

The colonial forgetting patent in Foucault—reduplicated by that of some of his followers and critics—finds a rather striking instance in Malinche, a female Native American figure that counts with a most telling partial presence in the first volume of Foucault's *Histoire de la sexualité* (1976). Malinche remains unrecognized as a figure of coloniality even in some of the most perspicacious critiques of Foucault's colonial forgetting. Bhabha's and Mignolo's attentiveness for what Foucault names as a negation does not induce them to consider this particular case; Ann Stoler's otherwise impressive and engaging restoration of the colonial order of things to Foucault's *History of Sexuality* stops short of Malinche and the insights into the oblique but productive presence of coloniality in Western discourse that her figure might bring. Pérez, on the other hand, after reclaiming "the obvious" in Foucault, goes on to consider Malinche in her crucial importance for the formulation of Mexican and Chicana/o subjectivities (1993, 53-56); yet unaware of some specific genealogical links between the texts she discusses, she misses to recognize the immediate way in which Malinche underwrites *The History of Sexuality*.

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