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UNIVERSITY OF SAN CARLOS OF GUATEMALA.

CENTER FOR FOLKLORE STUDIES

INGUAT  
BIBLIOTECA

TRADITIONS OF GUATEMALA

9-10

Guatemala, Central America

1978

Apr 2005 #D524

### **EXPLANATION**

*With the same title, we announced in issue 3 of **Traditions of Guatemala** that this magazine would become a biannual publication. And we kept our promise, since throughout 1975, 1976 and 1977 we published issues 3, 4, 5, 6, 7 and 8.*

*Due to financial limitations, which we face today and which may persist in the future, we have been forced to consolidate numbers 9 and 10, both corresponding to 9 and 8, into a single volume. Hence we anticipate to inform that very soon we will have to go to the people and institutions interested in the defense of the cultural heritage of Guatemala, to obtain from them the help that may allow us to save a magazine that intends to disseminate studies, documents and other testimonies related to our popular traditions. We believe that only thanks to this collaboration we will be able to move forward*

*Readers of **Traditions of Guatemala**, who reiterate that we are motivated by the purpose of ensuring the future of the journal of the Center for Folk Studies of the University of San Carlos de Guatemala, please accept the excuse implicit in this note.*

*The Director*



**BOOKS, MAGAZINES,  
NEWSLETTERS,  
RECORDS**

## BOOKS

Köhler, Ulrich  
Cambio cultural dirigido en los Altos de Chiapas  
Waltraud Hangert, trad.  
Instituto Nacional Indigenista  
México, 1975  
394 pp.



This work is a study of a social and economic development program for the indigenous population of the Chiapas Highlands, carried out by the National Indigenous Institute of Mexico. Its purpose is to integrate indigenous people into national society and raise their standard of living.

It is one of the most important ever carried out in applied anthropology, due to its breadth and the participation of social anthropologists, who directed the study. This is highly significant and gives the work great value, as it is the first time these social scientists have developed social and economic development programs.

Köhler's book is divided into three parts: the first briefly outlines the goals and organization of the National Indigenous Institute; the second broadly describes the geographic, demographic, and ethnographic conditions found in the Chiapas Highlands; and finally, he explains and analyzes in detail the development process initiated by the INI. The second part is especially important because it is the first time that a detailed synthesis of this area has been made in its entirety. In conducting this research, the author relied primarily on

The author's work was conducted in the archives of the National Indigenous Institute itself, and fieldwork was carried out at the Tzeltal-Tzotzil Coordinating Center, based in San Cristóbal las Casas, where he interviewed and directly observed all the technicians and Indigenous people participating in the program.

A final section of the book addresses the criticisms that have been made, in general, and that the author makes, in particular, of this program. He describes its successes, its shortcomings, the degree and manner in which the scientists involved participated, and finally suggests some measures for better organization of the program.

Ulrich Kóhler's work constitutes a major contribution to anthropological studies in Latin America, as it is the product of in-depth research into an applied anthropology program that is carried out in an organized and scientific manner. The conclusions he reaches and the aspects he highlights in his book can be very valuable for future experiences in the field of applied anthropology and for the development of other programs aimed at solving the problem of the low standard of living of indigenous populations and at integrating these indigenous communities more appropriately into the national life of Latin American countries.

*A. R. P.*

Rogelio Martínez Furé  
Poesía anónima africana (2 vols.)  
Colección Poesía  
La Habana: Editorial Arte y Literatura, 1977 T. I. 334 pp. T. II. 300 pp.

: "To my African ancestors Iba baba, Iba yeye, Iba yeye baba... Iba bajétonú," Rogelio Martínez Furé, member of the Cuban Academy of Sciences, artistic director, folklore advisor, and librettist of the National Folklore Ensemble of that country, presents us with this memorable anthology of anonymous poetic texts, translated by himself.

A fruit of oral tradition, African popular poetry—Martínez Furé points out—expresses cosmogonic and religious conceptions, ethical values, and the legendary deeds of cultural heroes. He adds that all aspects of the life of non-literate societies or those that developed writing in Africa fit within the framework of the anthology.

of this literature: ritual, songs of praise to kings and gods, daily events, love, the desolation caused by death, never accepted.

To define the oral and anonymous nature of this artistic genre, Martínez Furé turns to the testimony of John Pepper Clark, a well-known Nigerian poet: "The effect of our type of poetry is directly audible, in words that spring from the mouth to delight the ear and move the entire human structure in interrelation with others in an intimate audience. In other words, ours is a poetry that is spoken and sung orally or rendered to and with musical instruments." Perhaps for this reason, as the author of this compilation notes, the works of anonymous poets soon become a common good. After all, being a poet in Africa—the assertion belongs to Pierre Savignac—is a form of social activity to which everyone, or almost everyone, can and should engage under certain circumstances. It is not surprising, then, that in Africa, as in many other nations, there are people whose mission is to be the memory of the group, acting as veritable living libraries charged with preserving the annals of states or tribes, the genealogies of great families, religious beliefs, political, legal, or social customs. According to Martínez Furé, these people "contribute to maintaining historical continuity with past generations, to preserving the specific characteristics of each human group, its historicity."

Among the best-known manifestations of this collective memory are the so-called griots, a caste of professional storytellers of the Sudanese poet princes. The griot lives for five years separated from the rest of the community to learn the arts of his profession in seclusion. "At the end of this time," Martínez Furé notes, "during which the griot masters have revealed to him all the secrets of the art of poetry, dance, pantomime, and storytelling, he reintegrates into social life."

