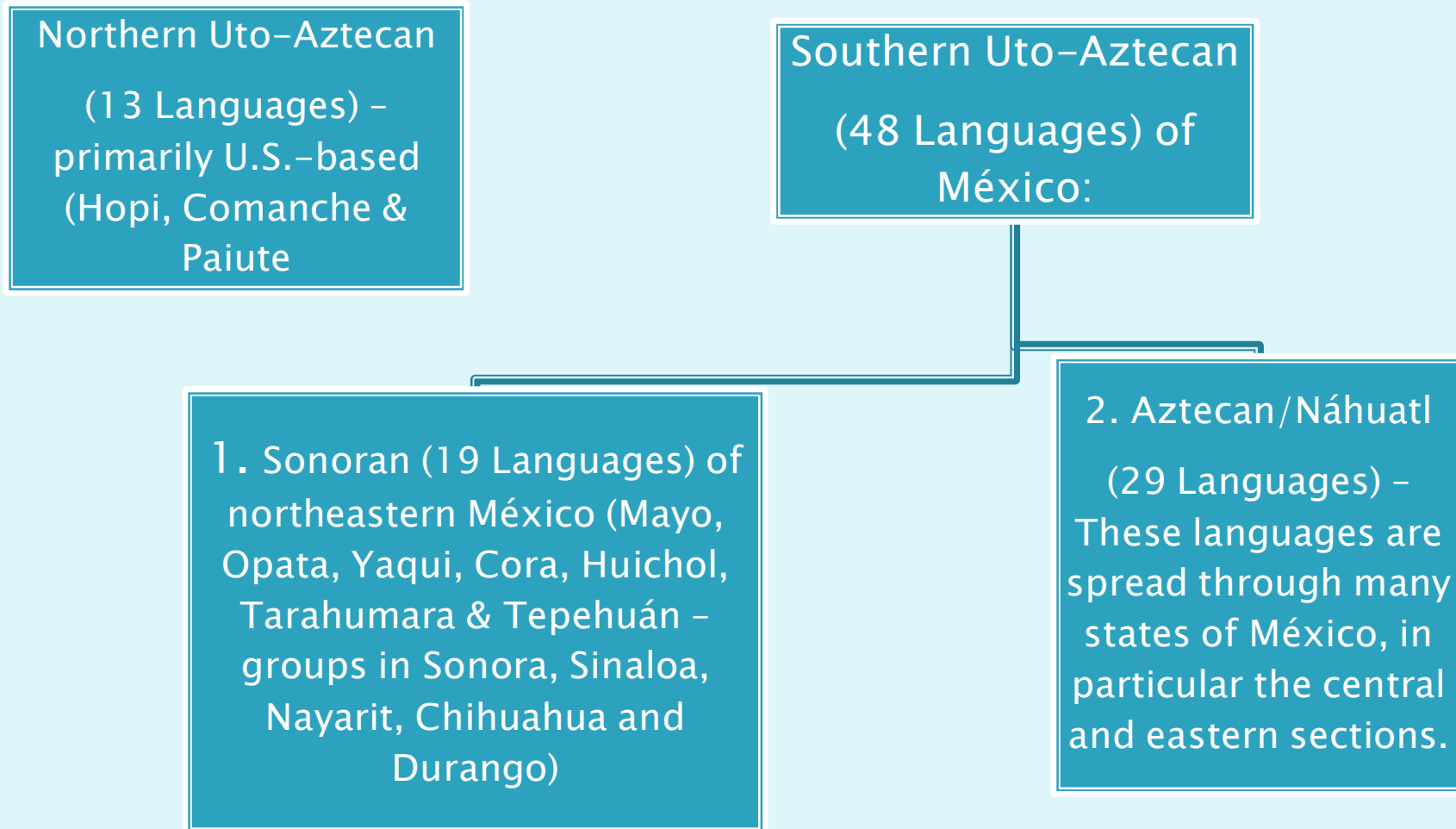


A History of the Indigenous Peoples of Nueva Galicia and Nueva Vizcaya

By John P. Schmal

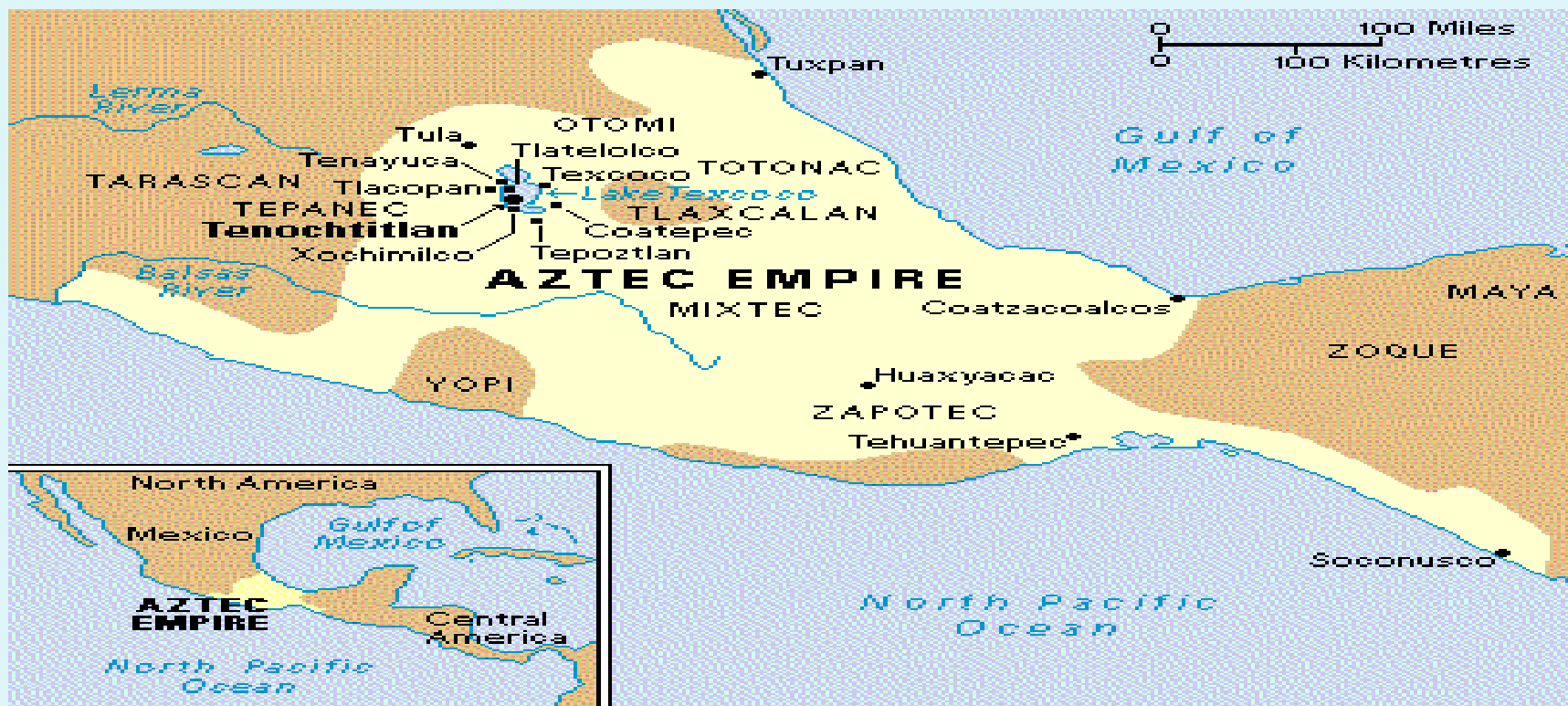
The Uto–Aztecan Stock (61 languages)



