

Leone and Lino deserve credit for their outstanding editorial efforts in curating the authoritative *Beyond Human: Decentring the Anthropocene in Spanish Ecocriticism*. Comprised of a lively array of new readings of Spanish cultural production from the Renaissance to the present, *Beyond Human* is a must-read for scholars interested in Spanish cultural studies and environmental humanities. Spanning a half-millennium, the volume expands the archive of Spanish ecocritical thought and practice with authoritative, theoretically informed essays authored by leading and emerging scholars on the social, cultural, political, and historical foundations of Spain's present ecocidal conjuncture.

SAMUEL AMAGO

University of Virginia

Armstrong-Fumero F. and Fallaw B. (Eds.). *The Transnational Construction of Mayanness: Reading Modern Mesoamerica through US Archives*. UP of Colorado, 2023. 231 pp. ISBN: 978-1-64642-426-9.

Maya scholarship has undergone radical transformations in the past decades, given discoveries by LiDAR (Light Detection and Ranging), decipherment of Maya glyphic writing, and the growth of ancient DNA research. The *Transnational Construction of Mayanness* joins this effort by critically reexamining the financing of archeological and anthropological Maya studies in the US. Edited by Fernando Armstrong-Fumero and Ben Fallaw, this book explores how, towards the end of the 19th century, Maya pre-Hispanic relics came to the attention of US corporations exploiting Mesoamerica and the consequences of those corporations' patronage of archeologists, which included the creation of endowed chairs in US academic institutions and the censorship of academic publications that might mention corporate exploitation. The book demonstrates how US capital has for the most part retained control of Maya knowledge production and properties in Yucatan. Its original approach avoids timeworn notions of Prehispanic Mayas, while focusing on new paths for future Maya research.

In their introduction, Armstrong-Fumero and Fallaw explain how corporations stumbled upon Mesoamerican Prehispanic Maya relics. Soon, however, they understood their value and smuggled thousands of pieces to the US without the knowledge or consent of Mexican or Guatemalan governments. In turn, they financed museums to house them and manipulated scholarly publications by binding scholars to their corporate interests for their livelihood. In the strongest section of this essay, Armstrong-Fumero and Fallaw explore how interdisciplines "trace common analytical threads" (13) linking colonial racialization, global commercial circuits, and capital. They claim this approach is mostly absent in anthropological and historical scholarship, a legacy of that previous history, while emphasizing a "need for a rigorous engagement with Indigenous languages" (15). They describe US-based archival sources and explore how these impact ties between local peoples and scholars.

My chief concern in this otherwise excellent introduction is the editors' imprecise definition of Mayanness, which they claim stems from "transcultural encounters that often involve U.S.-based researchers, capitalists, and tourists" (21). Non-experts might infer that Mayas have not been agents in defining themselves. The truth is, Guatemalan Maya organic intellectuals conceived Mayanidad in the early 1970s. Drawing out conceptual and epistemic aspects from their ancestral knowledges and spirituality, Mayas created a category to confront racialized subjugation and empower communities, a tool used by many scholars working on present-day Maya issues. Not recognizing the intellectual labor of contemporary organic Maya thinkers is the weakest part of the introduction, if not the whole book.

The volume's chapters probe deeper into the topics outlined, highlighting the asymmetries between US and Mesoamerican academics. Julio Hoil Gutiérrez, the sole Maya scholar in this volume, focuses on Stephen Salisbury III, a wealthy American linked to Criollo planters who financed Maya excavations as of the 1860s and housed relics stolen by US consuls at Harvard's Peabody Museum and the Field Museum in Chicago. Hoil concludes that, by the end of the 1800s, Salisbury had locked US institutions into emphasizing Maya Studies, a trend that continued in the twentieth century. In his own essay, Armstrong-Fumero examines the lack of language skills, Spanish or Yucatek, displayed by archeologists Sylvanus Morley and Robert Redfield, to appraise how US scholars configured their identities and field, concluding that new critical approaches like multivocality or engaged scholarship have unsettled "the enclave bubble" (72) and impacted research. Fallaw then explores the role of Yucatecan governor Bartolomé García Correa, who claimed that Pre-Hispanic Mayas were superior to other Mesoamerican natives, in collusion with US archeologists at the Carnegie Institution, to create the "Maya" tourist industry in Yucatan, whose legacy continues to this day, as agencies market essentialized "Mayas" while ignoring real, living ones.

