

Expedition reached New Spain in 1804, but the king's plans and directions for how the vaccinations were to be carried out were modified to meet local conditions. There were also variations in who should be carrying out the procedures, where they were to do so, and how the expenses would be paid. Ramírez concludes that power was "more diffuse" and "the meanings of public health campaigns less fixed once we consider the variety of people enrolled to transport, inject, elaborate, and judge" (212).

Chapter 6 provides fascinating insights into vaccine skeptics as well as the hopes and expectations of people from all levels of society. Parents seem to have feared that their children would be kidnapped to transport the vaccine, since the expedition arrived with 22 Spanish children and left New Spain with 26 Mexican children to serve as living carriers for the vaccine on the next leg of the journey to the Philippine Islands. Oaxaca's bishop, Antonio Bergosa y Jordán, had been an active promoter of vaccination in his diocese, but he became a skeptic after he had himself vaccinated three times in the hope that the procedure was a *remedio universal*.

Ramírez concludes that more attention needs to be paid to the complexities and paradoxes of late colonial New Spain as the royal vaccination program moved "from the realm of theory to practice" (240). Some of these adjustments were made by the director of the expedition, Francisco Xavier de Balmis, himself. Although the royal order stated explicitly that vaccination could eventually be carried out by mothers, Balmis required that credentialed medical specialists administer the vaccine. At the same time that Bourbon policies undermined the church and priests and bishops feared their authority was being weakened, the immunization campaign had to rely on the participation of priests, as well as other unorthodox healers, in order to succeed.

The problem is complex, and the outcome is not easily summarized. As Ramírez concludes, "In the end the varieties of practical knowledge brought to bear are not easily classified as peasant, indigenous, viceregal, creole, American, Spanish, or Atlantic" (246).

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NINETEENTH-CENTURY MAPUCHE

Contested Nation: The Mapuche, Bandits, and State Formation in Nineteenth-Century Chile.

By Pilar M. Herr. Albuquerque: University of New Mexico Press, 2019. Pp. 168.
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Rural areas of post-independence Latin America, often beyond the control of emerging nation-states, drew tales from urban elites and European travelers of perilous country

roads stalked by rapacious bandits and lawless indigenous peoples. Pilar M. Herr examines some of these peripheral spaces and communities in nineteenth-century Chile, seeking to connect them with nation-state formation. Each of the five body chapters in the book focuses on a different piece of Chilean nation-state formation. Some chapters pertain to the central state (including examinations of legal and constitutional history, as well as elite ideas about race and citizenship), and others to the rural periphery (these chapters explore the banditry of the Pincheira family, Mapuche alliances with the Spanish Empire and the Chilean government, and *parlamentos*).

Herr's work on the Pincheira *montonera* offers a thought-provoking and tantalizing account of banditry in the borderlands of post-independence Chile. Herr locates the Pincheiras in a shifting, ambiguous space between Spanish royalist forces, Pehuenche allies, and the incipient creole state. Also notable here is Herr's fine-grained analysis of Chile's early constitutions and other legal documents, and particularly her analysis of colonial and nineteenth-century *parlamentos*. The chapter on *parlamentos* is the heart of the book; Herr's argument about the shifting meanings of these summits between Mapuche leaders and Spanish (and later, Chilean) authorities stands out as the most nuanced and compelling offered. The contention that *parlamentos* demonstrate changing understandings of Mapuche sovereignty, as Spanish practices that acknowledged the Mapuche as "equal partners" gave way to Chilean ones that coded the Mapuche as "second-class citizens" (96), makes a significant contribution to our understanding of how Mapuche groups navigated Chile's independence transition through their interactions with the new Chilean state.

The individual chapters in this book are deeply interesting, although there are some missed opportunities here to draw stronger ties between them. Connecting themes such as banditry, borderland studies, criminality, and indigeneity, which figure in the introductory chapter as framing concepts for the study, appear inconsistently in the other chapters. This ultimately limits Herr's ability to use those ideas to tie her chapters together. Finally, it is a bit surprising how absent Mapuche voices are here. This may be an overly picky critique, given Herr's conscientiously outlined focus on Mapuche actors and actions in direct connection to Chilean nation-state formation. She makes clear that her study examines the Mapuche "as an essential element of how and why state formation in Chile developed" (4), rather than focusing on internal Mapuche politics or history.

Even so, without more robust context and source material, especially from Mapuche voices, the Pehuenche Mapuche actors here read more two-dimensionally than do their Spanish and Chilean counterparts. It would be helpful to engage with anthropological, sociological, ethnohistorical, and other historical research on Mapuche communities to work toward understanding the early nineteenth century through Mapuche lenses, however imperfectly possible that might be.

In sum, this book makes a valuable contribution to literature on nation-state formation in nineteenth-century Chile. Herr's analyses of *parlamentos* and the Pincheira *montonera* challenge traditional boundaries of where and how nation-state formation happened, and shift our gaze from the capital city to the rural expanses southward. Despite some missed opportunities that may well lie outside the scope of the author's intentions, this is a useful and admirable volume that will interest scholars of nineteenth-century Latin America, and it will appeal to upper-level undergraduate and graduate students as a unique and often exciting examination of a fledgling nation-state trying to find its footing.

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BELIZE DURING YUCATÁN'S CASTE WAR

Empire on Edge: The British Struggle for Order in Belize during Yucatán's Caste War, 1847–1901. By Rajeshwari Dutt. Cambridge: Cambridge University Press, 2020. Pp. 185. \$99.99 cloth.
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This book is a concise but detail-rich contribution that relates the complexities of Yucatán's Caste War from the perspective of the British Empire in Belize (British Honduras). The author's stated goal is to understand how empires operate in frontier and borderlands during times of conflict. With this framing, it offers fresh insight into a period (and the related peoples and events) that is too often glossed over in standard Latin American history textbooks that regularly leave Belize out of studies of "Latin" American nations. More personally, as an archaeologist with over 20 years' experience in Belize, the content of this book generally lies outside my research expertise and far from my conscious thought. Yet, the events described represent the relatively recent and relevant history of several of the descendent communities that I have had the fortune to live in and work with. It was gratifying to have my eyes opened to this history.

The introduction provides a good refresher of the decades-long Caste War. The remainder of the book is organized by dates and topics, and it begins with a brief review of the concept of frontiers and borderlands as fluid, nebulous, and liminal spaces that are home to unique cultures. A discussion of the role of Belizean merchants in supplying Maya 'rebels' with arms and other supplies—despite the British crown claiming a 'neutral' position—and the key issue of material (for example, timber) and other economic interests along the then-undefined border runs alongside this.

Subsequent chapters focus on the arrival of refugees—both Maya and Hispanic/mestizo; the development of "Hispanophobia" (72) and other racial stereotyping; experimentation with policing and the arrival of "energetic Americans" (81); official and unofficial