

lections of documents, such as Francisco P. Troncoso, *Las guerras con las tribus yaqui y mayo* (Mexico City, 1905, and in subsequent reeditions), and Fortunato Hernández, *Las razas indígenas de Sonora* (Mexico City, 1902). He missed an opportunity to contribute new material to the political history of the Yaquis' armed insurrections by not exploiting the Sonoran state archives systematically for this interpretive history. Three important themes are not fully developed in this book that would have elucidated the complexity of the Yoremes' negotiated alliances with Sonoran governors and landowners, punctuated by episodes of insurrection. First, the significant number of Yaquis living outside the valley who labored in mines and haciendas of central and northern Sonora from the early nineteenth century onward; second, the contradictory web of antagonistic and interdependent relationships between Yoremes and Yoris across divisions of class, ethnicity, and gender; and third, the internal divisions among the Yoremes that conditioned their strategies for resisting the economic and political forces that impinged on their world.

The periodization of this study conforms to the conventional divisions of Mexican national history, beginning with the consummation of independence in 1821 and ending just prior to the revolution of 1910. However, it cuts short the story of the Yaquis' most difficult trial of persecution and forced removal to Oaxaca and Yucatán during the late Porfiriato, their flight to the United States, and the reconstitution of their pueblos during and after the revolution. Hernández's conclusions refer the reader once more to the Yaquis' "inextinguishable struggle for liberty and autonomy" (p. 145) but provide few guidelines to the contemporary story of Yoreme survival in the Mexican nation-state.

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*The Irish Soldiers of Mexico.* By MICHAEL HOGAN. New Orleans: University Press of the South, 1997. Photographs. Maps. Notes. Bibliography. Index. 268 pp. Paper, \$39.95.

During the years leading up to the recent sesquicentennial of the U.S.-Mexican War (1996-98), scholars have been busily preparing new accounts of the war. Two monographs turn the spotlight on the unhappy tale of the San Patricio Battalion, a Mexican unit partly made up of deserters from the American army. Many of these were captured in battle and, at General Winfield Scott's orders, most were hanged. The first of these monographs was Robert Ryal Miller's *Shamrock and Sword: The Saint Patrick's Battalion in the U.S.-Mexican War*, published in 1989. This was generally reviewed as well researched and written and a fair tribute to brave men largely ignored in general histories. Michael Hogan's newer book on the same subject uses most of the same original sources and secondary studies. It gives much the same background account of the war and fleshes out the often skeletal facts with a similarly colorful narrative. Both books are copiously illustrated. While Hogan is a little more pro-Mexican than Miller, who uses mainly American sources, both authors deplore American aggression toward Mexico and the American army's harsh treatment of the captured San Patricios.

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 psychohistory 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 Reifer Bricker. However, from the earliest days, Dumond's work veered off in a different direction, leading him into a lengthy and fruitful preoccu-