comparative and interpretative analysis of the popular philosophy not only of Brazil but also of all of Latin America and other Spanish and Portuguese-speaking countries.

As with all books by Cámara Cascudo, ***Locucoes tradicionais no Brasil*** is a classic in the study of literary folklore; it encompasses as a model of folkloric research with no equal in Spanish America, despite the philological efforts of Ismael Moya, Alfonso Carrizo, and Luis Felipe Ramón y Rivera.

The work of the Campanha de defesa do folclore brasileiro in spreading the works of the great masters of folklore is commendable, as is the effort to make them accessible to the general public in understanding the manifestations of Brazilian popular culture.

C.A.L.F.

Regina Lacerda

Goiás

Folclore brasileiro

Ministério de Educação e Cultura

Departamento de Assuntos Culturais

Fundação Nacional de Arte - FUNARTE

Campanha de Defesa do Folclore Brasileiro

Rio de Janeiro, Brasil, 1977

75 pages

To this collection of monographic essays is now added the study by Regina Lacerda on the popular traditions of the State of Goiás, located in the central-western region of Brazil, with an area of 642,036 km² and an estimated population in 1975 of 3,557,879 inhabitants.

This work, like all the others in the same series, shares a common topic related to the most important expressions of traditional culture: language, oral literature, dances, festivals, religious beliefs, arts and handicrafts, food and holiday calendars, aspects that are preceded by specific data related to the history and geography of Goiás and the cultural components of the folklore of that Brazilian state.

Among the many and varied topics addressed by Regina Lacerda we find the following: **parlendas (trava-línguas, brincos y fórmulas de escolha)**, mime, interjections, archaisms and other linguistic forms; verbal dueling, la **moda de viola**, the **ABCs**, **lundu**, el recorte, some proverbs and riddles, myths, legends, and other stories; dances —like the drum **dança de Congo**, **vilão**, **Moçambique**, **tatu**, **contradança**; popular religious cults —Three Kings Day, Saint Sebastian; street vendors— arts and handicrafts— wood, basketry, ceramics; foods and drinks—rice, meats, vegetables and legumes, sweets; children's games; folk medicine; and, finally, a calendar of traditional festivals.

A series of photographs illustrates this research, which concludes with a list of the bibliographic sources consulted and the corresponding notes.

R.D.C.

Luigi Maria Lombardi Satriani

Appropriation and Destruction of the Culture of Subaltern Classes

Eduardo Molina. Translator

Nueva Imagen Publishing

Mexico, 1978

193 pages

Lombardi Satriani's work begins with introductory notes in which he sets out the purpose of the book, which according to his words, "it is not, however, a 'defense' of true folklore as such, nor do we intend to propose folklore as an alternative culture" (p. 21). He considers that, in this sense, folklore should be understood as a culture of contestation.

Further on, he points out the fundamental hypothesis, which can be summarized as follows: the dominant culture (which assumes an hegemonic role) "is opposed to the culture of the subaltern class, bearer of other values. The function that folklore performs with respect to "official" culture is one of contestation, sometimes in a conscious and explicit manner, other times through implicit and unconscious means, although these also include immobilizing elements (p. 28). In the following pages, it is clarified that the term contestation is understood as "alleging opposing testimonies" (p. 33).

When dealing with the revolutionary potential of folklore, he affirms "that 'traditional knowledge' is nowadays presented as dominated culture, as something that has not been technically elaborated to assume, almost automatically, the position of revolutionary culture". (p. 39).

The work goes on to highlight that "the contesting character of folklore if it is not so politicized as to make the demological material (as it has been traditionally defined) revolutionary in itself, it admits, starting precisely from the most explicitly contested folkloric contents, to favor the process of awareness on the part of the subaltern classes of the exploitation to which they are subjected and the need to eliminate such a situation". (p. 39).

In the second part of the work, which the author calls “*Técnicas de etnocidio*”, he discusses how the dominant culture uses folklore to impose commercial products on subaltern classes. He describes numerous examples of this phenomenon occurring in Italian society.

In the same chapter, he explains how advertising messages not only serve the function of “imposing certain products” but also that of reinforcing the values of the hegemonic class, of socializing such values”. (p. 144).

In Chapter V, titled “*El mensaje de la verdad y la verdad del mensaje*,” the author presents various examples to show how “folkloric culture does is not free from profit culture, but instead it uses it distorting it in its specific modalities and, even more, in its meanings and functions”. (p. 146).

Chapter VI addresses the importance of preserving dialects to maintain popular culture.

Chapter VII, titled “*Los devoradores del folklore*” refers to how “as the subaltern classes are gradually absorbed by the profit culture and distorted according to its purposes, but in general, the popular cultural mission is globally submitted to consumption” (p- 163); the author examples this situation through what he calls the “touristification of folklore”. (p. 163).

In the same chapter, it refers to how mass culture is produced for commercial purposes and tends to integrate people into this society “governed by an economic logic that requires the creation of induced needs (p. 173). He also states that this culture is extremely useful for the dominant classes, who benefit from this profit-driven society”. (p. 173). He continues by highlighting that “it is a culture that only benefits a few but is imposed on everyone as if it belonged to all and was useful to all...” (p. 173). The chapter ends by indicating that a clash occurs between folklore and mass culture, in which the latter prevails. As a result of this, the

authentic popular culture is presented, which demonstrates resistance to cultural integration according to the interests of the dominant classes. This popular culture appears hidden, its protagonists develop attitudes of rejection toward traditional culture and openness to mass culture, resulting in what the author calls "destroyed culture".

