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Spatial and Discursive Violence in the US Southwest. By Rosaura Sánchez and Beatrice Pita. Durham: Duke University Press, 2021. 272 pages. $99.55 cloth; $26.95 paper and electronic.

Those recounting Chicano/a historical memories often overlook active involvement and complicity in the subjugation and erasure of Indigenous peoples of the United States—especially as articulated in literature and scholarship. This is the opening assertion in Rosaura Sanchez and Beatrice Pita's examination of links among cultural production, economic shifts, and population displacements that result from long histories of colonialism in the US Southwest. Chicano/a scholars and authors, they argue, have focused of late on "identity as decolonization" and have forgotten, "ironically perhaps—the role that our ancestors played as colonizers" (15). Raising this important topic, the authors also seek to fill historical lacunae related to Spanish, Mexican, and United States colonial endeavors in the Southwest.

The book offers two central arguments. One is political and economic, based upon the concept of enclosures derived from Marx as the separation of populations from modes of production, or "accumulation through dispossession." Undertheorized by comparison, the other argument is discursive, tracing how displacement becomes codified through royal decrees and land grants, as well as analyzing the legal discourses of subjugation and manifest destiny to be found, for example, in the Dawes Act and in territorial transitions to US statehood. Discursive violence is also identified at times in Chicano/a literature's representations of Native Americans.

Regarding political economy, the authors rightly elucidate distinctions between "settler" colonialism and extraction, and clearly illustrate how distinct motives of colonizers have had varied, yet inevitably detrimental, impacts. This includes distinguishing between the early *encomiendas* or *latifundias* of New Spain and the *hacienda/ranchero* system as it emerged in Tejas, and how these relate to, for instance, land grants, enslavement, and new waves of immigrants over time. In an example regarding Texas, they remind us that to account for the disparate processes and powers at play in such a large state, colonialism and its implications must be viewed regionally. The discussion of Texas culminates in the mythic Alamo as the ultimate erasure of both indigeneity and Hispanic dominance in Texas.

Literature, the authors posit, shines a light on the complex lived experiences and nuanced social terrain of individual actors in a given era. Methodically weaving historiography and factual details with literary criticism, they rely on the "capacity of narrative to capture the layering of temporalities and to challenge dominant historical perspectives" (15). Chickasaw author Linda Hogan's novel *Mean Spirit* is used to contextualize and humanize historical accounts of the tragic Osage murders in the early twentieth century, for example. They argue that Hogan's novels and characters

better illustrate the legal and discursive subjugation of women and Native Americans than academic historians have done thus far. Interestingly, this Oklahoma section is the only one that relies on Native voices and omits any discussion of Chicano/a histories or cultural producers. It does, however, take a literary journey to Alaska, New Mexico, and the Northern Plains, in part via the works of Hogan and Laguna author Leslie Marmon Silko. Such diversions in historical or literary events are persistent and distracting, and links among disparate geographic areas, cultural affiliations, and major events are not always made clear.

At its best, the book tackles an important topic with a thoughtful array of case studies: the regulation of Indians in Oklahoma, New Mexico's emergent "three cultures" identity, and the rapid anglicization of Texas. The analysis of New Mexico is especially lucid, if not entirely original, in its portrayal of *nuevomexicano* Hispanic cultural assimilationist desires in literature. However, opportunities are missed. In a discussion of the Pueblo Revolts, for example, Puebloan intentionality and cultural logics are presented uncritically through the lens of a dream sequence in Chicano author Rudolfo Anaya's murder mystery *Shaman Winds*. The authors include neither the words of Pueblo filmmakers nor authors such as Silko or Simon Ortiz (Acoma) to address this; ironically, nor does the discussion of the Acoma Massacre.

Those fluent in contemporary Native American studies, the Indigenous Southwest, or critical Native historiography may not encounter much on these topics that is revelatory. Notably, the book contains crucial theoretical, cultural, and bibliographic omissions and strongly relies upon a few popular, general, or canonical works on Native or Southwest history. Overall, the book never fully resolves the rhetorical tension created between the aim of elucidating Indigenous voices while filtering those voices primarily through non-Native scholars and Chicano/a authors. Precontact Indigenous histories are succinct, idealized, and superficial, despite the claim that understanding temporal layers and "deep history" are crucial for understanding varied articulations of colonialism and Chicano/a literary portrayals. Apart from the words of Silko and Hogan, agency is in the hands of the conquering powers and Chicano/a authors. Likewise, while seeking to [re]implicate those of Hispanic origin in original sins, they remind readers that the majority of Chicano/a peoples in the United States are descended from much later arrivals. While this point is made to extinguish delusions of a pure Spanish lineage dating to Cortez, it is also exculpatory. Likewise, the complexities of historical and emergent Indigenous Latinx identities are also not explored.

In the end, I believe that the authors' intended primary audience is not Native American/American Indian studies scholars. Rather, *Spatial and Discursive Violence in the US Southwest* seems intended for those perhaps not familiar with some of the basic historical events or legal codes impacting Native American identities and communities over time, or for those borderlands and Chicano/a scholars using romanticized Aztec or Mayan culture as a baseline for engagements with indigeneity. Indeed, according to the authors, it is a reminder to Chicano/as that their own Indigenous connections and lineages are much more complex than that and they extend much further north. The authors' ultimate achievement is to show the historical and discursive processes

that have led to Chicano/a and Tejano/as having displaced Indians as a denigrated caste in the contemporary United States. This is in itself a worthy exposition to have accomplished.

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