THE IMPACT OF TOURISM, DEVELOPMENT, AND RELIGIOUS CHANGE ON THE HIGHLAND MAYA COMMUNITY OF SANTA CRUZ LA LAGUNA, LAKE ATITLAN, GUATEMALA

A Thesis
by
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ABSTRACT

The Impact of Tourism, Development, and Religious Change on the Highland Maya Community of Santa Cruz La Laguna

Lake Atitlan, Guatemala. (August 1993)

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The Guatemalan Highland Community of Santa Cruz la Laguna has recently undergone a series of changes brought about by a combination of internal and external forces including religious conversion, tourism, foreign landowners, development projects, and changing municipal policies and funding. These same pressures have befallen all the communities of Lake Atitlan and the way in which Santa Cruz adapts to these changes will determine her future course. In order to examine the present complex situation in Santa Cruz, the history of town is examined as well as the regional history of the towns of Lake Atitlan. In evaluating the possible futures of Santa Cruz, this community has been compared to two nearby towns, Panajachel and San Pedro la Laguna. These two towns have adapted very differently to these forces of change and the measure of their successes illuminates the best path for Santa Cruz to take.
ACKNOWLEDGEMENTS

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INTRODUCTION

This thesis is a product of my research with the third season (1992) of the Texas A&M/Santa Cruz ethnographic field school run by Dr. Duncan Earle.

Dr. Earle has conducted extensive research with the Maya in Guatemala and Mexico. Upon deciding to begin a field school in Guatemala, Dr. Earle had to find a town that had dynamic elements to study, would be comfortable and safe for the students, while inducing a relatively stress-free situation for the town. He chose the Mayan town of Santa Cruz la Laguna in the municipality of the same name on the shores of Lake Atitlan, in the Western Guatemalan Highlands, in the department of Solola.

The purpose of the field school has been two-fold; to offer students the chance to conduct ethnographic research in a supervised environment, and to conduct a long term study of this town which is, in some ways, representative of the rapidly changing lake communities.

The 1992 field group consisted of students from both the University of Texas at Austin and Texas A&M University, graduate students and undergraduates. Each student chose an area of research; health and nutrition, education, tourism, land sales, native medicine, folklore, etcetera.

At the inception of this field project, Dr. Earle established a policy of full disclosure by himself and the students of all research. That way all the information gathered from each field season has been available to any participant who wants to utilize it. Because of this I was able to supplement my own research

The Journal used is American Antiquity.
with three season's worth of surveys, interviews, mapping and statistics.

The town of Santa Cruz la Laguna (the namesake of the municipality) is the municipal seat and has been the main focus of the three year study, though there are other towns and villages in the municipality which have received study as well. My thesis, however, is centered entirely on the town of Santa Cruz (proper) and the municipal coastline property owned by foreigners.
METHODOLOGY

Reconstructing the history of the lake municipalities is often difficult because accurate records are somewhat scarce. The Guatemalan Government has taken surveys of the municipalities which consist mainly of population, sex, age, Ladino (Guatemalans of Spanish decent) versus Indian residents, schooling, and more recently housing and employment information. The municipalities have had secretaries and municipal offices for the past hundred years because people have been required to report births and deaths and to register for the national papers (Cedulas). Often these records have been lost due to changes in municipal officers and a general lack of security. In San Juan la Laguna the municipality allowed a European researcher to abscond with most of the towns records, having no idea who she was or where she came from. Some of those records were later replaced by anthropologists who copied them from various ethnographic studies, but such is the case with many of the municipal records (Personal Communication Jennifer Burtner).

In the 1992 field season, with the help of two students, I was able to copy all of the municipal death records (available from 1972 to the present). We also recorded all of the Cedula information of people who have lived in Santa Cruz proper. These identification papers include a person's name, birth date and place, the names of his parents, whether the person can read or write, his occupation and marital status. These records go back to the beginning of this century, and with them we can trace kinship, migration into Santa Cruz, levels of literacy, and varieties of occupations.
My thesis will be based on this quantitative data as well as on my own field research and qualitative surveys collected from the 1990 and 1991 field seasons. The totality of the field school material consists of participant observation, local statistics gathered at the municipal offices, and interview questions about health and nutrition, agriculture, religion, household infrastructural changes and infrastructural costs, municipal construction projects, new businesses, house building materials and costs, as well as land sales and land ownership rights. I will also include my 1992 map of Santa Cruz, a map of the landowner's properties along the coastline, a ten percent sample of housing materials in Santa Cruz proper, and photographs. In addition, this thesis will be based on data collected by other anthropologists, and on a variety of theoretical works and ethnographic studies.

Three anthropologists, that I am aware of, have conducted studies or made general observations about Santa Cruz. They are Sol Tax who visited in 1936 (Tax 1946), Flavio Rojas Lima (1968), and Margo Hurwicz who had the longest stay in the summer of 1975 (Hurwicz 1982). I rely, in large part, on their observations and statistics to recount the history of Santa Cruz.

Surveys

Students of the 1990 field school surveyed residents of Santa Cruz in a more than 10% household sample (21 surveys out of approximately 187 households). During the 1991 field season many surveys were completed in other villages in the municipality however five more surveys of Santa Cruz were added (for a total of 26 surveys). Because of the way in which the surveys were administered
not all of them are complete. Dr. Earle chose to have the students memorize the questions and to try, in one or more sessions, to cover all the topics. The benefit of this approach is more truthful answers because the respondent is more at ease at does not try to guess what the survey is about and answer accordingly. The shortfall to this method is less than 100% completion of the questions; however fewer correct answers are better than many incorrect ones.

Unfortunately, the surveys were not able to be taken randomly, they were given to people whom the students and translator knew and for that reason they may be slightly skewed to the wealthier or more socially prominent members of the community with whom the students had more contact. Years of civil war has instilled a general fear of divulging information to outsiders, for that reason it is hard to do a random survey and obtain correct information. The hope is that over time we can collect surveys from the broadest range of residents. Even this year, after residents had been accustomed to two previous years of students working in the town, some still questioned our motives and we had to assure people that we did not work for either their government or ours. The caution on their part is real and justifiable, though it makes the work a little hard at times.

Translators and Informants

Each year the field school employed translators. The second year the translator was Eligio Simaj from Santa Cruz. Many of the students complained that he was difficult to work with because many people did not want to answer personal questions in front of him, bearing in mind that he has certain religious affiliations and that
he is married to the mayor's daughter.

For the last two years the field school employed Rolando, an outsider from San Pedro, and Juanita, a woman from San Pedro who lived in Santa Cruz for a few years, both of whom worked out very well. Rolando aided me in my mapping project, as it is necessary to have a native speaker if one hopes to obtain the correct names of homeowners. Juanita aided me in interviews with local women and Dr. Earle translated for me in interviews with men. My informants on housing were Domingo, an ex-Protestant minister, and Ramos, a local fisherman, though Domingo was also an informant on a variety of things including the proper use of a machete. Maria, the nurse, Santos, the mayor, and Ezekiel, the municipal secretary, were my informants on infrastructural questions, land sales, and municipal dealings. Interviews with housewives Sebastiana, Anna, and Candalaria taught me about daily household life.
THESIS TOPIC

Initially I intended to write my thesis on the cultural landscape of Santa Cruz. I became very interested in the way in which the built environment can chronicle history at the same time revealing current trends and power relationships. With this intent I mapped Santa Cruz, studied and documented house compounds in terms of materials of construction and their costs, and looked at changing ideologies about the home. With this information I intended to paint a picture of the political, religious, and social landscape of Santa Cruz.

Over time I became aware of the magnitude of change this community had recently undergone through the realization that much of the cultural landscape of Santa Cruz was relatively new. This confirmed my assertions about the power of the cultural landscape to reveal internal changes, but it also lead me to change the topic of my thesis.

I discovered that the electricity, paved streets and plaza, soccer court, individual household running water, latrines, new stores (tiendas), and new hotel (or pension) had been installed in the last five years, and the lake-front chalets built by outsiders have been built in the last 10 to 20 years. I became interested in the forces behind these rapid changes and I wondered what effect they have had on the population of Santa Cruz.

In this thesis I will examine the combination of internal and external forces which have recently conspired to transform this Mayan Community. Changing governmental policies, political structures, improved infrastructure, and religious conversion have affected most communities in Guatemala, though the way in which
Santa Cruz has adapted to external pressures is part of her personal history due to factors which make every town unique. An added pressure for this town is its necessary adaptation to tourism and the foreign chalet owners as well as the adaptation to the aforementioned items which most Guatemalan Mayan communities have dealt with.

The principal five factors which have contributed to the opening-up of Santa Cruz are (1) municipal funds provided by the Guatemalan government, (2) development projects sponsored by the European community, Guatemalan organizations, and PVO's (private volunteer organizations), (3) religious conversion from the traditional Mayan religion to Protestantism, Catholic Action, and Charismatic Catholicism, (4) tourism, and (5) foreign chalet owners ("extranjeros" meaning foreigners is the local term) building houses on lake-front property in Santa Cruz.

Though I often speak of the chalet owners separately from tourists and tourism they are in fact linked since tourism is the motor behind the buying of land and the building of vacation homes. The chalet owners are only in Santa Cruz because of its location on the lake. In that sense the chalet owners, if not tourists exactly, are there for the same reasons which make the region a tourist attraction.

Tourism, per se, has not at present greatly affected the town of Santa Cruz because it is more of a trickle than a mass onslaught. Nevertheless, I discuss it because of its great potential to transform the community as it has others nearby. The study of tourism is also important because many Santa Cruzenos are anticipating its arrival and are now planning for it.

The future of Santa Cruz depends upon how it copes
with religious and social changes and deals with the many outsiders it encounters. In addition, the way in which development organizations and the community of chalet owners conceptualize the future Santa Cruz will affect the way in which they impact this community.

My objective in this thesis is to describe the history of the lake region in general and of Santa Cruz in particular and to detail this town's present situation due to the five internal and external forces previously mentioned (municipal funds, development projects, tourism, religious conversion, and the chalet owners). I will examine the possibilities of different futures this community may have by looking at the way in which two nearby lake towns have dealt with outside forces.

This thesis is basically an empirical study, though I will address certain social science theories which have often been applied to incidences of tourism, and foreign involvement in general.
BACKGROUND

The municipality of Santa Cruz is one of 19 municipalities in the department of Solola which is located in the Western Highlands or in what is locally called the Altiplano. Santa Cruz is one of the 12 municipalities which borderer volcanic, Lake Atitlan.

The department of Solola is a rural area, consisting mostly of K'iche', Kaqchikel, and Tzutuhil speaking Maya. At the turn of the century and earlier, all of the municipalities surrounding the lake had economies which were basically similar yet each with unique specializations. Subsistence based agriculture was supplemented with some fishing, mat and rope making from the local maguey, and the growing of cash crops.

The entrance of Guatemala into the international coffee market in the late Nineteenth Century resulted in the passage of forced labor laws (Mandamientos) requiring the Maya to spend some time each year working on the plantations. Laws were also passed requiring the privatization of Mayan land for sale to Ladinos and foreigners for the building of plantations (both laws were repealed early in the Twentieth Century) (Hinshaw 1975).

In response to the dictatorship of Jorge Ubico, an uprising ensued in the mid-Twentieth Century, later called the '44-'54 revolution. The result was the inception of a variety of national political parties with mandatory elections at the municipal as well as the national level. This new system of elected officials in the municipality undermined the previous system of the locally sanctioned authority of the Cofradia participants. This turned out to be a fatal blow to the
Cofradía system.

The economies of the lake municipalities remained much the same through the mid-Twentieth Century. Forced by poverty, many Maya have had to travel to the coast each year to supplement their income with the meager earnings of migrant work.

In the 1960's a campaign by Catholic Action made inroads in many communities, later followed by Protestants, resulting in the wide-spread conversion of the Maya of Lake Atitlan (and the Maya of the rest of Guatemala as well). By the late 1970's these new religions had often replaced the 400 year old practice of Folk Catholicism and with it came the demise of the traditional economic and social systems maintained by the civil-religious hierarchies (Cofradías).

The economic bases of many municipalities have expanded by now, each town specializing in different things and to different extents, facilitated in part by an improved national infrastructure. Tourism has created a service economy and a market for local crafts and the whole lake region has witnessed the building of expensive lake-front vacation homes by both wealthy Guatemalans and foreigners, producing construction jobs as well as additional service positions.

The history of Santa Cruz has followed these regional (and often national) trends, though its situation is individual as is the situation of each lake municipality. One might likely attribute the current position of Santa Cruz to those most visible of external forces such as tourism and the impact of the chalet owners, however the importance of internal change, such as the effects of religious conversion, must not be overlooked.
RELATED THEORIES

The following are terms and theories which are often used in cases such as that of Santa Cruz, where outsider's ideas and capital are entering a closed community.

Tourism

Mass tourism evolved after World War II and with it came the study of tourism. Many tourism studies have been of underdeveloped nations since most of those nations have welcomed tourism as an economic development tool (Smith 1989), and because the social and economic impact of tourism is much stronger on underdeveloped countries since they have had less access to foreign currency and markets, and their population has had less contact with foreigners and their ideas.

Because tourism is being used as a development tool in many countries, including Guatemala, it is necessary to assess the way in which tourism alters economic structures and how that affects the whole population of a country. Many segments of a population will have little personal contact with tourists however they will be affected by tourism in ways which may or may not be beneficial to them.

The disciplines of geography, anthropology, economics, and sociology all study tourism, however their respective analyses are limited in scope to their specialty; the geography of tourism and the tourist dollar, the international flow of currency, and the socioeconomic impacts and acculturation. This results in conclusions which are defined by their fields of study, therefore the resulting opinions about the positive and
negative effects of tourism become polarized. Often the economic studies result in positive conclusions about tourism and sociological studies conclude negatively about tourism.

Part of the reason for diverse opinions about tourism within the field of anthropology is that, as Nunez notes, much of the study of tourism by anthropologists has been serendipitous, as a by-product of other inquiry, therefore observations are made without serious study (Nunez 1989). He argues that the reason tourism has not been a primary research question is that, ...anthropologists have been aware for many years of the impact of tourism on indigenous societies but may have refrained from publishing their observations in systematic form because the study of tourism was somehow not considered "proper" or within the traditional purview of the discipline (Nunez 1989:265).

Only recently has tourism gained status within anthropology (Lett 1989).

Another reason for a lack of serious study is the bias that many anthropologists have about tourists. In a review article entitled "Representations of International Tourism in the Social Sciences: Sun, Sex, Sights, Savings, and Servility", Malcom Crick details what he feels are often biased representations of tourism: not analyses (Crick 1989). In a similar critique of biased tourism representations Jeremy Boissevain cites a quote from The Golden Hordes: International Tourism and the Pleasure Periphery. "International tourism is like king Midas in reverse; a device for the systematic destruction of everything that is beautiful in the world." (Turner & Ash 1975 from Boissevain 1978:38).

Boissevain feels the reason for these biases among
anthropologists is that, first, the quality of the research is lacking because much of it is a spin-off of other research questions. Still other opinions, he claims, are based on second hand spin-off information. He also argues that the feelings of the local population are often ignored, and that many anthropologist's romanticization of the "noble savage" automatically puts them at odds with the tourists (Boissevain 1978). Dennison Nash blames prescientific "knee jerk" conclusions that tourism is "bad" on many anthropologist's responses to the, "imposition of tourism on their favorite societies." (Nash 1981:465) Anthropologists are also possessive, like some tourists, of their "undiscovered spots". I would add that anthropologists have always wanted to separate themselves from tourists - necessarily in the eyes of the population they are researching. Anthropology has maintained a tradition of studying the exotic - which tourists do not appear to be to the anthropologist, and their presence may forever ruin our exotic frontiers.

To remedy this, anthropologists are now calling for individual case studies of tourism in the hopes that theories of tourism may be realized through cross-cultural comparisons (Nunez 1989, Crick 1989). Each case of tourism is to some extent unique because the situation which arises is contingent on the history, social structure, and economy of each country and each town. For that exact reason tourism has had extremely different results in different places.

What follows are some of the arguments about the potential positive and negative effects of tourism. It is apparent that every viewpoint has a counterpoint. That probably results, in part, from as Boissevain
argues, less than stringent research on tourism as the primary question, but also from the fact that the impact of tourism is highly individualistic. Therefore, in citing these opinions, I am citing the various possibilities for what may occur in Santa Cruz.

**Tourism's Positive Aspects**

Some authors argue that tourism has limitless growth potential (Kahn 1980) because it relies on natural resources, therefore does not demand a large capital investment (Jafari 1974 from Crick 1989). Others claim that tourism is actually a force to preserve wildlife and to restore cultural monuments (Smith 1989) as well as a means to revive ethnic art and provide a resource with which traditional forms can be continued (Deitch 1989, Loeb 1989, de Kadt 1979). In Bali, McKean pointed out that tourism has created jobs, not only in the service sector but also in the production of crafts and agricultural products (McKean 1989). Tourism offers the possibility of income and independence to women and children in the host areas (de Kadt 1979).