In the concluding notes, the author proposes the use of the concepts "freedom of folklore" and "free folklore" (p. 191). For Lombardi Satriani, "freedom of folklore" should be used when referring to "folkloric culture as it relates to need, to the subordinate role of certain social strata, the 'cultural lag' resulting from the mentioned structure-superstructure relationship..." (p. 191).

In this sense, "freedom of folklore" means "freedom from misery, exploitation, domination, from the impossibility of enjoying the cultural goods and services of the elite culture: schools, services, doctors, etc." (p. 191).

The term "free folklore" refers to a no longer folkloric culture whose cultural products can be freely chosen by specific groups of a society without classes. It expresses the free choice of cultural options in a society where class domination has been eliminated". (p. 191).

It is of great importance for folklore scholars Lombardi Satriani's contribution in studying popular culture through materialism. He concretely approaches the problems such culture faces in its coexistence with dominant classes.

Finally, the use of the terms "freedom of folklore" and "free folklore" are encouraged. We consider that when the freedom of peoples from class domination is achieved, it will be possible to speak of "free folklore," in the sense Lombardi Satriani highlights. As long as that is not achieved, it will be necessary to continue using the term "freedom of folklore".

This mentioned work provides a powerful and useful different point of view for interpreting popular culture, through a scientific method.

O.C.D.M.

Noé Mendes de Oliveira

Piauí

Folclore brasileiro

Ministério de Educação e Cultura

Departamento de Assuntos Culturais

Fundação Nacional de Arte - FUNARTE

Campanha de Defesa do Folclore Brasileiro

Rio de Janeiro, Brasil, 1977

59 pages

This type of monographs, which are part of the campaign for the defense of Brazilian folklore—aimed at promoting records, research, and censuses; training and specialization courses; exhibitions, publications, and festivals; protecting folkloric heritage, the arts, and popular festivities; organizing museums, libraries, film libraries, and documentation centers; to maintain exchanges with similar entities and promoting Brazilian folklore—not only quantitatively increases the already rich bibliographic production on popular traditions of Brazil, but also enriches the scientific knowledge that has been accumulated around these forms of culture.

The monographic essay written by Noé Mendes de Oliveira, referring to the sub-region of Piauí—located in northeastern Brazil—contains data of great importance in terms of the historical geography of this rural area culturally colonized by Dutch, in terms of language, oral literature, dances, festivals, religious beliefs, arts and handicrafts, food, calendar festivities, and other equally important popular manifestations such as children's folklore and folk medicine.

Mendes de Oliveira's work concludes with excellent photographs by Nonato Oliveira and David Louis Olson, which, for the Central American reader, have a special interest in the arts and handicrafts: there are baskets, hats woven from different fibers, hammocks, matting, rag dolls, tin materials and clay jewelry and pieces, all extremely similar to those of our own countries.

It is well said, that the artistic language of

peoples—although their nuances and specificities—is a common language.

R.D.C.

Isabel Aretz

Traditional Music of la Rioja

INDEF Library 2 –OAS – National Council of Culture (*CONAC* by its acronym in Spanish)

Caracas, Venezuela, 1978

612 pages

In this voluminous book that contains the ethnomusicological study carried out by Isabel Aretz in a region of the Argentine Republic. It is a publication by the Organization of American States and the National Council of Culture of Venezuela for the Inter-American Institute of Ethnomusicology and Folklore, the latter institution being the one she herself directs.

Her first visit to the province of La Rioja was in 1940, a period when recording equipment did not exist, she was concerned with collecting and writing down some melodies by ear, the only possible method at that time.

To collect materials, she made three trips—1946, 1948, and 1952—and reported 625 transcribed samples.

A very significant detail is the rating and appreciation given by her informants. Many of our musicians and singers—she says—are men who easily prolong three to four centuries-old life peasant experiences. This is a reason to consider the historical-spiritual content found in the information collected.

The author's work also reflects her sociological sensitivity and is framed within a criteria in folkloric science. Hence, the event that took her to the conclusion she reached: "In Aimogasta, the little woman of the town, very poor but I, admired for her wit, said: poverty is a teacher of many things, girl" (Victoria Castro, p. 51). And in addition

reflecting numerous times about the phrase, she concludes: “To ignore the folklore of a country is the same as denying humble people the capacity to create.”

Within the field of ethnomusicology, Isabel Aretz’s assertion is equally valid and, therefore, in regard to all regional music. Let us read her own words: “freedom of melodic expression (pitches and rhythm) within a pattern that the musician carries “in their head, to use its own expression, which she complements with “drawing from memory” or “pulling from the head,” terms she uses to explain the mechanism of transmission, of something “learned by ear” or through “imitation.” Later, she elaborates on the rhythmic freedom with which melodies are accompanied, which undoubtedly gives rise to many variations within the same style.

In the field of pre-Columbian organology, she reports the existence, in the Inca Huasi Museum, of wooden cowbells, clay flutes, and a trumpet formed by three bones of different diameters, all coming from the Diaguita people.

In the chapter dedicated to the history of academic and ballroom music, both from La Rioja and Chilecito, she mentions several teachers of Italian origin who taught wind and string instruments. She recounts the ups and downs of the band of Rioja from its founding, including the acquisition of pianos and organs, etc. All historical information is attributed to Dr. Ricardo Vera Vallejo. The repertoire of ballroom dances, already by the beginning of this century —she says— “consisted of Military Polkas, Lancers, Varsoviennes, Waltzes, Polka, Mazurka, Schottish, Pas de quatre, and also Habaneras.” There discrimination against Creole dances in ballroom gatherings because the cowcatcher made travel difficult because “these were relegated to the ranches.”