A similar role is played by the okyeame in the Akan society of Ghana, and by the drummer in the Yoruba communities of Nigeria. The latter must repeat, on a designated day of the year, the names and exploits of the obas who have reigned over the country, in strict chronological order. In times past—it is often recalled—a drummer who made a recitation error paid with his life. (Traditions maintain—the author of the anthology comments—that this punishment was never necessary.)

For Martínez Furé, as for many other specialists, oral and anonymous African poetry has reached a high degree of refinement over the centuries. The diversity of its styles is as great as the variety of cultures and languages found in Africa. But, as Paul Radin rightly says, "Very rarely in the literatures of other parts of the world has man been depicted so inexorably anchored to the earth, so obsessively attached to it, so in love with his human nature."

Let us now look at some samples, taken at random, of this anonymous poetry dedicated to love.

Let us now look at some random samples of this anonymous poetry dedicated to love.

### THE DESIRED WOMAN

*The girl with the dark eyebrows,  
Her name is Fatima, of noble lineage.  
She held a cup of coffee in her hand.  
Upon glimpsing her small breast,  
I forgot to tie my waterskin.  
Oh You, who built the heavenly vaults,  
You who send water down in torrents,  
Let us meet again, and spend a night together!*

### LOVE

*A shackle and a chain:  
Love is sweet  
For those who love each other.  
(But) unrequited love is poison, Poison that kills  
Like madness.*

### . MY HEART CRIES

*My heart cries, overwhelmed by many ailments. Scissors cut it:  
Fever, pain, pain in the side.  
My heart cries, it is lost for the girl as slender as a palm tree, whose  
hair falls over her back.  
But I will soon have my revenge and surprise her.  
Then, face to face, we will recognize each other.*

### RATT

*Batt: al-Ashat: she loves him.  
She only loves al-Ashat: Batt.*

### ABSENT LOVER

*The distant mountains hide you from me, While  
the nearby ones crowd me.  
If I had a heavy hammer To smash the nearby  
mountains.  
If I had wings like a bird To fly over those  
farther ones.*



### MY LOVE IS YOUR LORD AND TENDER

*My love is gentle and tender,  
My love Saada comforts me, My love has a voice  
like a beautiful musical instrument.*

Rogelio Martínez Furé is quite right when he says that "After several fruitful attempts, it has been proven that the poetic beauty and the power of its images resist any translation, and that in addition to aesthetic pleasure, they offer us valuable information about the thinking of different African cultures."

*R. D. C.*

L. Schultze Jena

**Myths and Legends of the Pipil of Izalco**

(Traslation: Gloria Menjivar Rieken y Armida Parada Fortín) San Salvador, El Salvador: Ediciones Cuscatlán, 1977 163 pp. L. Schultze Jena

The work we are reviewing was originally published in German by Gustav Fisher in Jena in 1935, under the title *Indianer II - Myths in Mother Language of the Pipil of Izalco in El Salvador*. It was not translated into Spanish until 1977.

Schultze Jena's work falls within the field of ethnographic research conducted by German scientists in Central America during the 1920s and 1930s; therefore, it adheres to the prevailing theoretical and methodological framework of the time: studying cultural phenomena through the diffusionist method of cultural circles.

Of these German ethnologists, the most notable works are those of Otto Stoll and L. Schultze Jena, dedicated to the study of indigenous groups in Mesoamerica. The translation and publication of Schultze Jena's work is a success because it consists of first-rate historical materials on the culture of the Pipil Indians of El Salvador, compiled and processed by the author in 1930 during a research trip to Guatemala and El Salvador. Furthermore, this work represents one of the first ethnological investigations conducted in El Salvador and Guatemala.

According to the translators, Gloria Menjivar and Armida Parada Fortín, they believe that with this work, Schultze Jena "attempted to offer knowledge of the thought and language of the Pipil of Izalco in a simple and popular form." They further add that the myths and legends published here are a testament to the "true"

The thought of ancient Salvadoran man preserved until then in his native language: Pipil."

The book we are discussing is organized in an appropriate and scientific manner: the text in Pipil is placed in a column on the right, and the text in Spanish is placed in parallel on the left. The translation is literal with explanatory notes for a better understanding of the myths and legends.

According to Schultze Jena, there were four fundamental points on which the philosophy of the ancient Pipil was based: earth, water, the fruits of the field, and the stars. Most of the stories presented here revolve around each of these concepts.

Among the most interesting myths are the origin of rain and corn (texts VI and VII), which bear a very close affinity with the various Mayan versions known from the *Popol Vuh* to those preserved today by oral tradition. Also deeply rooted in pre-Hispanic tradition are the myths related to the origin of the sun, the moon, and the stars, especially the first two (texts XX and XXI), which do not cast doubt on their affiliation with Hunaphu and Xbalanqué, the magical twins of Mesoamerican cosmogony (texts XXIV c.1 and XXV are interesting in this regard).

However, legends of European origin are also found, essentially fused with elements of indigenous origin, such as those appearing in texts XLVII, XLVII, XLIX, LII, LUI, and LIV, where characters such as the devil, the priest, and the drunkard are the main protagonists. In this section, the most interesting legend is that of text L about the six magician brothers, where we find, once again, this dialectical synthesis between cultural elements of Mayan and Spanish origin.

Notes by the book's author and photographs of his informants conclude this interesting ethnographic study by Schultze Jena. We believe that the book's value lies in reclaiming for the Central American reader one of the first systematic works carried out in our countries by professional ethnologists.

