

(joining a colonial regiment, later coming into contact with insurgent independence forces), yet he could never achieve it. Both men sought to belong to organized society, seemingly seeking prestige more than wealth and power, but both rebelled against belonging at the same time. How to explain them?

The author interprets their lives through ingenious readings of picaresque novels of early modern Spain and New Spain. Placing Fernández de Lizardi's independence-period classic, *El periquillo sarniento*, in extensive historical and literary context, Taylor illustrates how fictional characters could achieve redemption in ways neither Aguayo nor Atondo did, despite the best efforts of inquisitional judges, especially toward Aguayo. The novels, he concludes, cannot explain the lives of these troubled souls but do suggest an inspirational cultural inclination arising out of this literary genre toward a kind of rootless freedom on the part of some. While left longing for more analysis of a changing Inquisition, in the hands of a master historian the story of these two men sheds light on the tensions that heterogeneity and inequality evoked. A challenging read for undergraduates, the book is perhaps best suited for graduate student and specialist readers taking up complex questions about what biographic microhistories tell us about institutional contexts and times in which Aguayo and Atondo lived.

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*Bundok: A Hinterland History of Filipino America*. By Adrian De Leon. (Chapel Hill, University of North Carolina Press, 2023. 296 pp.)

In the history of Western colonialism, the 'hinterland' typically referred to the marginal regions of the colony dimly understood by imperial epistemology. Yet as evidenced in his book *Bundok: A Hinterland History of Filipino America*, Adrian De Leon's examination of the periphery hardly obscures our understanding of U.S. race-making in the Philippines—quite the opposite, it further illuminates the contours of this colonial endeavor. For even while initially focusing upon the hinterland, De Leon's scholarship ultimately refracts historical insights that are panoramic in scope.

While the book's predominant theme is U.S. colonial race-making, De Leon does not subsume the material beneath the ideological. Indeed, the book's starting point describes with impressive detail how Spain transformed the hinterland of northern Luzon—with its imposing mountain ranges

separating indigenous peoples and peasantry from the more civilized metropole—into a region of agricultural plenitude for the nineteenth-century global market. Such transformation entailed the reconstruction of Luzon’s hinterland peasants into a proletarian class whose labor was intended for the industrial plantations of Luzon. Once colonial rule changed hands to the Americans, Luzon’s highlands regions were now the “boondocks”—an expression derived from the Tagalog word *bundok* (meaning “mountain”), in reference to the same northern hinterland. Luzon’s boondocks did not escape the attention of U.S. capitalists and administrators. In fact, the *bundok* further transformed into a repository of migrant laborers for American agribusiness, deracinated from the highlands while destined for the plantations of Hawai’i and the fields of the U.S. West. Against the backdrop of global capitalism, De Leon argues persuasively that the category of labor was intrinsic to the colonial race-making of the “Filipino.”

Attendant with the outflow of commodities and migrant labor under imperial rule was the generation of “knowledge commodities” focused upon the hinterland’s indigeneity. The emissaries of imperial knowledge—American ethnologists, photographers, soldiers, writers—found themselves at the *bundok* as they deliberately catalogued the most “uncivilized” habits of indigenous tribes (such as dog-eating and head-hunting), wittingly affirming their belief in the cavernous racial gulf between colonizer and colonized. Some indigenous people of the boondocks would actually be exported as spectacle within human zoos of fin-de-siècle world’s fairs. Moreover, racial representations of the Filipino hinterland “savage” would be globally circulated, consumed by urbane readers of anthropology and travel books. Despite this, De Leon is careful to emphasize how Filipino subjects—whether indigenous, peasant, or educated elite—found ways to contest their racialization.

Scholars in the field of Filipino American history will greatly profit from their reading of *Bundok*. Among the contributions forged by De Leon include the place of the colonizer’s economics (labor) and knowledge (the archive) in Filipino racial construction, the exigencies wrought by extractive capitalism in Filipino colonial life, and the agency exercised by indigenous, peasant, and elite as they negotiated racial representation and resisted exploitation. Methodologically, scholars will find De Leon’s material-based analysis interdigitated with the hermeneutics of textual and archival production to be rigorously detailed and intellectually compelling.

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