Nevertheless, she states that on some occasions *cuecas* and *gatos* (folk music) were played at ballroom parties so that a couple could show off their skill in that style of dance.

Lastly, she highlights that academic musical activity had regional impact.

In the first part of the folkloric research, it

provides information about the main singer-performers she is interviewing in each of the departments of the province of Rioja. A special interest rises because of the information provided by Mr. Moisés González Luna in the department of Sarmiento. Mr. Moisés —she says— learned to play the guitar at the age of eighteen, worked in the mines, and later dedicated himself to being a salesman. “Moisés had thirty-three children across the country”; and recorded and noted him “thirty-three pieces of dances and songs,” but something very important, in our view, is that he pointed out various ways of tuning the guitar, “handy tricks” that facilitate playing in different keys. It is also significant, the esthetic criterion that sustains the union of the voice with the guitar. His technique included both fingerpicking and strumming. “He prefers fingerpicking to accompany the singing and leaves the strumming for the pauses”.

The author and the informant conclude as follows “about the common way of accompanying the voice with guitar strumming. The author states that it “is like a diamond in the rough”, and adds, referring to the element that embellishes the singing, “what matters is the voice with the guitar.” “Mr. Moisés used to have accompaniment of a second guitar to achieve greater harmony”. “When singing in falsetto, he called it “singing in requinto”.

Regarding music and traditions, Isabel Aretz states that those are not isolated manifestations, but it encompasses a part of social interaction.

Music, she states, “is intimately tied to people’s lives, to their beliefs, their entertainment, and even their people with their economic realities”. Peasants from there, like peasants of any other place in the earth globe, within many centuries, have not had the opportunity to participate in the recreational activities of the upper classes, because the individual of the aforementioned social class “can not afford expensive entertainment and it entertains itself the only possible way they know, drinking and singing”. Regarding the characteristics of music, she considers that “the quality of the voices and instruments is not as important as the content of the music; the content says much more than the musical part itself. The Riojans, according to their traditions, make music during their religious and profane festivities, in serenades and familiar reunions;

in some towns in Rioja, sacramental songs are sung for Christmas celebrations and during festivals dedicated to the patron saints of certain towns.

Among the profane festivals, she mentions Carnival, *tropamientos* (a kind of poetic duel), the burial of Carnival, *payadas* (improvised song duels), and acts of camaraderie.

Regarding the *payadores* (folk singers), she says that they "transmitted political news, war events, religious precepts, etc." "Singing in counterpoint, but they could also do it solo, improvising to the sound of the guitar..." She also notes aspects of literary structure used by the *payadores* when singing: "The singers used well-known verses, a kind of wild card to rhyme with imposed verses", mostly using the famous octosyllabic.

In matters of regional organology, she provides references to all the Creole instruments, properly classified: the triangle, three types of drums, the Inca drum, the snare and bass drum, the *pico* flute, the mandolin, the violin, the harp, and in some places, the accordion.

In terms of sung texts, Isabel Aretz asserts that "Each type of song generally assumes a **determined** poetic form". Of the songs, "to the divine" reproduces various examples of carols and *vidalas*. Likewise, the romance and the *corrido*, within the popular environment, like florilegium to the singing of *payadores*.

Regarding dances, she states that the *cueca*, the *chacarera*, and the gato are vivid expressions on the region. She records the ones that remain isolated and mentions the missing ones that remain in the memory and of which could not collect the corresponding music, including *maiquita*, *truinfo*, and *jota*.

She complements the choreographic information when she makes known the "command voices" that rules dances, the use of a scarf and the importance given to their use as a decorative element.

J.M.J.T.

Verissimo de Melo

Rio Grande do Norte

Folclore brasileiro

Ministério de Educação e Cultura

Departamento de Assuntos Culturais

Fundação Nacional de Arte

Campanha de Defesa do Folclore Brasileiro

Rio de Janeiro, Brasil, 1977

78 pages

The region whose popular traditions Veríssimo de Melo studies in this volume corresponds to the old *Capitania do Rio Grande*, as it was called during the colonial period. A land coveted by pirates and privateers, it was conquered by the Portuguese and later invaded by the Flemish.

By the 20th century, between 1922 and 1937, due to the privileged geographical location of this vast area, it became a launching point for important air routes. Spectacular aerial feats were carried out using Rio Grande do Norte as a base, including memorable Atlantic crossings and flights toward Africa.

Currently, this region constitutes one of the states of Brazil, with an area of 53,015 km² and a recorded population—in 1975—of 343,679 inhabitants.

The folklore of Rio Grande do Norte—scarce in black inhabitants due to the limited number of sugar mills that existed there in the past—derives from three main roots: Portuguese culture, introduced by the conquerors in the 14th century; African cultures, established in Pernambuco since the 17th century; and Indigenous cultures, among which the Tupi-Guarani linguistic family stands out.

The essay by Veríssimo de Melo offers some examples of the popular language of the region under study and very useful references to dictionaries and vocabularies of technical and traditional terms: tales, fables, myths, legends, riddles (like this one):

*Dama de banco vestida,
Quanto mais alegre está
Tanto mais chora sentida.
Preguntou eum quem será? – Vela*

romances, adages illustrative samples of *cordel* literature; dances (**bambelô, zabumbas, and old dances**); popular plays or dramatic dances (**fandango, pastoris, Chegança de mouros, boi-calemba, congos, caboclinhos and espontãos**); popular devotions (Our Lady of the Impossible, **Zé Leão, The Holy Kings and Father José Maria**); arts and handicrafts (works by renowned sculptors such as Xico Santeiro, Suzia and Ana Dantas, Julio Cassiano; primitive paintings of Maria do Santíssimo; votive offerings and ceramics); food, drinks, and sweets; children's folklore; and a calendar of traditional festivals.

