

*Missionaries, Miners, and Indians: Spanish Contact with the Yaqui Nation of Northwestern New Spain, 1533–1820.* By EVELYN HU-DEHART. Tucson: University of Arizona Press, 1981. Maps. Tables. Notes. Bibliography. Index. Pp. viii, 152. Paper.

This small book would have been better entitled: *The Yaqui Rebellion of 1740: Causes and Results*. To wit—of 152 pages, 103 are text, with 28 devoted to the Yaqui revolt. Thus, more than one-fourth of the text covers an event that took only 3 years of the 287 in the title. This suggests a certain imbalance in presentation and subject matter and precludes what might have been a welcome introduction and historical summary of Edward Spicer's *Cycles of Conquest* and *The Yaquis: A Cultural History*.

In addition to the disparity between title and content, this work suffers in three other important respects—syntax, factual errors, and mechanical composition. One is left to speculate about the reason for misuse of words: Coronado's "voyage" (p. 17); Indians in "war-gears" (p. 19); and Jesuit "schemework" (p. 24) are a few examples. Coupled with a forced style, this leads to imprecision in expression.

Factual errors stand out and must, of necessity, alert the reader. A summary of pre-Jesuit ethnography declares that the Acaxee and Xiximee Indians of northwestern New Spain "had become extinct long ago" (p. 9). This is incorrect. On page eight one learns that Sonora and Sinaloa were considered one political unit until the nineteenth century. This statement belies complex colonial history. Yet of more concern is the assertion that Jesuits were not included in the system of royal patronage (*Patronato Real*), and that Opata Indians constitute a surviving *ranchería* people (pp. 23, 9).

Mechanical errors are too numerous for a short book. When one finds Mexican Independence secured in 1826 and several lines out of sequence (p. 47), a comment is required.

Other miscues notwithstanding, this book had promise as a concise historical treatment of one of the most fascinating events in the history of northern New Spain—the meeting and subsequent relationships among the Yaqui Indians, Jesuit missionaries, and secular colonial society. The author concludes that mines and missions were incompatible on the frontier, as each demanded the Indians' attention and labor. Yaquis survived this battle of colonial interests because of their inherent flexibility and the unity acquired through years of Jesuit tutelage and protection. Jesuit unwillingness to change and to accommodate Indian and secular demands helped bring on the 1740 rebellion and seriously weakened Jesuit power in the years leading to expulsion in 1767.

Despite intelligent conclusions and a convenient detailing of the 1740 revolt, one is left to conclude that the combined effect of awkward style,

factual errors, and mechanical oversights indicates that author and publisher must have experienced a sense of urgency in putting this in print.

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*O Açúcar nas Antilhas (1697-1755)*. By ALICE PIFFER CANABRAVA. São Paulo: Instituto de Pesquisas Econômicas, 1981. Maps. Notes. Figures. Pp. 257.

This thesis first appeared in mimeographed form in 1946 and has now been published without change, after years without notice. The period 1697-1755 was chosen because its beginning saw the assignment to France of Saint Domingue by the Treaty of Ryswick, which enabled France to displace England and Portugal in dominating the distribution of sugar in Europe; its end marks the onset of the French and Indian War that led to economic collapse after boomtime in the French West Indies. It also includes, in the first decade of the eighteenth century, the time of writing of two of the best sugar planters' manuals to come from the New World: Labat's from the Lesser Antilles and Andreoni's from Brazil. These two works provide much of the information in the two-thirds of the book that describe techniques of producing cane and sugar, which thus turns out to be a comparison of Antillean and Brazilian practices, but is also based on a wide variety of other sources. Much of the remaining third describes trading arrangements, mainly international, in which sugar played a role; it therefore partially reflects the preoccupations of the introduction and short conclusion, whose major concerns, which are stated in general terms, seem to be social and geopolitical, with strong hints of some of the current lamentations of dependency theory. This disparity in contents is useful in reminding us that these latter emphases were (as they remain) popular and even dominant forty years ago, whereas the subject matter of most of the book was not.

My only objection to this work is that the comparative data are not presented in tabular form. Instead, they lie strewn so copiously throughout the "text" as to turn it into a kind of large prototable crying out for recognition of its potential nature, an event that would serve, by the way, to sharpen some of the author's points (as it would dull others). Aside from this defect of presentation, the work is certainly useful: the observations are clearly stated, the topics inclusive, the bibliography extensive. It was well worthwhile to have made it accessible through publication.

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