Lewis, M. Paul (ed.), 2009. *Ethnologue: Languages of the World*, Sixteenth edition. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com/16>.

The Aztec Empire

- ▶ Nueva Galicia and Nueva Vizcaya were north of the area that made up the Aztec Empire (which was conquered by the Spaniards in 1521). The Aztecs had no military influence in these northern areas before 1521, but they did have trading relationships with some of the indigenous groups.



Source: University of California at Irvine:
https://eee.sci.edu/programs/humcore/images/Conquest/1-Aztec_Empire_Map.png

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Indigenous Northwest México



Southwest US - Northern Mexico

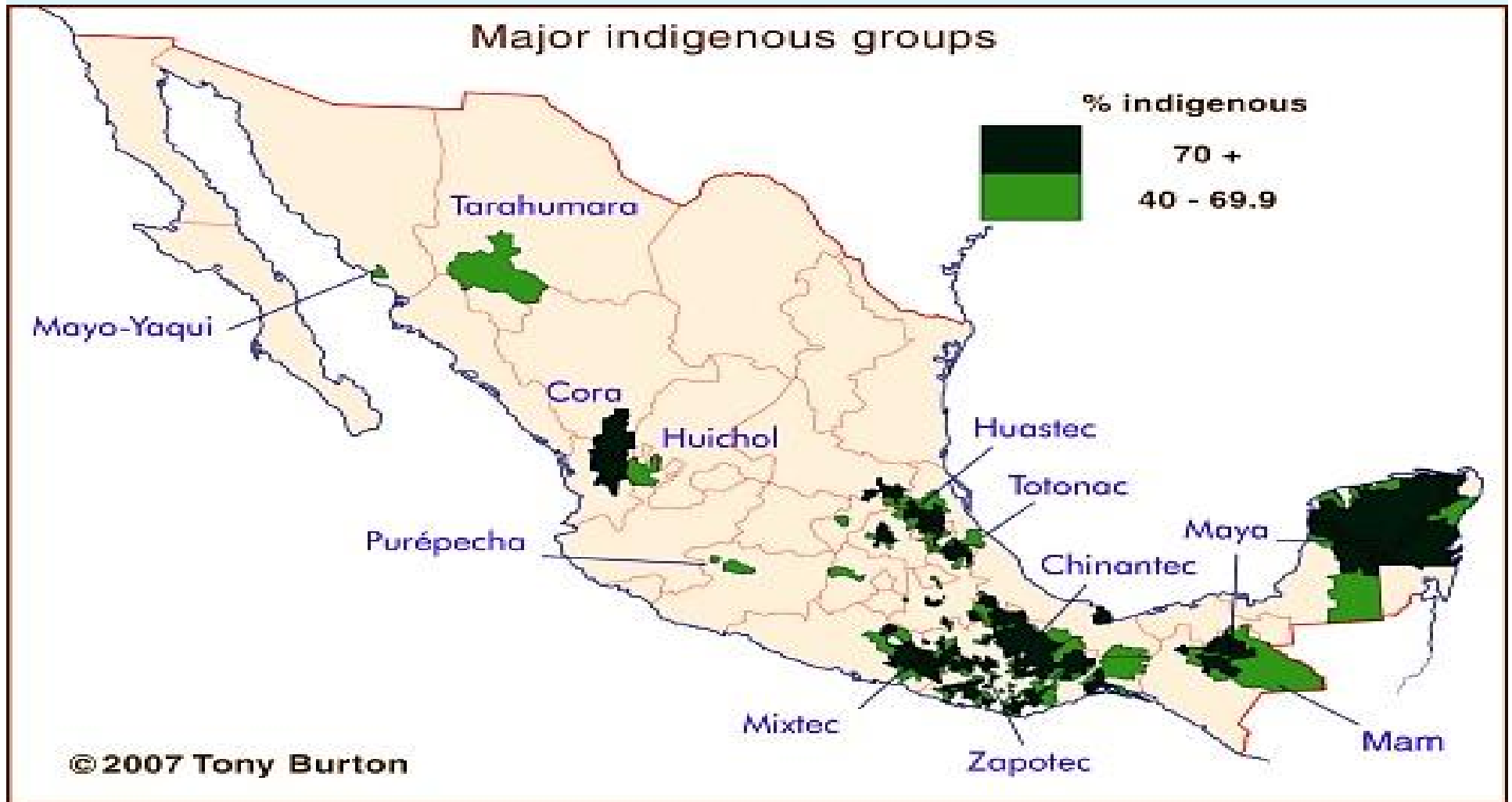


Source: <http://www.city-data.com/forum/illegal-immigration/1449547-mexicans-native-americans-5.html>

Central and Western Mexico



Present-Day Indigenous Mexico



NUEVA GALICIA

The Spanish province of Nueva Galicia embraced 180,000 kilometers and included most of present-day **Jalisco, Nayarit, Aguascalientes and Zacatecas**. Across this broad range of territory, a wide array of indigenous groups lived during the Sixteenth Century.

Domingo Lázaro de Arregui, in his **Descripción de la Nueva Galicia** – published in 1621 – wrote that 72 languages were spoken in the Spanish colonial province of Nueva Galicia.

Source: Domingo Lázaro de Arregui, *Descripción de la Nueva Galicia* (Dec. 24, 1621).

THE CHICHIMECAS

As the Spaniards and their Amerindian allies from the south made their way into Nueva Galicia early in the Sixteenth Century, they encountered large numbers of nomadic Indians. They referred to these natives as the **CHICHIMECAS**. This was a derogatory term.