This monographic-type research concludes with the bibliographic sources consulted, notes, musical transcriptions, and eloquent photographs.

R.D.C.

JOURNALS

Sarance

Journal from Otavaleño Institute of Anthropology

Year 3, Number 5, November

Otavalo, Ecuador, 1977

147 pages

The content of this volume is composed of twelve lectures delivered within the cycle on Cultural Policy, that took place at the Otavaleño Institute of Anthropology's headquarters. This cycle included participation from political leaders, university authorities, and individuals connected to cultural issues.

Below are some of the ideas expressed by the speakers:

"... A Cultural Policy implies giving priority to research. Researchers in Latin America are beings who seem not even to have reached the papal bull of Alexander VI which, in 1537, stated that (the Americans are rational creatures and capable of instruction in matters of faith' and with sufficient rights to be treated as fellow men)".

"A cultural policy must have as its first and indispensable instrument a mechanism of scientific research that serves as a vigorous support for strategies, updates, and policy evaluations of the content in the field of cultural policy". (Plutarco Cisneros, Director of the Otavaleño Institute of Culture).

"Cultural dependence is expressed in the imposition of political doctrines from abroad, in economic theories mpositions, in the imposition of cultural values, in the imposition of uses, customs, appetites and craving for consumption, in general, in the modeling of a given type of society that is not the vernacular cultural expression of our peoples, but is the imposition from the outside..."

"This process of cultural domination by the strong States

over the weak ones, has formed what I have called a transnational cultural system". (Rodrigo Borja, Director of the Democratic Left). *"We cannot, in theory, through a simple abstraction, say what our culture is or should be, if we do not delve much more deeply into the historical womb of Ecuador through the various disciplines and sciences that can allow us to set a course. We cannot develop a cultural policy if we do not know where we come from; nor can we plan where we are going."*

"We must fight for intellectual freedom to exist in the country. In the last century we lived under the dogmatism of Catholicism. I fear that today we are falling into the dogmatism of Marxism, which is presented as a religion, with many of the same characteristics that Catholicism had".

"If we want to create a national culture, we must first create a political thought, a philosophy, a science, we must create all that; and for all of it, an essential requirement is intellectual freedom". (Oswaldo Hurtado, Director of the Christian Democratic).

"Then comes education. What to teach and how, this can only be answered by scientific research of our reality, our youth, our needs. Teaching as we have done until now, without research, is truly cultural autophagy or alienation". (Julio César Trujillo, Director of the Progressive Conservative Party)

"But, what happens? These theoretical elaborations are the result of a process of knowledge production that has not taken place among us, but in the economic metropolises, which are also cultural metropolises. We are, therefore, receivers of knowledge, not creators of knowledge".

"So that we are not forced to use the university classrooms as resonance boxes of the ideas and theoretical models and the techniques of the metropolitan centers, we must take a step toward a process of creating our own theoretical models". (Simón Espinosa, Director of Social Development at the Catholic University).

- *“The eagerness for cultural awareness or culture of Ecuador has undoubtedly been concentrated in an institution that bears this name: Casa de la Cultura Ecuatoriana. Something related to culture is attempted to be carried out there. I do not think culture has anything to do with the first image presented by the Casa de la Cultura, like a hostel where intellectuals would arrive, grab a red wine and a coffee, and with a blanket, sleep on a stretcher they found somewhere around”.*
- *“The fact is that the desire, the permanent aspiration of Ecuador to become cultured, has been concentrated in that institution. An institution that has failed, not just that one, like many others, I believe that this country, I believe that Latin America, in a mistake, if I may call it such, has fallen into a sophism. Culture has come to be understood exclusively as intellectualism. In other words: reading books, writing books, publishing books, and more and more books.” (Juan Viteri Durand, Director of the “Gabriela Mistral” National School).*
- *“...I hope I would get the opportunity to clarify the basic ideas I tried to outline regarding the topic presented: the idea that a regime, a system or a historical situation, fosters or limits the free thinking and the creative capacity of man—of the individual man and the human group—it is a regime, a system or a historical situation that boosts the progress with the fundamental aspects of life; and the idea that this capacity to create of individuals or groups is fatally conditioned by factors that cannot be supplied artificially, no matter how revolutionary are the efforts to achieving it.” (Blasco Peñaberrera, Deputy Director of the journal “Vistazo”).*
- *“It is essential to encourage, direct, and coordinate; to incorporate as basic instruments of cultural development all means of social communication”.*
- *“When establishing a National Cultural Policy, a strategy must be followed; that is, the translation of policy objectives in operational terms”. (Herman Rodríguez Castelo, Member of the Academia de la Lengua).*
- *“That is why the dominant Ecuadorian classes did not need*

a cultural policy. Because they never needed to convince. It was cheaper to win through brute force. A police officer is cheaper than an intellectual. An army officer is much easier to install than a research institute”.

And we must defend the autonomy of social research, even if that autonomy means extreme poverty. Because until we hold the reins of the State in the name of the people, all state contributions will be guided by the class content of that State. The State is not a sponsor, aside from class interests, but an instrument of class struggle. And no government will finance its own funeral”. (Pedro Saad Herrería, researcher of sociopolitical problems).