**Tourism's Negative Aspects**

Recently there seems to be many more arguments that tourism is a negative force. In opposition to positive arguments about tourism, some authors argue that tourism commodifies and commercializes social relationships and traditional arts and crafts (de Kadt 1979, Sexton & Woods 1977). Tourism is seen as economically unstable because it is usually seasonal and often faddish (Crick 1989, Evans 1978), and also because it is subject to political problems in the host country and recessions in the tourist's home countries (Smith 1989). There appears
to be more of a currency leakage out of the destination country than was first thought (Cleverdon 1979). Often tourism, especially luxury tourism, requires a greater capital outlay than is returned to the investors (Turner 1976 from Crick 1989). In agrarian societies where land is scarce, the prospect of higher wages can cause the sale of land for real-estate development, causing an exodus of labor from the fields, resulting in food shortages (Urbanowicz 1989). Often there is concern that tourism creates a colonial economy, and former subservient relationships may be reinstated or strengthened through tourism (Nash 1981, de Kadt 1979) and in the same manner enriching the politically powerful in a community resulting in the solidifying of local social stratification (Deitch 1989, de Kadt 1979). In some cases tourism is centrally planned, taking control away from the local population (de Kadt 1979). There is also concern as to the degradation of local values and the imitation (or "demonstration effect") created by tourism (Johnson 1978, McKean 1989).

Out of an empirical examination this thesis will determine which, if any, of the above factors are occurring in Santa Cruz.

The following theories are often mentioned in discussions of tourism; development, modernization, dependency, and neocolonialism. The problem with these terms is that first, scholars cannot agree on the definitions of some of the terms, and second, other scholars debate their validity. It is because these terms are used so often in the tourism literature, without clear explanation, that they need to be addressed.
Colonialism

A brief discussion of colonialism is necessary since out of its study rose theories of dependency and neocolonialism and it is often said that tourism creates both of those.

Discussion and theories concerning this subject rose out of Nineteenth Century colonialism which was still widespread when anthropology was a fledgling discipline. The social relationships were documented and the economic effects were and still are being debated. According to Gunnar Myrdal, socially, in a colonial situation the residential colonials aligned themselves with the rich in that country in order to aid in gaining political stability, the result being a strengthening of social inequalities (Myrdal 1957).

Myrdal describes the colonial situation as one where segregation was a natural result and the indigenous population gained little in terms of technical skills or cultural knowledge, therefore they were little able to put into use the entrepreneurial knowledge of the colonials.

Their [the colonials] economic relations with the indigenous populations were restricted to their employment as unskilled labor. Racial and cultural differences and the very much lower level of wages and modes of living made strict segregation a natural consequence even within the enclaves themselves. Segregation hampered the transfer of culture, including technical skills and the spirit of enterprise, to the indigenous populations. It is one of the main reasons why these economic starts of colonialism remained enclaves and why the spread of expansionary momentum was extremely weak or altogether absent. (Myrdal 1957:59)

Though most agree on the negative social and moral implications of colonization, scholars argue about the
economic effects. Most agree that the prime directive for the colonizing country was to gain economically, which resulted in an exploitative economic relationship (Ghosh 1985). Though others contest that, "colonialism is not incompatible with development and point to the fact that some ex-colonies are now prosperous." (Shabka 1980:80) They cite the United States, Australia, New Zealand, and Canada as examples, and argue that material progress was made by colonialism in the underdeveloped world.

The arguments about the economics of colonialism should really be addressed to historical situations since the occupational colonialism of the 19th century no longer exists in most places. Though out of the demise of occupational colonialism rose a situation which many scholars call neocolonialism.

Neocolonialism

Some scholars conceptualize neocolonialism as a subtle form of colonialism in which foreign capital, not governments, are the new factor of control. "Neocolonialism is a new imperialist system whereby the LDC's (lesser developed countries) are subjected to indirect dependence, subordination, and exploitation." (Ghosh 1985:10). Ghosh (1985) cites the goal of neocolonialism as being dependent development which he says is accomplished through the capitalist country's control of international aid, trade relations, multinational corporations, and technological transfer.

Crick (1989) cites one reason for the use of the term neocolonialism in reference to tourism to be that people are traveling to underdeveloped countries specifically because they are inexpensive thus the
tourist class seeks to maintain the lower prices and exploit the lesser currency. Further, others claim that tourist-host relationships are socially as well as economically asymmetrical in favor of the tourists (Boissevain 1978).

Many tourism theorists postulate that international tourism investment is a form of neocolonialist control. Boyd Johnson expresses the concern of the people of Tonga in terms of foreign investment in tourism. "Although direct colonization is no longer a threat, Tongans are afraid of the neo-colonial kind of external control that can arise from foreign investments in the Kingdom." (Johnson 1978:56)

The term neocolonialism is somewhat problematic when used in reference to tourism because it carries all the negative connotations and implications of colonialism in a world which is very different today. International business, trade, and tourism do offer economic potential to the lesser developed nations, though of course the international investors endeavor to make profits. That is natural to capitalism.

I would argue, as does Leeson in his discussion of development economics and the lesser developed nations, that generalizations are no longer valuable, that each economic case is individual, and "in development thinking, along with the retreat from high theory, there has been a greater stress on the heterogeneity of the less developed counties..." (Leeson 1988:3). There has been a move toward considering each situation of tourism and development as an individual entity.

One cannot generalize about the neocolonialism of tourism since some cases of tourism involve heavy foreign investment, and in other cases the local populations are
the ones providing tourist services. These two cases are very different and to say that tourism will always create a neocolonial situation is to disregard cases of local entrepreneurship.

Kottak's (1992) study of tourism in Arembepe, Brazil is an example of how tourism is controlled by the locals. There is no foreign investment in tourism in that community and the locals have attempted to capitalize by renting accommodations, building bars, restaurants, and stores. In many of the more remote areas in the lesser developed nations, foreign investment has not yet penetrated the tourism market. In contrast to the viewpoint of tourism as neocolonial, and in support of the idea of local factors of control Nunez says,

although anthropologists decry, as they should, the exploitation of any people by another, they should realize better than most that communities dedicated to tourism from an economic point of view must maximize the exploitation of the tourist clientele to the fullest. (Nunez 1989:266)

Dependency

In an essay on Tourism and Cross Cultural Communication, Nancy Evans says that tourism can, "generate a dependency on the international economic market." (Evans 1978:41) Boissevain argues that, "the heavy infra-structural costs, the technology and expertise required by the new industry generates heavy dependence on the advanced western nations." (Boissevain 1978:38)

What is debatable in statements like these is whether the authors are using the terms dependence and dependency with reference to the specific Theory of Dependency, or whether these authors only mean that these countries must rely on the international market to
support their efforts to maintain a tourism industry. Also implicit in these statements is that the authors are referring only to the lesser developed nations.

One must always acknowledge a form of dependency in the tourism market and that is dependency on the tourists. One cannot maintain a tourist economy without tourists, and the tourists are the key, not their countries or the technologies they provide since in many lesser developed countries, like Guatemala, locals provide simple tourist facilities which require little technology.

Since the use of the term dependency remains ambiguous in the literature it is necessary to examine Dependency Theory (for recent discussions refer to Smith 1984, Wallerstein 1974). The term is often used in discussions of colonial or neocolonial economies since, as the theory goes, dependence occurs when one group's economic structure is reliant upon another's more diversified economic system. The theories surrounding the idea of dependence have been applied to national center-periphery examinations as well as international cases (which can, in effect, be thought of as large scale center-periphery cases). As Leeson (1988) notes the dependency school itself is not homogeneous, and it has opponents in the supporters of the interdependence theory. The two models are contrasted below.

The dependency model concludes that there are very negative effects for the peripheral centers. It is thought that the indigenous entrepreneurs will be destroyed by exploitative outside institutions which will transfer profits out of the region leaving the periphery decapitalized and impoverished. This will bring cheap standardized products to replace the indigenous products
which, with the addition of advertising, will create consumers among the poor resulting in the diminishment of local autonomy and the "embourgeoisation" of the local entrepreneurs.

Norbert Dannhaeuser (1981) contrasts the interdependence or "growth - stimulus" model with the dependency model in his case study of the trade relations of a town in the Philippines. The interdependence model postulates that the center-periphery relationship is more stimulating than disruptive and that the degree of exploitation depends on the degree of monopolization of the product and distribution. The result is an economic multiplier effect. Subsequently, cheap and usually better products replace local ones: no harm being done by advertising. This model questions the assumption that self-sufficiency strengthens the economy. Supporters of interdependence theories conclude that capitalistic development is viable and proven in such a situation (Dannhaeuser 1981).

Dependency Theory as such has been more or less abandoned and replaced with more post-modern theories which allow for the diversity of individual cases. Turton (1988) argues that anthropologists have moved away from functionalist conceptualizations of the "tradition-bound peasant," which allowed for theories such as dependency, arguing that, in the 1960's, cultural anthropologists began looking at communities in terms of individual actors who participate in entrepreneurial activities, and this lead to the rejection of theories like dependency which maintain that the local group has little or no control.

So how would tourism create a situation of dependency (or neocolonialism), as some authors suggest,
in this case study and is it really a situation of dependency or one of interdependency?

In order to examine the assertions that tourism creates dependence, with all its negative connotations, I will apply models of dependency and interdependency to tourism (tourists being the foreign power, or the "center") in order to examine them in terms of this case study.

As the dependency model dictates, tourism would destroy local entrepreneurs, leaving the local area decapitalized and impoverished. Tourism would increase consumer desires in the local community, decrease autonomy resulting in harm to the economy, and create a local class of bourgeoisie.

The interdependency model would see tourism as stimulating to the local market, though affecting economies differently in each situation, however resulting in an economic multiplier effect. New and varied products would arrive on the local market with no harmful effects and if tourism brings a lack of local autonomy, there should be no harmful effects to the economy. Capitalistic development is viable in this situation.

These two applications of theory will be examined later in terms of this case study.

Development and Modernization

Since so many researchers discuss tourism as a development tool, we must examine how people perceive development since how it is perceived guides the formation of development policy.

Development is most often thought of in economic terms. Schneider (1975) defines development as an
increase in productivity and wealth in general by local standards. Epstein (1968 from Schneider 1975) defines it as being increased productivity per capita. Leeson, an economist, says, "development is to be seen as growth plus structural change." (Leeson 1988:9)

Sexton (1977) distinguishes development, change at the community level, from modernization, change at the individual level. Woods (Sexton and Woods 1977) defines development as a process of increased control over the environment and modernization as individual change from a traditional way of life to a more complex, technically advanced, and rapidly changing way of life. Boissevain quotes Schneider as saying that, "tourism does not bring about development, but furthers "modernization" a process which is based on that region's continued dependence upon the urban industrial metropolis." (Boissevain 1978) In general, people think of development as some sort of positive change, defined in terms of economic productivity.

Often the ideas of development and modernization become intertwined. Much criticism has been leveled at the proponents of the modernizing perspective because it assumes that, "the recent history of the West could be taken as evidence of the direction which mankind as a whole would move, flowing from this should move." (Nisbet 1969 from Shabka 1980). In his critique of modernization theory, Shabka argues that this perspective is based on romanticized concepts of the industrial revolution. He argues that, "...modernization theory with its evolutionary outlook...appears to promote the tendency to assume a synonymy between the terms "modern" and "Western" (Shabka 1980). What results is the opposition of the terms "modern" (or western) and "traditional" and
therefore an ethnocentric, asymmetrical, power relationship occurs which reinforces the idea of a "natural" evolution from the traditional to the modern (Shabka 1980). He further argues that these new terms (modern and traditional) are only replacements for the evolutionist terms, "civilized" versus "barbarism".

Another problem with the modernization perspective is that,

It treats tradition and modernity as mutually exclusive categories and denies the possibility that societies may contain the characteristics of both without creating conflict and obstructing development (Shabka 1980:74).

Shabka further argues that modernizing processes do not necessarily weaken traditions. The modernization theory also, "overemphasizes the 'ascetic Protestantism' as the ideational source of rational economic behavior." (Shabka 1980:75) He argues that contrary to the assumption that tradition is an obstacle to development, it can in fact serve as a mobilizing force.
THEORETICAL APPLICATIONS TO THE CASE STUDY

There seem to be two basic camps into which these theories fall. One the one hand, there are those who believe that any dealings between the center and the periphery or the "west" and the LDC's will be exploitative. Adherents to the other camp support the idea of the potential for economic growth in the periphery. Into the first camp fall the theories of dependency and neocolonialism, and into the second camp fall the theories of interdependency with development and modernization theories falling into both camps.

In the case of tourism and Santa Cruz, the first factor to acknowledge is that there is no foreign investment in the town of Santa Cruz proper (the case of the chalet owners will be examined in a moment). In that respect there is no "center" aside from the tourists themselves. There is only a small locally owned hotel and a few locally owned tiendas (stores) and cantinas.

The dependency/tourism model is not really applicable to this case because there is no foreign investment in the town to destroy local entrepreneurs and the area has not been decapitalized by tourism. Another factor to consider is that the tourism is not yet mass in scale. Perhaps the advent of mass tourism would affect the community differently and draw foreign investment, however that is not at present the case.

As I have said there is no foreign investment in the town proper, but there has been foreign investment in lake-shore property by the chalet owners who have, in turn, invested in tourism.

There is one hotel and restaurant by the shore, the Arca de Noe, run by foreigners which is very popular, its
six rooms are booked almost continuously through the summer. Has this drawn tourists away from Santa Cruz proper or put locals out of business? No. The hotel has drawn tourists to the town. The *Arca de Noe* was built in 1989 and the hotel in Santa Cruz was built in 1990. Residents of Santa Cruz have noted an increase in tourism in the last two years, probably as a result of the success of the *Arca de Noe*. This situation is more in line with the second theoretical camp, asserting that tourism can stimulate the local market and that no harm is done by the investments of the chalet owners in tourism, in fact they stimulate tourism in their area which flows up into the town.

There is some resemblance in the situation between the foreign landowners and the local population and Myrdal's description of a colonial society. However, contradictory to that image, the locals are the ones with the legitimate political power.
REGIONAL HISTORY

Lake Atitlan is located 60 miles West of Guatemala City, situated at 5,100 feet above sea level (Sexton 1981). The K'iche', Kaqchikel, and Tzutuhil Maya have continuously occupied the lake region since at least the "Post-Classic Period". One theory of the occupation of the lake is that,

the ancestors of the Quiche, Kachiquel, and Tzuthil Maya elite were a Nonoalco-Pipil-Chichimec mixture of warlike groups who migrated from Mexico into the highlands of Guatemala along the river routes during the early post-classic period (A.D. 1000-1200) (Sexton 1981:5).

The three groups are still in the general areas in which they originally settled. The Tzutuhil speakers occupy the Southwestern region of the lake, the Kaqchikel speakers occupy the Northeast side of the lake, and the K'iche' speakers live to the North of the lake.

The three groups participated in a volatile trade network with the Aztecs and possibly, "if the Spaniards had not arrived in the early 1500's, it is conceivable that the Aztecs might have conquered the Maya of the Guatemalan Highlands" (Sexton 1981:6). However, the Spaniards did enter Guatemala with Indian allies from Mexico. After they conquered the K'iche', they gained the Kaqchikels as allies since they, like the Aztecs, thought the Spaniards were Gods. Then together they conquered the Tzutuhil of Atitlan (Sexton 1981:7). What resulted was that,

the Spaniards replaced the Indian nobility at the top of the social hierarchy in the Guatemalan highlands and throughout Middle America. A plural society composed of different ethnic elements in a single social structure was created. This structure was based on ethnic differences that placed the
Spaniards in the upper levels and the Indians in the lower ones (Sexton 1981:7).

This stratification remains today: where there are Ladinos, they occupy the top rungs of the social ladder with all the Maya occupying the bottom rungs. The term Ladino means Guatemalan of Spanish decent, however in its most common usage, the term describes a cultural group not a biological one including, "direct descendants of Europeans, people of mixed European and Indian stock and occasionally Indians who have replaced traditional behavior with that of Ladino." (Yamauchi 1984:560).

Description

I was truly impressed with the beauty of the lake the first time I saw it, not to mention every other day that I was there. The landscape is truly sublime. The shear, steep, sides of the mountains and the three volcanoes plunge violently into what seems a bottomless lake (see Photograph B-1, Appendix B). I was reminded of the only way that Cortes could adequately describe the new world - by wrinkling up a piece of paper and laying it on a desk.

I can only describe the lake as I found it in July of 1992, however at times, at sunrise watching the men in dugout canoes glide silently across the lake (see Photograph B-4, Appendix B), or hiking up the steep farmland and coming upon a group of women and children working a plot of land, and a hundred other glimpses gave me the feeling that it could be any year, past or future.

Part of what gives the lake such a remote feeling is that most of the local travel is done by boat. The only time during my stay that I was ever on a road was coming in to or going out of Panajachel from Solola and the
drive down is as breath taking and terrifying as any in the world. The rest of the time I traveled by boat from Panajachel to Santa Cruz, to San Marcos, San Juan, San Pedro, and Santiago Atitlan. For one who is so used to roads, traveling in that fashion makes the views all the more spectacular.

Anthropologists have been working around the lake since the early 1900's. Their descriptions of the lake towns enable us to create a picture of their development in the Twentieth Century. In order to comprehend the relationship of the lake towns it is necessary to be familiar with their locations (refer to Figure A-1, Appendix A).

The way in which the lake towns are similar yet distinct is fascinating, though not unusual. Much has been said of the way Mayan Communities gain their identity solely through their local villages. Even in 1937 tax noted that, "enough has been said about the municipios as self-conscious social and cultural independent groups." (Tax 1937:444) In the case of the lake region these cultural differences probably stem first from different Pre-Colombian traditions, different dialects and traditions still today, and the relative isolation of these communities. Although, as Tax points out the rough terrain did not impose isolation upon these people, instead,

contradictory though it may seem, nevertheless the Indian groups -the municipios- bear, in their differences, the marks of isolation; and that they do cannot be attributed to their geographic isolation but rather to a resistance to the natural effects of constant contact! (Tax 1937:427)
Population

The highlands has one of the largest concentrations of Mayan Indian populations in Guatemala with, "approximately one third of the area of the country, [the highlands] have always held more than one-half of Guatemala's rural population." (Smith 1990:6) This area remains today mostly Maya controlled.