Utilizing the Náhuatl terms for dog (chichi) and rope (mecatl), the Aztecs referred to the Chichimecas as being of “dog lineage” (or those who follow dogs – as in the descendants of dogs).

Source: Philip Wayne Powell, "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, 1975

WHO WERE THE CHICHIMECAS?

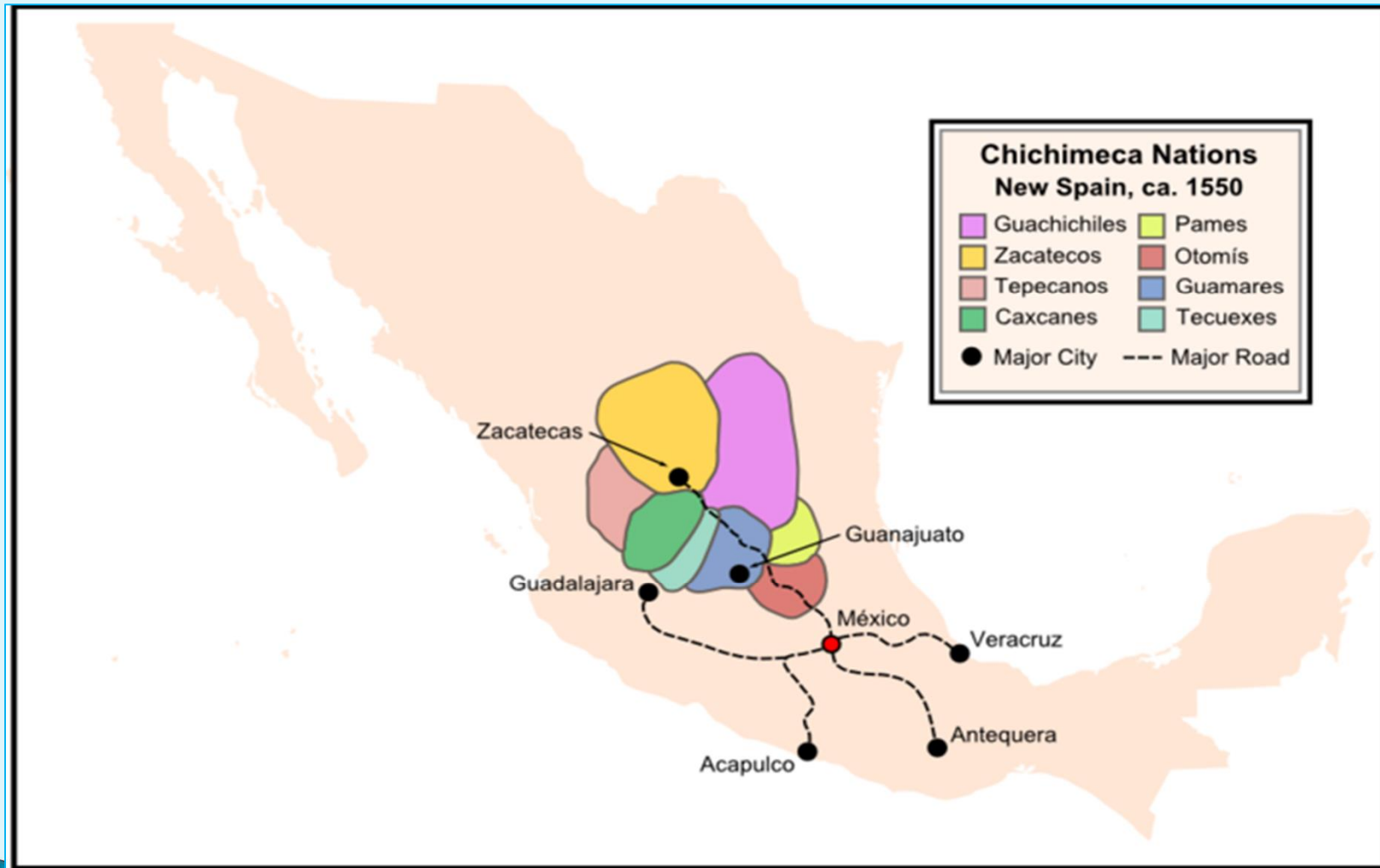


“Chichimecas” was the collective name for a wide range of indigenous groups living throughout Zacatecas, Aguascalientes, Durango, parts of Jalisco and many parts of Guanajuato. We will discuss the individual tribes below.

It is believed that most of these groups spoke languages that were related to **Náhuatl** (the language of the Aztecs and Mexica) and part of the Uto–Aztecan Stock.

Source: Cultural Chichimeca, Online: <http://diversidadculturaldibarra.blogspot.com/>

The Chichimeca Nations



Source: Wikipedia, %Chichimeca War.+

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The Process of Conquest & Assimilation

- 1) The occupation and conquests of Nuño de Guzmán
- 2) The influence of epidemics played a significant role in reducing the indigenous populations (especially in western Jalisco).
- 3) The Mixtōn Rebellion (1540–1542).
- 4) The Chichimeca War (1550–1590).
- 5) The gradual assimilation that resulted from the “peace by purchase” policy of the Marqués de Villamanrique who offered the Chichimecas incentives for peaceful settlement (conversion, food, clothing, lands and agricultural implements).

Early Jalisco

- ▶ The name "Jalisco" is believed to be derived from the Nahuatl words "xalli" (sand, gravel) and "ixtli," which means "face," or by extension, plane. Thus, the word Jalisco would literally mean "sandy place."
- ▶ The first inhabitants of Jalisco were nomadic tribes traveling through the area en route to the south. At one point, the Toltecs ruled over the Kingdom of Xalisco. But, in 1112, the Indian subjects of this kingdom rose in rebellion, leading to the disintegration of Xalisco.

The Campaign of Nuño de Guzmán

- ▶ December 1529: The President of the First Audiencia in Nueva España (Mexico), Nuño Beltrán de Guzmán, left Mexico City with a force of 300 Spaniards and 6,000 Indian allies. Guzmán, a lawyer by profession, had already gained a reputation as a ruthless and cruel administrator when he served as Governor of Panuco on the Gulf Coast
- ▶ In 1531, Guzmán left a trail of devastation and terror through Michoacán, Guanajuato, Jalisco, and Sinaloa. In 1531, Guzmán ordered his chief lieutenant, Juan de Oñate, to found La Villa de Guadalajara on the plateau near Nochistlán in the present-day state of Zacatecas. The construction of Guadalajara began on January 5, 1532. However, the small settlement came under repeated attacks almost immediately from the local Cazcanes Indians and, on August 5, 1533, had to be abandoned. The town of Guadalajara would be moved four times before finding its final home on February 14, 1542 at its present site.