“For an autonomous cultural policy, we must understand the extent of the scientific, literary, and artistic development levels of developed countries. The use and employment of intellectual resources must serve national interests, based on a true democracy where there is no exploitation of man by man. The pursuit of the fruits of that policy should be oriented toward the creative originality of our America, incorporating contributions from our mestizo and indigenous ancestors”. (Camilo Mena, Director of the Universidad Central).

“What is fundamental, what is primary, from where cultural policy springs as a product of culture is Culture; and much more than Policy, is Culture in all its senses”.

“Culture is a free expression, it is a spontaneous expression that does not need guidelines, but which sets its own guideline”. (Herman Malo, Director of the Pontificia Universidad Católica del Ecuador).

“These dispositions give our institution an exemplary character compared to the Institutes of Culture in other countries. In fact, the legal entity status recognized and its autonomous principle allows that the cultural process whose direction has been trusted on them, counts with a broad freedom to welcome proposals from all sectors and to carry out work that can be shown without any official limitations of any order. Its national

jurisdiction has made possible the foundation of subsidiaries in a good number of provincial capitals throughout Ecuadorian territory". (Galo René Pérez, National Director of the Casa de la Cultura).

"Improvisation in any kind of planning is absurd. For example, under the pretext of taking culture out of the elites and bringing it to the popular masses, one can fall into demagoguery or cultural populism". (Fernando Dobronsky, Minister of Public Education).

Of great importance, then, are the theoretical formulations gathered in this issue of Sarance and enlightening — not to say exemplary — is the experience of bringing together so many people to present diverse viewpoints — often opposing and therefore all the more valuable — on cultural policy.

R.D.C.

Revista Chilena de Antropología

No. 1, Department of Anthropology, Faculty of Human Sciences

University of Chile

Santiago, Chile, 1978

172 pages

The Revista Chilena de Antropología contains the following articles: "*Chiu-Chiu 200. poblado agroalfarero temprano*", by María Antonia Benavente; "*La problemática Tiwanaku en Chile visión retrospectiva*", by José Berenguer Rodríguez; "*Estudio del material lítico excavado en Padre Las Casas, provincia de Cautín IX región, Chile*", by Américo Gordón and Tom D. Dillehay; "*Estudios de los tipos de cerámicos del sitio Padre, provincia de Cautín. IX Región, Chile*", by Eliana Durán S.; "*Urna y canoa funerarias. Una sepultura doble excavada en Padre Las Casas, provincia de Cautín, IX Región, Chile*", by Américo Gordón; "*Primeros fechados RC 14 de los pueblos portadores de cerámica en la zona central de Chile*", by Rubén Stehberg L.; "*Estudio arqueológico del*

departamento prehispánico tardío de Chiu-Chiu”, by Carlos Tomas Winter; “La familia y su estructura de poder: estudio descriptivo en el Gran Santiago”, by María de la Luz Alvarez, “Consecuencias del alcoholismo en la práctica del canto tradicional”, by Manuel Dannemann and Jorge Sapiain; “Antropología Física de Chiloé (Explicación preliminar)”, by Juan R. Munizaga; “Dermatoglifos en comunidades rurales de Chiloé”, by Ester Mateluna G. and Isabel Avendaño; “Análisis de seis caracteres genéticos en poblaciones rurales de Chiloé”, by Esther Mateluna G. y Ximena Vivanco W.; “Microevolución en poblaciones rurales de Chiloé”, by Juan R. Munizaga; “Grupos sanguíneos en comunidades rurales de Chiloé”, by Arnaldo Nuñez G.; “Visión Araucana de la Conquista”, by Horacio Zapater.

The article by María Antonieta Benavente Aninat constitutes a preliminary report on the early settlement of the Chiu-Chiu site, located in the second region in the province of El Loa. The author refers to environmental and cultural characteristics; it also includes an analysis of the lithic material found at the site.

The work of José Berenguer Rodríguez constitutes a review of the research conducted towards the Tiwanaku culture and its influence on Chilean culture. Tom D. Dillehay and Américo Gordón publish an analysis of the lithic material excavated in Padre Las Casas, Province of Cautín, and analyze a total of 154 objects.

Researcher Elena Durán S. contributes a typological study of ceramics from the Padre Las Casas site, Province of Cautín.

Américo Gordón carries out a detailed study of an urn and a funerary canoe found in Padre Las Casas, Province of Cautín.

The work is illustrated with photographs and drawings.

The article by Rubén Stehberg L. is a preliminary study of the results obtained from radiocarbon dating carried out on samples from three ceramic archeological sites in the central zone of Chile.

Carlos Thomas Winter offers us an archeological study

about the late pre-Hispanic settlement of Chiu-Chiu.

The study conducted by María de la Luz Alvarez constitutes a valuable contribution to the understanding of the power structure about marriage among lower and middle socioeconomic strata in the city of Santiago. The study's findings are: "i) a strong tendency toward egalitarian structure; ii) a connection between the success of marriage perceived by the woman and the egalitarian structure; iii) a connection between the overshadowed power of the woman and the husband's higher level of alcohol consumption. (p. 105). An important conclusion inferred by the author from her study is that the results show that the "macho" structure so attributed to Latin American peoples is not present in the studied sample. On the other hand, a clear tendency toward an egalitarian structure exists.