As Table 1 illustrates, Santa Cruz has always had one of the smaller municipal populations around the lake. In the last century Santiago Atitlan and Solola have had the largest populations due in part to the installation of roads. Santa Lucia, San Lucas, San Pedro, and Santa Clara have been in the middle as far as population, trailed by Santa Cruz, San Marcos, San Pablo, Santa Catarina, and Santa Maria.

Municipal Economic Bases

In 1936 when Sol Tax visited and described the lake towns, each engaged in milpa production for family consumption though the municipalities as groups also specialized in other pursuits. For example, the residents of Panajachel based their living mostly on garden agriculture; onions, garlic, lettuce, cabbage, peas etcetera. Santa Catarina was a fishing, crabbing, and mat making town, using the lake more than any other municipality. Their neighbors, from San Antonio, on the other hand, never ventured into the water instead relying on milpa farming, (indeed some thought they were afraid of the water). The people of Santiago Atitlan specialized in weaving and making large canoes and often ferried passengers for money. In San Pedro, and San Pablo the maguey industry was booming in the selling of
Table 1. Regional Population Statistics for the Towns of Lake Atitlan, Guatemala.

<table>
<thead>
<tr>
<th>Town</th>
<th>1893</th>
<th>1921</th>
<th>1970</th>
<th>1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solola</td>
<td>7627</td>
<td>11319</td>
<td>NDA</td>
<td>154249</td>
</tr>
<tr>
<td>Santa Maria</td>
<td>240</td>
<td>399</td>
<td>780</td>
<td>942</td>
</tr>
<tr>
<td>Santa Lucia</td>
<td>3306</td>
<td>4368</td>
<td>7334</td>
<td>10358</td>
</tr>
<tr>
<td>Santa Clara</td>
<td>929</td>
<td>1428</td>
<td>2757</td>
<td>3433</td>
</tr>
<tr>
<td>Panajachel</td>
<td>2387</td>
<td>1450</td>
<td>3983</td>
<td>4862</td>
</tr>
<tr>
<td>Santa Catarina</td>
<td>686</td>
<td>844</td>
<td>1071</td>
<td>NDA</td>
</tr>
<tr>
<td>San Antonio</td>
<td>1462</td>
<td>1963</td>
<td>4351</td>
<td>5489</td>
</tr>
<tr>
<td>San Lucas</td>
<td>2632</td>
<td>5775</td>
<td>8284</td>
<td>NDA</td>
</tr>
<tr>
<td>Santa Cruz</td>
<td>620</td>
<td>1197</td>
<td>1645</td>
<td>1855</td>
</tr>
<tr>
<td>San Pablo</td>
<td>649</td>
<td>1000</td>
<td>2161</td>
<td>NDA</td>
</tr>
<tr>
<td>San Marcos</td>
<td>697</td>
<td>489</td>
<td>864</td>
<td>927</td>
</tr>
<tr>
<td>San Juan</td>
<td>818</td>
<td>1228</td>
<td>2865</td>
<td>3853</td>
</tr>
<tr>
<td>San Pedro</td>
<td>1189</td>
<td>2226</td>
<td>4525</td>
<td>5684</td>
</tr>
<tr>
<td>Santiago</td>
<td>8624</td>
<td>7675</td>
<td>15767</td>
<td>19731</td>
</tr>
</tbody>
</table>

(The statistics from 1893 and 1921 are from the Guatemalan Censos Nacional 1921, the statistics from 1970 are from Sexton & Woods 1982, and the 1981 statistics are from the Guatemalan Censos Nacional 1981.)

**note** NDA = No Data Available
mats and hammocks. The women in San Pedro and San Juan sold weavings to the tourists who were starting to arrive and fruit cultivation was widespread in San Marcos and Santa Cruz (Tax 1946).

Many trends remain the same today, however now Panajachel and San Pedro control the lake transportation and Panajachel has the largest share of the tourist market. San Pedro profits from cash cropping, San Antonio and San Juan both export weavings and sell directly to tourists, and the men of Santa Catarina are the fish and crab middlemen of the lake.

Religion

Into the middle of this century, all of these towns practiced Folk Catholicism, usually maintaining four or more Cofradías. Folk Catholicism, as anthropologists have named it, is in this case, the combination of European Catholicism and traditional Mayan beliefs. The Maya replaced, in name, their Gods with the Catholic saints. They adopted the Spanish Cofradía system, a way to delegate the work of maintaining the saints and putting on yearly festivals. What resulted was a complex civil-religious hierarchy which has lasted for 400 years, and which is now teetering on the brink of extinction.

Since the middle of this century new forms of Catholicism (Catholic Action and Charismatic Catholicism) and Protestantism have maintained aggressive campaigns of conversion. What has resulted is a regional and in fact national conversion, with only pockets where Folk Catholicism is still being practiced in the traditional manner.

The main difference between Folk Catholicism and these other religions is a belief in a responsibility to
the community, and one's duty to work and worship the land versus a more individualistic view life, which puts no stress on a relationship with the land.

**Labor Relations**

A very important part of the history of this region has to do with labor relations between the Indians and the Ladinos supported by the Guatemalan government. In the late Nineteenth Century when Guatemala entered into the international coffee market the Guatemalan government ordered the Indian municipalities to privatize the previously communal municipalities so that lands could be sold to Ladinos in order to build plantations (Hinshaw 1975). Along with that order, the government passed Mandamientos legislation requiring the Maya to work on the plantations. Contrary to what many people believe, McCreery argues those laws were not as well enforced or as detrimental as they appeared on paper and cases of land speculation were not equally widespread. In fact before these laws were passed, the Mayan land was actually protected from outsiders by the government so that they would be guaranteed the tribute (McCreery 1990). So the real extent to which the lake region was affected may not be known. However, one interesting case related to the Mandamientos is the land purchases made by the Mayan residents of San Pedro la Laguna who bought up land in neighboring San Juan la Laguna (Sexton 1981) which created a land shortage for those residents which still exists today. In his 1937 article, Tax questioned why the people of San Juan seemed so reliant on wage labor and this loss of land was probably at the root of the problem (Tax 1937).

During this period of forced labor and land sales,
some of the land around the lake was bought by outsiders and turned into plantations, many of which are still operating today. Much of the municipal lands of the lake region escaped this fate and remained the property of locals.

The region to the South of the lake became a highly developed plantation area and remains so today, drawing seasonal migrant labor.

Trade Network

Access is of course vital to and determinant of a trade network. Tax reports that the three most important towns in that respect in 1936 were Panajachel,

a small municipio, in area and population, but it is strategically located on the main highway between Guatemala City and the important towns of the West; it is, furthermore, the taking-off place on the way to most of the villages of the Lake.

(Tax 1946:12)

San Lucas,

San Lucas is in many respects the lake town most comparable to Panajachel. It is the only other one on an automobile road; it is the other terminal of the chief launch services; it has both land and water communications with the other lake villages; it is on the most important trade route from North to South; it has a large percentage of ladinos... (Tax 1946:26),

and Santiago Atitlan,

Santiago Atitlan is the metropolis of the Lake, with over six thousand Indians in the town itself. Like San Lucas and Panajachel, it occupies a strategic position in the route from the highlands to the coast; less highland merchants go through Atitlan but there are so many Atiteco merchants that the route is as important as that through San Lucas. (Tax 1946:28)

Panajachel and San Lucas were a vital link between
the lake and the outside because they were the only municipalities with roads. The development of these communities obviously had much to do with this early access.

There was and is today an intricate trade network within the lake region. First at the community level there were, and are still, small markets in some of the municipal seats and in most communities locals trade door to door. The main market for all the lake towns, has been the department seat, Solola (Tax 1946). Webster McBryde (1933) noted that at the Friday market in Solola in April of 1932 the following towns were represented by vendors: Santiago Atitlan, Panajachel, San Andres, San Antonio, San Marcos, San Pablo, San Pedro, Santa Catarina, Santa Clara, Santa Lucia, and Santa Cruz. Most went, and still go today, to the Solola market because a higher price can be garnered there by selling to Ladinos and buyers from Guatemala City.

Most of the merchants coming into the market from outside of the Solola producing area, however, bring in distinctive products, characteristic of their own sections. Along the line of foods, for example, there are, from the lake town of Santa Cruz la Laguna, sugar cane and fruits, principally bananas, oranges, limes, and tomatoes. (McBryde 1933:115)

As you can see from the map of the municipality (Figure A-1, Appendix A) Solola is quite a distance from the lake towns. Most of the villagers traveled up the mountain by foot. Some on the Southern shore of the lake used canoes, then walked the four or five hour hike up to Solola (Tax 1946).

Panajachel was and still is today the second largest market (due to its location and in a large part to tourism). In 1936 Panajachel held a large Sunday market
and a small one every other day (Tax 1946). Other markets developed as the need arose. For example, Tax described San Antonio as having a small market on Wednesdays when people from Santiago Atitlan came through on their way to Tecpan (Tax 1946).

Social Relations

Tax (1946) as well as others have described these communities as seeming unsocial. He notes that only in Santiago Atitlan was there open socialization among the women in the market, due to the fact that the women controlled the market while the men worked in the fields. In other towns, especially the smaller ones, people did not and still do not gather and talk except for the men around the municipal building at the women at the pila. This is because most communities have very strict codes of whom it is proper to talk to. It is not considered proper for any woman, married or unmarried, to talk to a man who is not her husband, father, or brother.

Architecture

Most of the towns have very different feels to them, though most have the Spanish plaza-style layout that Robert Wauchope (1938) described, with a Catholic church, a municipal building, often the town pila, and in most cases now a government health post. There is no mistaking the plaza.

The present day orderly arrangement of the larger Indian towns is the result of continuance, by all Central American Republics, of a government policy maintained by the Spaniards as early as the Sixteenth Century. (Wauchope 1938:4)

Beyond the plaza each town either has a more Ladino feel with Spanish style streets which are relatively
straight and identifiable or the Mayan city style which consists of dirt paths which zig-zag in between a jumble of houses. Wauchope (1938) notes that Guatemalan houses often do not face the street even when they border it. That, in addition to the irregular fence building around many Maya compounds adds to the disorderly appearance of many towns.

The architecture of the Ladino house is usually constituted of poured cement or cement block walls with cement floors and tin roofs. There are of course wealthy land owners all over the lake now with glass, wood, stone, and tile houses, however the basic Ladino house is concrete. Mayan architectural styles range from cane and adobe, to adobe brick, to more recently adobe brick with plastered facades, with either thatch, tile, or more likely tin roofs. Architectural styles vary either according to tradition, available materials, or prestige styles.

The Military

The recent civil war has not impacted the lake towns nearly as much as it affected areas to the North and South. This is not to belittle the effect in the region. The national violence has been so brutal that even to say it was greatly reduced around the lake is to include murders, rapes, and disappearances.

In the guerrilla uprising and ensuing violence of the 1970's and 1980's Hinshaw (1988) notes that Panajachel was practically untouched, with only one hotel bombing and a temporary occupation of the municipal building by the guerrillas. A few towns around the lake, most especially San Pedro and Santiago Atitlan on the Southern part of the lake experienced the most violence
(Hinshaw 1988). Some towns endured a much stronger military presence than others. A government mandate demanded that each town maintain civilian patrols, in addition some towns had military commissioners, and a few maintained military bases.

In order to get a feeling for the towns of Panajachel and San Pedro which I will later be comparing to Santa Cruz, I shall describe them here.

**Panajachel**

Most of the tourists coming to the lake will visit Panajachel because it is the first town one reaches after coming down on the road from the Pan-American highway. Tourists may take the lanchas (motor boats) from Panajachel to the other lake towns, though many come to Pana (as it is often called) and never venture further out.

The town is located on flat land, its center is a short five minute walk from the boat docks, its market and bus station are on the far side, another ten minutes away. Panajachel is the only town on the lake with comparatively first class, high-rise hotels. Now there are probably more than 100 restaurants and bars, many of which are owned by Europeans or Americans. Many cater specifically to the tourist; with English, French, or German books and newspapers to lend. The main street from the buses to the beach is lined with vendors selling the typical Guatemalan tourist items; colorful material hand or loom woven into shirts, shorts, hats, jackets and blankets; there are also bracelets, straw hats, hair barets, toys etc. Many of the vendors are Indians from around the lake, some are middlemen who buy from the women in the villages. Hinshaw (1988) says that a good
many of these middlemen came to Panajachel during the uprisings in the early 1980's because it was the safest place to conduct their international business. In that way tourism protected its own industry here.

Panajachel is jammed full of European, American as well as many Guatemalan tourists, and former tourists turned residents and business owners. The town is so loud and confusing, one is constantly bombarded with sales pitches and begging children. It is hard to tell who are locals among the Maya and the Ladinos. Panajachel has been over-taken and transformed by the tourists, as it is about the only town on the lake where one finds huge western-style homes located in the center of town.

To be honest I never like Panajachel. It is loud, it smells awful (probably due to the fact that they dump raw sewage into the lake), it is full of hippies, and expatriots. Now the "resident ex-tourists" have formed their own community of sorts; disassociating themselves from the loathsome tourists from whom they make their living. The Maya who sell there are most concerned with making a sale, as it is their living. To them everyone is a gringo, everyone is rich, and if you don't want to buy something, certain hostilities are often expressed. This is a good example of what some authors have called the commodification of relations between locals and tourists (de Kadt 1979).

San Pedro

When I visited San Pedro I was on a more than the average tourist jaunt. I was going with our translator Rolando, and fellow students George and Clancey to visit a native bone setter to heal Clancey's broken ankle.
The San Pedro boat dock is a bustling place since it is the other main launch operator besides Panajachel. Just beyond the boat dock there is a tienda selling sodas to those waiting for their boats to depart, and further on the steep, winding, cobblestone path ascends through the town. San Pedro, as opposed to Panajachel, has a very "Indian" feel with local street vendors selling fruits and a few tourist goods, (though nothing near the amount in Panajachel). The tourist market is much smaller here, with almost no foreigners living here and few owning businesses. It feels nothing like Panajachel. The streets are uneven, the houses are jumbled together, one gets that feeling that one is in a valley where one is easily observed. This is a feeling that one gets in many Mayan towns due to the fact that many of them are built into the sides of hills (there is little flat ground in Highland Guatemala).

Lead by our translator Rolando, we wound our way through the paths to the home of the bone setter, which is a story in itself. When we were finished Rolando lead us back another way and we ended up taking a path through a corn field back to the boat dock. In contrast to Panajachel which has street signs and is easy to navigate, I am sure I could never again find the bone setter's home, nor anyplace except the plaza.
SANTA CRUZ PAST AND PRESENT

When one gets on the boat for Santa Cruz in Panajachel, one leaves the crowds, the tourists, the vendors, the scrappy rummaging street dogs, the smell of burning garbage, and the chaos behind, and sets out across the tranquil blue waters of the lake. The boat travels near to the shoreline where one has to crane one's neck to find the tops of the mountains which plunge straight into the lake. On the sides of the mountains there are patches of terraced farmland visible on terrain that seems impossibly steep to farm. The bottom of the mountains are littered with glittering glass and chrome of the architecturally diverse vacation homes, some even able to rival those of Southern California (see Photograph B-7, Appendix B). After a half an hour ride the boat pulls into the Santa Cruz boat dock. The town, nestled high in the mountains is barely visible from the water. After a 15 minute hike up the switchbacks carved into the mountains, one reaches the town plaza and is rewarded with a breath taking view of the lake (see Photographs B-2 and B-5, Appendix B). The plaza is small and quiet with a Catholic church (see Photograph B-3, Appendix B), municipal buildings, a health post, the town pilal (clothing washing area), a three room hotel (pension), and a school set off the plaza. Compared to Panajachel, and many of the other lake towns, in Santa Cruz it always seems like the siesta hour. There are no stores selling tourist merchandise, there are no vendors, the only place to buy something in one of the five tiendas which are scattered throughout the town selling sodas, small bags of tortilla chips, laundry soap, candles, candy, and a few other items. Some of the
tiendas have refrigerators which keep cold sodas for the tourists (among other things), which is a real treat after hiking up the unshaded path on a hot day. There is only one eating place (comedor) which is located far above the plaza. There is no market and there are no roads into Santa Cruz therefore there is no bus station, or vehicles to create noise. The 200 some houses loom on the hill beside and above and below the plaza in a jumbled looking manner, many hidden by the woods. A few non-locals who work in Santa Cruz take residence in the town. Aside from that, the community is very closed.

One can see there is not much for a tourists to see, besides the scenery, without invading peoples privacy and walking into house compounds. Tourists may get nods from the adults of the town, but the easiest contact is with the children in the plaza who play soccer, basketball, and volleyball. Contact is further limited by the fact that the majority of the residents do not speak Spanish.

Sol Tax describes Santa Cruz in 1935:

A stone church on one side, and the juzgado and school building on the other, with the Secretary's home in a corner, the plaza is chiefly distinguished by its cleanliness and by a large pila in the center... In the church there were a few santos, including the Cruz (fiesta day, May 3rd); and I was told that there are four cofradias...The town is different from San Marcos; there is an exceedingly small and irregular area in which dwelling houses are piled thick and close, with little semblance of streets. I was told that all of the people live right here and have their milpas around. Besides maize and beans, they grow onions and a few fruits. But the aldea of Tzununza is part of Santa Cruz, and many of those who live in Tzununa have houses here which they use when they come for fiesta, which lasts a week. The population is a little under 400 in the town itself, but about 40 men, some with their families, are working temporarily on a finca. Santa Cruz has no market or market-day; they
patronize chiefly the Solola and Panajachel markets, going to the latter in canoes... The secretary has been here for ten years and lives alone. There is a "mixed" school, and the school-mistress is a middle-aged ladina who also lives here alone. They are the only ladinos. (Tax 1946:333-336)

Population

Table 2 lists the municipal population of Santa Cruz la Laguna.