We hope that one day soon, we will be able to access the works of Schultze Jena and Otto Stoll, which are still awaiting translation and commentary in German archives and libraries.

*C. A. L. F.*

Clara Passafari

"Folklore y artesanías en la política cultural del Estado" en Logos, Revista de la Facultad de Filosofía y Letras de la Universidad de Buenos Aires  
Buenos Aires, 1977-78  
15 pp.

This work by Clara Passafari is a tribute to the recently deceased folklorist Augusto Raúl Cortazar.

It contains a series of valuable considerations regarding the cultural policy that Latin American governments should pursue regarding folklore and crafts. According to the author, state policy in this regard is implemented through the following functions: "planning, heritage conservation; stimulation of creation; human resource training; cultural dissemination; research; legal protection; financing; coordination and integration into multinational plans" (p. 408). Each of the aforementioned functions is exhaustively explained and justified.

Throughout the work, special emphasis is placed on the importance of research, dissemination, and outreach; the application of folklore and crafts in schools; the legal protection of artisans; and participation in multinational plans (such as those carried out by IN I DEF and CIDAP).

This is a valuable document for the cultural policy of Latin American countries, whose governments have an obligation to protect the folkloric heritage of their peoples, since their idiosyncrasy is rooted in a culture of oral tradition, opposed to foreign penetration.

*O. C. D. M.*

Susana Chertudi y Sara Josefina Newbery

**La Difunta Correa**

Colección Temas de Antropología N. 1  
Editorial Huemul, S.A.  
Buenos Aires, 1978  
240 pp.

This is the last book written by Susana Chertudi, distinguished

recently deceased Argentine anthropologist, in collaboration with Sara Josefina Newbery. The book studies with scientific rigor one of the most important and difficult topics to address in traditional culture: popular canonizations. The work, which refers to Argentina, offers an exhaustive analysis of the "saint" Difunta Correa and her socio-anthropological significance.

In the introduction, the authors indicate that "from the Difunta Correa complex, we have taken into consideration three types of cultural elements: legend, belief, and cult" (p. 7). Based on these three elements, they develop the entire topic, which leads them to an anthropological analysis of the phenomenon and to the presentation of conclusions about it.

The fieldwork was carried out between 1965 and 1977 in different locations in the provinces of Buenos Aires, Córdoba, Jujuy, La Rioja, Misiones, Salta, San Juan, and San Luis, in Argentina. To this information, they add records provided by other researchers. In the first chapter, the authors discuss popular canonizations. These are understood as "those whose objects of worship are people who have been canonized by the people, that is, people in whose canonization process the Catholic Church as an institution has not intervened. These people are called 'saints,' using the language of the Church" (p. 9). These saints, unlike the "official saints of the Catholic Church," are "people more imitable (by the people), who have lived within their geographic context, who descend from a local family, who have experienced their own problems, their same needs and anxieties, and have been fragile and weak like the people of the people themselves" (p. 26).

The authors then present a brief overview of the various popular canonizations in Argentina, among which they study El Quemadito (Catamarca province), El Degolladito (Degolladito), and La Finada Ramonita (Córdoba province).

It is important to note that most of these "saints" are of popular extraction, "they are very poor people", whose death has been particularly violent (such is the case of Olegario Alvarez: the Gaucho Lega of the province of Corrientes, and who serve as intermediaries between the poor and God. What is expressed by a believer in El Gaucho Lega is revealing: "the poor thing suffered a lot and God have him in his holy rest; only he has suffered so much in this life, he must have compassion on us, the poor" (p. 33)

Chertudi and Newbery's study makes us reflect that popular canonizations represent the religion of the oppressed and that this contrasts with the official religion, whose saints and rites are mere external formalities, while the "saints" canonized by the popular classes resolve all everyday conflicts and better understand their daily lives. Despite their religious character, these "saints" have a profoundly secular quality, in the sense that Mircea Eliade gives to this concept.

All this and more can be inferred from Chertudi and Newbery's excellent study.

In the following three chapters, the authors address the problem of the canonization of Difunta Correa in all its aspects: legend, belief, and cult. In the first, they study and detail the narratives about the life, death, and miracles attributed to this "saint." They address the themes of Difunta Correa in the variations of oral tradition, miracles, analysis and classification of stories, and the different forms of transmission of legends referring to the "saint."

Regarding the chapter on belief, the authors address everything related to Difunta Correa's "powers." They affirm that "belief in her powers is maintained and has spread through miracles" (p. 124), among which are: the healing of the sick and her being the advocate for all that is lost. She is also credited as the patron saint of muleteers and travelers. Chertudi and Newbery conclude by emphasizing that "the materials we have presented about Difunta Correa and other venerated figures allow us to conclude that we are in the presence of popular 'saints' and not popular heroes" (p. 135). That is, they are the intermediaries between providence and the people.

In the third chapter, the authors discuss the cult and its elements. Among the latter, the authors analyze in detail aspects related to pilgrimages, invocations and prayers, promises (or "mandas"), offerings, chains, and images. Finally, they examine places of worship, both in Vallecito (San Juan province) and other sites in Argentina.

The most interesting chapter in the book is the following: it deals with the anthropological interpretation of the Difunta Correa cultural complex, based on concepts from the anthropology of comparative religions, in whose context the authors place the phenomenon they are studying.