The article by Manuel Dannemann and Jorge Sapiain refers to the projections of alcoholism in traditional song; specifically, it analyzes *canto a lo pueta* which is the "use of compositions made in tenths, epic-lyrical style, multiple subjects and festive function or ceremonies sung with guitar or guitarron accompaniment" (p. 112). This type of singing is considered to be "the most elevated poetic phenomenon of Chilean folklore and its performance preferably concerns men" (p. 112); and *la cueca*, which is a partner dance, with handkerchief, of primarily festive function and intention of manly conquest. Musically, it consists of a verse of two or three phases, or alternated. (p. 112). The authors of the cited article conclude by stating that "organic deterioration caused by alcohol influences the traditional cultural behavior, producing a disqualification of cueca and the canto a lo pueta, but in parallel giving a refunctionalization" (p. 113).

Juan R. Munizaga, head of the physical anthropology project, wrote four works for a report that was not published in 1967. These works refer specifically to physical anthropology of the province of Chiloé, specially of Isla Grande. The articles are the following: "*Dermatoglifos en comunidades rurales de Chiloé*", by Esther Mateluna G. and Ximena Vivanco W.; "*Microevolución en poblaciones rurales*

contemporáneas de Chiloé"; by W. R. Munizaga; "*Grupos sanguíneos en comunidades rurales de Chiloé*", by Arnaldo Núñez.

Horacio Zapater contributes to the journal with a work on the Araucanian perspective of the conquest. He presents some materials that allow for a comparison between Mapuche behavior and that of other American peoples; though the differences are clear: a) a warrior mentality; the courage of the Mapuche was demonstrated in the Arauco war, such courage had religious foundation. b) They displayed a realistic view of the conquest and of the Spaniards, not considering them supernatural beings as other peoples did; c) They located the power of the Spaniards in the weapons they carried, which were associated with guardian spirits; d) They did not suffer the trauma of conquest like other indigenous peoples did. They conceived war as something magical.

The ***Revista Chilena de Antropología*** contains several articles, most of which are dedicated to archeological aspects of Chilean culture. Through which it is possible, besides the knowledge of such culture, the scientific quality of the research being carried out in that southern country.

O.C.D.M.

Middle American Anthropology

Directory, Bibliography a Guide to the UCLA Library Collections

Eileen A. MacGlynn

Latin American Center and University Library

University of California, Los Angeles, UCLA. 1975

131 pages

This publication features an important work by Eileen McGlynn, which begins a new series of guides for the Latin American collections of the UCLA library.

The content is the following: Introduction: where the author explains the purpose of this guide and the way it is organized;

it also briefly describes the collections found in the UCLA library.

Section I: it is titled *Middle American Anthropological Research; Directory of Major Contributors*. It refers to all individuals or institutions that have made major contributions to the study of Mesoamerican topics. This section is divided into two parts: individuals and institutions.

For individuals, when referring to contemporary authors, the following information is provided: date of birth and death, nationality or country of naturalization, the academic degree obtained and the institution from which it was granted; the institution to which it is related, research done, main publishers, and representative publications. For historical figures, such as chroniclers or conquerors, only birth, death, and nationality dates are provided.

Institutions are divided into international and foreign ones, and by nationality: Costa Rica, Guatemala, Honduras, Mexico, Nicaragua, Panama, and El Salvador. Each entry includes the founding date, founders, current address, key activities, and main publications.

Section II: *Sources on Middle American Anthropology*. This section aims to efficiently indicate types of bibliographies and works related to anthropology in general and to Mesoamerican anthropology in particular. It is divided into: References and Bibliography; Journals, Series, and Documents; Selected Books and Monographs; and Rare Books and Non-bibliographic Materials.

The References and Bibliography section contains: General Bibliography, Dictionaries, Encyclopedias and Bibliographic Directories, works on geography, Directories of Institutions, Collection Guides, Collection Catalogs, Bibliographies of reference works and bibliographies; Government Publications and Series Bibliography, General Latin American Bibliographies, Anthropological Bibliographies, Anthropological Bibliographies of the Americas, and Mesoamerican Anthropological Bibliographies.

On the part that refers to journals, series, and documents, the aim is to practically organize the large amount of anthropological information found in these types of publications.

In the section on selected books and monographs, the author provides an alphabetical selection of significant authors within Mesoamerican anthropology in a part titled An Alphabetical Checklist, and in the part A Geographic and Chronological Survey, a list of authors is included, indicating the number assigned to them in previous sections of this work. These are divided into Mesoamerican Anthropology, collections, and summaries. Northern Mexico: pre-European period, conquest and colonial period; 19th and 20th centuries. Western Mesoamerica, Eastern Mesoamerica, and Central America, divided into equal periods.

In the last part of Section II, the author informs that in the UCLA Library, in addition to the publications already mentioned in previous parts of this section, there are also rare works and non-bibliographic material, like photographs and ethnomusicology files.

This constitutes a bibliographic work of high scientific quality pretty complete, which evidences an methodical and precise activity. It is also a source of great value for the knowledge of the institutions in Mesoamerica that are devoted to anthropological research, of the works and authors that have dedicated themselves to the study of this area, useful information of the University of California, but also for those in other countries of America who dedicate to anthropological research.

A.R.P.

The contents of this volume are the following: "The loom of life: a Kogi principle of integration", by G. Reichel Dolmatoff, "The bag with the ruffled top: some problems of identification in Moche art", by Elizabeth P. Benson; "The cult of Benito Juárez", by Daniel J. O'Neil, "The Duty 9 win'Ehecatl-Quetzalcoatl' in the mixteca pict cals", by H. B. Nicholson; "The year 1 Reed, day 1 alligator: a mixtec metaphor", by Jill Leslie Furst; "Revolutionary cinema and the self-reflections on a disappearing class", by Albert L. Michael; "Dialectics and Textuality of Class Conflict", by Thomas M. Kavanagh.

