

Acknowledgments

My scholarly debts are immense, and this attempt to thank by name those who have helped make this book possible will be incomplete. To those whom I have neglected in my haste, please accept my apologies and gratitude.

This book has emerged from numerous dialogues with Maya collaborators and academic colleagues, and in many ways my own contribution has been in synthesizing and committing these dialogues to paper. My understanding of *la realidad maya* comes largely from informants, friends, and colleagues in Tecpán and Patzún. In particular, the Lux Sacbajá, Tecún Cuxil, Guorón Rodríguez, and Rodríguez Guaján families have made my family feel at home and opened their lives to us in a way that we can never adequately repay. In Tecpán, we were especially fortunate to have befriended Pakal B'alam, whose interminable energy pushed us to take a more active role in community activities and whose sharp intellect continues to unsettle our attempts at neat classification and the construction of parsimonious models. There are many others I should thank in Tecpán and Patzún, but I refrain from mentioning them by name to protect their privacy. The generosity of these individuals, however, lives on in my memory, and I shall forever be in their debt.

Alberto Esquit, Raxche', Demetrio Cojtí, the members of OKMA (particularly Lolmay and Waykan), and other Maya scholars and activists likewise gave generously of their time, sharing with me stories from their life histories, supplying points of fact, and debating subtleties of theory. The work of these individuals, politically as well as scholarly, is exemplary, and it has fundamentally redefined the terms of ethno-

graphic engagement with the field in Guatemalan studies. My own perspective is clearly shaped by my interactions with and admiration for the work of these Maya colleagues.

I could not have written this book or conducted the fieldwork on which it is based without the unfaltering support of my wife, Mareike Sattler. She has been an active participant in my field research and an invaluable intellectual and emotional companion, and she is a largely unacknowledged collaborator throughout the work. During the writing of this book, in its various lengthy stages, Mareike also provided essential practical support: feeding me, putting up with my odd working schedules and sometimes moody behavior, taking care of our children, and countless other small and large kindnesses.

I began to study Guatemala as an undergraduate at the University of Alabama at Birmingham, where Professors Kathleen Martínez (née Logan), John Hamer, and Roger Nance cultivated my interest. I continued my studies in the Department of Anthropology at Tulane University, and the support of that department was central to the completion of this work. My dissertation advisor, Victoria Bricker, offered a fine-tuned mix of encouragement and criticism that has pushed me toward greater precision in my thought and writing. While at Tulane, I conducted my first fieldwork in Guatemala under the tutelage of Judith Maxwell, and she continues to set an example of ethically driven fieldwork that I can only hope to approximate. Judie has variously been professor, confidant, and colleague, offering valuable support in each of these roles; she also generously hosted several of my writing retreats to New Orleans in 1999–2000 while I completed this book. Also at Tulane, Bob Hill provided judicious and helpful criticism of both the content and the style of my work, and collaborative fieldwork conducted with him in 1997 led me to formulate the argument presented in Chapter 6. Both Judie and Bob have shared generously with me their extensive knowledge of the Kaqchikel region, and I still frequently call upon them to clarify points of fact.

Since 1996, Vanderbilt University has provided crucial support for my research and writing and an environment conducive to intellectual debate. Beth Conklin, Tom Gregor, John Monaghan, Arthur Joyce, Annabeth Headrick, and my other colleagues in the Department of Anthropology and the Center for Latin American and Iberian Studies have engaged me in substantive discussions of anthropological theory and practice that helped shape (and hopefully sharpen) the arguments presented here. Also at Vanderbilt, the support staff in the Department of

Anthropology, the Microcomputing Laboratory, the Heard Library, and the Medical Arts Group have provided logistical and technical assistance during research and writing.

It was my good fortune that during fieldwork in 1993–1994 Nora England was also conducting research in Guatemala. During my regular visits to her office and home in Antigua, she generously shared with me her perspectives on Guatemala and Mayan linguistics. Her sharp insights and straightforward style directly influenced my research and subsequent writing, and her ethical stance has guided my own political positioning. Both in the field and at meetings in the United States, Kay Warren's incisive critiques have also pressed me to further clarify my own positions.