Table 2. Population of the Municipality of Santa Cruz.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>NUMBER</th>
<th>YEAR</th>
<th>NUMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>1609</td>
<td>68</td>
<td>1950</td>
<td>1,071</td>
</tr>
<tr>
<td>1623</td>
<td>84</td>
<td>1964</td>
<td>1,350</td>
</tr>
<tr>
<td>1689</td>
<td>375</td>
<td>1970</td>
<td>1,645</td>
</tr>
<tr>
<td>1893</td>
<td>620</td>
<td>1974</td>
<td>1,527</td>
</tr>
<tr>
<td>1921</td>
<td>1,197</td>
<td>1981</td>
<td>1,855</td>
</tr>
<tr>
<td>1940</td>
<td>1,136</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Our survey results showed that the average family has five surviving children with an infant mortality rate of 17% (though I am sure from studying the death records that this figure is low), making the average family size (husband, wife, and children) seven people.

Agriculture

In an agrarian society good weather is vital. Santa Cruzenos have cited natural disasters as the source of
their poverty (Hurwicz 1982). McBryde cites a 1926 Guatemalan publication which stated that a flood 100 years previous destroyed the town of Santa Cruz when it was near the lake shore (McBryde 1947). Presumably, sometime in the Nineteenth Century the town relocated to its present position on the mountain. Rojas Lima describes a storm in approximately 1950 which damaged fields and destroyed houses and when he visited in 1968, they had not recovered (Rojas Lima 1968). Hurwicz (1982) notes that a volcanic eruption across the lake in 1974 dried up the crops.

In 1936 Tax notes seeing fruit trees and milpa (corn and bean fields) along the shore, and he was told that they also grew onions and beans (Tax 1946). In McBrydes description of the market vendors in Solola in 1932, Santa Cruzenos were selling oranges, bananas, and matasanos. He also notes that Santa Cruzenos would usually sell sugar cane, limes, and tomatoes (McBryde 1947).

The 1990 and 1991 surveys of Santa Cruz showed that 85% of the people surveyed owned land which they farmed. The average land holding, including those surveyed who had no land, was seven cuerdas (approximately six cuerdas equaling one acre). Of those who owned land, the average was nine cuerdas, reduced from Hurwicz’s 1975 survey average of 10.6 cuerdas. The present diminishment is due to land sales and another generation of land division among sons. Sol Tax estimated in 1953 that the average highland family needed 3-5 acres or 18-30 cuerdas to sufficiently support themselves (Tax 1953 from Yamanchi 1984), whereas the average family in Santa Cruz has much less.
Migrant labor

The repeal of the forced labor laws did not end the Maya's relationship with the fincas (plantations) but only transformed it into "unforced" seasonal migration.

To ensure a work force, finca owners hire recruiters who go to towns and market places during the year making loans to the Maya to ensure their commitment to working off the debt on the finca. At the appropriate time trucks from the fincas come and take those men to the coast where they must remain until their debts are paid.

At first glance it would appear that coastal labor during the lean months in the highlands (November-January) is freely entered into by Indians... in fact, however, a large proportion of the Indians migrating during these months are forced to do so by virtue of debts contracted with representatives of coastal plantations. Such representatives, scattered throughout the highlands, make cash loans readily available throughout the year. (Hinshaw 1975:152)

Coastal migration is a last resort for the Indians, for that reason it has been used by Hinshaw as a measure of economic security. He correlates lack of migration with economic diversity. In a 1965 survey of lake towns, he lists eight towns and the percentage of residents who migrated annually. Panajachel and San Pedro had the least (0-2%), San Antonio, San Pablo, and Santa Maria Visitacion fell into the middle group (10-25%), with the highest percentage of residents migrating were from San Marcos (50%), Santa Catarina (50%), and Santa Cruz with 85% migrating annually (Hinshaw 1975:153). Of the lake towns, in 1965, Hinshaw states that Santa Cruz and San Marcos had the least diversified economies (Hinshaw 1975).

Migration to the coast is a moral, physical, and
economical hazard for the Indian population.

After forty days, when the child is fully integrated into the community, the routine of going down to the finca begins...After my first day picking cotton, I woke up at midnight and lit a candle. I saw the faces of my brothers and sisters covered with mosquitos. I touched my own face, and I was covered too. They were everywhere; in people's mouths and everywhere...when I wasn't earning anything my mother used to give me half her ration...we get tortilla and beans free, but they are often rotten. If the food varies a bit and we get an egg about every two months, then it is deducted from our pay...everything they buy is marked up on an account and at the end when you get you pay, you always owe so much for food, so much at the shop, so much at the pharmacy. You end up owing a lot. For example, if a child unintentionally breaks a branch of a coffee bush, you have to work to make it up. They deduct for everything and you end up having to pay debts before you can leave. (from the autobiography of Rigoberta Menchu 1983:22-25)

From that description it is not hard to understand why as Hinshaw says of families that no longer have to migrate "...the pride taken in the fact that such work is no longer is necessary is considerable." (Hinshaw 1975:152)

Tax noted the tradition of migration in Santa Cruz in 1935 when he said that of the 400 residents of Santa Cruz, 40 men and their families were at the coast when he arrived in Santa Cruz. If an average household had six people, then there might have been approximately 68 households. If 40 of those households were at the coast that would be roughly 59% (though I think the population was actually lower so the percentage who were migrating was probably higher).

Today only approximately 60 men migrate annually which is somewhere around 20% of the population (based on a population of approximately 1,200). This positive trend may be the result of several factors, but it certainly is
an indicator of greater economic diversity within the local region.

The Economy

The economy of Santa Cruz is much more diverse than first appearances suggested. It is not the primarily agrarian society it was years ago, though most families have not given up growing at least corn or corn and beans for their families consumption.

Aside from subsistence farming, there is now and has been at least since Tax's visit, cash cropping in fruit and more recently coffee. Most of the fruit is taken to market, though some of the surplus crops such as corn are sold in town.

At some point the Santa Cruzenos started fishing and crabbing from their dugout canoes. In the 1990 survey 33% of those surveyed did some fishing and or crabbing. This has been going on for quite some time though I do not know to what degree. Tax (1946) described men out on their canoes when he arrived in Santa Cruz in 1936. Some men fish and crab for a living, while others do it only for extra food for their families. Those men who we talked to, who fished and crabbed for a living, said they sold the majority of their product in Panajachel, to middlemen from Santa Catarina who then took it to Guatemala City for sale.

In a 1947 article Webster McBryde noted that Santa Cruz was a producer of mats made of rushes. In addition, Hurwicz (1982) observed that 15% of the men in her survey listed mat making as their primary economic venture, though we saw only one man engaged in mat making in our field observances. The decline of this industry has been due to the destruction of the coastal tule (reeds).
Santa Cruzenos now, as in the past, engage in many different economic activities simultaneously. In Hurwicz's 1975 survey, 60% of the men listed farming as their primary occupation, 15% as day laborers, 15% mat weavers and 10% as caretakers. Eighty percent of the men said they earned supplemental income from fruit selling, 30% listed farming as a supplemental occupation, 25% engaged in wage labor, 7.5% made mats on the side, and 2.5% fished to enhance their incomes (Hurwicz 1982).

The women's largest primary economic industry was weaving (80%), and most supplemented their income with farming (70%), produce selling (60%), and wage labor (45%) (Hurwicz 1982).

In our survey of 26 families, 85% (22/26) owned land. Two of the four men we surveyed who owned no land were full-time fishermen and crabbers, one man was a health promoter and works on a lancha (the Dona Juana) owned by another Santa Cruzeno, and the other man was from San Pedro and worked for the municipality.

Within the community there are various forms of wage labor. One can work for the municipality in a regular office position, though most of those go to people from outside the community. One can work on municipal projects, one local said he has worked on the water project (to provide private running water) for four years.

There are the few business in town; three cantinas, five tiendas, the restaurant, the pension (Hospedaje Hernandez), and the motor launches which ferry people to Panajachel. There are a few small cottage industries, weaving is one of them. Women make clothing for others in town, as well selling a few things to tourists and to women from Santa Catarina, who in turn sell to other
middlemen and tourists. There are also families who raise chickens, either for sale or for family consumption. I saw one house that had potted coffee seedlings, either for sale or to plant themselves. Some people make and sell frozen ices at soccer games, others distill and sell liquor. Cash is also earned through the renting of both land to locals, and living quarters to non-locals who work for the municipality.

The sale of land is not as new a venture as it may seem. When Tax visited in 1936 he noted that land near Tzununa had been sold to Ladinos for fruit cultivation (Tax 1946). Now land is being sold to Ladinos and to San Pedranos who plant coffee. Of course the obvious sale of land is to the foreigners who build houses on the lake front and this is no minor economic exchange. One may rent a cuerda of good land to another local for 500-800 Quetzales ($100-$150) a year, however one informant said the sale of a few cuerdas (less than an acre) of lake front land will presently go for Q50,000 or $10,000 (earlier the coastal land was sold for much less).

There are a number of jobs created by the group of chalet owners. First there are construction positions, then after the houses are built there are some jobs as servants, gardeners, and guardians who live on the property.

Household incomes vary and they are hard to measure since each man usually earns cash and supplies his family with food in a variety of ways often supplemented with earnings from his wife and children (as the family is basically nuclear). A man who is mainly an agriculturalist may grow some coffee and fruit for sale as well as milpa for family consumption. He may engage in some local wage labor, fish a little for home
consumption, and he may have recently sold a cuerda or two of land. It is often easier to judge comparative wealth (not taking debt into account) by looking at the materials and size of someone's house compound and to record the number of "luxury" items they own. The following information will give the reader an idea of the variety of wage and income possibilities.

Magdalena who weaves for locals and for tourist's consumption told us that she makes Q800-1,000 a year for her weaving. She is also a midwife (comadrona), and the average earning reported in the surveys for delivering a baby is 10Q, and she delivers quite a few babies a year. Clancey learned that helping someone weed their land is worth 8Q ($1.60) a day, and construction work is worth Q10-20 ($2-4) a day. One chalet guardian earned Q200 ($40) a month plus a free house, while another who worked at a development project construction site in Tzununa earned Q400 a month. A new maid/waitress at the hotel Arca de Noe earns free meals and Q25 ($5) a week with raises for each new skill she learns, and standard raises with time. Lucia, who has been working there for four years, now makes Q300 a week, which is more than most men can earn. Ramos, a fisherman, can catch on a good day, 30lbs of fish which equals approximately Q60 ($12) and 36 dozen crabs a week equalling approximately Q100 ($20).

The recent additions to the economic base are jobs created by the foreigners, wage jobs from municipal and development projects, the tourism related sale of weavings and the revenues from the pension, tienda, and restaurant. The sale of land is not new, however the magnitude of the profits are.
Social Stratification

This community is becoming more socially stratified today though this did not really result from tourism, per se, but more from the land sale revenues. The social hierarchy has been built on religious, political, and economic foundations.

The following four families exemplify the elites in this community. This research was gathered by myself and in the previous year by Michael Whitley. We reached the same conclusions.

The first family is that of Santos Rafael, the present mayor of Santa Cruz whose father was also a mayor (before the position became salaried). From Santos's visible wealth, his house compound and his new rental properties, he appears to be the wealthiest man in town. His extended family are in the local bourgeoisie as well. One of Santos's brothers owns a corn mill, one cousin owns the Hespedaje Hernandez (the pension), another cousin owns a tienda and a motor boat. Santos's sister Magdalena is married to Agustin Perez, the Protestant pastor of the Casa de Oracion. This couple has recently built a two story rental property on their house compound. Magdalena is heavily involved in the weaving cooperative and she sells weavings in Panajachel. Both Michael Whitley and I made the educated guess that some of the building materials for Santos's new rental property and Magdalena's may have been "left over" from municipal building projects because both of these structures are constructed of the best imported materials.

The second family is that of Matilde Simon Perez who Michael Whitely defines as social (or religious) elites
in comparison to the aforementioned economic elites. Matilde was one of the town's Shamans until he finally converted in 1991 under pressure from his sons. One of his sons is Augustin Perez, minister of Casa de Oracion, and is married to Magdalena, Santos's sister (they own the two story rental property).

The patriarch of the third family is Domingo Simaj who was the founder and first minister of the Assembly de Dios in 1976, he has also made a good deal of money from coastal land sales. He is the cousin of the ex-shaman Matilde Simon Perez. Domingo's older sons Eligio and Gregorio are both well educated, the latter is supposed to have received the first teachers certificate in Santa Cruz in 25 years. Eligio Simaj is married to Santos Rafael's (the mayor's) daughter Elena Rafael Simon.

The last family is that of Andres Chiyal who is sort of an outcast as the town's practicing brujo (witch), though his son Diego Chiyal is the pastor of the largest church, the Charismatic Catholic church.

As you can see these families are linked through and marriage connecting the economically successful, the religious elite, and the well educated. This is certainly no earth shaking discovery, though it demonstrates the social hierarchy which exists after the fall of the Cofradia system. There are certainly other elite families, former mayors, Juan, the head of the cooperative and tienda and restaurant owner etcetera, these are only some of the families we know well.

These elites, so named for their wealth or power, for the most part, seem to be reinvesting resources into planning for the future, banking on outsiders and tourists to fill the rental properties and hotel rooms, to buy weavings and cokes in the tiendas. Since these
people are also politically powerful they have some control over municipal projects and contact with outsiders. They will most likely continue to support the tourist trade and the land sales.

I did not interview Santa Cruzenos regarding their feelings about this new social stratification, but I can guess that since little of the money is put back into the community (as locals buy few things in Santa Cruz but buy in Solola) there is no longer any legitimization of the wealth (without the Cofradías), so jealously, envy, and unrest grows.

Education

Education is supposed to be mandatory though many children in Santa Cruz do not attend the Escuela Nacional Urbana Mixta Tecun Uman which has three classrooms, a small kitchen, and teaches six grades plus preprimaria (kindergarten). In 1990 the number of students, as documented by student researcher Ellen Van Wart, were as follows:

- Preprimaria 28+
- First 29
- Second 15
- Third 5
- Fourth 4
- Fifth 2
- Sixth 2
- Total 85+

School is in session four days a week from 7:30 - 12:30 (with a total of one hour break time) with a day off on Friday for the weekly trip to market. There has been a sharp increase in attendance since 1988 (90 students by the principal's count in 1990, and approximately 100 in 1992 by a student's count), possibly due to the arrival of teachers, 5 total, who speak
Kaqchikel as well as Spanish, which increases parental confidence. Possibly a better economic situation has increased enrollment since, in that instance, mothers are able to spare the children, or maybe people are starting to foresee the need to learn Spanish as they have more contact with tourists and other outsiders.

There are several adult education programs which are sponsored by development groups. CONALFA is a group which teaches adult Spanish literacy in student's homes on a free and volunteer basis to the 38 students who are currently registered in Santa Cruz. This program is chronically under-funded.

FUNDASEDCO, a Guatemalan Catholic Action-based adult education program, operates in Santa Cruz and will be described later in the development section.

Medical services

Prior to the construction of a national health post (called a Puesta de Salud) in 1972, there was no formal health care, only visiting physicians. According to the nurse Maria, who has been there since 1978, prior to her arrival there was no regular nurse and medicine was dispensed by whomever was available in the municipal building. In 1975 the present Puesta de Salud building was constructed, a strong, clean structure, with an examining room, a consultation room, and class/waiting room, a supply room, and a bathroom. Maria and her husband and daughter live in a house attached to the health post.

Maria, a Ladino paid by the government to work in Santa Cruz, seems to get along well with the community even though she has never learned to speak much Kaqchikel, and most women cannot speak much Spanish.
Maria tries to keep track of which women are pregnant and encourages prenatal care. She also attempts to teach classes on nutrition, birth control, and sex education, though the latter do not go over well.

Maria complains of a lack of medicine, due to political power struggles and indeed while we were there, the shelves were bare. Maria told us that medicine and money sent from international health organizations never reach as Santa Cruz and that she would lose her job if she were to contact the organizations directly to tell them of the thefts.
THE CULTURAL LANDSCAPE OF SANTA CRUZ

The study of a group's cultural landscape, most often the research area of the geographer, deserves the attention of the anthropologist as well because it is a record of historical trends and events, it is telling of economic and religious themes and power structures within a community. The advantage of analyzing the cultural landscape is to illustrate, using physical structures, the existence and or permeation of various trends and ideologies because Man's built environment is just another form of non-verbal communication. Leach argues that,

...at some level, the mechanism of these various modes of communication must be the same, that each is a transformation of every other in much the same sense as a written text is a transformation of speech. (Leach 1976:15)

Geographer and anthropologist Amos Rapoport argues that the built environment has been ignored recently in anthropological studies of nonverbal communication (he is referring to recent studies, not the early anthropological studies of material culture).

...There is no reference to the built environment and even clothing, furnishings and settings have tended to be ignored. As when the role of the physical environment is not ignored, it is confined to space organization at the interpersonal, proxemic, extremely micro-scale level...
(Rapoport 1988:320).

He further states that the symbolic aspects of the built environment receive the most attention. In support of his claim he cites the study of the symbolism in ancient societies. For example, some Roman, Indian, and Chinese cities were based on cosmic symbols which were possibly
unknown to most users (Rapoport 1988:332).