The article by G. Reichel-Dolmatoff addresses the elaboration of textiles and their magical-religious implications in the Kogi Indians of the Sierra Nevada of Santa Marta in northern Colombia.

Elizabeth P. Benson discusses a particular type of bag that appears in the ceramics of the Moche culture, which flourished in the 7th century B.C. on the northern coast of Peru.

Daniel J. O'Neil's work refers to the "cult of Benito Juárez", a political figure whose popularity grew in the Mexican Republic. The author states that this cult occupies a second place in the lives of the Mexican people, after that of the Virgin of Guadalupe.

H. B. Nicholson, from the University of California, refers to the appearance of the gods of life and wind, Ehecatl-Quetzalcoatl, in Mixtec painting. His article is illustrated with several reproductions of Mixtec paintings.

Jill Leslie Furst's work provides valuable data for the understanding of Mixtec prehistory.

Thomas M. Kavanagh's article interprets the meaning of the film "*Memories of Underdevelopment*" as "the history of a dissolved elite, an elite aligned with the comforts of its science, a forced elite, which, due to the historical circumstances, to recognize its ability to generate 'elitelore'...

(p. 135).

The reviewed journal contains several articles by American authors, the reading of which is useful for understanding Latin American popular culture.

O.C.D.M.

América Indígena

Instituto Indigenista Interamericano

Volume XXXVIII

Mexico,

1978

256 pages

In the current volume of *América Indígena* we find the following articles: In the Editorial section, it is reported that the Permanent Council of the General Secretariat of the Organization of American States has formed a Working Group for the study of the Resolution on indigenous action in the Americas, presenting a brief outline of the proposed projects and activities to be developed.

In the Social Anthropology section, we find the following articles: “*Comunidad Indígena y descendencia*”, by Juvenal Casaverde, in which the author approaches the study and demonstrate that relationships both on an individual and community in the Andean area, focusing on kinship ties. According to the author, this could lead to the creation of an alternative model that might better explain the social and political structure of the Andean community; the article also includes various opinions on the topic from other authors who have investigated it.

Then we have “El Contexto cultural de la coca entre los indios Kogi”, by Inés Ochiai. The author describes the use of coke among the Kogi, indigenous people of the Sierra Nevada of Santa Marta, Colombia, indicating that the consumption of this substance is closely related to the religious and social activities of the

indigenous people, so any legal prohibitions of its usage, ignoring this factor, would completely lead to the destruction of indigenous life and its culture.

We include Miguel Hangel Gonzáles' "identification of the Itateña culture", an article that contains a historical relation to this culture that is settled in San Luis Palmar, Argentina, that borders on the North with Paraguay, a description of the current situation, with particular focus on economy.

"Tribal government and Indian self-determination", by Roberto Lafollete Bennett, it is a work that briefly presents a historical overview of how Native North Americans, over time, have lost their independence and their ability to decide their own destinies, how various communities are currently working to recover their rights to self-determination. The article ends with an organizational framework for these Indigenous communities, covering all aspects of life: economy, society, education, politics, etc., a model that would allow them to achieve self-determination.

From Enriqueta Davis and Fredy Enrique Blanco, the article "El problema del indio en Panamá" is included, where the authors briefly review the Indigenous policies that have existed in Panama, emphasizing that all such activity must aim to ensure the continuity of Indigenous culture, including its traditional habitat.

In the Archeological section, we have B. L. Turner II's article titled "Agricultura prehistórica intensiva en las tierras bajas de los mayas", which examines new evidence of intensive Mayan agriculture through roofs and grazes discovered during a 1973 research in the south of Campeche and Quintana Roo, Mexico.

In the Ecology section, the article "El saqueo y la destrucción de los ecosistemas selváticos", by Héctor Martínez, draws our attention to the contamination and misuse of natural resources that threaten the survival of those same resources, just like in remote areas of the Amazon rainforest, indicating the need of settlements, which are poorly-planned, such activities contribute to the destruction of the ecological

environment. From Aníbal Patiño, we have the work titled “Impacto ecológico, estudio sobre un caso en Colombia”, which reports on the major economic, ecological, and social calamities caused by the installation of a sulfur operating industry in the community of Puracé, in the Cauca Valley, Colombia.

In the Integral Development section, by Natalio Kisnerman, we read “Una expresiencia de promoción comunitaria en tierras mapuches”, where the author details an experience from 1968 to 1970 aiming to integrate a Mapuche community, in Villa Lanquín, Río Negro, Argentina, into regional development. He points out that the results of the work were positive. James C. Sabella continues with “Pescadores precarios: modernización tecnológica y cambio social”, in which the author addresses the issues of protection and promotion for Peruvian fishermen, emphasizing the incorporation of modern techniques into traditional fishing activities, proposing minimal requirements to ensure significant benefits for the fishermen, without destroying other aspects of their traditional life.

Next is the article “El enfoque integral en el que el desarrollo de las comunidades rurales”, by José A. Cuéllar, which aims to contribute to the understanding of the needs of rural communities in developing countries that are more urgent, and to indicate a suitable method to incorporate them into national development.

“El campesino-artesano en el Perú”, by José R. Sabogal Wiese, is a brief study of this sector of the peasantry in the Andean region.