The book concludes with several appendices: on informants, documents from the Folklore Collection (1921) of the archives of the National Institute of Anthropology, from which the following are extracted.

They mention the cult of the Difunta Correa, a copious bibliography, and, finally, an index of popular canonizations recorded in Argentina.

From our perspective, the work reviewed here is one of the most comprehensive works on the topic of popular religion in Latin America, not only due to the extensive fieldwork but also due to the theoretical and critical points supported by the authors. We believe their contribution allows us to gain a deeper understanding and interpretation of the way of life and the magical-religious thought of Argentine and Latin American people in general.

C. A. L. F.

Félix Coluccio

Fiestas y Celebraciones de la República Argentina

Colección Nuestro Folklore 2a. edición Editorial Plus Ultra Buenos Aires, 1978 292 pp.

We have received the second edition of this book by Félix Coluccio, previously published by the Argentine Ministry of Culture and Education under the title *Fiestas, Celebraciones, Recordaciones, Mercados y Ferias Populares y/o Tradicionales de la República Argentina* (Festivals, Celebrations, Memorials, Markets, and Popular and/or Traditional Fairs of the Argentine Republic), which was previously reviewed in *Tradiciones de Guatemala* No. 5. We believe the publication of the second edition deserves attention, as it clearly demonstrates the high quality of this book. Taking the form of a folklore calendar, it provides concise information—and in some cases, rich in historical data or literary works—on all the festivals celebrated in the South American republic. It is a valuable guide for the study of Argentine folklore, particularly its social aspects.

A. R. P.

Guillermo García Murillo y Luis Efrén García Briceño  
Comidas y Bebidas típicas de Guanacaste  
Editorial de Costa Rica  
San José, Costa Rica, 1978  
98 pp.

This book is a magnificent example of research conducted by professors and students at the university level. Such is the case of Guillermo García Murillo, professor at the Guanacaste Regional University Center of the University of Costa Rica, and Luis Efrén García Briceño, a student at the same institution. Both authors present an interesting work that, as its name indicates, refers to the main regional foods and beverages of the Costa Rican province of Guanacaste.

In the introductory note, Guillermo García Murillo outlines the objectives of the research, the main ones being: "that in the field dedicated to the 'foods and beverages of Guanacaste,' whose seemingly simple study is in reality unspoiled, this is an aspect of Guanacastecan folklore that has been little researched or almost completely unexplored, and about which almost nothing is known in the rest of the country" (p. 11). Another of the stated objectives is "to revive folklore in all its aspects" (p. 12). Later, he describes the methodology used in the research. The first part of the book deals with the "Culture of Corn," which highlights the importance of corn in the Latin American diet, especially in Central America.

The description of foods and beverages begins with foods and beverages made from corn; it continues with other foods and some sweets.

The epilogue highlights aspects such as the need for a dietary study to determine the calorie content of the Guanacastecan diet, in order to determine whether or not the peasant is well-nourished.

Finally, a lexicon related to the topic is included, along with numerous notes and an extensive bibliography. The entire work is illustrated with drawings.

We consider the research conducted by the authors of this work to be commendable, a task worthy of emulation by other universities in Central America.

We are also pleased to see the emergence of diligent folklore researchers at the university level in Costa Rica, among whom are

the authors of this book, already known for their previous works.

O. C. D. M.

## MAGAZINES

### *Antropológica*

Caracas, Venezuela: Fundación La Salle, Instituto Caribe de Antropología y Sociología

(No. 44, 1976)

115 pp.

This volume contains two essays: by Raymond B. Mamese and L. Hames, "Ye'kwama Basketry: Its Cultural Context," and by Michel Perri, "The Extraordinary and the Daily: Goajiro Myths or Fantasms?".

The first article describes Ye'kwama basketry in its broader cultural context, considering it as an element that touches almost all other sectors of the cultural system: technology, commerce, symbolism, mythology, art, the sexual division of labor, and ecology, concluding that this craft also constitutes an indicator of social prestige during adulthood. Furthermore, according to the authors, basketry has influenced the development of peoples and has linked traditional settlements located at the headwaters of rivers with the more acculturated ones in the lower reaches of the Amazonas federal territory, Venezuela.

The second article includes a series of eighteen traditional Goajiro tales in which the following are found: common threads, such as sexuality, adolescence, hunger, and thwarted desires, which have been studied extensively in psychoanalysis. In these, the author notes, by relating them to the social context in which they occur, that this same social reality is reflected in Goaji stories, regarding the problems faced by human beings, men or women, throughout the development of their personality. Therefore, it is explained, in these myths one can see the social expression of true phantasms, as the author calls the aforementioned personality problems.

A. R. P.

**Yaxkín**

Organo de divulgación del Instituto Hondureño de Antropología e Historia  
(Vol. II, No. 1)  
Tegucigalpa, Honduras, 1977  
76 pp.

The first issue of Yaxkín contains the following articles: "Preliminary Descriptive Classification of Roatán Ceramics" by Vito G. R. Willey and Paul F. Healy; "Contribution to the Prehistory of the Bay Islands" by Alan K. Graig; "Archaeological Survey of Roatán Island, Honduras" by Jeremías F. Epstein and Vito Véliz; and "Archaeological Survey of Utila" by George E. Hasemann.

The four articles in Yaxkín are a valuable contribution to the archaeology of the Bay Islands, which are part of Honduras. The data they provide will help clarify several periods in the history of this Central American country.