Mixtón Rebellion (1540–1542)

- ▶ Reports of Guzmán's brutal treatment of the Indians reached the Antonio de Mendoza, who in 1535 was appointed as the first of sixty-one viceroys who would rule Nueva España. In 1536, Mendoza arrested Guzmán in 1536 and imprisoned him. He was returned to Spain where he died in obscurity and disgrace.

The long-range implications of Guzmán's reign of terror were realized in 1540 when the Mixtón Rebellion pitted the indigenous people of Jalisco against Spanish rule. Under the leadership of Tenamaxtli, the Indians fortified their positions near Mixtón, Nochistlán, and other towns, while laying siege to Guadalajara. Cristóbal de Oñate, the Acting Governor of the region, pleaded for aid from Viceroy Mendoza. The famous conquistador, Pedro de Alvarado, coming to the aid of Oñate, led an attack on Nochistlán. However, the indigenous defenders counterattacked with such ferocity that Alvarado's forces were routed. In this hasty retreat, a horse fell upon Pedro de Alvarado. Mortally wounded by the crushing weight of the horse, Alvarado, the conqueror of Guatemala, died in Guadalajara a week later on June 24, 1541.

Mixtón Rebellion (1540–1542)

A native of Nochiztlán, Francisco Tenamaztle (also Tenamaztlan or Tenamaztli) was a leader of the Caxcan Indians during the Mixton War. He was later put on trial in Spain. With the support of Bartolomé de las Casas, he defended the justice of his cause by appealing to King Carlos I.



Sources: Wikipedia, Francisco Tenamaztle;
<http://tecpaocelotl.webs.com/MixtonWar.html>

The Chichimeca War (1550–1590)

- ▶ Viceroy Mendoza, with a force of 300 horsemen, 300 infantry, eight pieces of artillery and 20,000 Tlaxcalan and Aztec Indian allies, succeeded in recapturing one town after another, against great resistance. By December 8, 1541, most of the indigenous resistance had ended. In 1548, King Carlos V of Spain decreed the creation of the Audiencia of Nueva Galicia, which included all of present-day Jalisco, Zacatecas, and Aguascalientes.

In 1550, the Chichimeca War started. Although Zacatecas, Aguascalientes, and Guanajuato were the primary battlegrounds in this fierce frontier war, some parts of Jalisco also came under attack. In 1554, the worst disaster of all took place when Chichimeca Indians attacked a Spanish caravan of sixty wagons with an armed escort in the Ojuelos Pass. In addition to inflicting great loss of life, the Chichimecas carried off more than 30,000 pesos worth of clothing, silver, and other valuables.

The Chichimeca War Drags On

- ▶ For several decades, the Zacatecos and Guachichile Indians waged a fierce guerrilla war, staging attacks on both mining towns and the small caravans entering the war zone. However, in 1585, Alonso Manrique de Zuñiga, the Marqués de Villamanrique, recently appointed as the Viceroy of Mexico, decided to investigate Spanish policies in the war zone.

The Viceroy learned that some Spanish soldiers had begun raiding Indian settlements for the purpose of enslavement. Infuriated by this practice, he prohibited further enslavement of all captured Indians and freed or placed under religious care those who had already been captured. Soon, he launched a full-scale peace offensive and opened up negotiations with the principal Chichimeca leaders. In trade for peace, Villamanrique offered food, clothing, lands, and agricultural implements. This policy of "peace by purchase" worked and by the end of the Sixteenth Century, the Chichimeca War had ended.

Source: Powell, Philip Wayne. "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, Arizona State University, 1973.

Peace by Bribery

- ▶ Unable to defeat the Chichimecas militarily in many parts of the war zone, the Spaniards offered goods and opportunities as an incentive for the Zacatecos, Guachichiles and Guamares to make peace.
- ▶ Many of the Chichimecas had been nomadic (or semi-nomadic) and had not possessed most of the luxury items that the Spaniards and their Indian allies had (i.e., warm clothes, agricultural tools and supplies, horses, and beef).

Source: Powell, Philip Wayne. "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, Arizona State University, 1973.

Peace by Purchase

- ▶ The most important component of the "peace by purchase" policy involved the shipment and distribution of food, clothing, and agricultural implements to strategically located depots. The clothing shipped included coarse woolen cloth, coarse blankets, woven petticoats, shirts, hats and capes.
- ▶ The agricultural implements included plows, hoes, axes, hatchets, leather saddles, and slaughtering knives. But the greatest contribution to the pacification process was the vast quantity of food, mostly maize and beef. Another important element of the pacification was the maintenance of freedom. Many of the Indians had been granted exemption from forced service and tribute and had thus retained their independence of action.
- ▶ In most cases, Christian Indians from the south (especially Tlaxcalans) settled among the Chichimecas to help them adapt to their new existence.

Source: Powell, Philip Wayne. "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, Arizona State University, 1973.

Assimilation and Mestizaje

- ▶ In the meantime, Catholic missionaries had begun a **vigorous campaign to win the hearts and souls** of the native people of Zacatecas. By 1596, fourteen monasteries dotted the present-day area of Zacatecas. The peace offensive and missionary efforts were so successful that within a few years, the Zacatecos and Guachichile Indians had settled down to peaceful living within the small settlements that now dotted the Zacatecas landscape.
- ▶ Working in the fields and mines alongside the Aztec, Tlaxcalan, Otomíe and Tarascan Indians who had also settled in Zacatecas, the Chichimeca Indians were very rapidly assimilated and, as historian Phillip Wayne Powell writes, "the Sixteenth-century land of war thus became fully Mexican in its mixture."

Source: Powell, Philip Wayne. "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, Arizona State University, 1973.

The Natives of Zacatecas

- ▶ Zacatecos – Western Zacatecas
- ▶ Guachichiles – Eastern Zacatecas
- ▶ Caxcanes – Southwest Zacatecas

- ▶ The Caxcanes were pacified in the Mixton Rebellion.
- ▶ The Zacatecos and Guachichiles fought the Spaniards in the Chichimeca War (1550–90). They were never decisively defeated but were bribed into making peace.
- ▶ Tepehuanes, Huicholes and Tecuexes inhabited some southwestern areas near the borders of Durango, Jalisco and Nayarit.