In addressing these critiques and in order to support my view as to usefulness of built environment studies in anthropology, I have attempted to make a systematic examination of the built environment of Santa Cruz as it is today. My hope is to show that the built environment of Santa Cruz is a useful research tool to illuminate trends in their society. I am precluded from examining the exact growth of Santa Cruz because I have no maps prior to 1988. To my knowledge none exist in Santa Cruz.

Figure A-2 (Appendix A), the 1992 map of Santa Cruz, illustrates the layout of the town. There is a square corresponding to each home compound. The corresponding names of the owners are listed in Table A-1, Appendix A (This list of names is included purely for reasons of documentation in the hopes that future research will be aided by this data). The map of Santa Cruz in no way conveys the rugged unevenness of the landscape on which the houses are placed. Almost every row or two of houses is cut into a higher level of the mountain, and that is something which I am not capable of showing on this map.

From various accounts we know that the town moved from nearer the shore below to its present location sometime in the Nineteenth Century. Figure A-3 (Appendix A) illustrates Tax's 1936 description of the town plaza with the church on the East side and the municipal building, with attached school, on the West side remaining today in the same places. In Approximately 1950 the cemetery was relocated from just below the plaza to the hill to the far West of the town. A new school building was then built in that location, where it remains today.
Hurwicz's 1975 description of the plaza is illustrated in Figure A-3 (Appendix A). It includes a new Puesta de Salud building which is on the North side of the plaza, this replaced the Puesta de Salud building which was temporarily housed next to the municipal building on the West side of the plaza.

Presently there is a new two story municipal building on the South side of the plaza built in 1990, though the roof was still under construction in 1992 (Figure A-3, Appendix A). The pila is now in the Northwest corner just off the plaza, with a cemented basketball/soccer court now covering the plaza. The nurse, Maria, now has a concrete home attached to the Puesta de Salud. There is also a long wooden building on the East side next to the church, which occasionally houses municipal workers.

Since Tax's arrival houses have been built in all directions from the plaza and the shore line has filled with vacation homes. Three church buildings have been constructed even since Hurwicz's visit. The Assembly of God was built in 1976, the Charismatic church in the 1980's, and the Casa de Oracion in 1986.

In the last decade a grass soccer court was laid out near the shore. Electricity was installed in 1987 and since then a few refrigerators and TV antennas have sprung up around town. The streets were paved in cobblestone in the last three years. A few of the tiendas are also new, and there are three cantinas which appeared at some point. The hotel Arca de Noe by the lake has only been operating since 1989 and the local pension was built in 1990, before which time there were no tourist lodgings.

Maria noted that since the advent of electricity no
one part of town is better to live in than any other. Before that, presumably, the best location would have been near the plaza. As Tax (1946) noted the Secretary's home was, in fact, in the corner of the plaza.

**House Compounds**

On the map of Santa Cruz (Figure A-2, Appendix A) the fact that only one square represents each house compound is misleading. In each compound there are many buildings, one or two houses for sleeping, usually a separate kitchen building, and a temescal or tuj (a mud sweat-bath). Compounds may also include a latrine housed in cane or adobe, a chicken coop, in some cases a covered area for animals, or a small garden plot. Photographs B-8, B-9, B-10 and B-11 (Appendix B) represent typical house compounds.

In the smallest compounds, there is one building in which the whole family sleeps. These buildings are usually approximately 15 feet by 20 feet and there may be as many as ten people sleeping there a night. Normally, the parents sleep together with the youngest child between them, and the rest of the children sleep together on mats on the floor or on hammocks, or in some cases the children may also have beds. In two homes I visited, the oldest boy had his own small room, which he will keep until he is married and leaves, or brings his wife to share his house with him.

One of the benefits of studying house compounds, is that certain factors can give an overall idea of the comparative wealth of a family. One such factor is the number and type of material items a family owns. In many houses there is little furniture, and sometimes nothing but a small wooden chair or two and a table where a small
shrine to a saint is placed. Other than that only the wealthier residents will have other furniture like beds, dressers, and electronic appliances.

When Hurwicz surveyed 60 households in 1975 she found that no families had televisions (of course there was no electricity) and of her survey group, 31 families (55%) had no "modern" items (she considers "modern" items ones that are industrially produced). Nineteen families had one modern item and eight families had more than one modern item. In our 1990 surveys of 10% (21 households) of the households, only 3% (1/21) of the households had no modern items in contrast to 55% in 1975. Thirty-five percent (7/21) had one modern item, 58% (12/21) had more than one modern item and 18% (4/21) had television sets. This demonstrates a change in consumption patterns in the 17 year period, though we might take into account the relatively cheaper price of electronics today, making them more accessible.

Another way to measure household wealth is to compare the number and construction of compound buildings, though first we need to examine the evolution of the house form in order to understand the styles of today.

Most house styles today are Post-Colombian in nature, though the round thatch Pre-Colombian styles may still be seen in remote locations. All of today's square or rectangular adobe houses laid out around a plaza arose out of Spanish mandates (Wauchope 1938).

Webster McBryde documented types of house construction around Lake Atitlan in the 1930's. Then, as is often the case now, each town seemed to share one or more styles of construction design either because of tradition or availability of materials. He estimated in
the 1930's that, in Santa Cruz, approximately 55% of the houses were constructed of adobe brick, and 45% of cane and adobe, often referred to as waddle and daub or bajareque. In his survey he found that all of the roofs were made of thatch (McBryde 1947). An illustration of the variety in house styles by town, is the nearby town of Tzununa (in the municipality of Santa Cruz) in which all homes were made of barajeque with thatch roofs (at the time of McBryde's survey). In contrast, the houses of the nearby urban market center, Solola, had 100% of its residences constructed of adobe brick with tile roofs (McBryde Map 14:40 1947). In Santa Cruz the earlier and less expensive house form was waddle and daub with a thatched roof, then came adobe houses, and later tile and tin roofs.

McBryde (1947) explains that tile was much more expensive than thatch because the tiles needed to be purchased from a skilled craftsman and they had to be installed by a specialist, whereas a thatch roof was usually installed by a group of local men who received compensation of food and drink from the homeowner.

When Hurwicz conducted her housing survey in 1975, the number of houses with adobe walls had increased to 73% with a reduction in the barajeque houses to 23%. At that time only 70% of the roofs were still made of thatch and 13% were now made of tin.

Tin was the only new construction element introduced between the two periods. It is more expensive than either of the other roofing materials, but it is easily transportable, it is durable and needs little repair. The shortcomings of tin and the reasons for its use will be addressed later.

In 1992, I conducted a 10% (20 houses) random house
sample (though in the course of my map project I looked at almost every house in Santa Cruz and I know that this survey is, indeed, representative). I found that 100% of the main sleeping houses (as there may be more than one) were made of adobe brick, 35% (7/20) of these were white washed or had plaster facades which are purely aesthetic. All of these roofs were tin. This sample is somewhat deceiving as it suggests that all the houses in Santa Cruz are now adobe with tin and that is not the case. There were still some houses made of barajeque though they are few and often belong to young couples who have little money.

There is more diversity in the auxiliary buildings in the compounds, i.e. extra sleeping or storage quarters, the kitchen, latrine, and tuj. Of the kitchen buildings in the sample, 50% (10/20) were adobe brick, 35% (7/20) were barajeque, and an additional 7% (2/20) were adobe brick with white wash. Most of the kitchens had tin roofs (86% or 17/20) while some still had tile (14% or 3/20). The reason for the greater variation in the construction materials of the kitchen is probably because improvements to the compounds are usually made on the main sleeping quarters first, then to the auxiliary buildings, and also because materials other than adobe and tin may be cooler and better able to withstand the massive amount of smoke produced in the kitchen.

What these samples show is that over this 60 year period, the use of adobe bricks has risen from approximately 55% to close to 100%. The use of thatch roofing has declined from 100% to nearly none, while the use of tin increased from zero to nearly 100%.

There are various reasons for this shift in housing materials. Adobe brick is esteemed because it is more
comfortable, retaining heat at night and repelling it
during the day. Adobe bricks also last longer requiring
less maintenance (Earle 1979). Tin, aside from being
easily transportable and requiring less maintenance once
installed, has been widely used by the Indians after the
earthquake in 1976 in response to the government's
warnings that tile was too heavy and would crush them in
an earthquake, despite the fact that few people died this
way (Earle 1979). Tin has drawbacks; it is a conductor
of heat and cold and condenses moisture which is damaging
to the corn which is often stored in attics (Earle 1979).
During the downpours in the rainy season tin roofs also
sound like a very loud steel drum band. However, the
widespread fear of earthquakes and the acceptance of the
idea that tin is better in that occurrence combined with
the status of tin because it is used in Ladino homes
makes it a valued commodity among many Maya (Earle 1979).

The whole issue of status within the community has
much to do with housing trends since the explanation for
much of the evolution of house styles in Santa Cruz lies
in the emulation of Ladino and foreigner's construction
practices. On a day to day basis the Santa Cruzenos have
always been exposed to the most expensive local
buildings, namely the municipal government buildings in
the plaza. The original municipal building was adobe
brick, the newest is a large two story building
constructed of concrete blocks with tile floors and glass
windows framed in steel. To a degree, the high status
styles of the plaza buildings have diffused out into the
town. Many locals have also had weekly contact with the
urbane styles of Solola and now every time they ride to
Panajachel they are exposed to the architecturally
diverse chalets. These styles have begun to be emulated
in the construction of a few Cruzeno's expensive new rental homes.

The newer styles also offer greater security. When many families migrated to the coast they needed security for their possessions which, here, adobe brick structures provide. Every home, that I saw, had a padlocked wooden door. As the society has become more stratified, possessions abound and there is a need to protect them.

The housing evolution has moved away from styles which are labor intensive (barajeque and thatch) to ones which are cash intensive (adobe and tin). This not only reflects the greater availability of cash, but also the lack of time to gather materials and help others with construction. The adobe home is by no means quick or easy to construct, but it requires little repair and lasts far longer than would a waddle and daub house. In the long run adobe is much more cash intensive than labor intensive.

Most Maya construct their homes themselves, though an informant told me that some men hire others to help if they do not have sufficient aid from their sons. The adobe is dug away from the foundation area and made into bricks which take a few weeks to dry. Approximately 700 bricks are needed to construct the average sized house. Ramos, a fisherman, told us that two people usually make the adobe bricks and that each person can make approximately 50 in a day, so that a total of 700 bricks could be made in a week. The bricks then take about 12 days to dry. Most people take the mud from their own yard to make the adobes, then use mud and pine needles, or mud and wheat to make plaster. Ramos's house cost about Q2,000 ($400). One might wonder why a house would cost that much when most of the materials come from a
person's own yard, but much of the cost lies in roofing materials, wood beam supports and a wooden door, plus labor costs. Ramos's roof used 22 sheets of tin and at approximately Q30 a sheet (quoted by Domingo) that would cost Q660 which is almost 30% of the total cost.

Earlier, I illustrated the development of the plaza (Figure A-3, Appendix A), described the new buildings and businesses in town, and chronicled the changing home construction patterns, together these changes make the town look more urban. The religious landscape has changed also but in a way far less visible in the landscape. The only additions to mark the religious conversion are three small church buildings (the old Catholic Church has remained in continuous use) and the only things which have disappeared are the Cofradia "houses", though the structures may remain, the saints and the practitioners are no longer there. The religious landscape is composed of more than just structural factors. Presently, there is the lack of incense burning on the church steps, no one gathers in the Catholic Church on the plaza to light candles, and the only fiesta celebrated (by all but the Protestants) is that of the town's patron saint. Now locals as well as chalet owners complain about a type of "noise pollution" in the town, in the form of screaming loudspeaker systems employed by the two Protestant churches, which are used to call people to church and blare out the services. This is much to the chagrin of many locals. It is heard at nightly services and on Sunday morning, when the call "Hermanos, Hermanas" can be heard even on the lake shore at 6am.

Since the Santa Cruzenos use the construction quality of their homes as a primary manifestation of
status and therefore power, we can look at the overall display of power and status in Santa Cruz and its surroundings, through building construction. If we look at the town through the local view, the residents of the town are rendered powerless with no status compared to the chalet owners. In an architectural sense, the power of the town itself lies in the government buildings, in the churches, in the health post, in the local pension, and the new rental properties, all of which are part of the outside. The Santa Cruzenos, seeing this, must constantly be reminded of the power wielded by those outside the community and those few Santa Cruzenos with capital.

The layout of the town still manifests an Indian versus the outside attitude. The plaza is an orderly flat area containing the school, health post and municipal and development offices with a small "commercial" district surrounding it (if one would go so far as to call it that). This is the area for the outsiders. The rest of Santa Cruz still lies hidden and protected in a jumble of houses off the main road leading into the woods. No attempt has been made to make hospitable any areas outside the plaza and cobblestone areas. In this case this indicates that tourism and contact with outsiders in general is still limited, stopping with the businesses boarding the plaza.

We could extend this argument regionally to San Pedro and Panajachel, where the former resembles Santa Cruz in layout and jumbled unmarked residential streets verses Panajachel with orderly well marked streets. In this case, San Pedro's layout correlates to the lack of outsiders, and none with any positions of authority, whereas the layout of Panajachel speaks of a mass influx
of outsiders.
FACTORS AFFECTING THE OPENING UP OF SANTA CRUZ

Development Projects

The development projects in Santa Cruz, sponsored by a variety of sources, fall into four categories; funding for infrastructure projects, loans, adult education, and medical care.

CONALFA is a government funded adult education program in which teachers come to some of the homes of the 38 students who are registered in Santa Cruz. Student observers felt that this program was problematic because the teaching method is ineffectual. One of the women we interviewed had been a regular Spanish student though she understood none of the Spanish we spoke. Students spend most of their time copying down words and do not practice much verbally which is necessary in learning a language, and most of the women do not come into contact with Spanish speakers with whom to practice. This program was further hindered by town gossip about the young female teachers from San Pedro were considered "loose women".

FUNDASEDCO is a Catholic based organization which runs four main programs in Santa Cruz which are administered by a man named Domingo. They are (1) adult education in agriculture and "proper" social behavior, (2) women and children's hygiene, nutrition, and crafts, (3) the use of medicinal plants, and (4) agropecuario - plant and animal management. Domingo says that the group does not encourage capitalism, however, when we were there they sponsored a chicken project in which women were given a loan to buy so many chicks and grain. They were told they could either raise them and eat them or
donations from Anna and Wolfgang (owners of the Arca de Noé) and their friends, and some of the interning doctors have also donated some of their salaries to help pay the health post expenses.

However circuitously the municipal and development funds are allocated; they have provided benefits to the residents. The soccer field as well as the plaza court are sources of entertainment, the paved streets are much easier to navigate than the rocky, a times muddy, unpaved paths, and it must be pleasing to have water at one's doorstep and not have to drag buckets up the hill. This funding has also begun to create an infrastructure which is somewhat hospitable to tourists, though the electricity still does not reach down to the lake.

Both municipal and development projects bring outsiders into Santa Cruz to work and to live in the town center. This helps support those who rent accommodations, those who own tiendas and cantinas, and supports the local restaurant.

However, social problems are created by some of the outsiders because their behavior at times defies local norms. An example of this is the female intern doctor who lived in Santa Cruz this summer. She used to play sports with the men in the plaza and sleep in the examining room at the clinic rather than renting a room. Both things were deemed inappropriate and because of it the local women did not want to see her. Maria told us about another problem resulting from a group of young female CONALFA teachers. They told teenage girls that it was alright to sleep with a boy if you liked him. What resulted, according to Maria, is that there are now some 20 women who no one will marry because they are thought 'loose'. These sorts of problems are somewhat
unavoidable when cultures meet and slowly, often imperceptibly, a process of acculturation eventually occurs.

Religion

The first Spanish friars who came to Guatemala in the Sixteenth Century built churches and monasteries, many originals still standing, as a testament to faith and conquest. A form of Catholicism, often called Folk Catholicism, was adopted by the Maya to appease the Spanish while enabling the continuation of the Mayan practices of placating the gods in order to protect themselves and their villages.

The practices of Folk Catholicism may make squeamish the devout Roman Catholic in its application of the name Catholicism to practices which are often called "Pagan" (by Protestants), bearing little resemblance to Spanish Catholicism except in its veneration of saints. The following discussion outlines some of the practices of "Folk Catholicism", as well as briefly describing the way in which saints are venerated in both daily and in yearly festivals, and its system of self-maintenance through the Cofradia associations.

An example of a popular Guatemalan saint is the powerful Maximon, or San Simon (two forms of the same thing) who is so revered for his ability to bring luck that he is even visited by Ladinos, which is very unusual. Various towns, including Santa Cruz have had a form of this deity, though perhaps the most well known is the Maximon held in Santiago Atitlan (across the lake), whom people from all over Guatemala visit to beg for favors.

One finds the Cofradia of Maximon in a small
building nestled among Mayan houses in the back streets of Santiago Atitlan. As one walks around to the entrance at the back of the building, the smell of incense and the soft sound of the marimba may be heard. The day I arrived was a festival day and the inside of the Cofradia was full of visitors sitting on benches around the statue of Maximon, visitors (tourists and Mayans) squeezed in and around of the doorway, carefully stepping over burning candles on the floor.

The description of Maximon will certainly sound strange to the uninitiated. He is a short statue (two or three feet), draped in clothing, normally wearing a cowboy hat and smoking a cigar which someone has put in his mouth for good luck. He has hundreds of scarves tied around his neck with Quetzal bills sticking out from every piece of clothing, all given by loyal suppliants. He is encircled by hundreds of dripping burning candles and bottles of liquor. The men in charge of Maximon will tilt his head back and give him a drink of the liquor you brought or let him smoke your cigar, and I do mean he actually smokes it though I cannot figure out how.