*O. C. D. M.*

**Vínculos**

San José, Costa Rica: Museo Nacional de Costa Rica  
(Vol. 3, Nos. 1-2, 1977)  
115 pp.  
Contains: maps, drawings and photographs

This periodical publication of the Department of Anthropology and History of the National Museum of Costa Rica features several articles of great interest for anthropological and archaeological studies in Central America.

First, we have the article entitled "The Mastodon of Tibás, Costa Rica," by Michael J. Snarskis, Héctor Gamboa, and Oscar Fonseca. The article informs us about the chance discovery of the remains of a Pleistocene mastodon in 1974 in the canton of Tibás, very close to the Costa Rican capital. It also briefly describes the nature of the deposit, the excavation processes, and the analysis of the recovered pieces.

The following is a work by Michael Snarskis,

"Turrialba, un sitio paleoindio en el este de Costa Rica", que refiere cómo se han "Turrialba, a Paleoindian Site in Eastern Costa Rica," which describes how various fragments of stone points have been found, and important discoveries have been made for understanding the activities of primitive man in Central America, thousands of years ago, according to the author.

Frederick Lange contributes to this issue with the article "Archaeological Studies in the Nosara Valley, Guanacaste, Costa Rica," which refers to the discovery of 26 pre-Columbian occupation sites from the Middle Polychrome Period (800 to 1200 CE) there. Lange first describes the climatic conditions of this valley and then reports on the survey that located the 26 sites (mostly residential and burial centers), indicating that the sherds found there belong to the Middle Polychrome Period, in their various types, although at Nosara, unlike other sites, subsistence-related materials were not found in large quantities. The article concludes by stating that, in order to reach valid conclusions regarding this region of Central America, regarding trade routes and the region's relations with other cultural regions, many more excavations and investigations are necessary to delve deeper into the subject.

Below is the article "X-ray diffraction analysis: its experimental application in the study of polychrome ceramics from Nicoya, Costa Rica," by Richard M. Accola, in which he explains the usefulness of X-ray diffraction as a method for solving archaeological problems such as the one encountered in the Greater Nicoya sub-area, considered a prehistoric cultural unit. This involves determining whether local participation existed within the entire economic system there, or whether there were "centers" that influenced the population, through the analysis of the mineralogical components of a single ceramic type from different locations.

From Roberto R. Reyes Mazzoni, we have the article "Cosible Epi-Teotihuacan Influences in Honduran Petroglyphs," in which the author describes and analyzes a series of Honduran petroglyphs, stylistically relating them to the culture of Mexico.

In the second issue of this third volume of Vínculos, there are two texts: Bribis Narrations, by María E. Bozzoli de Wille, which is a continuation of a work whose first part appeared in Vínculos, Vol. II, No. 2 and covers the following sections: V: The "Others": God, Devils, Enemies, Neighbors, Foreigners. VI: Natural Elements:

Sun, Moon, Rain, Hurricane, Thunder, Fire, Earthquake. VII: Hunting and Other Matters Related to Fauna. VIII: Plants. IX: Illness and Healing. X: The Place Behind or Under the Sun; and XI: Bribi Texts.

The other article that makes up No. 2 of Vol. 3 is **Towards the Description of a Creole**, by Anita Herzfeld, in which the author examines various aspects of the continuum of variation in a dialect from Limón, Costa Rica, referring to the historical events that determined these variations.

We have, therefore, in this issue, articles of great value for studies of the Central American region, where there is still much fertile ground for extensive anthropological and archaeological research.

A. R. P.

### Patrimonio Histórico

Magazine de la Dirección Nacional del Patrimonio Histórico Instituto Nacional de Cultura INAC  
(Vol. I, No. 5) Panamá, 1977 181 pp.

This issue of this journal contains the following: in the articles section: "Clay Sherds from Hormas de Papelón," by José María Cruxent; "Sociology of Art," by Rafael Rivera Domínguez. In the documentary section: "Introduction to a Report by Pascual de Andagoya on the Mainland," by Mirella P. de Arias; "Account of Events by Pedrarias Dávila in the Provinces of Tierra Firme or Castilla de Oro and the Events of the Discovery of the South Sea and the Coasts of Peru and Nicaragua," by Pascual de Andagoya. This is followed by a section describing some of the pieces in the Museum of the Panamanian Man. In the section regarding contributions and preliminary scientific reports: "The Collection of Colonial Religious Art from the Historical Heritage of Panama," by Jorge Horna; and "Contribution to the Study of the Panamanian Pollera," by Oscar A. Velarde B. Finally, the activities section is included. José María Cruxent's article refers to the ceramic sherds found in the sugar mills of the town of Sevilla la Nueva, Jamaica, in the 16th century.

Rafael Rivera Domínguez's essay aims to highlight the importance of this discipline in understanding the essence and purpose of artistic expression. Among the concepts discussed is the motive of this discipline, which "consists in the study of the mutual relationships between sociology and art, which manifests itself through a relationship directed in two directions: the first goes from the sociological world to the artistic world, and the second, inversely, from the artistic to the sociological world" (p. 30). Another topic addressed in this essay concerns the political attitude of the artist, that is, whether he or she should assume any

"A true artist must be neutral regarding politics" (p. 33). This opinion is not shared by the author of this review, as she believes that if an artist intends to reflect the society in which he lives in his work and denounce its anomalies, he must adopt a defined political stance aimed at solving the problems of his society, especially if it is a society divided by classes.

