Hogan, however, delves further than Miller into the immediate facts of the history of the San Patricio Battalion to show how their desertion and eventual execution were rooted in such indeterminate factors as American prejudice against Irish and Catholics, the mistreatment of Irish immigrants, earlier Anglo-Irish rivalries, racial stereotyping, the incomplete national bonding of Americans before the Civil War, and the dehumanizing effect of all wars. Both Miller and Hogan devote considerable attention to religious differences, but Hogan gives a longer and more vivid account of the punishments inflicted on the San Patricios: floggings, brandings, and the unnecessarily drawn-out hangings, some of them timed to coincide with the American capture of Chapultepec.

This sort of history writing is colorful and exciting, and it seems to bear out the worst suspicions of American history. It combines the most attractive qualities of pyschohistory and debunking in general, but it also raises problems of maintaining balance, proportion, and focus. Every so often Hogan strays away from his San Patricios—backward to the Monroe Doctrine, the Irish potato famine, New England Calvinism, and even to the Protestant Reformation; forward to the Holocaust and My Lai. Miller gave us a straightforward account of a subject quite dramatic and powerful enough in its own right. Hogan adds imaginative overtones to the basic story, but the reader should treat these with a little precautionary skepticism.

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The Machete and the Cross: Campesino Rebellion in Yucatan. By DON E. DUMOND. Lincoln: University of Nebraska Press, 1997. Photographs. Plates. Illustrations. Maps. Tables. Figures. Bibliography. Notes. Index. xvii, 571 pp. Cloth, $57.50.

Three decades ago Nelson Reed's popular history, *The Caste War of Yucatán*, resonated deeply with a generation that was caught up in the complications of a contemporary peasant rebellion, the war in Vietnam. Whether or not the Maya uprising in mid-nineteenth-century Yucatán could seriously be regarded as a precursor of what Eric Wolf termed the "peasant wars of the twentieth century," did not really matter—Reed's account of the rebellion made for exciting reading. Moreover, many Latin American scholars, as well as undergraduates, welcomed a book based on the groundbreaking but unpublished work of Howard Cline, even if Reed's book was devoid of the usual academic paraphernalia—footnotes and lengthy references to the scholarly literature. Don Dumond's *The Machete and the Cross* is an updated and expanded scholarly reprise of the same ground covered by Cline and Reed, with a slightly different emphasis.

Dumond's fascination with the Caste War began, as he writes in his preface, with Alfonso Villa Rojas's field studies among the Maya of east central Quintana Roo, and was nourished by the work of Reed and the research of anthropologists such as Alfredo Barrera Vázquez and Victoria Reifler Bricker. However, from the earliest days, Dumond's work veered off in a different direction, leading him into a lengthy and fruitful preoccu-

pation with the Maya rebels who negotiated a separate peace in 1853, the so-called *pacíficos del sur*. Dumond's current book, *The Machete and the Cross*, is an expansion and broadening of this uniquely southern perspective on the Caste War and its aftermath. The many effective maps and illustrations reinforce Dumond's detailed examination of the geographical dimensions of the conflict. In other respects, however, the book is less successful.

While Dumond tries to establish his own place in the debate over the causes of the rebellion (pp. 134–39), emphasizing the social position of the Maya peasantry rather than their ethnicity, his discussion of the events and conditions leading up to the rebellion is heavily dependent on nineteenth-century narrative sources, particularly Serapio Baqueiro and Eligio Ancona. He even employs Alexis de Tocqueville's theory of rising expectations (unleashed by the liberal reforms of the early independence period) to put his own twist on the question of why the rebels acted when they did. Dumond's work, unfortunately, does not tell us anything new about this period, nor does it offer fuller portraits of well-known rebel leaders Jacinto Pat and Cecilio Chi than the classic works of Reed and Cline.

Perhaps because the bulk of his research is based on archives in Belize and on Colonial Office correspondence located in the British Public Record Office, Dumond's most significant contribution to the historiography of the Caste War is his painstaking recreation of the complex and often tortuous relations among the rebels of Chan Santa Cruz, the *pacíficos del sur*, Yucatecan exiles, and Belizean authorities and gunrunners. That said, it is not clear why Dumond chose to cover the entire history of the Caste War from its origins to its inconclusive ending in 1901. Nowhere, neither in the preface nor in the introduction, does the author explain *why* he wrote the book. The reader has to infer, then, that Dumond's primary goal is to narrate and not to offer a new interpretation of the events of 1847 and after. From a historiographical perspective, Dumond's work not only adds little to our understanding of how the Caste War relates to the rest of nineteenth-century Mexican history, it ignores recent publications on the social origins of the rebellion and the relationship between indigenous peasants and the state in other regions of Mexico. *The Machete and the Cross* is profoundly retrospective, rather than innovative.

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Procesos rurales e historia regional (sierra y costa totonacas de Veracruz).
Edited by VICTORIA CHENAUT. Mexico City: Centro de Investigaciones y Estudios Superiores en Antropolgía Social, 1996. Paper.

Comprising previously unpublished essays based upon original research by both historians and anthropologists, this collection explores the historical processes that shaped and transformed the Totonac region of Veracruz over the course of two hundred years. Although primarily defined linguistically, the region under scrutiny is not presented as a