The group of men who maintain Maximon (together called a Cofradia) make a one year commitment of time and money in order to serve all the saints maintained by that Cofradia. It is the job of the members of the Cofradia of Maximon to keep him happy by giving him offerings and performing the elaborate ritual prayers which are needed. The Cofradia must also sponsor the yearly festival for their saints aside from the day to day rituals. Festivals are quite expensive, needing plenty of fireworks, marimba bands, food and drink. There are many traditional dances performed at fiestas which tell stories, often about the conquest (or making fun of the
Spaniards), in which the participants must dance for the duration of the fiesta, often three days, using expensive rented costumes. The Cofradia is responsible for paying for all of these things as well as the day to day expenses of food and drink for the Cofradia members. This burden is born out by the Cofradia participants.

A religious hierarchy with very precise cargo positions developed over the years, beginning in the 1580-1620 period, to ensure proper management of the saints. Successfully carrying out the services of a Cofradia is extremely important to the deliverers in the town since some Maya believe that bad weather or bad luck comes to someone as punishment from the Gods, and Cofradia members are often blamed for not taking care of the saints properly (Smith 1977:3). Furthermore,

When a man takes a cargo for a year he is responsible for part of the ritual and is doing a service for the community. Most Zinacantecos believe that the saints will favor him if he performs his duties well, and punish him if he does not. (Cancian 1965:28)

Why would anyone want this responsibility and the financial commitment to support the Cofradia, since the offices are so time consuming that most men cannot work much during their year of service? One of the reasons is that it offers prestige. In Frank Cancian's study of the Cofradia system in the Mexican Maya community of Zinacantan in the 1960's, he details the exact level of prestige which is garnered from each post, a system which each person in the community knows well (Cancian 1965).

In Zinacantan, (as well as in San Miguel detailed by Smith 1977), there are four levels of cargo service and a man must successfully pass each level to move up. However with each level the total number of positions
available in the all the Cofradías diminishes radically. In Zinacantan there were 34 cargos on the first level and only three at the fourth level (Cancian 1965:29). For that reason many men never "complete" their Cofradía service. Economic reasons constrain some, since each position corresponds to an exact dollar amount that the person is supposed to supply to the Cofradía, each new level requiring a higher dollar amount. That cost in Zinacantan ranged (in 1965) from 50 pesos to 4,000 pesos, the most expensive cargo costing ten times the annual income of a prosperous man (Cancian 1965). The level of prestige again corresponds more or less to the amount of money spent, though Cancian notes that the same Cargo position held in two different Cofradías may have somewhat different levels of prestige according to the amount of work believed to be involved in caring for each saint.

Almost every man who enters into a cargo position needs to borrow some or all of the money for his position. Each person is required to have half of the money at the time he starts (Cancian 1965) and the rest he gives later. Most men take out loans to make this payment. These no-interest, long-term loans are made by family and friends and are expected to be paid back when the individual who made the loan takes a cargo position. A man taking a loan need not be destitute in order to borrow money, in fact it is expected that each man will borrow money (Cancian 1965). So, in effect, money circulates interest free from man to man in the community, stimulating the internal economy.

The feeling about this form of borrowing is explained by a participant in the Zinacantan cargo system,
Martin says not to worry about the expenses of your cargo - if you enter happy for the opportunity to serve, the money will come from somewhere." (Cancian 1965:97)

The Cofradia system serves several social functions in the community. It is a sanctioned system for gaining prestige through service to the community. The men who reach the fourth level of Cofradia service retire and become elders (or principales) of the town. They are the most respected members of the community who are looked to for advise and to settle disputes. Thus the community "purchases" sanctioned authority through the cargo system. The wealth of a community member is legitimized because it will be used to serve the Cofradia and hence the community.

In so far as the attainment of high social position involves the expenditure of great amounts of money, the system rewards achievement according to two values basic to the Maya: productive agricultural work and community service. (Cancian 1965:137)

This legitimation creates a relatively socially integrated community and reduces problems of envy which are otherwise dealt with by using witchcraft.

The advantages and disadvantages of this system are economically complex. Serving in a Cofradia is an expensive prospect. A man in the lower cargo positions will have almost no time during the year to work. His wife and children must manage as much of their agricultural pursuits as possible. Not only does a man lose work time, but as mentioned earlier, he must make a designated financial commitment. A man usually takes a few years off between each position and in that time repays his debt. Through the course of his life this investment in the Cofradia is substantial.
Scholars debate whether or not the Cofradia system acts as an economic leveler for the community. Nash says that, "by using the income and resources of individuals and the community, the hierarchy keeps any one family from accumulating very much surplus cash or property." (Nash 1958:69). Cancian, examining the theory behind the leveling argument, says that it is based upon conflict theories; "if people were not uniformly poor, they argue, conflict would develop in the community." (Cancian 1965) In that scenario, the Cofradia system and its legitimization of wealth leads to social integration through the avoidance of conflict because the wealth is consumed by the community through the redistribution of food and alcohol.

On the other hand, Cancian says the stratification theory is based upon a consensus theory of history. All the community understands and ascribes to the same values and norms and individuals are rewarded differentially for their enactment of those values through service in the Cofradías. Cancian argues that in spite of this theory, economic stratification does exist in Zinacantan and he concludes that stratification exists within the partial leveling mechanism (Cancian 1965).

There is a side to this religious hierarchy which has not been mentioned yet and that is the civil hierarchy. In most traditional Mayan towns the two used to be combined into one civil-religious hierarchy, in which men switched from one type of position to another, continually moving up the social ladder. In that way religious practices and the running of the community were seen as one whole system for community integration.

Most towns underwent a change in the civil hierarchy after the revolution of 1944 in which reformers demanded
the formation of political parties in order to elect town officials. Smith (1977) discusses the separation of civil from religious activities after that time in the town of San Miguel. The same thing occurred all over Guatemala as Manning Nash describes,

The civil wing of the hierarchy was to function as part of a political party or be ignored in favor of persons pertaining to a political party. Officials were elected to civil office despite their previous service or age. This reformulation of the role of the hierarchy engendered conflicts within the community, centering about the strains associated with elective mechanisms, voluntary participation in public office and separation of religious from the civil offices. The Indian population now seen as a mass basis for the government...and to sanction leadership oriented away from the local society. (Nash 1958:72)

This political maneuver has had a divide and conquer effect which was at the root of the Cofradia's downfall since this separation of the civil part of the hierarchy weakened the whole system and discredited the principales through competition by and power given to the government sanctioned leaders (Nash 1958, Earle 1990).

Shortly after, in the 1960's Catholic Action, or reform Catholicism, began an aggressive campaign of conversion in the Highland Maya communities. They offered a new system of prestige in the form of catechists, or lay readers, who administered Catholicism and taught catechist classes while the priests were absent (Smith 1977). A short while later the Protestants gained a hold in Mayan communities as well.

In most communities the combination of the loss of the civil hierarchy and the pressure from Catholic Action and Protestant groups severely handicapped the Cofradias. Since the Cofradias work as a single system within the
community, they were not an entity which could exist as just another church. The motivation to give one's time and money to serve the community is weakened when one's commitment is no longer recognized and respected. When the possibility of gaining prestige through attaining high civil positions no longer existed, one of the main benefits to serving in the Cofradías was removed.

The fall of the Cofradías in Santa Cruz followed much the same patterns as that documented in these communities. The Cofradías were holding firm when Tax visited in 1936 (Tax 1946), having 30 principales and four Cofradías; Santa Elena de la Cruz, San Nicolas, Risario and San Juan. When Rojas Lima visited in 1968 all the Cofradías remained, though by the time Hurwicz described the town in 1975 the Cofradia of San Juan had combined with the Cofradia Rosario and Protestantism had just begun (Hurwicz 1982).

At the time of her survey, Hurwicz found that 90% of the men she surveyed had taken cargo positions and most said they would again. Residents said they valued the festivals for their entertainment quality, during which they performed the few-day-long traditional dances of the Conquest, The Deer, and the Mexicans.

At the same time Hurwicz noted apathy among some men who said that the economic strain was too much. Many had already converted to Catholic Action and 12 families were attending Protestant services in a local minister's home (Hurwicz 1982). The church (Assembly of God) was built the following year. The Cofradías lingered into the late-1970's. Because members of Catholic Action were still allowed to hold cargo positions (Protestants were not) the base was not totally depleted. Though by the late-1970's the last Cofradia disbanded. One informant
told us that it was mandated by town order, or Acta, however we were not able to confirm that (because when Erica Earle looked for the Acta she was unable to locate it). Santos, the present mayor, says that the town was just too poor to maintain them.

This religious change, along with a changing economic climate, caused shifts in local social organization. One way to describe this is to employ David Cheal's definitions of various "economies". His definition of the moral economy fits the system which the religious hierarchy reinforces.

From the perspective of the moral economy, household resource management is generated by shared meanings that govern the interactions between individuals occupying defined social statuses in a system of mutual aid. (Cheal 1989:17)

With the political economy,

...on the other hand, the organization of the household is determined by the negotiation of personal interests within a socially distributed balance of power. The former model presumes the existence of consensus and cooperation, whereas the latter model assumes that dissension and division are to be expected. (Cheal 1989:17)

Through these definitions one can examine how the religious conversion and the changing economic climate (due to the entrance of the chalet owners) allows for the transformation of social interactions. The resulting shift is more than just religious or just economic, it is really systemic.

Now the community is thoroughly ingrained in Protestantism, Charismatic Catholicism (which is like Evangelical Catholicism) and Catholic Action. Which church one belongs to is very important to the locals and it was one of the first questions that many people asked
us. By Maria's (the health post nurse's) 1992 estimate, 60% of the town is Charismatic Catholic, 10% are Catholic, 15% are Evangelical (Protestant) and 15% claimed no membership (or are still traditionalists). From the 1990 surveys we found that 41% were Charismatic Catholics, 30% were Catholic Action, 24% were Protestant and 6% were traditionalists.

These new religions have not brought peace and tranquility to Santa Cruz, quite the opposite. People feel strong affiliations to their churches, they are like clubs in Santa Cruz. The locals label each other according to church affiliation and this stems from the way the churches are run. They gain members by playing on disputes, rather than solving them. They use conflicts to enlist members (Earle 1992). Some of the churches with loudspeakers, go so far as to blare insults about other churches and their members.

As I close this discussion of the religious life of Santa Cruz I wish to add a few disclaimers and additional explanations. If this discussion makes it sound like the Cofradías were a wonderful social system ruined by the government and by the "bad" new religious organizations, that is not the intention here. What skews this whole discussion is the fact that I have to rely on historical cases of other towns, as well as some information on Santa Cruz, but I was not able to witness the Cofradía system in action here, which was probably not as idyllic in practice as it sounds in theory (because nothing ever is). Also the Cofradías were one system which makes them seem less problematic, whereas the new system involves many religious groups in competition with each other. As ideologically sound as the civil-religious hierarchy seems it did indeed fail, by choice of the locals (after
it was weakened by outside forces). The potential problem with the new system in Santa Cruz is a weakening of community identity and cohesion, and in a largely subsistence based economy, having community aid can be a life and death situation to some. No other community groups have risen to take the place of the Cofradías in guarding "community" interests. Another result of the new civil-religious system is the municipal corruption now present in local politics which developed out of the recent allocation of funds to the municipalities which are spent by elected officials. This would not have happened easily within the Cofradía system because the men who previously had the town decision-making power, the principales, had been serving the community their entire lives when they reached that position and would be much less likely than elected officials of national political parties to work against community interests.

Religion, Land Sales and Commodification

At present in this community, the volume of land selling to both outsiders and other Santa Cruzenos has greatly increased. The sale of land has been documented in every historical case of this town, however on a smaller scale. With the arrival of the chalet owners in the 1970's this process was intensified. Presently, there is a real sense of commodification of the environment. Locals look at a plot of trees in terms of its firewood or charcoal value and every plot of land is thought of in terms of price. As I have said this is not exactly new but is greatly increased. This commodification of the environment is at odds with the ideology of the traditional religion, but acceptable
within the new religions, in fact some of the first members of the Protestant churches have participated aggressively in land sales. This issue relates to the old Weberian debate regarding the Protestant ethic and capitalism. I do not feel that I can prove that Protestantism was the force that pushed these land sales, I can only say that the religious conversion and the coming of the chalet owners, and therefore the land selling, occurred around the same time. It so happens that today the major local land brokers are Protestant and one of them started the first Protestant church in Santa Cruz. The Protestants were the first to completely break from the traditions of the Cofradas. I am unable, nor do I want to get involved in a chicken and egg argument as to causation. I can only say that these new religions allow this atmosphere of land commodification and over the last twenty years the new religious atmosphere and the land sales have had a synergistic relationship.

Chalet Owners

Unfortunately I do not have as many specifics about the landowners and their relations with the locals as I would like since this was not the primary research question, however I can describe the group generally and some of them specifically. Thanks to the work of student researcher George Carrancho we have a map of the houses along the coastline (Figure A-4, Appendix A) including local place names, the owners names (Table A-2, Appendix A) and their municipal property contracts.

They are a diverse group who have bought land and built homes along the lake shore. Though they may not consider themselves a community because many do not
interact with each other, they are viewed as one by means of exclusion. They are a community in a geographical sense - separated from the indigenous population, and socially they are separate as well. To the local people they are, in a sense, a group of "exotics". Though it may seem to them that they are in the exotic place with the exotic Maya, in fact they are the transplants, the strangers (extranjeros).

This type of quasi-community is not easy to classify and has not been given much thought (separate from tourists) in anthropology (with the exception of studies like Kottak's 1992). Even within tourism studies they are not often dealt with because it is hard to define who are tourists, who are vacationers, and who are residents, permanent or temporary. One name that has been given to this type of person is "the resident tourist", one who retires or resides seasonally but does not consider himself a tourist. "He generally interacts with local people in a regular, patterned way." (Evans 1978:44). De Kadt calls this type of resident, who doesn't engage in business, a "settler" tourist, but maintains that they are tourists because they are different culturally and because they do not engage in a means of support for themselves (de Kadt 1979:5).

Though I think that the community as a whole somehow falls under the umbrella of tourism in some yet undefined realm, its residents are not really tourists (though some are closer than others). As proof of this, the group defies categorization because of its diversity. The community is made up of wealthy Guatemalans, "hippies", Americans, and Europeans. Some use their homes only as weekend or occasional retreats while others live there year-round or have retired there. Some own their homes
and some rent from others in the community. A few in this community run businesses, most of which profit from each other and from the tourist trade. Some of this group reside in Guatemala on renewable tourist visas. Though, in the sense that tourists tour, and travelers travel, these people are neither. This community is more of a semi-permanent residential resort community which is tied to tourism since many of the residents were first brought to the lake as tourists, act as tourists, and many bring their friends to the lake as tourists.

There are at present approximately 50 chalet owners registered with the municipality (though some owners have escaped registration). Thirty-five of those own chalets, as opposed to just owning land. We were able to match owners with the location of their chalets in approximately 25 of those cases. Among the no locals that we identified, 11 are Americans, three are Europeans, and 12 are Guatemalans. We found at least five Americans and Europeans who are renting houses from other chalet owners.

The following describes the foreign business ventures in Santa Cruz. The only lake front hotel (or series of bungalows), the Arca de Noe is owned by Anna and Wolfgang Kallab, of Germany and Austria respectively. They are psychotherapists who moved to Santa Cruz in 1988 and built the hotel which consists of a kitchen, dining room, and covered porch and six double occupancy bungalows. Wolfgang has also built other properties which he rents, and he bought half a dozen plots of land in the township.

Maria Berger, who is Guatemalan and whose family owns a large fruit company, owns a huge house to the East of the Arca de Noe. Apparently she has also bought more
land further East and plans to build a new house there and turn her present home into a restaurant.

There is a Swiss man who makes and sells jewelry to tourists. He is married to a Guatemalan woman, they live in one of Sereto Young's rental properties.

Maria Austurias is from Guatemala City, but lives in her home here with her daughter and boyfriend and runs a Patayah (fruit) plantation.

Barbara Okeke is involved in weaving export. She has a thatch house and she is building a second one to rent.

The following chalet owners rent houses to others: Wolfgang Kallab, Sereto Young, Steve Cleaver, Barbara Okeke (to begin renting soon), and Marty Holzhacker. Of the foreigners we have identified, only Wolfgang and Anna Kallab, Nicole Young, Sereto Young, Barbara Okeke, Maria Austurias, and Aurturo Kennedy Galindo live in their own homes (not rentals) year round. The community is filled out by the numerous renters and semi-permanent residents.

As you can see from the map (Figure A-4, Appendix A) the coastline is relatively well filled-out with foreigners, and apparently all coastal land and been sold except one area, the point of Tzantizotz.

The land laws here are confusing. Many of the chalet owners do not actually own their properties, a fact of which many are unaware. One chalet owner who George (student researcher) interviewed said that she bought her property through lawyers in Panajachel and she had no knowledge of who previously owned the land, and she had never heard of the 200 meter laws (which will be explained momentarily).

Municipal land was long ago communal though it was passed down through lineages and by right of possession
became privatized. In order for someone to sell land that has never had a title they have to show that their family has lived or farmed there for a time (we received different estimates of three or more years). Then that person has to have a lawyer draw up an agreement and the sale has to be approved by the municipality. The sale of the coastal land follows different "rules" since Lake Atitlan is a national park and all land 200 meters back from the lake is national parks land and owned by the municipality. Most all of the chalet owner's land falls within this area, therefore they do not actually own their properties. Agreements to pay tax or "rent" for properties within the 200 meters can be made with the state or municipality for a term of up to 35 years. Theoretically the municipality has jurisdiction over the property within the reserve zone and the municipality can collect rent based on a fraction of the value of the land up to 6% for residential properties, for commercial properties up to 10% (the locals pay no tax because they live beyond 200 meters). Apparently a person has a choice with whom he wants to make an agreement, either the state or the municipality. If an owner makes an agreement with the state, then the municipality gets only half of the tax.

