

making about the use of resources. Some young men in particular opt for the uncertainty of migration over the known difficulty of agriculture in rural Azerbaijan. Other vulnerabilities take the form of shortages: sufficient training but a lack of employment, sufficient land but a lack of capital to cultivate it, enough people in the household but not the right age and gender composition to enable cultivation of land, etc. Related to these issues are the moral economy of the village and solidarity among kin considered in chapter 6. The stories told throughout this chapter aptly illustrate the social norms and hierarchies, expectations, and value systems that dictate interactions among kin, the expenditure of time, energy, and financial or other resources all of which help to clarify meaning behind quantitative statistics of household practices.

Yalçın-Heckmann's examination of IDPs in chapter 7 offers an insightful and thought provoking look into Internally Displaced Persons and their experiences of identity, homeland, and citizenship. She carefully considers legal definitions of IDPs and forcibly displaced persons and the political role that they serve in Azerbaijan's position in regards to the Karabakh conflict. All of these points come into play on the issue of agrarian reform as Yalçın-Heckmann observes their significance in Azerbaijani laws concerning IDPs. Of one legal article, she notes, "this article is important, for it guarantees that the state will take responsibility for providing not only lodging but also a plot of land, of which the size and location will be decided by the local executive authority. This was the central argument of the IDPs in Pir for occupying the agricultural land around them" (172). Here, IDPs embody the importance of territory.

Yalçın-Heckmann's book is well-written, carefully argued, and demonstrates the importance of field studies in advancing an understanding of complex dynamics of human societies. This book would be useful for students and scholars of Azerbaijan, but it would also appeal more broadly to those interested in the Caucasus.

Shannon O'Lear

**Yetman, David A.:** *The Ópatas. In Search of a Sonoran People.* Tucson: The University of Arizona Press, 2010. 332 pp. ISBN 978-0-8165-2897-4. Price: £ 30.50

Since more than 50 years the social scientist David A. Yetman (Southwest Center, University of Arizona, Tucson) is doing his fieldwork in the Mexican border state of Sonora. His previous publications were mainly concerned with ecological and ethno-botanical studies in the border area. Now he uses his long experience in the field and his knowledge of colonial and early independent documents to summarize the history of the Ópatas, an indigenous society of the Mexican Northwest, from the pre-Columbian epoch to the present. The questions "how they lived, how their lands were, why they appear to have vanished, and what traces remain today" (15) are of the most concern. While colonial sources speak of many different ethnic groups, Yetman prefers the term Ópatan, embracing three groups: the Teguiimas (later called Ópatas), the Eudeves, and the Jova. They had their home in the Opataría, which

is roughly the area extending between the Sierra Madre Occidental in the East and the modern cities of Nogales and Hermosillo in the West; a semidesert area, but very fertile land due to the rivers of Sonora and Moctezuma. The modern town of Moctezuma (formerly called Oposura) is its major urban center.

The work is divided into six chapters, introducing in chapter 1 a broad picture of the area and its people. The second chapter describes the landscape of the Opataría, its natural characteristics, and the use of natural resources by indigenous people. In order to present possible paths of life of the Ópatan people before European influence, the author combines ethnobotanical and anthropological knowledge with research results from the archaeological site of Casas Grandes. Chapter 3 is dedicated to the Spanish conquest and the perception of the Ópatans by Spanish conquerors and missionaries. Yetman brings together the bits of pieces referring to Ópatans' reactions towards the invading Spaniards. According to the author, conquest failed in the beginning because of Ópatans' warfare strategies. But the invaders finally took advantage of the devastating effects of the numerous epidemic diseases spreading in the Opataría since 1530. Early colonial reports describe the Ópatans as a sophisticated sedentary agricultural society that was capable of surplus production and had far-reaching trading networks to the Southwest (USA). They lived in small towns and *rancherías*. Their houses used to be of wattle-and-daub-construction. Women wore elaborate long skirts made from deer skin, which the priests described as soft as silk while men wore only long skirts. Similar to neighboring societies, Ópatans had various religious rites and were avid beer brewers and drinkers. One has to say, however, that the picture of the Ópatans drawn in chapters 1 to 3 remains vague and mainly general, probably due to the few data available, but very similar to neighboring societies. The question arises if Ópatans in their customs and way of living were indeed so similar to Pima, Yaqui, Mayos, etc., or if the colonial writers simplified and equalized due to prejudices or poor knowledge. In both cases, a critical source analysis might have helped to better understand the origin of some of the statements, for example, by looking for stereotype expressions.

"The Jesuits" are topic of chapter 4, starting with the development of their missions in the Opataría and the introduction of cattle breeding leading to various conflicts between farmers (Ópatan) and cattlemen. Further sub-themes are: ethnic mixing and frequent diseases in the mission centers, conflicts with Franciscans on the "first right" of mission, the expansion of Jesuits' relation and power, the Ópatan rebellion in 1681–82, Ópatan-Jesuit relations, and Jesuit's struggle against witchcraft and sorcerers. As already signalled in the summary of chapters 1 to 4, the author structured his work chronologically and selected historic developments with large-scale consequences for the inhabitants of the Opataría. The fifth chapter concerns miners and mining industry – mainly silver and gold – which were most prominent in the colonial epoch but always short of labor force. Besides of working conditions for Ópatan and other workers, Yetman puts an

