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As will become evident in Chapters 6 and 7, much here depends on research materials in Swedish, a language that at this stage in life I am entirely incapable of learning. Of necessity, I have depended completely on the helpful translations and paraphrases, intelligent explications, and unflagging patience offered by Karin Antoni and Tor Schoenmeyr in Cambridge, and by Bo Ernstson in Göteborg. My debt is especially deep to Bo Ernstson, who guided me through the collections at the Museum of World Culture (Världskulturmuseet) in Göteborg during a research visit in September 2002, and who generously shared some of the results of his own work on Erland Nordenskiöld. Thanks also to the directors and staff of

the Museum, especially Magnus Dahlbring, for making my stay pleasant and productive.

In rendering sources from Spanish and French into English, I have relied for the most part on my own imperfect command of those languages. For more authoritative transcriptions and translations of some Spanish-language documents, however—in particular, several of the difficult unpublished letters excerpted in Chapters 2 and 3—I have called on the expert services of Ana Ríos Guardia.

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Over the last decade, many of the findings and arguments that have now reached their final home in this book were tried out first in a variety of fora, including the MIT Program in Science, Technology and Society (May 1996); the meetings of the American Anthropological Association, Washington, D.C. (November 1997); the National Museum of the American Indian, New York (March 1999); the conference of the Caribbean Studies Association, Panama (May 1999); el Congreso Centroamericano de Historia, Panamá (July 2002); the meetings of the American Society for Ethnohistory, Riverside, California (November 2003); two seminars at the University of Regina (March 2004); the International Congress of the

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Last of all, and indeed long overdue, is an expression of gratitude and love for two Harvard University research institutions on which many non-Harvard scholars depend, Widener Library and the Tozzer Anthropological Library: I still feel the same awe on entering their stacks that I did more than forty-five years ago.

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