Unfortunately these laws are not well enforced, so most owners pay no taxes. Of the 50 chalets which George identified, three owners had agreements with both the municipality and the state, five owners had agreements with the municipality alone, 32 owners had registered with the municipality but had made no agreements and George identified ten chalet owners who had no agreements and had not registered with the municipality. Even those who have agreements are not paying taxes because the laws
are not enforced and not understood by many, therefore there is much room for corruption. The secretary and mayor said they were not receiving taxes from the land owners, the only paying tenant the mayor mentioned was the hotel Arca de Noe.

If the municipality could enforce these tax laws they would stand to gain a major income, and some day they may be able to do so. But where that money would then be used is debatable. In the best case scenario it could go for town projects in the worst scenario it would go into the town official's pockets. In effect, the municipality has not lost this lake-front property as there is always the possibility of gaining an income from taxes, or revoking property rights.

To properly understand the impact of the chalet owners it is necessary to clarify that they did not relocate residents of Santa Cruz. For most of the last century the town has been located up on the mountain so the land the chalet owners now occupy was not residential but agricultural.

Their impact to Santa Cruz is both social and economic. They purchased their land from the Santa Cruzenos and, as such, they have participated in the lake-wide market in land speculation. They hire Santa Cruzenos as construction workers, plantation workers, guardians (live-in caretakers), servants, and gardeners. Economically the chalet owners are linked to Panajachel, not Santa Cruz. They go to Panajachel, often many times a week, to buy imported foods and purified water and to eat at restaurants with European cuisine.

There is very little contact between the outsiders and the locals besides service relationships, though there are a few exceptions. Anna and Wolfgang give money
to the health post for its electricity bills and they channel other German funds to Maria for medicine. Tilda, a local German woman, has done social work in Panajachel for many years and, under Dr. Earle's urging to re-channel her efforts to Santa Cruz, she is now trying to set up a meals program with school children to provide much needed protein to combat the problem of Kwashiorkor. There are only a few chalet owner's who have these types of contact with the local community, and all of the cases we have seen have been undertaken only by Europeans, not by the Guatemalans. I would say this is because the Europeans know they are foreigners living in this community, whereas the Guatemalans maintain the same distant relationship with the Maya as they do in their Guatemala City homes. Also the full-time vs. weekend resident's attitude is a factor in their feelings of responsibility toward the town. In general the foreigners offer the possibility of a direct link with the outside, which was a rare possibility for the Santa Cruzenos before their arrival. This could be useful to the locals for the exportation of crafts (as only Barbara Okeke is now doing on a small scale), and also in the monitoring and relaying of regional civil rights violations to the international community. The possibility for contact and alliances exist though few people have made the effort.

As I have stated previously, tourism is created and supported by the foreigners. In one sense the locals are competing with the foreigners for the tourism dollars and the foreigners are better equipped with the knowledge to cater to them. One might question whether the foreigners steal the tourist market from the town. I have found that the opposite is the case, they draw tourists which then
overflow up to the town. The foreigners encourage tourism since some of them profit from it. They bring their friends to the area as visitors and future residents. For example, Marion, who is renting a house from Wolfgang, has purchased property for an American friend. Another example is while one student was staying the pension in town, two different couples said they had planned to stay the weekend at Anna and Wolfgang's, though since it was full of students they stayed in town. One might argue that if the Arca de Noe were not there, then the town would have more business, but that is balanced by the fact that many people come to Santa Cruz only to stay at the Arca de Noe. Dr. Earle feels that the chalet owners will nearly monopolize tourism because they have the skills to do so and they will not pass those skills onto the locals and therefore they will always out-compete them.

This relationship between the locals and the chalet owners has had several social consequences. First, it is probable that the chalet owners have played a role in the increase in school enrollment because they prefer to hire Spanish speakers. Many of the Santa Cruzeno men learn to speak Spanish, if not in school, then by their frequent contact with Ladinos and tourists. It is the women in this community who speak very little Spanish but that may soon change as a result of the market pressures which are at work here.

Secondly, there are some social strains created. For Santa Cruzena girls who work in the hotel and on the chalets, there is the problem of widespread gossip about them. One of Anna's workers at the Arca de Noe quit her job because the gossip about her was so bad. People say the girls want to meet foreign men and that they behave
badly when they are down there. As more tourists come to
town and the economic activities connected to tourism
increase, more people will be involved with foreigners
and eventually the tourists will become less "new" and
the gossip may die down. However, now the economic
benefits may outweigh the social strains. In the case of
the girl who quit working at Anna's because of gossip, it
turns out that she later wanted her job back.

Many writers suggest that tourism creates high
consumer expectations. It seems that the chalet owners
have a greater potential to create that demand than do
the tourists, because the Santa Cruzenos see the homes
and the motor boats of the chalet owners on a regular
basis. Those who work inside the houses see a monumental
gap in their standards of living. This indeed may raise
consumer expectations, though so does watching
television, which a large part of the community now has
access to in tiendas or in another's home.

I do not know how widespread the local's concern is
about the chalet owners. One informant said she was
concerned that the foreigners were building up the hill
and would crowd them, though another informant cited
chalet work as the reason that many people did not have
to migrate to the coast any longer.

The town as a whole has no control over land sales
and no real checks on local corruption. Even though the
lake shore up to 200 meters inland is supposed to be
public, the chalet owners consider it theirs and do not
want the locals on it. Wolfgang tried to assault a Santa
Cruzeno man who was picking reeds to make mats. In a
show that locals do maintain some control in the courts
the local man won his case, though that is because
Wolfgang did not play the local "grease the palm" game
which he would most likely always win. Because things work that way in Guatemala, as in much of the world, the wealthy outsiders will always have that advantage if they choose to use it.

The chalet owners and the Santa Cruzenos will need to come to an agreement about land use in the municipality and the ecological effects of "resort" housing development. Many of the chalet owners are environmentally conscious and are concerned about pollution of the lake and "over-development". It is highly probable that they will support efforts to protect the local environment and to restrain unwise building patterns.

Tourism

Tourism, per se, in Santa Cruz proper is not that extensive. The infrastructure is now there and the locals are planning for it, but it has not yet arrived in mass. In August, the height of the tourist season, I saw two or three people a day in Santa Cruz, more than that came to the Arca de Noe but did not hike up to the town. As I stated in my description of Santa Cruz there is not that much to keep the interest of a tourist, besides the scenery and the hiking. I am sure that few tourist stay in the pension for more than one night. However, the fact that the pension was built at all indicates either adequate market pressure through overflow guests from the Arca de Noe, or a copycat reaction to the lake-front hotel.

The fact that Santa Cruz receives tourists is probably, in many parts, thanks to tourist guide books, which no traveler I met was without. One of the leading guidebooks gives the following mention of Santa Cruz.
...Santa Cruz la Laguna, the largest of this line of villages. On the shore, opposite a grass-roofed jetty, is the Hotel Arca de Noe, a lovely little place owned by an Austrian couple. The food, the hospitality, and the setting are all wonderful, with beautiful twin-bedded cabins for $9. Whether you drop in for a snack or stay a week, you'll be glad you did, and there's no better place to soak up the scenery. The walk from San Pedro to Santa Cruz takes five hours in all, so by the time you get here you'll probably be ready to take a swim and relax for the rest of the day. (Whatmore 1990:112)

You can see that the hotel Arca de Noe gets a main mention in this recent guide book, which supports my arguments that some of the foreigners have stimulated tourism.

As I have said, tourism to Santa Cruz proper is a result of national and regional tourism and a result of overflow tourism from the Arca de Noe as Santa Cruz is not a primary destination. Because of that, the future of tourism in Santa Cruz is tied to regional tourism, (regional in the sense of the rest of Central America as well as Guatemala) and to the way in which the chalet owner market and or manipulate tourism.

I have stated my reasons for the discussion of tourism as important because I think it will come in mass in the future. Santa Cruz may receive many more tourists as towns like Panajachel become burned out and the types of adventure tourists who want "local color" will want to find an "unspoiled" atmosphere like that in Santa Cruz. The infrastructure can be expanded to handle more tourists.

There is already one form of "mass" tourism in Santa Cruz. On one Sunday morning we witnessed a tour boat chartered by a big hotel in Panajachel, dock and unload passengers. Some passengers stayed on board and drank at
the bar while many (30-40) hiked up to the town and returned relatively quickly, as there is nothing to buy, and no restaurants at which to sit.

As a whole this community has mixed feelings about tourism. Many feel that it is a good opportunity economically. Some say they prefer foreign tourists to Guatemalans because they say the former spend more money. It is possible given the history of prejudice that they also prefer the foreign tourists because they bear fewer social prejudices, lacking the local history of social inequality that the Guatemalans bring. However, socially, they are not so eager for the tourists arrival. One informant expressed dismay with tourists saying that they only come to take pictures, without asking, and do not want to get to know anyone (Photograph B-6, Appendix B).

It is clear from the Santa Cruzeno's preparations (the weaving cooperative, the pension) that they want to capitalize on tourism the problem is that they do not know how. For example, there is no sign up in the hotel which details prices, and there is no one who permanently attends the premises. When a tourist arrives he has to ask around and search out the owners of the hotel who live up the hill close to the plaza. This does not bode well with tourists who speak no Spanish and cannot ask for the owners, and it makes tourists nervous.

It seems that even those locals who want the knowledge to manage the tourist market are not able to just pick it up. Many go to Panajachel often and they could try to copy the tourism vendors there, but they do not know that they could or should do so. It is Dr. Earle's contention that the foreigners by the lake could and perhaps should share this knowledge but they never
will because they are in competition with the Santa Cruzenos for the tourism dollars.

At this time tourism is limited so one cannot really make statements here, as were made in the theory section, as to the effects of tourism. To reiterate, it was hypothesized by various authors that tourism might: revive or commercialize ethnic art, preserve or destroy cultural monuments and wildlife, create jobs or cause a land shortage, and it may commodify and commercialize relationships.

Of these things, one does find in Santa Cruz a strong commodification of land and natural resources and an accompanying commercialization of relations between locals and outsiders, everything is now for sale and every outsider is a potential buyer. This present situation was not created by tourism, per se, but by the chalet owners. The result of this force in the future may be the above-mentioned land shortage (as happened in the case of Arembipe, Brazil). The only other applicable item from the list above would be the creation of jobs, again more by the chalet owners than by the tourist market.
THE POSSIBLE FUTURES OF SANTA CRUZ

At present there are many paths that this community may take. They probably have more choices now than they have had in centuries, due to the influx of capital from land sales and the broadening economic base. Santa Cruz could use municipal funds to continue to improve the infrastructure (especially helpful would be the paving of the road to the dock). Today there are, as a percentage, few outsiders living in the town and the Santa Cruzenos are still in control of their political situation meaning that no Ladinos hold local offices. They are not free, however, from local corruption and misuses of power.

The only major foreseeable infrastructural addition to this community would be the completion of a road which has been started and would connect Santa Cruz to Solola. The locals we talked to, wanted this road because they would have quick and easy transportation to Solola and points beyond, enabling them to skip the hike down the mountain to the boat dock, the ride to Panajachel and the bus to Solola. A road would definitely expand their economy by allowing easy transport of goods and tourists. The road is making slow progress but I assume that some time in the future it will be completed.

When asked about the future of the community most locals say they would like it to develop like that of Panajachel or San Pedro, and many say like either one. They do not realize that the situations in these two towns are very different. Most residents of the lake view the residents of Panajachel and San Pedro as equally prosperous when in fact not all the residents are enjoying as high a standard of living as it may seem.

The following is an examination of both Panajachel
and San Pedro including the consequences of the paths which both communities have taken.

The Case of Panajachel

Panajachel, which has been previously described, was an agrarian society when it was first studied in 1936, basing its economy in garden vegetables. Tax (1946) stated, that in 1936, 90% of the total income was garnered through agriculture. When Yamauchi revisited the community in 1984, the economy had switched to one of service, centered mostly around tourists. By 1974 only 25% of the total income came from agriculture and by 1984 it was less. In 1984 half the Maya families had one member working in the tourist industry (Yamauchi 1984).

In order to measure real economic growth Yamauchi conducted a longitudinal study of food prices. Between 1964 and 1978 wages had increased by 100%, and in the same period the price of food rose by 250%. Yamauchi (1984) used market prices in other lake towns as controls for his price comparisons and found that the price of food in Panajachel rose an extra 60% because of tourism. People in Panajachel were paying an average of 30% more because of the demand from the restaurants and hotels and since 70% of the average family budget goes to food expenditures, this impact must be great and continual.

Yamauchi states that there is an overall feeling among the locals that they are better off than their predecessors were because their wages are much higher than other lake residents and they have been able to buy things such as watches and electronics. This same perception problem of personal wealth occurs in the industrialized nations were children may drive better cars than their parents and have a home full of
appliances but they live in debt whereas their parents may have had money in the bank but appeared less wealthy.

The wages of the Panajachelenos have not increased with inflation, and they have had to compensate for the high food prices by substituting less desired, cheaper foods, and they also cope by reducing overall daily food intake. Others have tried to compensate by buying food in the less expensive Solola market, however one incurs time and travel expenses. Most of the locals have sold much of their land to tourism interests so they have little choice to combat the inflation. They are now tied to wage labor and since most of the businesses are foreign owned, that situation is not likely to change.

The Case of San Pedro

San Pedro, even historically, seemed to have had an entrepreneurial tradition. During the Mandamientos they bought up much of the land in neighboring San Juan for farming. They are now buying land in Santa Cruz, and presumably other municipalities, and planting coffee on it.

When Tax (1946) visited in 1936 he didn't think much of San Pedro and did not count it as one of the important lake towns. At that time Panajachel and San Lucas were in control of lake transportation (then by canoe), now the motor launches go at least hourly from San Pedro and Panajachel. Somewhere along the way they beat out San Lucas for the transportation market. In many ways they seem to be the most successful Maya on the lake. They have a more highly educated group Maya than any town on the lake, with many certified as teachers. Even when Tax visited the lake towns, many of the municipal secretaries were from San Pedro, as they still are today, even in
Santa Cruz. Part of their success may be because of their good farm land, which Benjamin Paul (1988) says is prime for coffee growing. They have managed to maintain control of their land and their town, in part because at one point they threw out all the foreigners. In 1988 Benjamin Paul noted that no Ladinos held public offices, none had any land or maintained any businesses (Paul 1988). The San Pedranos have developed their own bourgeoisie class from coffee production, transportation, and stores. Not that they haven't had their problems, during the early 1980's they had their share of the violence, some of it perpetrated by locals who had become army commissioners.

The key to their success is their entrepreneurial knowledge which tells them to maintain their own land while buying up other's land to farm. They have managed to maintain local power and political control, they have the confidence and knowledge to invest in the future.

The economy of San Pedro is much more sustainable and stable, than is Panajachel's. If the tourism market were to bottom out in Panajachel, the locals would be in trouble because they have little land to fall back on and little diversification outside tourism, in contrast, San Pedro's economy is well diversified (in tourism, cash cropping, transportation, and retail sales) and the value of the coffee market seems to be going nowhere if not up.

Which direction is Santa Cruz heading in right now? Unfortunately, with Santa Cruzenos so eager to sell their land to foreigners, San Pedranos, and Ladinos they are heading the way of Panajachel in that they are not thinking about the future and security, instead they have their eyes on the fast buck. Some are planning for the future, a few sold lake-front land and reinvested the
money in land: further up the mountain, others have invested in services for tourists and outsiders, though they don't yet have the tourist market which Panajachel does. If they can capitalize on tourism and maintain some land, they may be able to balance the two options. However, in order for this to happen some new element would probably need to be introduced because there is no natural progression toward capitalistic-financial knowledge and as of now only a few have this knowledge and they are not sharing it. There is no evidence so far that this group can just pick it up from exposure, so they need to be taught, and at this time I see no one or no group who will do that.

The Case of Arembepe, Brazil

There is one more case which I would like to compare to Santa Cruz, it is that of Arembepe, Brazil, studied for nearly 30 years (from 1964-1992) by Conrad Kottak (1992). This community has gone through a major metamorphosis due in large part to the building of a nearby chemical factory, and infrastructural improvements which brought tourists and chalet owners to the town. In the late 1960's the coastal fishing and agricultural town was somewhat isolated by a dirt (or mud) road which took hours to traverse to the nearest urban center. In the late 1960's the government's development plan stressed the building of roads and by Kottak's return in 1973, the road had been built from the nearest large city to a nearby chemical plant, thus leaving only a short stretch of unpaved road. Bus service improved bringing tourists and weekend vacationers who bought beach-front as well as downtown homes. The "hippie" tourist trade boomed, aided by
visits from Mick Jagger and Janis Joplin.

The townspeople struggled to keep up with tourist demands by renting out parts of their houses and building restaurants and bars. The chemical factory had polluted the bay, rendering it unusable, which attracted much media attention. By Kottak's 1982 visit the bay was once again clean and locals were bathing in it though industrial pollution has still been an ongoing threat in this community. The locals dealt with tourism by selling their land and catering to it and, in turn, some locals became wealthy and social stratification intensified.

