

resources from Spain, Mexico, and the United States identified in the DRSW Master Index of Spanish documents (see Thomas C. Barnes, Thomas H. Naylor, and Charles W. Polzer, *Northern New Spain: A Research Guide*, Tucson, 1981).

I noted, for example, “Don Manuel de Ossio 325 pesos and 1 ration” (1:57) on the muster roll of the Loreto presidio in 1733. I had already met the irrepressible Manuel de Ossio in Harry W. Crosby’s *Antigua California: Mission and Colony on the Peninsular Frontier, 1697–1768* (Albuquerque, 1994). I wondered if there was more information about the rise of this not-so-common enlisted man (of thirty enumerated only four bore the title *don*) from soldier to foremost non-Jesuit entrepreneur on the peninsula. If I am at all serious, I should look next at the DRSW Master Index on CD-Rom and await impatiently while its creators put Biofile on-line.

But I like the feel, the weight of *Presidio II*. Resisting the temptation to cast absolutely everything into the swelling digital sea, the editors of the DRSW, the sponsoring National Historical Publications and Records Commission, and the University of Arizona Press have dared provide another eminently useful, handsomely printed documentary collection. May there be no end to their courage.

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*El fuego de la inobediencia: autonomía y rebelión india en el obispado de Oaxaca.*

Edited by HÉCTOR DÍAZ-POLANCO. Colección Miguel Othón de Mendizábal. Mexico City: Centro de Investigaciones y Estudios Superiores en Antropología Social, 1996. Maps. Tables. Notes. Bibliography. 214 pp. Paper.

On March 22, 1660, a large group of Zapotecs who had congregated in the town of Tehuantepec for Holy Week celebrations rioted against and killed their *alcalde mayor*. The rebels then appointed new local authorities, sought the support of neighboring indigenous communities, and maintained control over the surrounding region for the following year. Exactly two months later, on Corpus Christi, the Zapotecs of Nexapa also rose up in arms, forcing a military standoff that was resolved only through the mediation of the bishop of Oaxaca. In fact, throughout 1660 and 1661, the rebellion spread like wildfire—to use its chroniclers’ simile of choice—through several Chontal, Huave, Mixe, Zapotec, and Zoque communities.

In comparison with other indigenous rebellions, this sequence of events occupies a unique place in colonial Mexico historiography due to its multiethnic character and its sudden expansion over a large swath of Oaxaca. To investigate the context of this movement—which had been largely left to chronicles and historical syntheses—Díaz-Polanco has compiled four concise and lucid essays, a survey of Chontal ethnohistory, and a selection of recently transcribed sources that shed new light on the topic. In the first two essays, the coordinator—along with coauthors Araceli Burguete and Consuelo Sánchez—rehearses a cumulative theory of sorts: taxation abuses, followed by punishment and humiliation for recalcitrant native elites, may have provided a spark for these

rebellions. In the authors' view, the colonial rulers eventually achieved their goal—a return to the administrative status quo before the rebellion—through appeasement and coercion, thus stonewalling the indigenous objective—peace with reform. The fourth essay, by Carlos Manzo, is a Braudelian attempt to place the rebellion within a *longue durée* account of cochineal production and abusive *repartimiento* cycles. In an interesting move, Manzo claims that the unofficial commercial circuit of mestizo itinerant merchants and informal trade provided a necessary conduit for the rapid spread of the rebellion. This assertion, however, would have been more impressive had it been accompanied by more extensive evidence.

In the third essay, translated from a 1992 English-language compilation, Marcelo Carmagnani pursues a truly innovative analysis of the rebellion, one that complements the materialistic lines of evidence presented by the other authors. Carmagnani stresses the symbolic use of social space by native rebels and colonial officials, and emphasizes as well the great divergences in participation by different native actors at various stages in the rebellion. In his view, rather than a rebellion, this movement was a confrontation against the expanding political role of the *alcalde mayor*, which collided with the reformulation of ethnic and community identity in seventeenth-century Oaxaca.

This volume provides a compelling introduction to the study of the 1660–61 Oaxaca rebellions through various readings and through unpublished sources from Seville, Mexico, and Oaxaca that complement the accounts of Torres Castillo and Manso de Contreras. Furthermore, this collection sketches a number of analytical possibilities that should challenge students of indigenous social movements and preindustrial rural rebellions. However, Díaz-Polanco's and Manzo's interpretation of indigenous autonomy as an unequivocal goal of the rebels is documented primarily through a handful of reported quotations. What is missing is a larger contextual framework for this assertion. A more exhaustive analysis would have inquired into ways in which litigation and other native responses defined local autonomy in rebel and nonrebel communities; such an inquiry might have unearthed varying local notions of autonomy. Despite this work's ambitious reach, two further issues remain largely unexplored: the notion of interethnic identity in seventeenth-century Oaxaca, and the role of messianic leadership in the Sierra Zapotec outbursts of rebellion.

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*El sol y la cruz: los pueblos indios de Oaxaca colonial.*

By MARÍA DE LOS ÁNGELES ROMERO FRIZZI. Historia de los pueblos indígenas de México. Mexico City: Centro de Investigaciones y Estudios Superiores en Antropología Social. 1996. Photographs. Plates. Maps. Tables. Figures. Appendixes. Glossary. Bibliography. 291 pp. Paper.

*El sol y la cruz* confirms María de los Angeles Romero Frizzi's reputation in México and abroad as a leading historian of colonial Oaxaca. A general history of the native peoples