The Guachichiles

Alrededor de 1780: los huachichiles



En la región de Guanámé y Venado (ahora municipio de San Luis Potosí) existen leyendas acerca de los nativos huachichiles que se levantaron en armas rudimentarias pero muy eficaces contra los hacendados y encomenderos españoles a finales del siglo XVIII. Aunque los españoles no podían esclavizar a los huachichiles, sí lograban atrapar a algunos integrantes de otras tribus y clanes, como los bocala, los tamasecos. Sin necesidad de una ideología política, sin conocer los pormenores de la Ilustración que llegó de Europa con gente como Gillén de Lampart y encontró eco con Miguel Hidalgo y muchos partidarios, aquellos huachichiles iniciaron su propia lucha, totalmente ajenos a lo que ya se gestaba en los núcleos poblacionales más importantes de la Nueva España. Su levantamiento fue sofocado por los ejércitos realistas, los cuales no pudieron aniquilar a los revoltosos que lograron huir para, años más tarde, reagruparse y entrar de lleno en lo que se llamaría la Guerra de Independencia.



- ▶ The Guachichile Indians were the most populous Chichimeca nation, occupying about 100,000 square kilometers, from Lake Chapala in Jalisco to modern Saltillo in Coahuila. The Guachichiles inhabited all of eastern Zacatecas , portions of eastern Jalisco and some parts of western San Luis Potosí .
- ▶ It is believed that the Guachichile Indians were closely related to the Huichol Indians, who continue to live in Nayarit and the northern fringes of Zacatecas in the present day era... Consider the similarity of “Guachil” and “Huichol” – the theory states that the Huichol were a subgroup that moved to the west and developed their own culture and language. The Hucholes also took great efforts to move to isolated areas to avoid the onslaught of the Spaniards and their indigenous allies.

Sources: Allen R. Franz, "Huichol Introduction: The View From Zacatecas," in Stacy B. Schaefer and Peter T. Furst (eds.), "People of the Peyote: Huichol Indian History, Religion, and Survival" (Albuquerque: University of New Mexico Press, 1996); http://www.ensanluispotosi.com/Lugares_del_mundo/San_Luis_Potosi/San_Luis_Potosi.htm.

The Guachichiles

- ▶ The name "Guachichil" was given to them by the Mexica, and meant "head colored red" (Quáitl = head; Chichitic = red). They had been given this label because they wore red feather headdresses, painted their bodies and their hair red, and wore head coverings (bonetillas) made of hides and painted red.

The archaeologist Paul Kirchhoff wrote that the following traits characterized the Guachichile Indians: "painting of the body; coloration of the hair; head gear; matrilocal residence; freedom of the married woman...."

Source: Paul Kirkchhoff, "The Hunter-Gathering People of North Mexico," in the "North Mexican Frontier: Readings in Archaeology, Ethnohistory, and Ethnography." Carbondale: Southern Illinois University Press, 1971.

The Guachichiles

- ▶ The Spanish frontiersmen and contemporary writers referred to the Guachichiles "as being the most ferocious, the most valiant, and the most elusive" of all their indigenous adversaries. In addition, the Christian missionaries found their language difficult to learn because of its "many sharply variant dialects." As a result, the conversion of these natives to Christianity did not come easy.

In the development of tribal alliances, the Guachichiles were considered the most advanced of the Chichimec tribes. They were a major catalyst in provoking the other tribes to resist the Spanish settlement and exploitation of Indian lands. Their attacks on Spanish mines and highways were very effective.

Source: Powell, Philip Wayne. "Soldiers, Indians and Silver: North America's First Frontier War." Tempe, Arizona: Center for Latin American Studies, Arizona State University, 1973.

The Huichol



- ▶ Presently, the Huichol live primarily in the States of Jalisco and Nayarit. At the time of the 2010 Mexican census, 44,788 people were known to speak this language, which belongs to the Pima-Cora family.
- ▶ The actual number of Huichol is difficult to determine due to the inaccessibility of the mountainous territory in which they live (many peaks over 9000 feet) and the natural suspicion the Huichol have of strangers. The Huichol have protected their traditional culture by removing themselves from areas where non-Huichol have come to live. Both men and women wear traditional clothing, with the men's ceremonial clothing being some of the most traditional in Mexico.

The Guamares

- ▶ The nation of the Guamares, located in the Guanajuato Sierras, was centered around Penjamo and San Miguel. They extended as far north as San Felipe, and almost to Querétaro in the east. They also extended as far west as Aguascalientes and Lagos de Moreno.
- ▶ The author Gonzalo de las Casas called the Guamares "the bravest, most warlike, treacherous, and destructive of all the Chichimecas, and the most astute (dispuesta)."
- ▶ Some Guamares -- known as IXTLACHICHIMECAS (The Chichimecas Blancos) -- lived in the region between Jalostotitlán and Aguascalientes. This branch of the Guamares painted their heads white. However, much like the Guachichiles, many of the Guamares colored their long hair red and painted the body with various colors (in particular red).

The Caxcanes



- ▶ The Caxcanes Indians occupied portions of present day Aguascalientes, southern Zacatecas and northern Jalisco. They spoke an Uto–Aztecan language. Dr. Phil C. Weigand has theorized that the Caxcan Indians probably originated in the Chalchihuites area of northwestern Zacatecas. After the collapse of the Chalchihuites culture around 900 to 1000 A.D., Dr. Weigand believes that "the Caxcanes began a prolonged period of southern expansion" into parts of Jalisco.

Dr. Weigand has further noted that – at the time of the Spanish contact – the Caxcan "were probably organized into small conquest states." He also states that the "overriding theme of their history seems to have been a steady expansion carried by warfare, to the south."

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The Caxcanes

- ▶ Dr. Weigand also observed that the Caxcanes "appear to have been organized into highly competitive, expansion states. These states possessed well-developed social hierarchies, monumental architecture, and military brotherhoods."
- ▶ The Caxcanes inhabited a wide area that included Teocaltiche, Tlatenango, Nochistlán and Jalpa. They were frequently at war with the Tecuexes and pushed the latter to the south.

Otomíes

- ▶ The Otomíes were another Chichimeca tribe, occupying the greater part of Querétaro and smaller parts of Guanajuato, the northwestern portion of Hidalgo and parts of the state of México. The Otomíes are one of the largest and oldest indigenous groups in Mexico, and include many different groups.

Many of the Otomíes aligned themselves with the Spaniards during the Chichimeca War. As a result, wrote Dr. Phillip Wayne Powell, Otomí settlers were "issued a grant of privileges" and were "supplied with tools for breaking land." For their allegiance, they were exempted from tribute and given a certain amount of autonomy in their towns.

The Otomíes did not speak an Uto–Aztecan language.

