What is interesting about this book is the fact that the author, who completed his research before COVID-19 struck, wrote it during the time of stay-home orders, mask mandates, and distance learning. Dimas recognizes that experiencing the chaos that COVID-19 exposed helped him think through the mess of the evolving Argentine reaction to cholera in the nineteenth century. In the two cases, states, doctors, and the public acted in fragmented and antagonistic ways, conditioning and shaping the medical response. This, I believe, is the most significant contribution this book makes.

Understanding, as Dimas does, the medicalization of society not as a top-down, one-way process but as an arena where different factors vie for power helps to solve a fundamental academic-ethical problem. Since the 1990s, many of us have shared the criticism that medicalization was the keystone in consolidating the modern patriarchal and racial order. Yet, we are the same people who put out signs pleading "Believe the science."

Admittedly, there is a cognitive dissonance between the two positions, but there is no reason they cannot be reconciled. The biomedical sciences need a reckoning with their past to build a fairer present, and they also need to keep churning out vaccines with the speed and efficacy they did in 2020.

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NINETEENTH-CENTURY INDIGENOUS POLITICS

We Are Not Animals: Indigenous Politics of Survival, Rebellion, and Reconstitution in Nineteenth-Century California. By Martin Rizzo-Martinez. Lincoln: University of Nebraska Press, 2022. Pp. 536. $80.oo cloth; $80.00 e-book.
doi:10.1017/tam.2022.77

Martin Rizzo-Martinez's book is about nineteenth-century Indigenous politics and much more (3). The author seeks to write a history of Santa Cruz, California, through centering the "Indigenous experiences, politics, and defiance" of Native people in the region over the nineteenth century in relation to Spanish missions (14).

Rizzo-Martinez shows his reader through early-to-late-1800s Santa Cruz's colonial world, which featured "colonizers from throughout Mexico and the Pacific Rim, along with Mutsun-speaking Indigenous communities" (70). The author maintains that this region was much more complex than the social binary (Indians and Spaniards) missionaries sought to enforce at the time (70). Through seven chapters filled with a rich diversity of sources, Rizzo-Martinez—alongside other historians such as Ben Madley, William Bauer, and Kat Whiteley—shows how integral a study of Indigenous

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California is to understanding settler colonialism, racial geographies, and violence in the North American pasts.

Even though readers might be familiar with the mission system as it is taught in California grade schools, Rizzo-Martinez shows us how these colonial institutions structured epistemic violence and society on a case-study level. The author illustrates why missions were both successful and unsuccessful in colonizing Indigenous peoples. He finds that missionaries "targeted Indigenous youth and tempted villagers with Spanish material trade goods such as blankets and glass beads" (66). In addition to some of the alleged guarantees that the theocratic institution offered, these material bribes, "availability of food resources, and the loss of trade partners and kin networks" entrapped many California Indians (67). He explains that influxes of different peoples—indigenous, autochthonous, and settler—created shifting alliances and networks in the area. The author reasons, therefore, that the "mission-based community made sense of their changing circumstances by relying on traditional ways to form bonds and connection," such as serving as interlocutors and playing games and sports (96).

Some Native people also helped surveil for the missions as interlocutors. Rizzo-Martinez writes that these Indian interlocutors, whom he calls "auxiliaries," helped track down Native runaways to try to convince them to return to the mission system. The author believes that in establishing these roles, "the padres elevated the status of these auxiliaries, who gained favors and privileges, creat[ing] social stratification within the growing Indigenous community at the mission" (89).

Furthermore, the Spanish mission system greatly affected gender relations in Santa Cruz. The author explains how Catholic *padres* separated Indigenous boys and girls into different dormitories (*monjeríos* for girls and *jayuntes* for boys) and locked these facilities at night to enforce "tight social control" (53). Furthermore, the monjeríos were poorly kept up, and the isolation of young Native women led to situations where padres entered and selected women they "wished to violate" (53). Alas, the missions engineered a colonial system that facilitated conditions that allowed for state-sanctioned sexual violence and abuse. Over the last decade, several scholars have published on Black, Indigenous, and Black sexual ecologies.

Another field of study that Rizzo-Martinez enters is ecology. The author contributes to the study of humans in an environment by showing his work is informed by "Native land-management practices, often referred to as Traditional Ecological Knowledge (TEK)" (5). In doing so, he effectively demonstrates how each of the California missions in his study was "shaped by the local ecology and resources, proximity to other Spanish settlements . . . and most important, by the specific histories and cultural realities of local Indigenous peoples" (12). This makes his study applicable to scholars who study presidios, US army forts, detention centers, and other incarcerating institutions.

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Rizzo-Martinez's book shows us the world Spanish missions wrought, but more importantly, it shows how Indigenous Californians survived these missions.

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PUERTO RICAN WORKERS

The Lettered Barriada: Workers, Archival Power, and the Politics of Knowledge in Puerto Rico. By Jorell A. Meléndez-Badillo. Durham: Duke University Press, 2021. Pp. 261. $99.95 cloth; $26.95 paper.
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Jorell A. Meléndez-Badillo explores how uneducated *obreros ilustrados* (enlightened workingmen) carved out leading roles in the Puerto Rican labor movement in the first decades of the twentieth century. He shows how those affiliated with the Federación Libre de Trabajadores (FLT) and the Socialist Party gained important positions and power in organized campaigns, creating their own story by using their "archival knowledge" to paint the picture of the workers' struggle.

First, however, they had to prove their intellectual worthiness. Because most lacked traditional (or elite) qualifications such as academic backgrounds to justify their "intellectual production," they used "experience" to earn credibility and substantiate claims. To do this, however, they had to distinguish themselves from the laboring masses. They portrayed themselves as the "enlightened" who would guide their less educated and uninformed brothers to respectable citizenship. In the end, though many obreros ilustrados rose in status and were recognized as notable politicians and statesmen, the traditional elite never accepted them as cultural or intellectual equals.

Meléndez-Badillo starts the narrative in the late nineteenth century with the launching of the newspaper *Ensayo Obrero,* which was commonly referred to as the "organ of the working class." This newspaper was one among many forms of print media, including anarchist publications from Europe and the United States, used to spread the labor cause. Because of the editors' close ties to the FLT (affiliated with the American Federation of Labor), and the Socialist Party, the newspaper reeked of Eurocentrism, and it was through this tinted lens that the Puerto Rican labor movement grew and formed its "imagined global community."

In addition to print media, *centros* (social and intellectual spaces where workers would read and share ideas) and *mítines* (public spaces where speeches were made and print material circulated) disseminated labor propaganda. These sites were integral to the movement, for it was here that the rank and file were exposed to national and international ideas and had

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