By the early 1980's there was an overall disdain for tourists who caused a rise in the cost of living and the chalet owners who had so much property that some local family members were forced to build shacks onto the end to other's houses as the real estate crunch heightened. Kottak noted that the community was much less socially integrated. The men no longer gathered on the church steps at night to swap stories, preferring instead to go to their respective neighborhood bars. Residents expressed an overall longing for the old days before the tourists arrival, however many were proud of their economic successes. The consequences have been mixed. On the one hand, they have to pay the social price of outsiders living in their community, on the other hand, there is economic diversity resulting in some very successful locals.

The similarities between this case and Santa Cruz lie in the arrival of outsiders through improved infrastructure and economic bases which have broadened through land sales and the creation of a service community. Geographically Arembepe's situation is different, and perhaps more strenuous, because the
outsiders are clustered near the town center as well as along the coast. Arembepe's situation is much more advanced than is Santa Cruz's in terms of the sheer numbers of outsiders to date (due to the nearby factory and geographic factors). Another difference between the two communities is that Santa Cruz is and has been a very endogamous community, whereas Arembepe has been a more open and hererodox. The residents of Arembepe, therefore, have more experience dealing with outsiders, and were historically less hostile towards them.

Probably without a road, Santa Cruz will never attain the numbers of outsiders that Arembepe has. The fact that Santa Cruz is such a hike up from the lake will always somewhat limit the tourist potential. However at this point Santa Cruzenos seem to be adapting the way the Arembepens did by selling land and investing in tourism.

As the Santa Cruzenos invest in tourism and rely more on chalet owners and tourists for their living, the ramifications of changes in the tourist flow becomes more important. As I have said earlier, all economies which rely on tourism must deal with fluctuations in the market. Lake Atitlan is at significant risk of tourism decline due to national and regional political problems, as well as global economic downturns.
CONCLUSION

The community of Santa Cruz la Laguna has undergone a series of major changes both external and internal which have transformed this community. The religious conversion and the corresponding political reforms of the town are at the root of Santa Cruz's present situation because the shift from Cofradías to Protestantism and new forms of Catholicism facilitated a change in the social and economic structure of the town which then allowed for the increased selling of land and commodification of the environment.

Before this transition, household incomes within the town, garnered mainly from agriculture, fishing, and mat making, were very similar and would normally to go up and down during a families lifetime. These cycles were offset by Cofradia loans, repayment, and participation. Everyone in the community was more or less in the same boat financially. Presently, members of the community who have made large profits from the land sales will probably remain in the upper echelons of the social strata and those with little land will probably remain at the bottom. Now rather than having a system of interest free loans floating around the community, opportunistic locals offer to buy the land of individuals who are in financial straights. They then turn around and resell this land for a large profit. The new religious atmosphere legitimizes the land sales, in fact some of the churches have participated. Again, this behavior is in opposition to the ideals behind the Cofradia, which were based upon community solidarity and successful agricultural production.

With this ideological shift toward individualism
there is little incentive to serve the community. In
times past, community solidarity supported families
through periods of hardship, as there is no form of
social security for these people. Now, in this
community, the churches factionalize rather than unite
it. These churches exist in opposition to what we might
think of as a small town American congregation, having
bazaars and food drives and visiting sick members in the
hospitals. The churches in this town gain members by
playing upon family strife and coaxing people into their
congregations.

There is no longer any real means for conflict
resolution within the town. The *principales* are gone,
and by government decree the mayor no longer acts as
judge, so conflicts must be taken to the court in Solola,
which is a deterrent because of the time and money
involved in traveling there.

At this point there is not much to unite this
community. With the *Cofradías* gone the town no longer
performs the rituals which bound them to their land and
to their ancestors. As many authors have stated, the
Maya get their ethnic identity not from being Mayan or
Indian or Native American, and certainly not from being
Guatemalan, but from their membership in municipalities.
These people have always considered themselves Santa
Cruzenos, distinguishing others either as Santa Cruzenos
or foreigners. Now they identify each other by church
affiliation, so that they perceive "others" within their
own community.

One might question what is wrong with moving from a
community identity to an individualistic one, when this
is the "natural" state for the industrialized world? For
one thing, a well integrated community is extremely
helpful in a subsistence-based economy where crop failure can mean starvation for some. When the community feels the responsibility to help each other out, they all survive. For the last few centuries the Maya have had to fight to maintain a sense of self-esteem in a society which condemns their "backward" ways. The Cofradías offered a protected way to maintain their community identity and gain social status. With community solidarity comes an ethnic pride which may be vital in maintaining self-esteem as this community faces the ever-growing number of tourists and chalet owners who maintain seemingly unattainable lifestyles and who are so much "smarter" and richer than the locals.

This community needs education in finance and marketing. They are faced with tourism for the first time and do not have the marketing skills to profit from it the way the chalet owners do. Residents of this community have never had the extra capital they do now from land sales and most have no skills to reinvest that money. These residents are realizing that for the first time in their lives they have a very valuable cash commodity - land. Many do not know the going market price for land and stand to be manipulated by both locals and lawyers from Panajachel and Solola.

It would probably be wise for Santa Cruz to continue to diversify its economy, but not to forsake its agricultural pursuits. The residents of Santa Cruz have, in the past, blamed their ill fortune of bad weather which ruined their crops, and in a subsistence economy it is obvious what a bad crop can do. In that situation, other economic pursuits are a backup (though members of this community have always had a few different economic pursuits going at once). The residents should try to
maintain their milpa land for home consumption, though diversify with cash crops, especially coffee and possibly Patayahs, and not resort to selling their farmable land to San Pedranos who will in turn plant coffee themselves, turning a profit. Santa Cruzenos must try at all costs not to sell their land for a quick profit to pay back loans. Since land is passed down to the next generation, the parents of today may be dooming their sons to a landless future and as of yet this community does not have enough other options - the service economy is still small.

On the other hand, sale of land to the foreigners may be a good thing for a household who can reinvest the money wisely. Some have reinvested their earnings, though those have tended to be the ones who speculate in land regularly, not the one who sell for quick cash. Much of the land sale money goes to pay debts, buy electronics, and improve homes. Of course everyone has the right to make these purchases, I do not deny them material conveniences. If they can attain good health for their families and economic security and have TV's and VCR's too that is wonderful for them. However, they now face the same problems as do the residents of many industrialized counties, rising consumer tastes with little capital.

The service economy created by the chalet owners is a step to relieve many people of going to the coast, which is definitely last on the list of desired jobs. These jobs have helped to diversify the economy and offer the locals another choice.

In my opinion, continued education is a smart option for town residents. More health education is needed in this town in order to improve the overall health
situation, especially the malnutrition problem. Higher
education and the ability to speak Spanish may not be
necessary for financial or social success in this
community but it would put the locals on an equal footing
with the outsiders, with lawyers, and even with other
locals when it comes to reading land contracts or
national newspapers. The community could still choose to
isolate itself from national politics or international
issues, preferring to speak Kaqchikel but at least with a
knowledge of Spanish they would not be at a communicative
disadvantage.

Women have always been an integral part of the
agricultural life of the Maya. As many families now move
away from agriculture as a primary endeavor many more
woman are now earning money, much of it in tourism
related ventures, and for the first time a few children
are earning large salaries (much larger than coastal
labor) by working at the chalets. But as we have seen in
Panajachel, wage labor does not necessarily lead to a
better standard of living especially when it is combined
with inflation. Since Santa Cruz has no market and
no tourists or foreigners to cause inflation of food
prices so if the locals continue to grow much of their
own food, buy door to door from each other and purchase
things in Solola rather than in Panajachel, they may be
able to maintain higher incomes without rising inflation.

Now Santa Cruz is in a position, if it so chooses,
to use development groups to help them improve
infrastructure and education and they have the advantage
of having few outsiders in the community and still being
able to control the town themselves. If they strive for
community solidarity and maintain their agriculture,
especially coffee, trying to put a cap on the corruption
while making long-term investments, hopefully they can prosper. They are not on this trajectory now, though. They still perceive tourism, wage labor, and land sales to be the boom. This is evident in the way they sell land to San Pedranos and foreigners.

The future of this community lies in its own hands. As the diversity of the case studies of Panajachel, San Pedro, and Arembepe demonstrate, outside forces cannot determine a set outcome. The way each community deals with outside (as well as internal) forces is unique. In this community, the future will be determined by the leaders; those who have now gained capital, prestige, and civil power, and those with the ability to deal with outsiders. If they perceive community unity as important they will put capital and knowledge back into the community. If they continue to work for their own gain they will deplete the municipal resources by selling them off at the expense of both the poorer villagers and the integrity of the community as a collective social entity. The economic and social future of Santa Cruz lies, therefore in the hands of its new economic leaders.
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Rojas Lima, Flavio

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Wauchope, Robert

Wallerstein, Immanuel

Whatmore, Mark and Peter Eltringham

Yamauchi, Paul E.
APPENDIX A
Figure A-1. Illustration of the Municipalities of the Department of Solola.

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Figure A-2. Schematic of Santa Cruz la Laguna.
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Key for Figure A-2. Schematic of Santa Cruz la Laguna.
Table A-1. List of Household Heads of Santa Cruz la Laguna.

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<td>Hernan Hernandez Perez</td>
<td>187</td>
<td>Miguel Quiacain Cumez</td>
</tr>
</tbody>
</table>
Figure A-3. Illustration of the Plaza of Santa Cruz la Laguna in 1936, 1975, and 1992.
### Key for Figure A-3. Illustration of the Plaza of Santa Cruz la Laguna in 1936, 1975, and 1992.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>SCHOOL</td>
</tr>
<tr>
<td>P</td>
<td>PILA</td>
</tr>
<tr>
<td>MO</td>
<td>MUNICIPAL OFFICES</td>
</tr>
<tr>
<td>PS</td>
<td>PUESTA DE SALUD</td>
</tr>
<tr>
<td>DO</td>
<td>DEVELOPMENT OFFICES</td>
</tr>
<tr>
<td>MO</td>
<td>MUNICIPAL OFFICES</td>
</tr>
<tr>
<td>MH</td>
<td>MUNICIPAL HOUSING</td>
</tr>
<tr>
<td>++</td>
<td>CEMETARY</td>
</tr>
</tbody>
</table>
Figure A-4. Schematic of the Coastline of the Municipality of Santa Cruz la Laguna.
<table>
<thead>
<tr>
<th>Column</th>
<th>Label</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Patizotz</td>
</tr>
<tr>
<td>B</td>
<td>Tzaontizotz</td>
</tr>
<tr>
<td>C</td>
<td>Paticay</td>
</tr>
<tr>
<td>D</td>
<td>Paxina</td>
</tr>
<tr>
<td>E</td>
<td>Xepoc</td>
</tr>
<tr>
<td>F</td>
<td>Chinimaya</td>
</tr>
<tr>
<td>G</td>
<td>Tzomuey</td>
</tr>
<tr>
<td>H</td>
<td>Pascalalbel</td>
</tr>
<tr>
<td>I</td>
<td>Xeoj</td>
</tr>
<tr>
<td>J</td>
<td>Pampatin</td>
</tr>
<tr>
<td>K</td>
<td>Xecuy</td>
</tr>
<tr>
<td>L</td>
<td>Tzan Cruz</td>
</tr>
<tr>
<td>M</td>
<td>Tzanpajaibal</td>
</tr>
<tr>
<td>N</td>
<td>Pajaibal</td>
</tr>
<tr>
<td>O</td>
<td>Pacanya</td>
</tr>
<tr>
<td>P</td>
<td>Pajuyu</td>
</tr>
<tr>
<td>Q</td>
<td>Tzanchaj</td>
</tr>
<tr>
<td>R</td>
<td>Patixub</td>
</tr>
<tr>
<td>S</td>
<td>Patoya</td>
</tr>
<tr>
<td>T</td>
<td>Pauacal</td>
</tr>
<tr>
<td>U</td>
<td>Xosuj</td>
</tr>
</tbody>
</table>

Key for Figure A-4. Schematic of the Coastline of the Municipality of Santa Cruz la Laguna.
Table A-2. List of Santa Cruz Chalet Owners.

<table>
<thead>
<tr>
<th>Number</th>
<th>Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Angel Albert Tobias</td>
</tr>
<tr>
<td>2</td>
<td>Leon Aparicio - lives in Guate. (W)</td>
</tr>
<tr>
<td>3</td>
<td>name unknown - he is thought to live in Guatemala city (W)</td>
</tr>
<tr>
<td>4</td>
<td>Rental properties owned by Wolfgang Pallab</td>
</tr>
<tr>
<td>5</td>
<td>Carlos Rafael Rodriguez - Guatemala City (W)</td>
</tr>
<tr>
<td>6</td>
<td>Nicole Young &quot;Shavda&quot; - from California she is separated from Sereto Young # (PR)</td>
</tr>
<tr>
<td>7</td>
<td>Steve Cleaver - lives in Pana. and rents property</td>
</tr>
<tr>
<td>8</td>
<td>Mona Nainark - (PR)</td>
</tr>
<tr>
<td>9</td>
<td>Maria Renee Barger Andrew - lives in Guatemala City (PR)</td>
</tr>
<tr>
<td>10</td>
<td>Rental property owned by Wolfgang Pallab</td>
</tr>
<tr>
<td>11</td>
<td>Rodrigo and Tilda Schmidt - (PR) from Germany</td>
</tr>
<tr>
<td>12</td>
<td>Barbara Okeke - (PR) from Germany</td>
</tr>
<tr>
<td>13</td>
<td>owner unknown</td>
</tr>
<tr>
<td>14</td>
<td>David ? - American</td>
</tr>
<tr>
<td>15</td>
<td>Jerry McCarthy - American</td>
</tr>
<tr>
<td>16</td>
<td>Sereto Young - American (PR) he rents some of the houses in the compound</td>
</tr>
<tr>
<td>17</td>
<td>Arca de Noe - hotel owned by Wolfgang Pallab - this property is now leased out</td>
</tr>
<tr>
<td>18</td>
<td>owner unknown</td>
</tr>
<tr>
<td>19</td>
<td>Barabara Okeke</td>
</tr>
</tbody>
</table>

PR = Permanent Resident  
W = Weekend Resident  
YV = Yearly Vacationer
Table A-2 continued

<table>
<thead>
<tr>
<th>Number</th>
<th>Owner</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Marty Holzhacker - rented to Italian couple</td>
</tr>
<tr>
<td>21</td>
<td>Jerry McCarty - American - (YV)</td>
</tr>
<tr>
<td>22</td>
<td>owner unknown</td>
</tr>
<tr>
<td>23</td>
<td>Maria Asturias - (PR) Guatemalan who runs a</td>
</tr>
<tr>
<td></td>
<td>patayah plantation</td>
</tr>
<tr>
<td>24</td>
<td>owner unknown</td>
</tr>
<tr>
<td>25</td>
<td>owner unknown</td>
</tr>
<tr>
<td>26</td>
<td>owned by either Carlos Garcia or Leunicio</td>
</tr>
<tr>
<td></td>
<td>Frankental</td>
</tr>
<tr>
<td>27</td>
<td>Leunicio Frankental</td>
</tr>
<tr>
<td>28</td>
<td>owner unknown</td>
</tr>
<tr>
<td>29,30</td>
<td>owner unknown</td>
</tr>
<tr>
<td>31,32</td>
<td>owner unknown</td>
</tr>
<tr>
<td>33</td>
<td>Aroldo Barillas - lives in Guatemala City (W)</td>
</tr>
<tr>
<td>34</td>
<td>Roberto Deal - lives in Guatemala City (W)</td>
</tr>
<tr>
<td>35,36</td>
<td>owner unknown</td>
</tr>
<tr>
<td>37</td>
<td>John Pennington - American</td>
</tr>
<tr>
<td>38</td>
<td>Auturo Kennedy Galindo - American (PR)</td>
</tr>
<tr>
<td>39,40</td>
<td>owner unknown</td>
</tr>
<tr>
<td>41</td>
<td>Dr. Rafael Minondo Herrera</td>
</tr>
<tr>
<td>42,43</td>
<td>owner unknown</td>
</tr>
<tr>
<td>44</td>
<td>Peter John Namuth - American</td>
</tr>
<tr>
<td>45,46</td>
<td>owner unknown</td>
</tr>
<tr>
<td>47</td>
<td>Dr. Mel Stott - American</td>
</tr>
</tbody>
</table>

*note* The numbers correlate to Figure A-4.
Photograph B-1. Coastline of Santa Cruz la Laguna.

Photograph B-2. Plaza of Santa Cruz la Laguna.
Photograph B-3. Catholic Church in the Plaza of Santa Cruz la Laguna.
Photograph B-4. Dugout Canoes on Lake Atitlan.
Photograph B-5. Path to Santa Cruz la Laguna.

Photograph B-6. Tourists in the Plaza of Santa Cruz la Laguna.
Photograph B-7. Vacation Chalet on the Coast of Santa Cruz la Laguna.
Photograph B-8. Typical House Compound in Santa Cruz la Laguna.

Photograph B-9. Typical House Compound in Santa Cruz la Laguna.
Photograph B-10. Typical House Compound in Santa Cruz la Laguna.

Photograph B-11. Typical House Compound in Santa Cruz la Laguna.
VITA

Lisa Anne Schaumann was born to Merri Lou and David Schaumann on April 16, 1968 on Ravenna, Ohio. She spent her childhood in Southern Pennsylvania, graduating from the York County public school system and entering the New York University in 1986. She received her B.F.A. in Film Studies from New York University Tisch School of the Arts in 1990 while working on various film and televisions projects. With the intent of continuing her film career in the area of documentary film with a specialization in Anthropology and Archaeology. She began study in the fall of 1991 for a M.A. in Cultural Anthropology at Texas A&M University. Her specialization has been Mayan Cultural Anthropology. She can be reached permanently at 3221 Brookside Avenue, Dover, Pennsylvania 17315.