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Hu-DeHart: *Missionaries, Miners, & Indians, Spanish Contact with the Yaqui Nation of Northwestern New Spain, 1533-1820*; and Hu-DeHart: *Yaqui Resistance and Survival: The Struggle for Land and Autonomy 1821-1910*

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Missionaries, Miners, & Indians: Spanish Contact with the Yaqui Nation of Northwestern New Spain, 1533 - 1820. Evelyn Hu-DeHart. Tucson: University of Arizona Press, 1981, 152 pp., maps, tables, notes, bibliography, index, \$19.95 (cloth).

Yaqui Resistance and Survival: The Struggle for Land and Autonomy, 1821 - 1910. Evelyn Hu-DeHart. Madison: University of Wisconsin Press, 1984, 293 pp., maps, tables, notes, bibliography, index, \$27.50 (cloth).

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The publication of Evelyn Hu-DeHart's second book, *Yaqui Resistance and Survival*, concludes a narrative of the Yaqui experience under Spanish and Mexican rule and serves as a convenient point at which to evaluate both it and her previous work, *Missionaries, Miners, & Indians*. The first volume deals with the Spanish period and covers the following major topics or themes: the Yaqui under the Jesuit mission system; the causes and consequences of the 1740 revolt; and the last Jesuit years and changes in Spanish policy towards the Yaqui initiated after 1770. The narrative of the last fifty years of Spanish rule in the last section is too short. The second volume continues with a narrative of Yaqui resistance to independent Mexico and the elite factions which controlled Sonora, beginning in the 1820s and ending with the onset of revolution in 1910. It also touches upon the Porfirian "final solution," deportation to Oaxaca and the Yucatan Peninsula.

Hu-DeHart has proven to be a competent historical investigator, but the two volumes suffer from a number of conceptual problems. Hu-DeHart has offered no real justification for dividing her study of the Yaqui into two separate volumes with a break at Mexican independence in 1821. Was there any continu-

ity between the late Spanish and early Mexican periods, say from the 1780s to the 1820s? Could the case of the Yaqui be similar to that of the Yucatec Maya, who only took up armed resistance to the Spanish - Mexican order in the 1840s in response to pressures building up during the last Spanish years as a result of changes initiated by the Bourbon Reforms and exacerbated by policies introduced by the new state governments (Farriss 1984)?

In *Missionaries, Miners, & Indians*, Hu-DeHart (p. 3) credits the Jesuits with playing a critical role in the continued demographic and cultural survival of the Yaqui, which is an overly simplistic explanation. The Jesuits also administered the Nevome, Opatá - Eudeve, and Upper Pima, but these groups in central and northern Sonora faced drastic population loss, cultural disruption, and eventual absorption of the survivors into the growing mestizo population. The Yaqui experience in northwestern New Spain was indeed unique, but the author has not begun to explain why. Furthermore, Hu-DeHart has not told us how the Yaqui historical experience was similar to, or different from, the experience of groups in different parts of Mexico or the southwestern United States. Put into other words, Hu-DeHart's perspective is too parochial, and she has failed to demonstrate why the Yaqui deserve the attention of two separate volumes. Why should we care about the Yaqui?

Despite these criticisms, these two books will prove to be useful; they supplement, but do not replace, Edward Spicer's fine study of the Yaqui (Spicer 1980). With these three studies we have a sound basis from which to interpret the unique history of the Yaqui, one of the few groups that survived the demographic collapse and cultural disruption that resulted from Spanish colonization of Sonora and the introduction of the mission system. The Yaqui must be seen within the larger historical context.

REFERENCES

- Farriss, Nancy
1984 *Maya Society Under Colonial Rule: The Collective Enterprise of Survival*. Princeton: Princeton University Press.
- Spicer, Edward
1980 *The Yaquis: A Cultural History*. Tucson: University of Arizona Press.



Archaeological Studies at Oro Grande, Mojave Desert, California. Edited by Carol Rector, James D. Swenson, and Philip J. Wilke. Redlands: San Bernardino County Museum Association, 1983, 181 pp., 32 figs., \$10.00 (paper).

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Archaeological Studies at Oro Grande contains data of major significance for Mojave Desert prehistory. The Victor Valley Wastewater Reclamation Authority of Victorville, California, is to be commended for funding the research that led to the publication of these important archaeological data. The San Bernardino County Museum Association also deserves recognition for the high quality of this and other recent publications. Carol Rector and her associates have presented a quality descriptive report that contains an introduction, ten chapters and four appendices.

Rector wrote the Introduction, and provides information on the environment, archaeology, and ethnography in Chapter 1, and on field procedures, site structure, and dating in Chapter 2. The Oro Grande site consists of three areas, separated by arroyos, situated on the lowest terrace of the Mojave River near Victorville. The cultural materials are concentrated in a midden deposit, with lesser num-

bers of artifacts occurring in overlying aeolian and water-laid sands, and in deposits immediately below the midden. In Area 2 a second component, discovered approximately 50 cm. below the upper component, consists of a human and animal trackway with footprints preserved in a silty clay layer. A series of radiocarbon dates places the occupation of the upper component between about A.D. 840 and 1300; a single radiocarbon date for the trackway dates it at about 3700 to 4190 B.C.

Michele M. Jespersen describes the flaked stone artifacts and Recor the ground stone items in Chapters 3 and 4, respectively. The range of artifacts is interesting, especially the projectile points—67 of the 74 classified points are Cottonwood Triangular, but there were no Desert Side-notched points recovered. In Chapter 5, Chester King describes the beads and ornaments that suggest trade contacts with both the Gulf of California and the southern California coast. King treats “groupings of beads found in different loci of Oro Grande” as units and is able to order them chronologically by cross-dating with the bead sequence of the Santa Barbara channel. This bead chronology is generally in agreement with the radiocarbon dates for the Oro Grande site, but suggests bracketing dates as early as 500 B.C. and as late as about A.D. 1500.

Paul Langenwaller describes the bone tools in Chapter 6 and collaborates with Rebecca Langenwaller and Jennifer Strand in the analysis of vertebrate animal remains in Chapter 8. Chapter 8 is more analytical and less descriptive than most of the other chapters, and provides an interpretation of the subsistence pattern. The faunal data are given in terms of minimum numbers of individuals and bone counts or weights are not provided. Daniel McCarthy and Philip Wilke describe plant remains recovered by flotation in Chapter 7, but make virtually no interpretations of