emphasis on the increasing Apache assaults on miners' villages, which in some places led to the abandonment of the settlements, commented by Yetman as the "beginning of a cultural decline" (163). Chapter 6 is dedicated to the era following the expulsion of Jesuits in 1767, which were quickly replaced by Franciscan padres. However, as in general in the Northwest, Franciscans were not accepted by the local population which led to the decline of mission centers and to their privatization. The author's differentiation between the Jesuits' respects towards indigenous languages and indigenous ways of life and Franciscans' oppressing native languages and customs is less convincing, since he compares Jesuit attitudes expressed at the end of the 16th century with Franciscan reports of the 18th century. Both fraternities (as well as the others) had the policy to learn native languages in the beginning of the colonial era in order to achieve a better rapport with the indigenous people. Most of them reduced their interest in native languages during the stabilization of Spanish colonial power. Chapter 6 concludes with the military service of Ópatans in the Spanish and later the Early Independence era, fighting as allies or mercenary soldiers against raiding Apache groups (taking up a theme of chap. 5). As far the description of missionaries' work in general in the book, the author could have been more critical. Indeed, he draws the reader's attention to the differences in agricultural production between pre-Spanish and Spanish epoch, declining from surplus to insufficient production. He also discusses the decreasing spread of epidemic diseases due to the dense settlement in the mission centers. However, compared to the work of Bernd Hausberger on the Jesuits in the Northwest, frequent punishments of indigenous people, which frequently caused serious and lethal injuries, were daily routine in the mission centers. These inhumane aspects of missionaries' work that do not express tolerance towards other cultures receive little attention in the book at hand.

Finally, chapter 7 is subtitled "Summary and Discussion," but mainly looks at Ópatan history in the 19th and 20th century. The last pages are dedicated to the current and mostly sad history of the once formerly famous settlements of the Ópatans. Why did they vanish? Why are they not recognizable like Yaqui, Mayos, and Seris with their own language, customs, and fiestas among the other indigenous societies in Sonora? This introductory question is answered here, enlisting arguments such as the missing unity of the Ópatan peoples, expulsion due to the "hunger for land," diseases, mining as a destabilizing factor, pressure by Apache assaults, and the frequent absence of men in the settlements, leading to their abandonment.

The historic overview of Ópatan history is accomplished by two contributions on Ópatan language, elaborated by David Yetman and David Shaul (64–79) respectively by David Shaul alone (259–271), the latter a linguist and specialist of Uto-Aztec languages. Throughout the book, many photographs of the area, towns, and villages complete the descriptions.

One final remark: in his introduction, David Yetman comments about the few data available for his work, which are not only few, but also biased because not writ-

ten by the Ópatans themselves. Thus, the analytical work of the historian is therefore more difficult. He adds that a complete historic picture of the Ópatan can hardly be drawn from the available sources. However, in the end, the author has produced an impressive work which enriches the ongoing historic research on indigenous peoples in the Northwest. Antje Gunsenheimer

**Z'graggen, John Anton:** *The Lady Daria and Mister Kamadonga. A Legend of Papua New Guinea.* Adelaide: Crawford House Publishing, 2011. 322 pp. ISBN 978-1-86333-331-3. Price: € 38.14

In seinem Buch "The Lady Daria and Mister Kamadonga" präsentiert John Z'graggen 31 Varianten einer Mythe, die sich in vielen Dörfern an der Nordküste Papua-Neuguineas findet. Er hat diese zum großen Teil selbst aufgezeichnet in den Jahren zwischen 1972–1987. Ein kleinerer Teil stammt von Missionaren, die diese zwischen 1936 und 1967 aufgenommen hatten. Eine Variante wurde von einem Papua-Neuguineer selbst schon einmal publiziert.

Die Mythe handelt von einer Urheroin und Schöpferfigur mit Namen Daria (auch Jari, Zari, Dsari, Dzeri, Djeri und identisch mit der Zaria, über die Nancy Lutkehaus auf der Insel Manam geschrieben hat). Diese soll nahe dem Sepikfluss von einer Schlangemutter geboren worden sein und daher übernatürliche Fähigkeiten besitzen. Als sie erwachsen ist, tötet sie ihr erstes Kind, verlässt ihren ersten Ehemann und wandert zur Küste und dann die Küste entlang in Richtung Osten. Auf dem Weg bringt sie den Frauen das Gebären bei und kreierte die Landschaft, indem sie Flüsse in die Erde schneidet. Unterwegs nimmt sie immer wieder andere Gestalten an – mal ist sie eine alte, mal eine junge Frau, ein andres Mal wiederum ein Mann. An einem Ort mit Namen Awar trifft sie auf den dort hausenden Urmenschen Kamadonga (auch Kamanadu oder Kamdong), macht ihn zu ihrem Gatten und zivilisiert ihn, indem sie ihm Feuer, Kochtöpfe, Haustiere und vieles weitere schenkt. Auch macht sie ihn zum richtigen Mann, da sie ihm seine Genitalien gibt. Das gemeinsame Glück ist jedoch nicht von langer Dauer: Kamadonga lässt sich von anderen Frauen verführen und Daria verlässt ihn. Sie geht zunächst auf die Insel Manam, dann wieder zurück auf das Festland. Wie weit ihre Wanderung geht und was sie alles erlebt ist in den Varianten äußerst unterschiedlich. Nach ihrem Tod soll sie an verschiedenen Orten weiterleben.

Die unterschiedlichen Varianten dieser Geschichte werden in dem Buch in einer Abfolge präsentiert, die sich an der mythischen Wanderung der Daria orientiert, also nach Aufnahmeorten von West nach Ost sortiert. Z'graggen greift in den reinen Erzählungsablauf ein, indem er die Mythenvarianten in Phasen und Unterphasen, Episoden und Elemente einteilt, um diese untereinander leichter vergleichbar zu machen. So gleicht beispielsweise in groben Zügen der Inhalt von Phase C, dem Aufeinandertreffen von Daria und Kamadonga, sich in allen aufgenommenen Varianten. Dieses Aufspalten von Mythenabläufen vergleicht der Autor mit der Technik der