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Hemispheric Indigeneities. Native Identity and Agency in Mesoamerica, the Andes and Canada. Lincoln: University of Nebraska Press. 2018. Miléna Santoro and Erick Langer, eds. 413pags.

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A provoking study on the complex subject of indigeneity this edited volume informs readers about inventive approaches that enriches this field. A non-essentialist and heterogeneous concept, indigeneity deals with understanding the persistent survival of native peoples that inhabit the Americas, since the Europeans arrived at its shores five centuries ago. It is an ambitious project that juxtaposes the current work of Indigenous and non-Indigenous scholars. By focusing on three demographics, Mesoamerica, the Andes and the First Peoples of Canada, scholars demonstrate the historically shifting self-re/presentations regarding indigeneity. While native scholars speak from their 'emic' perspective, self-perception, and pre-colonial intellectual sovereignty, non-Indigenous scholars are concerned with conceptual and historical clarity apropos of indigenous agency, or for that matter, marginalization, in relation to the coloniality of power.

These texts stimulate hemispheric dialogues but also synthesize the locus of enunciation, covering three historical periods such as the colonial, the republican, and modern eras in three "cultural areas" mentioned. The theme opts to concentrate on two cradles of civilization, the Andes and Mesoamerica, and for the first time Turtle Island, namely Canada. The reader can appreciate different approaches concerning indigeneities. In the process, by deconstructing a history of Otherness hidden behind the term 'Indian,' especially when such enquiry privileges emphatic indigeneity as this volume does, there is an assertive appraising that discusses the coloniality of power.

The book is divided into three parts containing ten chapters. Three are articulated by Indigenous scholars, which provide us with the ontological and chorographic affluence of Indigenous 'from-within' perspectives. The remaining articles synthesize earlier debates dwelling on an attempt at understanding the convoluted and faltering, prejudiced classificatory State-inspired (Colonial, Republican, Modern) demographic legibility of the 'Indian.' It should be stated that this book strengthens the on-going rich dialogue that 1992 events triggered throughout the Americas when inheritors of Native Peoples *re/membered* their own processes of being and becoming. As we stated, ontological and chorographic *re/membering* of the (Indian) body politic advances the struggle over (self)re/presentation offering readers not an easy but often, a convoluted, complex historical narrative.

Part one, 'First Contacts, First Nations' historicizes the early tensions prompted by Colonial, settler politics reminding readers that the so-called 'Conquest of the Americas' was in no way, one synchronic phenomenon. The articles by Susan Kellog, Susan Elizabeth Ramírez and David T. McNab, advance the difficult task of systematizing an Indian historiography. Kellog offers an early notion of colonial "Indianism," suggesting with this term Mesoamerican (Nahuatl) self-representation, privileging indigenous assertiveness that challenged colonial powers. Ramírez coins the term 'ancestrality' to illustrate the Andean pluriverse that nurtured their sense of identity deployed to resist colonial rule. McNab in a rich contribution illustrates Atlantic Canada Mi'kmaq's ethnohistory, vis-à-vis multiple deceiving treaty-making interactions with Europeans (Basques, Portuguese, Dutch, French) emphasizing Mi'kmaq *oraliture* and "spirit memory." While stressing process, that is, 'becoming Indigenous' as non-essentialist, dynamic entity, McNab narrativizes a saga of Mi'kmaq-European

unbroken injustice and *dismemberment* similar to the Mesoamerican and Andean cases, bringing issues to the very front and present.

The second part revisits the Long Nineteenth century and its distressed agnatic process. Luis Fernando Granados, Erick D. Langer and Karl S. Hele, each offer a re-appraisal of early modern State relations with indigenous peoples. Granados emphasizes the *dis/memberment* of native peoples focusing on 'exploitation,' 'domination,' and 'marginalization.' In trying to understand Mesoamerican indigeneity, he focuses in the 'epistemological genocide,' a leit motif that inspires him to elucidate analytical and historical top-down taxonomizing of peoples who claim Indigenous heritage then and today, but without engaging them on their own terms (or languages). Langer, focusing on the Andean area, privileges assertive indigenous trade routes as proof of economic agency and autarchy. By studying Nineteenth century, not always reliable census records, Langer tabulates concrete Indigenous achievements and prosperous livelihoods. Indeed, exchange networks enabled Andean unmeasured commercial control on specific economic activities, but by drawing parallels on simultaneous processes of land dispossession, displacement, and ecological depletion, Andeans were pushed to the margins, prompting lasting poverty. Karl S. Hele echoes similar themes when he details meticulously the dismembering of Aboriginal lands (mining) and the persistence of Aboriginal-settler (Sault region) uneasy history of infamy.

The third part focuses mainly on the twentieth century. It re-evaluates *Indianism* as a decolonized issue, revitalized self-representation realized in earlier, barely known indigenous autonomic struggles that challenged the State radically. Focusing on the Zapatista Mayan areas that rebelled in 1994, Lynn Stephen documents "lived autonomy through practice" (land, health, communications, education) the Zapatistas and others implement it within the State's 'legal limbo.'

Aymara historian Waskar T. Ari-Chachaki recovers early twentieth century Andean Indianistas. Relying on a myriad of indigenous legal practices preserved in native sources, community, and family archives, he historicizes the literate and cosmicentered precursors of contemporary Katarismo and Indianismo in Bolivia. By upholding Aymara and Quechua nomos, Ari-Chachaki's native history re-centers a persistent decolonial legal project that enthuses contemporary struggles. Milena Santoro's work on the appropriation of film technologies by native artists of Canada to decolonize the indigenous image, offers a chronological account subdivided into three historical periods of 'visual sovereignty,' converging on 'rekindled spirits' that, at last, 'control the image.' Needless to say, throughout this volume, landscape and hylozoism are lively. Both concepts re-appear in David T. McNab's contributions privileging stories of dispossession and survival (Hele). Coining the term "spirit memory" McNab reasserts indigeneity based on his 'own experience' that crisscrosses *Abiyala*, the Kuna name of the Americas, portraying a *re/membering* act that reaches out by acknowledging vibrant indigenous nomoi he finds alive. In Mesoamerica indigenous healing is cosmicentric and hylozoistic, a commonality of indigenous socionature since nature is not dispirited.

In conclusion, reasserting contemporary, decolonial indigenous thought this rich comparative study is determined to dissect and critique previous homogenizing of the term "Indian." Readers are exposed to the multifaceted heterogeneity of indigenous peoples' agency and their ethnic, gender, history, and chorographic complexity as an autonomous, sovereign subject.