

she would go on to earn a meager living selling sugarcane juice at the side of a road. Her life thus illustrates the struggles common to the Quechua-speaking poor, who try to create meaningful lives as they struggle against discrimination and the abuses of the powerful, a predicament made all the worse by a viciously cruel war.

It is important to realize that while some neighbors initially supported the guerrillas, there is no evidence that Graciela or her family were involved: they were just members of a discriminated group and in the wrong place at the wrong time. To be Ayacuchano is to be branded a *terrucó* (a terrorist), people from another area of Ayacucho often told me.

Throughout, anthropologist Nicole Coffey Kellett contextualizes Graciela's story, utilizing ethnographic observations, historical data, as well as material provided by Peru's Truth and Reconciliation Commission. Kellett situates her own role, without making it about her rather than Graciela. Significantly, Graciela is listed as co-author, along with Kellett.

The book is unique in that it focuses on the most marginalized of the marginalized, people often ignored because they are extremely poor, illiterate, and do not speak the language of the elite. It is also a valuable account of the civil war and of economic and social exclusion in general. In addition to its scholarly value, the book can be used in classes on the Andes, Latin America, war and violence, and any course related to issues of social justice.

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Legacies of War: Violence, Ecologies, and Kin. Kimberly Theidon. Durham, NC: Duke University Press, 2022, 128 pp. \$22.95, paper.
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Ironically, although wartime rape is now understood as a form of racially charged ethnic cleansing and therefore a fundamental assault on human rights, the rights of women and their children born of rape have remained largely a non-issue. By focusing on the experiences of children born of rape and their mothers, Theidon addresses head-on a most recent official acknowledgment of the rights of individuals affected by sexual violence, including women, children, and children born of rape (2019 United Nations Security Council Resolution 2467).

Drawing primarily from ethnographic research conducted with war survivors in Peru and Colombia, as well as examples from Rwanda, Mozambique, and the Democratic Republic of the Congo, Theidon illustrates how women and their children born of rape are often placed at odds with one another in a competing rights framework. By analyzing well-intended policies and the experiences of women, Theidon illuminates the

complications of providing rights to children born of rape which often require women to disclose their past sexual trauma.

Theidon explores the myriad ways in which women and communities conceptualize and treat children born of rape, dispelling generalized stigma and providing vital nuance. She shares how women describe their rape, how they dealt with their pregnancies without access to family planning services via self-induced abortions and infanticide, prenatal alienation, and differential love of their children. By focusing on the lived experiences of those impacted by wartime sexual violence, Theidon moves the register of understanding beyond victimized women and orphans to a more agentic view. She shows how women use their available power to protect their daughters from rape, engage in transactional sex to feed their children, practice strategic pregnancies, and publicly denounce harm through naming their children by the rank of those who raped, memorializing the harm publicly. Such actions defy more linear perceptions by serving as a “future memory,” extending the “mother’s memory both to the past and into the future” (p. 13).

Most notably, Theidon takes on the issue of lasting intergenerational impact, beyond historical trauma exposing how violence is carried through bodies and lands, creating historic sites of trauma. Without essentializing women or Indigenous peoples Theidon explores the “interspecies entanglements that make life possible in the best and worst times” (p. 7) within which “conception, pregnancy, and childbirth unfold” (p. 7), which has been made toxic and dangerous from colonial capitalism and war.

While the patriarchal nationalism of wartime rape has been acknowledged, Theidon’s in-depth analyses of inheritance rights, surnames, genetic traits, military, state, and capitalist structures underscore the omnipotent impacts of misogyny within which “maternal environments” are made (p. 35). Theidon challenges the tendency to place sole responsibility of pregnancy on women and widens the lens to the forces beyond women’s control that impact their productive and reproductive labor (p. 55).

Toward the end of the text, Theidon threads these evocative themes into an in-depth ethnographic description of her dangerous journey down the Atrato River, one of the longest and most polluted rivers in Colombia. The interactions, conflicts, tragedies, and caring exercised by FARC militia, leaders of the Catholic Church, villagers, and humanitarian workers throughout her journey underscore how settler colonialism, petrocapi-talism, other extractive industries, and war have shaped the social and environmental landscape. During the trip, Theidon comes across a baby that recently died from a high fever and lack of access to necessary medicine. The baby’s death is evocative of the invisibility of wounded landscapes and biocultural rights and underscores the necessity of blending retributive and restorative justice in holding responsible parties accountable for the rights of humans and the natural world.

Addressing the future, Theidon questions an identity-based approach, which has led the charge in recent transitional justice efforts. According to Theidon, such an approach leaves the generic human, against which others are marked, without a relationship with land, living creatures, and so on. She argues that this distinction is born of

colonialism, yet to tackle the legacies of colonialism, engagement of all is imperative. Just as we cannot leave the responsibility of motherhood to mothers, who are impacted by a larger realm of (in)justice, we must move beyond binaries in redressing past harms and creating a more just future.

This book makes visible a widely hidden outcome of sexual violence and poses vital questions of increasing importance as we continue to face assaults on women's reproductive rights and the natural environment. It would be of particular interest to those engaged with social and environmental justice, gender, Latin American studies, and human rights.

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Pre-Columbian Art from Central America and Colombia at Dumbarton Oaks. Colin McEwan and John W. Hoopes, eds. Pre-Columbian Art at Dumbarton Oaks, No. 5. Washington DC: Dumbarton Oaks Research Library and Collection, 2022, 768 pp. \$95.00, cloth. ISBN 9780884024699.

Pre-Columbian Central America, Colombia, and Ecuador: Toward an Integrated Approach. Colin McEwan and John W. Hoopes, eds. Washington DC: Dumbarton Oaks Research Library and Collection, 2021, 494 pp. \$75.00, cloth. ISBN 9780884024705.

Two recent publications from Dumbarton Oaks highlight the value of in-depth study of historical collections, their associated archives, and support for sustained research bringing current analytical techniques and scholarly perspectives to fundamental questions of the history of the Americas. The larger catalogue volume, *Pre-Columbian Art from Central America and Colombia at Dumbarton Oaks*, presents detailed description and illustration of 211 individual pieces and object groups in the Robert Woods Bliss Collection at Dumbarton Oaks accompanied by thematic essays on the artistry, regional traditions, and history of the societies that dominated the area now defined as southern Central America, extending from Honduras to Colombia. The accompanying slimmer conference volume, *Pre-Columbian Central America, Colombia, and Ecuador: Toward an Integrated Approach*, takes an incisive view that brings works from those three regions into juxtaposition with work from Mesoamerica as far north as Chichen Itza, as far south as the central coast of Ecuador, west into the Caribbean, and with the inclusion of Nicaragua in between the northern and southern antipodes. The