Watson analyzes Evon Z. Vogt Jr.'s Harvard Project in Chiapas to study "culture change." Vogt worked with Mexico's National Indigenista Institute (INI) to erase Maya culture in an effort to mestizoize national identity. While he broke with INI, the latter benefitted from Harvard's prestige to validate its racist aims. Mathews and Gust study racialized hierarchies in Yucatecan rum making, particularly in an American-owned distillery that treated Maya workers as peons. Carey Jr and Lydia Crafts look at how the US pharmaceutical industry experimented with Maya bodies in Guatemala. Wanting to experiment on "'pure' Indians so he could practice pure 'science'" (145), Dr. John C. Cutler infected Maya subjects with syphilis and gonorrhea, portraying them as culprits of their own bad health and morals, as "dirty and depraved indios" (146). In truth, they were sick because of malnutrition. Guatemalan archives display the complexity of health care in the country, particularly the government's inability to fund public health care, which opened the country to such abuses. Bianet Castellanos looks at tourist pamphlets published three decades apart to critique how both echo settler colonialist visions "of 'discovery' and whiteness" (180). They hide the 19th century Caste War (1847–1901), the first major decolonial struggle in the Americas after Spanish independence, while displaying Quintana Roo as lacking Indigenous presence and, thus, suited for a discovery by

white tourists from the Global North. She contrasts them with a contemporary Mexican text written together by scholars and nonprofit organizations to promote alternative modes (ecotourism, low-impact tourism, community-based tourism, and others) centered on local Maya “decision-making and participation” (181). She concludes the tourist industry still displays a cartoonish Maya culture “fixated on craft production . . . and innocent, exotic Others” (191) to avoid empowered Mayanness. Córdoba Azcárate analyzes “the boundaries between memory” (198) by examining idealized Temozón Sur and Xcanatun Haciendas, refurbished as boutique hotels for wealthy tourists. Once henequen plantations, they have become trendy resorts for the wealthy, invisibilizing 19th century slave practices, racism and exploitation. She concludes that tourism infrastructure in Yucatan is still a colonial system of knowledge production with racial hierarchies.

Most researchers in the volume rely on previously unfamiliar US archives, and the editors recommend a fair access to them by scholars working outside the US. By focusing on inequalities for Mayas between the Global North and South, this book constitutes a needed leap forward in present-day US Maya Studies. My sole critique would be the scant presence of Maya contributors, a deficit that replicates to some extent the problematic explored in the volume by not recognizing and empowering the many Maya scholars currently working in Guatemala, Mexico and the US.

ARTURO ARIAS

University of California, Merced (Ret.)

Estrada, Oswaldo and Carlos Villacorta, eds. *Vivir la violencia en el Perú del nuevo milenio*. Ediciones MyL, 2023, 335 pp. ISBN: 978-612-5013-27-9.

Este volumen cumple exitosamente con el ambicioso y urgente propósito de cuestionar, desde la perspectiva cultural, la naturalización de la violencia en el Perú contemporáneo. Tomando como base el contexto de inestabilidad política y social en el que el país llega a su segundo siglo como república (y haciendo eco de las nociones teóricas de Quijano, Moraña et al., Bruce, Bude, Žižek, Cover, Echeverría y otros), Estrada y Villacorta arguyen en la introducción al libro que esta naturalización contemporánea de la violencia no es sino la más reciente práctica de dominación impuesta por el sistema de colonialidad de poder que aún reina en el país. Esto ocurre pues es precisamente en esta dominación donde yace el germen de la violencia que hace que los grupos dominantes y dominados se odien y se deseen la destrucción mutua (17). Aunque desde diferentes perspectivas teóricas y analíticas, los catorce capítulos y el postscriptum restantes del volumen continúan el postulado de la introducción y ofrecen interpretaciones válidas y concretas de materiales culturales relacionados a la sistemática violencia en la que el Perú vive, así como a las estructuras de dominación que se asocian con ella. Encontramos, por ejemplo, la estremecedora lectura que Erika Almenara ofrece de *Salón de belleza* (1994) de Mario Bellatin, donde se establece una analogía entre la “comunidad de cuerpos