In the Economic Anthropology section, this volume includes “El capital comercial y la usura”, by Guillermo Foladori, in which the author demonstrates the great importance of capital and interest in understanding commercial production.

In the Indigenist Novel section, Seymour Menton writes “El indio y las corrientes literarias”, which is a general overview of the indigenist novel. He explains that since the emergence of this movement, in the mid-19th century, the Indian has been almost always portrayed as a helpless being, mercilessly exploited by the white man or

by the mestizo, a theme that has recently changed, giving way to an interest no longer in racial conflicts, but rather in class struggle in urban centers, topics that have stood out in recent years in Latin American novels.

At the end of the volume appear the Reviews, the Film Review, and the Acquired Books.

We find in this journal a valuable contribution to the studies of the American indigenous peoples.

A.R.P.

Cuadernos Antropológicos

Instituto de Antropología de la Universidad Veracruzana

No. 1 May, 1978

Veracruz, Mexico

Container: illustrations

78 pages

The appearance of a new publication in the field of Latin American social sciences is always encouraging, particularly within the realm of Latin American anthropology, where theory and methodology are still in the process of formation.

Issue number 1 of **Cuadernos Antropológicos** from the *Instituto de Antropología de la Universidad Veracruzana* joins the vigorous surge that anthropological studies are experiencing in Mesoamerican countries.

As stated in his presentation, archeologist Alfonso Medellín Zenil, director of the Interdisciplinary Unit of Anthropology and History at that institution of higher learning, says this bulletin "aims to inform about the activities of the research group which, permanently or temporarily, works within the Institution". He further states that "the aim is to (...) consolidate the necessary efforts to fulfill a true improvement in the dissemination of knowledge of culture

created by the people of Veracruz, in each of the phases of its brilliant historical evolution”.

The first article is by Alfonso Gorbea Soto, titled “*El proceso de Congregación en Chumatlán*” a micro-anthropological study related to the reduction—or congregation—to indigenous peoples, particularly those who, in the late 16th century suffered the populations subject to the head of Chumatlan, now a municipality in the state of Veracruz, Mexico. He analyzes the anthropological problem of reduction through a land records document located in the Archivo General de la Nación. After examining some economic and social factors that affected the indigenous communities of Chumatlán, he concludes that “three key aspects shaped life in New Spain during the first century of the colonial era: religion, economics, and legality”. On the one hand, evangelization allowed the indigenous people of Chumatlán to achieve “a better material life in many respects, in addition to a spiritual future with greater benefits.” As for the economic aspect, according to the author, the indigenous people's **status** did not change after the reductions. Their lord changed, but not their obligations.

Legality, according to Gorbea Soto, was represented in all acts of the crown and its representatives in the Americas. Cultural change, likewise, reached its peak at the end of the 16th century.

“*La cerámica blanco y negro por cocción diferencial en Tres Zapotes, Santiago Tuxtla, Veracruz, México y sus implicaciones espacio-temporales*” by Ponciano Ortiz Ceballos offers a detailed descriptive essay on ceramics found at the archeological site of Tres Zapotes. The article concludes with the following: “The ‘black and white’ type of ceramic found in Tres Zapotes has a long tradition, beginning in the Middle Preclassic, continuing through the Postclassic and Early Classic periods, but presenting notable changes over time, both in the composition of the paste and in the form and decoration”. Numerous drawings illustrate the essay. Following, Gilberto Bermúdez Gorrochotegui writes “*La caña de azúcar y Santiago de Tuxtla*”. The author carries out

an interesting historical overview from the pre-Hispanic era to the colonial period in the Tuxtla region, before analyzing the issue of sugarcane. The article also thoroughly examines the introduction of this product to Mexico, focusing specifically on a sugar mill ordered to be built by Hernán Cortés in Tuxtla at the beginning of the 16th century. The theme is developed based on the importance that had on the economy of the region gained from the sugar mill of that time, until “in the final years of the 16th century, the mentioned sugar mill had declined to the point of near extinction; only cattle continued multiplying, and animal hides became the principal export product”, concludes Bermúdez Gorrochotegui. Of great interest is Fernando Winfield Capitaine’s work, “*Peregrinación y culto alrededor de un Cristo negro*”, which allows us to understand the extent and spread of the cult of Black Christs in Mexico. Christs of “American lineage”—as the author calls them—unlike other traditional European depictions of Christ, that are not represented as Aryan or Caucasian figures, clearly showing European heritage.

On the other hand, the author presents the connection of this cult with traditions of pre-Hispanic origin and provides an excellent ethnographic description of the pilgrimage to the sanctuary of the Black Christ. According to Winfield Capitaine and Carlos Navarrete—who has also shown interest in the topic—this cult extends from Spanish-speaking regions of the United States to El Salvador in Central America. The study of Black Christs, the author states, is crucial for reconstructing the trade routes that existed during the pre-Hispanic era.

Finally, Jaime Ortega Guevara writes “*A propósito de la evolución*”, where he briefly, but deeply, touches on everything related to the emergence of ***Homo sapiens*** to the dawn of history. Very accurately, the author points out that prehistoric studies must consider paleontological aspects, as well as social factors and men's actions, “because based on this, a process of directed selection and mutation may surge, causing a breakdown of our normal

genetic heritage”, so we must admit that Neanderthal man was not substantially different from present-day man.

Tradiciones de Guatemala is pleased to present this first issue of **Cuadernos Antropológicos** and wishes long life to this new anthropological publication.

C.A.L.F.