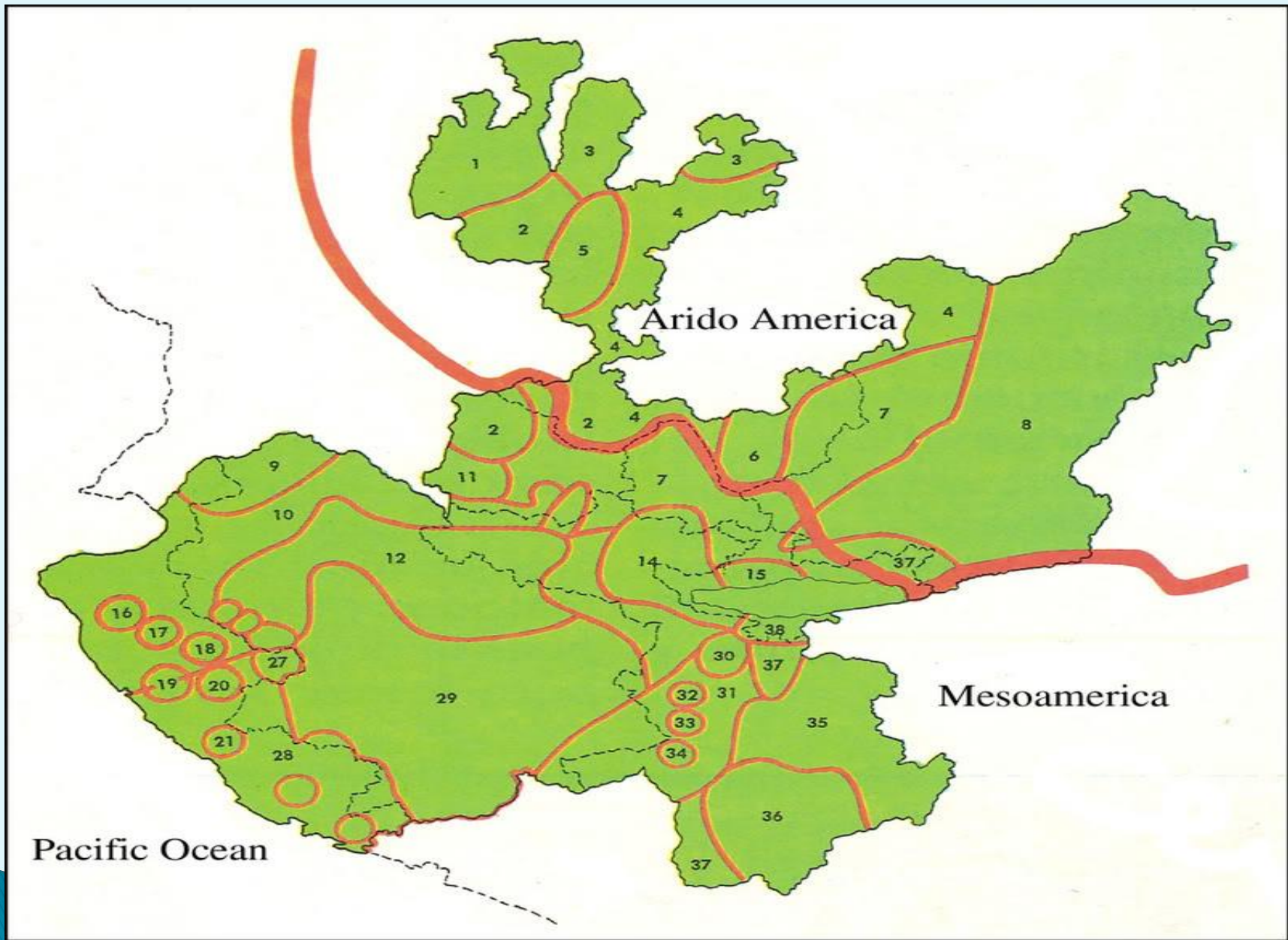
The Pames of Guanajuato

- ▶ The semi nomadic Pames constituted a very divergent branch of the extensive Oto–Manguéan linguistic family. They were located mainly in the north central and eastern Guanajuato, southeastern San Luis Potosí, and also in adjacent areas of Tamaulipas and Querétaro.
- ▶ To this day, the Pames refer to themselves as "Xi'úi," which means indigenous. This term is used to refer to any person not of mestizo descent. They use the word "Pame" to refer to themselves only when they are speaking Spanish. But in their religion, this word has a contemptuous meaning and they try to avoid using it.

The Natives of Jalisco

- ▶ Cocas – Central Jalisco (near Guadalajara)
- ▶ Guachichiles – Northeastern Jalisco
- ▶ Huicholes – Northwestern Jalisco
- ▶ Tecuexes – Northern Jalisco (north of Guadalajara)
- ▶ Caxcanes – Northern Jalisco (Los Altos)
- ▶ Tepehuanes – Northern Jalisco
- ▶ And many more

Disease and war took their toll on these people. The powerful Caxcanes were defeated and humiliated in the Mixtón Rebellion of 1540–1541. Today, only the Huicholes survive (mostly in neighboring Nayarit).



Indigenous Tribes of Jalisco

KEY OF THE TRIBES OF JALISCO

- | | | |
|-------------------|----------------------------|--------------------------------|
| 1. TEPEHUAN | 12. CUYUTECA | 25. CUCHARETE |
| 2. HUICHOL | 13. SAYULTECA O TZAUALTECA | 26. COCOMA |
| 3. ZACATECA | 14. COCA | 27. AUTECA |
| 4. CAXCAN | 15. NAHUA DE CHAPALA | 28. NAHUA DE LA COSTA |
| 5. TEPECANO | 16. PAMPUCHIN | 29. OTOMI |
| 6. TEPOCANTECA | 17. XOXOTECA | 30. MAZORRAL |
| 7. TECUEXE | 18. ZOYATECA | 31. NAHUAS DEL SUR |
| 8. CUACHICHIL | 19. TOMATECA | 32. ZAPOTECA DE JALISCO |
| 9. TECO-TECOXQUIN | 20. CHEMELTECA | 33. TIAM |
| 10. CORA | 21. MAZATECA DE JALISCO | 34. COCHIN |
| 11. COAN | 22. ZAPOTLANECA | 35. XILOTLANTZINCA-TAMAZULTECA |
| | 23. TENE | 36. CUAUHCOMECA |
| | 24. TLALTEMPANECA | 37. PINOMES Y BAPANES |
| | | 38. PUREPECHA |

The Cora of Nayarit

- ▶ The Cora, or Na'ayarij, people inhabit the rugged mountains and deep canyons of the Sierra del Nayar, which is part of the extensive wide-ranging Sierra Madre Occidental. Most of the 20,078 Coras in Mexico (according to the 2010 census) live in Nayarit state.
- ▶ There are five major Cora communities in in Nayarit – Santa Teresa, Jesus Maria, San Pedro Ixcatán, San Juan Corapan, and Rosarito Saycota, but some Coras also live in Jalisco. Coras speak a Uto-Aztecan language; together with Huichol the two languages form the Corachol language family.