Invaluable practical support for my fieldwork in Guatemala came from Stephen Elliott, Margarita Asensio de Méndez, and Guisela Asensio Lueg, and the rest of the staff of the Centro de Investigaciones Regionales de Mesoamérica (CIRMA); their cheerful efficiency provided a needed antidote to our frustrations arising from dealing with the labyrinth of Guatemalan bureaucracies. Additional logistic support was generously provided by Daniel Ramírez Ríos, who has long provided me with a home away from home in Antigua. For supplying much-needed moral support in the field I also thank Hal and Jane Starratt, Bill and Noor Harrison, Circe Sturm and Randy Lewis, John Hillhouse, Tommy Tonsmeire, Helen Rivas, and Todd and Christa Little-Seibold. A special thanks also goes to McKenna Brown for his companionship in the field, for introducing me to countless contacts, and for his ongoing support of my research.

A number of colleagues have read parts of previous versions of this book, and I have benefited greatly from their comments. Portions of Chapter 1 and Chapter 6 were previously published in *Current Anthropology* (reproduced with permission of the Wenner-Gren Foundation for Anthropological Research), and the "CA treatment" by Quetzil Castañeda, Johannes Fabian, Charles Hale, Jonathan Friedman, Richard Handler, Bruce Kapferer, and Richard Fox led me to rework my arguments as presented here. John Watanabe offered characteristically useful and insightful critiques of portions of the book, and I have tried throughout to incorporate his concerns with clarity and directness. Gary Gossen, Brian Stross, and an anonymous reviewer read previous versions of the entire manuscript; their comments inspired several rounds of major revisions and provided the encouragement needed to face this work. In addition, David Stoll provided useful advice on rep-

representational approaches that have made the work flow more smoothly. Theresa May at the University of Texas Press suggested helpful strategies for these revisions, and her support was crucial in bringing this book to press.

Carol Hendrickson read a previous version of this book in its entirety, and her copious comments (on points of fact as well as logical consistency and style) were invaluable, pushing me to further represent the diversity of lived experience in Tecpán. Carol first introduced me to Tecpán in 1990, and she has encouraged me in my studies ever since. There is a widespread proprietorial tendency among ethnographers toward the people and locations they study. Not true for Carol. With a contagious spirit of intellectual curiosity and openness, Carol facilitated my entrée into the community, introduced me to her friends, shared data freely, and pointed me in the direction of interesting topics to study. I carried a copy of her dissertation with me into the field and consulted it often, and her insights subtly pervade much of my own work.

Mareike Sattler, Guisela Asensio, Arik Ohnstad, and Tim Gilfilen aided in the production of maps and illustrations for this book. In addition, I include several examples of graphic-design work by the Maya publishing house Cholsamaj; these are reproduced here with the kind permission of the Centro Educativo y Cultural Maya Cholsamaj.

Funding for preliminary research conducted in 1990, 1991, and 1992 was provided by the Roger Thayer Stone Center for Latin American Studies at Tulane University. Fieldwork in 1993–1994 was financed by the Inter-American Foundation. Billie Jean Isbell, Beatriz Manz, Robert Sogge, and the other members of the Inter-American Foundation's Doctoral Fellow Committee went far beyond the normal role of a grant-giving body to offer useful theoretical and methodological advice both before and after fieldwork commenced. Funding for follow-up field research in 1997, 1999, and 2000 was provided by the Vanderbilt University Research Council, the National Endowment for the Humanities, and the John D. and Catherine T. MacArthur Foundation. Crucial support for writing was provided by a sabbatical leave from Vanderbilt's College of Arts and Sciences and funded by the Wenner-Gren Foundation for Anthropological Research and the John D. and Catherine T. MacArthur Foundation. This work would not have been possible without the material support of each of these institutions.

Cultural Logics and Global Economies

THIS PAGE INTENTIONALLY LEFT BLANK