The documentary section contains an introductory note by Mirella Ponce de Arias to a report by Pascual de Andagoya from Tierra Firme or Castilla de Oro, as well as a reproduction of the aforementioned report.

The following section describes five pieces from the colonial religious art collection of the Historical Heritage of Panama, a collection housed in the Santo Domingo Chapel.

Oscar Velarde, head of the Museum of History, wrote an article entitled "Contribution to the Study of the Panamanian Pollera," in which he primarily addresses the origin and evolution of the pollera. This interesting study contains an extensive bibliography on the pollera and a photographic appendix.

The aforementioned issue of the magazine Patrimonio Histórico aims to disseminate the research conducted by the National Directorate of Historical Heritage of the National Institute of Culture and allows for a deeper understanding of Panamanian culture.

O. C. D. M.



**Magazine INIDEF**

Consejo Nacional de la Cultura

No. 3

Caracas, Venezuela, 1977-1978 144 pp.

In its regular sections entitled Ethnomusicology, Musicology, Folklorology, Multinational Plan, Tributes, Commentaries and Bibliographic Reviews, and INIDEF Activities, this journal—dedicated on its front page to the memory of maestro Alvaro Fernaudo Palarea—brings together works of great interest.

Carlos Alberto Galvao—"Some Considerations on Notation and Transcription"—presents an article in which he formulates considerations on the Western notation system (its advantages, contradictions, and weaknesses) and on the intricacies of transcription—problems arising from Western transcription for cross-cultural transcription—as well as, finally, proposing tentative solutions in this area.

Dirk Koorn writes a well-illustrated study—"La guabina veleña"—about a Colombian musical style typical of the Vélez region, department of Santander. The author of this essay describes the origin and distribution of the guabina, and informs us about the instruments that accompany it, its expressive forms, its melodies, and the verses it comprises.

Waldemar Axel Roldán offers us a brief but well-documented text—"Music in the Cathedral of Lima"—in which he outlines the artistic activity of Lima during the colonial years and, in particular, its intense musical life. This text by Roldán is the result of research conducted in the cathedral archives, the minutes and agreements of the chapters, the royal decrees, and other documentary evidence preserved by the eminent musicologist Andrés Sas.

Rita Segato's "Brief Overview of Folklore Theories in Latin America" reviews the most well-known theoretical viewpoints held by Latin American scholars in the field of folklore. Here we read the names of Gabriel Moedano Navarro, Bruno Jacovella, Isabel Aretz, Renato Almeida, Lucio Mendieta y Núñez, Manuel Dannemann, Carlos Vega, José Imbelloni, Edison Carneiro, Alberto Gírese, Augusto Raúl Cortazar, and others. It is striking, of course, that opinions such as those disseminated by Rogelio Martínez Furé and Samuel Feijoo of Cuba are omitted.

Ivonne Rivas G.—"Popular Poetry, Song of a People"—reveals the results of a study conducted under the auspices of INCIBA-INIDEF-OAS and the Department of Anthropology at COLCULTURA of Colombia, in the northeastern region of the country. During the course of this research, a sample of popular décimas was collected, about which the author wrote an introduction, describing their background, their metrical and stylistic characteristics, their sociocultural dimension, and their linguistic aspects. The Multinational Plan section includes a series of papers prepared by various authors on the following topics: "Panama Mission III" (Ronny Velasquez), "Chile Mission I" (Igor Colima Castillo), "Brazil Mission - Stages I and II" (José Jorge de Carvalho), "Barlovento Mission" (Ronny Velasquez), "Coroní Mission" (Ronny Velasquez), "Amazonas Federal Territory Mission" (Gladys Alemán), and "Amazonas Federal Territory Mission" (Terry Agerkop).

In the Tributes section, we find two contributions: "Carlos Vega, Creative Thinking and Scientific Formulations," by Delia E. Santana Kiguel, and "Maud Karpeles," by Isabel Aretz.

The final sections, dedicated to Commentaries and Bibliographic Reviews and INIDEF Activities, conclude this volume, which pays tribute to the commendable work of its editors.

*R. D. C.*

**Western Folklore**

Published by California Folklore Society

California: Volumen XXXVII, No. 2, abril de 1978

141 pp.

This volume contains the following articles: "Into the Endzone for a Touchdown: A Psychoanalytic Consideration of American Football," by Alan Dundes; "Sexual Symbolism in the Language of Airforce Pilots: A Psychoanalytic Approach to Folk Speech," by S. G. Kenagy; the Topics and Comments section; and the Book Reviews section.

Alan Dundes' article is a psychoanalytic study of the

American football. In this study, the author attributes to this game, so popular in the United States, an eminently sexual character, considering it a ritual of male sexual initiation. Furthermore, he considers that this game presents certain signs of homosexuality. He also analyzes the vocabulary specific to this sport, whose connotations are sexually symbolic.

The work, entitled "Sexual Symbolism in the Language of Air Force Pilots: A Psychoanalytic Approach to Folk Speech," refers to a psychoanalytic assessment of the sexual symbolism contained in the language of United States Air Force pilots. The author considers this language to be part of folk speech.

The **Topics & Comments** section contains "Toward the Study of Postal Graffiti: Text and Context in an Adolescent Girls' Genre," by Susan Gelman. This article refers to an analysis of the correspondence of American adolescent girls.

"Re-examination of Dozens Among White American Adolescents," by Simon J. Bronner, is an article about a special type of insult common among Black people, called the "dozen," a study conducted among white adolescents.