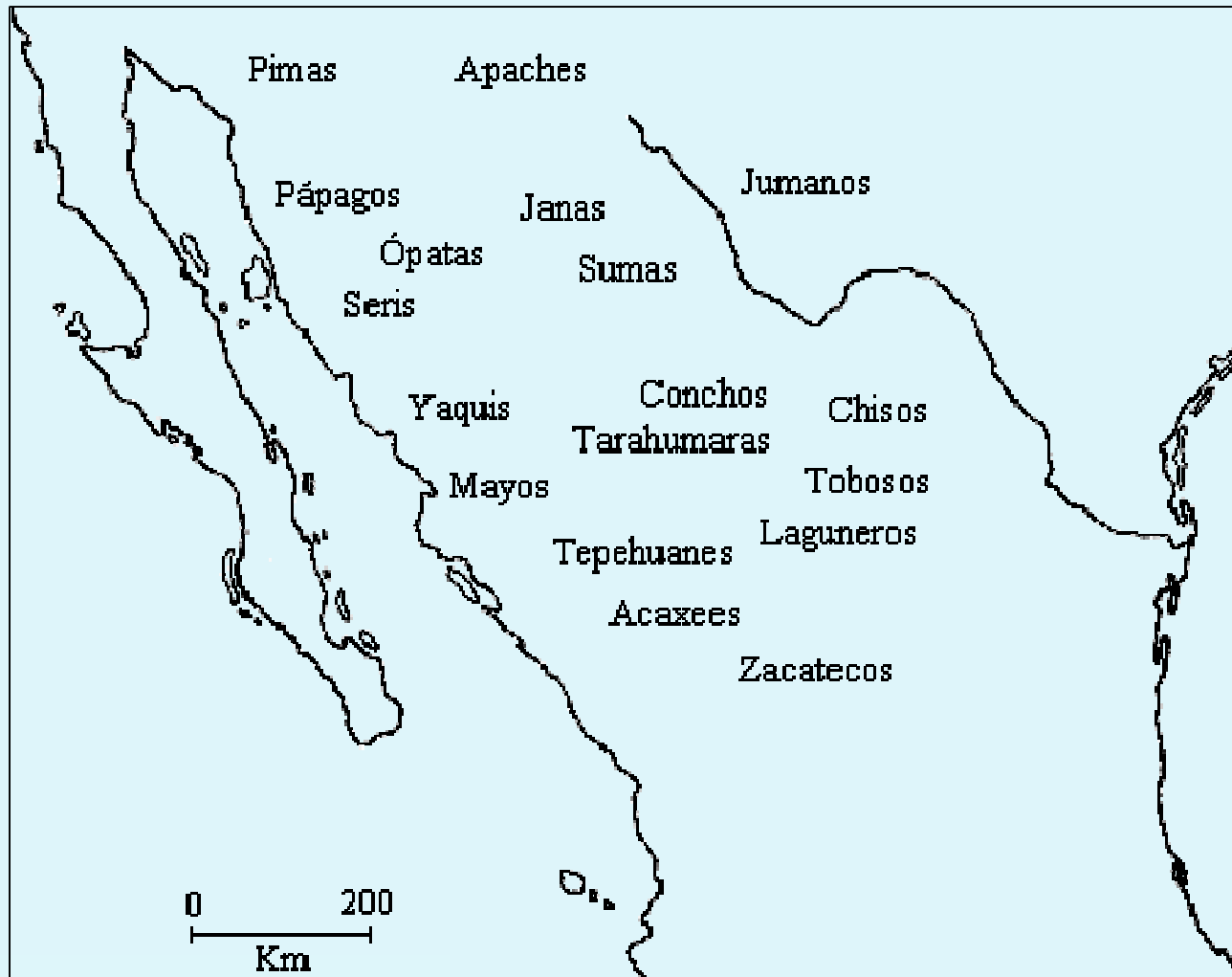
The Cora of Nayarit

- ▶ Spanish explorers first contacted the Coras in 1530. In 1532, Nuño de Guzmán founded Santiago de Compostela (now Tepic). Compostela was the first capital of the Spanish province of Nueva Galicia. However, the conquest of most of Nayarit did not really begin until 1592 when Captain Miguel Caldera entered the Sierra. In 1612, the Cora, Tarahumaras and Tepehuanes all revolted against Spanish rule. But the Cora were not fully taken over until 1722.
- ▶ Jesuits and Franciscans eventually established missions in Cora territory and began converting them to Catholicism. In 1857 the Coras were part of an indigenous army that took control of much of Nayarit until the 1870's. The Coras rose up against the government again in 1926–1929 during the Cristero Rebellion.

NUEVA VIZCAYA

- ▶ Nueva Vizcaya (*New Biscay*) was the first province in the north of Nueva España (New Spain) to be explored and settled by the Spanish. It consisted mostly of the area which is today the states of Chihuahua and Durango.
- ▶ From 1563 to 1565, the explorer Francisco de Ibarra traveled through parts of Nueva Vizcaya, constructing settlements of a permanent nature. It was Ibarra who gave this area its name, after his home province of Vizcaya in Spain. Ibarra founded Durango in 1563, naming it for the Basque town Durango in Biscay, Spain.

NUEVA VIZCAYA



Chihuahua's Indigenous Groups

- ▶ The Conchos: Named for the Spanish word for “shells,” the Conchos lived near the junction of the Rio Concho River and Rio Grande Rivers in northern Chihuahua (near present-day towns of Presidio (Texas) and Ojinaga (Chihuahua)). The Chinarra and Chizos were subdivisions of the Conchos in the east. They were subdued in the 1600s.
- ▶ The Tobosos: Regarded as a “predatory tribe living in the Seventeenth Century in the Bolson de Mapimi and extending northward at least to the Río Grande. They frequently raided Spanish settlements but died out in the 1700s – and were replaced by the Apaches.
- ▶ The Jova: This tribe was affiliated with the Opata and were a subdivision of Cahita–Opata–Tarahumar. They occupied the upper part of the valley of the Río Yaqui.

