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1988 SMITHSONIAN FOLKLIFE FESTIVAL: AMERICAN FOLKLORE SOCIETY CENTENNIAL AUDIO LOG SHEETS

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LOGGER'S SHEET

LOGGER: Andrés Goldinger
 REEL NUMBER: 2/9
 STAGE: AFS Centennial
 DATE: 7/3/88
 PRESENTOR: Charles Camp
 GROUP NAME: "Hispanic American Folklore"
 REGION/STYLE:

[[2 columned table]]

PERFORMER(S) | INSTRUMENT/OCCUPATION |

| --- | --- |

Norma Cantu | folklorist, Laredo, Texas |

Teresita ~~Maason~~ | ~~Maason~~ Gonzalez | Matachina dancer, Laredo, Tex. |

CONTENTS

1. C.C. - general intros
2. N.C. - overview of Hispanic areas & studies - what is Latin American - focus on South Texas - 500 yr. old syncretism ~~not~~ b/w native dance drama & Christianity - survival of dances - revivals of dances - oral transmission
- 3.
4. T.G. - community based group - rehearsing for dance ~~for~~ 6 wk before dance- costumes & embroidery - design unique - all have Holy Cross in the design - use of maracas. (made of gourd or toilet floats), arrow noisemaker - how they dress the cross - different materials every year
- 5.
- 6.
7. N.C. - teaching the dances ~~for~~ families - even youngsters 3 yrs. old dance when they get costume
8. T.G. - (demonstrates dance steps) - dance usually 20-30 min., depends on number of participants
9. N.C. - draping of cross - costumes complimentary
10. C.C. - role of church - supportive, tolerant, frowns upon?
11. N.C. all of above - historically forbidding of folk dramas inside church - went outside - politically convenient to be allied w/Matachinas - some churches (Mex priests) allow cross inside, supportive - other priest (Irish, ger.) - intolerant - "savages"
- 12.
13. T.G. - ~~discusses about~~ religious significance of Holy Cross (Santa Cruz) dance (Christ died on the cross,...)
- C.C. - real reasons why traditions continued - individual (religion) commitment - relationship b/w dominant & ~~trad.~~ culture.
- N.C. - American History - no portrayal of Hispanics ~~here before explorers recognition, showcasing of Hispanic cultures~~

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