"Ron Thiesse: Industrial Folk Sculpture," by Bruce E. Niekerson, is a work that refers to the sculptor mentioned in the title.

The articles in this issue of Western Folklore provide insight into some aspects of American folklore. Furthermore, the main works approach the topics psychoanalytically, providing an opportunity to explore, through this controversial psychological school, some of the obsessions evident in the personality of the common man in the United States, such as the sexual obsession highlighted in these studies.

*O. C. D. M.*

Folklore Americano No. 25  
Instituto Panamericano de Geografía e Historia  
Organismo especializado de la O.E.A.  
Editorial Libros de México, S.A.  
México, 1978  
196 pp.

It consists of a special commemorative edition of the XXV

Founding anniversary of this journal. Contains the following: "25th Anniversary of the Founding of Folklore Americano (1953-1978)", by Celso A. Lara F. and Gonzalo Mejia; "Indexes of the Twenty-Four Volumes of the Journal Folklore Americano (by Author and Title), November 1953-December 1977", by Carmen Valenzuela de Garay; "Ethnographic Notes on the Anti or Campa Group of the Peruvian Amazon", by Fernando Torre López; "Folk Tales and Spanish Tales among the Indigenous People of Guatemala and Honduras", by Volando Pino Saavedra; "A Study of the Tumank or Tsayantur, the Musical Arch of Ecuador", by Carlos A. Coba Andrade; "Traditions and Legends of the Colony: Mexican Folklore and Colonial History of Popular Consumption", by Harold E. Hinds Jr.; "Theoretical Problem in New World Folklore (A Need for Standardization of Terminology)" by Lance A. Williams; "Brief Notes on the Function of the Décima in Venezuelan Poetry" by Norma González and Luis Selkowicz; "Wax Pottery, Ecuador: A Socioeconomic and Cultural Study" by Dolores Punín de Jiménez; plus a news section and a bibliographical review section.

In the introductory note, the journal's editors review the activities of Folklore Americano, from its inception in 1953 to the present, 1978, marking 25 years of uninterrupted work.

The journal's indexes, prepared by Guatemalan librarian Carmen de Garay, constitute a work of utmost importance for scholars of folklorology on our continent.

Mexican anthropologist Fernando Torre López presents an ethnographic study of the Anti or Campa group of the Peruvian Amazon. This article covers the following topics: material life; male and female activities of the group; and cultural level. In the final section of the study, the author presents a series of recommendations aimed at raising the cultural level of the group, referred to as low culture, and reducing the exploitation exerted on the Campa by other cultural groups. The article by Chilean folklorist Volando Pino Saavedra refers to the folk tales of Spanish origin found in the publication published by Instituto Lingüístico de Verano **According to Our Ancestors... Folklore Texts from Guatemala Honduras.**

A detailed study of the Ecuadorian musical bow—the tumank or **tsayantur**. This instrument is used by shamans to make contact with the extraterrestrial world; it is also used to transmit messages of love. The work provides historical data about the instrument, its location, its description, and its construction process (the latter illustrated with diagrams).

The work by American anthropologist Harold E. Hinds Jr. consists of an analysis of the comic strips titled "**Tradiciones y Leyendas de la Colonia**" (Traditions and Legends of the Colony), a publication widely popular in Mexico.

Lance A. Williams, an American anthropologist, offers a perceptive commentary on Paulo de Carvalho-Neto's Dictionary of Folkloric Theory, published by the Center for Folkloric Studies at the University of San Carlos in Guatemala. Referring to this book, the author notes, among other things, that the Dictionary will be extremely useful for Latin American folklorists because it allows for the unification of scientific terms and criteria. He also suggests that this work be translated into English. The text entitled "Brief Notes on the Functionality of the Décima in Venezuelan Poetry," written by Venezuelan folklorologist Norma González and Hungarian anthropologist Luis Selkowics, addresses "the aesthetic functionality of the décima and its importance and projection in Venezuelan poetry" (p. 119).

Ecuadorian anthropologist Dolores Punín de Jimenez writes a comprehensive study of wax pottery in Ecuador. She addresses geographic, sociocultural, and economic aspects, as well as the ceramic industry. Among the characteristics of this pottery, it is worth highlighting that its manufacturing techniques are of pre-Hispanic origin (hand-molded, use of rudimentary tools; open-air firing, simple decoration), and it is produced exclusively by women.

The News section contains: information about the new headquarters of the Center for Folklore Studies at the University of San Carlos of Guatemala (with photographs); the final report of the Third National Folklore Congress "Víctor Navarro del Aguila," held in Lima from July 31 to August 6, 1977; the invitation extended to the president of the Folklore Committee to give lectures at the University of Minnesota, Morris; and the reports of the Folklore Committee.

Finally, we find the Bibliographic Reviews section.

All the articles in issue 25 of *Folklore Americano* are of high scientific quality and constitute valuable contributions

for the understanding of Latin American popular culture.

It is appropriate in these notes to congratulate the editors of *Folklore Americano* on the occasion of celebrating 25 years of uninterrupted publication of this prestigious journal, whose characteristics make it unique on the continent, not only for the work of popular culture dissemination that it carries out with such efficiency, but also because it provides an opportunity for all folklorists of diverse ideologies to express their views on folklore in Latin America.

O. C. D. M.

### **Tlalocan**

México: Instituto de Investigaciones Históricas, Instituto de Investigaciones Antropológicas, Universidad Nacional Autónoma de México (Vol. VII, 1977) 404 pp.

