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**Geographical histories otherwise: anarchism and indigeneity**

This paper discusses spatial memories of struggle and ancestry that emerged from a series of qualitative interviews and field visits that I carried out with anarchist-inspired Afro-Indigenous activists and collectives in Brazil. Working at the intersection of anarchist traditions and indigenous and Afro-descendant resistances, these collectives and village representatives are currently struggling for the recognition of land against the violence of states, agribusiness and extractivism, which is expressed by daily repression and by attempts to steal indigenous lands and memories through juridical instruments such as the infamous *Marco Temporal*.

My argument is that this bid to connect different militant traditions offers key insights for rethinking geo-histories and histories of geographies. Belonging to the collective COLIBRI (*Coletivo Libertário de Resistência Indígena*), to the Guarani aldeias Yrexakã and Takuá Ju Mirim (SP), to the Anarco-Punk Collective *Aurora Negra* (SP), to the Quilombo *Sapé do Norte* and the Capixaba Anarchist Federation (Espirito Santo), all the interviewed activists strongly referred to their respective historical and geographical memories of land, community and ancestry. Such narrations provide powerful geographical and naturalistic arguments to build new spatial ways to think a new society.

Based on these narrations, on past and present relations between anarchism and decoloniality in Latin America/Abya Yala and on personal militant and scholarly work in Brazil, I finally discuss how this case can nourish current literature arguing for decolonising geography and its plural histories by including different cosmo-histories, cosmo-visions and other ways to understand space and time.