In this volume of **Tlalocan**, we find the following works:

"For the History of the Magazine Tlalocan," by Fernando Horcasitas, which narrates the emergence of this informative publication and provides information about the people who have contributed to it over the years—since 1943, when it was founded. The author also explains that the main purpose of Tlalocan is to offer the public ethnohistorical, linguistic, and archaeological documents covering the entire Central American region.

The magazine publishes texts in different languages of the region, which are commented on by renowned linguists. Volume VII contains the following:

In the **Documentos Nahuas** section: •"A Complaint in Nahuatl, 1595," commented by Miguel León Portilla; "Genealogy of Doña Francisca de Guzmán. Xochimilco, 1610," by Luis Reyes García; "A Witchcraft Trial in Guerrero," by Jon Ek, and "Pedro Cuaresma and Other Nahuatl Stories," commented by Karen Dakin.

In the section on Otomi documents, we find: "Pilgrimage to the Lagoon and in Search of Work on the Road," commented by Artemisa Echegoyen and Catalina Voigtlander.

In the Mixtec language, two works by Cornelia Mak are included: "Picturesque Mixtee Talk" and "Maguey Tapping in the Haighland Mixteco."

In the Trique language, this volume includes: "The Origin of the Sun and the Moon"; in the Mazatec language: "The Origin of the Name of the Town of Chiquihuitlán, Oaxaca"; in the Chontal of Tabasco: "The Founding of Tuxta, a Chontal Legend," by Elena E. de Hollenbach, Allan R. Jamieson, and Benjamín Pérez González, respectively.

Next, we read a work by Sandra L. Orellana on a Tzutuhil document: "The Negro of the Volcano and the Origin of Lake Atitlán." In the Tarahumara language: "The Origin of the Pig in Tarahumara," with commentary by Don Burgess.

Regarding documents in Paipai (Yumana): "Texts for Ethnohistory on the Dominican Border of Baja California," with commentary by Mauricio F. Mixco.

Among the documents in Spanish are: "The Lords of Xochimilco in 1548" and "A Historical Document from Zongolica, Veracruz," with commentary by Pedro Carrasco and Guillermo Foladori, respectively.

The following articles are included in the **Monographic Studies** section:

"Hallucinatory Drugs and Hobgoblins in the Maya Lowland," by J. Erick Thompson; "The Teatrises of Hernando Ruiz de Alarcon," by William H. Fellowes; "The Dance of the Volante and Some Beliefs about the Storm in the 15th Century," by Nohem i Quezada.

Thomas A. Lee and Stephen A. Colston publish "The Origin of Lake Jécameyá, Mescalapa, Chiapas" and "A Comment on Dating the 'Chronicle X,'" respectively.

Finally, Fernando Horcasitas also publishes the "Index of the Tlalocan Magazine," listing volumes I through IV, by author, place, and subject.

We consider this journal to be a major contribution to historical and anthropological studies in Mexico and Central America, both because of its specialty (the publication of little-known Indigenous and Spanish texts) and because the information it provides is extremely important for understanding this field.

A. R. P.

## DISCS

Jacques Jangoux y Alberto Paleari  
"Fiestas" in Guatemala  
Vedette Records, Milano, Italia. 1975

Jacques Jangoux and Alberto Paleari have signed a phonograph record containing music collected in two Guatemalan villages. The exhibition aims to give a comprehensive view of what "fiestas" are like in this country.

Paleari, in the commentary accompanying the recording, states that the music used to liven up the festivities is multi-thematic, thereby establishing a truth.

The record contains, on side A, recordings taken in Nebaj, Quiché, on August 13, 14, and 15, 1964, during the festival dedicated to Our Lady of the Angels, and, on side B, recordings corresponding to the festival of San Mateo Ixtatán, celebrated on September 19, 20, and 21 of the same year.

The music is performed with a whistle and drum, a shawm and drum, a violin and guitar, marimbas, and vocal expressions by women and men.

Based on the attached information, all the pieces were collected on a timely basis, but in our opinion, the work () serves special purposes of the publishing label. Among them, to complete a collection of samples with worldwide coverage, including very general analyses, as is the case with which this music is presented in Guatemala. On the other hand, it is worth noting that with this type of collection, there is a tendency to make erroneous generalizations.

Two samples in particular stand out: a type of praise sung by two men who are part of a procession, and a woman who is singing something and who is intoxicated. The first case involves two individuals who have received direct and systematic indoctrination, responding to a heterogeneous demand: to integrate their vocal expression into a Western religious style. The second case is a stereotype of the acculturation process. Cases like the one reported are rare: a drunken woman singing inside a bar (cantina). The participation of indigenous women in regional festivals responds, culturally, to ethical, moral, aesthetic concepts and social and domestic urban planning practices that do not include attitudes such as those reported in the collected information. Guatemalan indigenous women belonging to any of the linguistic groups do

She sings, but the motivations, occasions, and intentions are different. She sings to entertain herself during household chores or field work, or to express her feelings toward her closest relatives: husband, mother, father, children, grandparents, etc. It is well known that aguardiente is one of the traditional drinks that make up the communal or family festive diet, and that it is also consumed by the participating women, but ultimately, it is dosed according to the rank or position each person holds within the dramatic ceremony or festival.

The phonogram in question is, therefore, authentic, but not representative of the social group to which the singer belongs or belonged.

The rest of the phonograms can be considered authentic, although very few are suitable for serious studies in the field of ethnomusicology.

*J. M. J. T.*