Source: William B. Griffen, Indian Assimilation in the Franciscan Area of Nueva Vizcaya.

Anthropological Papers of the University of Arizona Number 33 (Tucson: The University of Arizona Press, 1979).

Chihuahua's Indigenous Groups

- ▶ The Jumanos: The name "Jumanos" was a universal name that sometimes included many different people. They were also called Cibolos and believed to be related to the Suma Indians. They inhabited the La Junta area along the Río Grande River above the big bend.
- ▶ The Apaches: The word "Apache" comes from the Yuma word for "fighting-men". It also comes from a Zuni word meaning "enemy". The Apaches were "diverse bands" of hunter-gatherers "related linguistically to the Athapaskan speakers of Alaska and western Canada." The Apaches were composed of six regional groups.

Source: William B. Griffen, Indian Assimilation in the Franciscan Area of Nueva Vizcaya.
Anthropological Papers of the University of Arizona Number 33 (Tucson: The University of Arizona Press, 1979).

The Tepehuanes

- ▶ The Tepehuanes occupied an extensive area of the Sierra Madre Mountains from the southern headwaters of the Rio Fuerte to the Rio Grande de Santiago in Jalisco. Much of their territory lay in present-day Durango and southern Chihuahua. The first Jesuits, bearing gifts of seeds, tools, clothing and livestock, went to work among the Tepehuanes in 1596. Between 1596 and 1616, eight Jesuit priests had converted the majority of the Tepehuanes.

It is likely that the epidemics that struck the Tepehuanes population in 1594, 1601–02, 1606–07, and 1612–1615 became a catalyst for their great rebellion in 1616–1619.

The Tepehuanes

- ▶ According to Charlotte M. Gradie, the author of “The Tepehuán Revolt of 1616: Militarism, Evangelism, and Colonialism in Seventeenth-Century Nueva Vizcaya,” a combination of famine and disease caused the Tepehuanes culture to undergo "enormous stress from various factors associated with Spanish conquest and colonization." This stress convinced the Tepehuanes to embrace a return to their traditional way of life before the arrival of the Spaniards.
- ▶ On the night of November 16, 1616, the Tepehuán rose in rebellion. Ms. Charlotte M. Gradie writes that "native allies [of the Spaniards] were crucial in mounting an effective defense against the Tepehuanes and in putting down the revolt." On December 19, Captain Gáspar de Alvear led a force of sixty-seven armed cavalry and 120 Concho allies into the war zone to confront the insurgents.

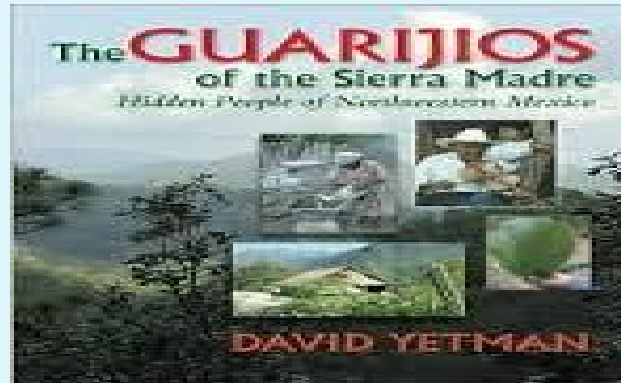
The Tepehuanes

- ▶ The hostilities continued until 1620 and laid waste to a large area. When Mateo de Vesga became Governor of Nueva Vizcaya in 1618, he described the province as "destroyed and devastated, almost depopulated of Spaniards." By the end of the revolt, at least a thousand allied Indians had died, while the Tepehuanes may have lost as many as 4,000 warriors.
- ▶ Professor Edward Spicer regards the Tepehuán revolt as "one of the three bloodiest and most destructive Indian attempts to throw off Spanish control in northwestern New Spain." Following the revolt, the Tepehuanes fled to mountain retreats to escape Spanish vengeance. Not until 1723 would the Jesuits return to work among them.

Chihuahua: Present Day Indigenous Speakers



The Guarijíos (Sonora & Chihuahua)



- ▶ The Varohío (Guarijío & Huarijío) live in the Southeast Sonora and Western Chihuahua Sierras. Inhabiting 17 villages, the Guarijío are closely related to and speak a language very similar to the Tarahumara.
- ▶ Guarijios call themselves “macurawe” or “macoragüi”, term that means “those who hold on to the land” or “those who walk on the land.”

The Tarahumara



- ▶ The Tarahumara Indians of Chihuahua belong to the Uto–Aztecan Linguistic Family. They originally occupied more than 28,000 square miles of mountainous terrain, an area that is even larger than the state of West Virginia. Today, the Tarahumara are a people whose rich spiritual ideology and strong cultural identity have persevered despite the intrusion of foreign customs.
- ▶ The Spanish originally encountered the Tarahumara throughout Chihuahua upon their arrival in the late 1500's, but as the Spanish encroached on their civilization the shy and private Tarahumara gradually retreated to less accessible canyons and valleys in the Sierra Tarahumara.

The Tarahumara

- ▶ Occupying an extensive stretch of the Sierra Madre Mountains, the Tarahumara Indians were ranchería people who planted corn along the ridges of hills and in valleys. During the winters, they retreated to the lowlands or the deep gorges to seek shelter. Some of them lived in cave excavations along cliffs or in stone masonry houses.
- ▶ The Tarahumara received their first visit from a Jesuit missionary in 1607. But the ranchería settlement pattern of both the Tepehuanes and Tarahumara represented a serious obstacle to the efforts of the missionaries who sought to concentrate the Amerindian settlements into compact communities close to the missions. The Tarahumara participated in several rebellions.

Revolts in Nueva Vizcaya

- ▶ Acaxee Revolt – Northwestern Durango and East Central Sinaloa (1601)
- ▶ Xiximes Revolt – Northwestern and western Durango (1610)
- ▶ Tepehuanes Revolt – Western and Northwestern Durango, Southern Chihuahua (1616–1620)
- ▶ Tarahumares – Western and Eastern Durango; Southern Chihuahua (1621–1622)
- ▶ Revolt of the Tobosos, Salineros and Conchos – Eastern and Northwestern Durango; Southern Chihuahua (1644–1652)
- ▶ Revolt of the Tarahumara (1648–1652)

Revolts in Nueva Vizcaya

- ▶ Revolt of the Salineros, Conchos, Tobosos, and Tarahumares – Northeastern Durango; Southern and Western Chihuahua (1666–1680)
- ▶ The Great Northern Revolt of the Pueblos, Salineros, Conchos, Tobosos and Tarahumares – New Mexico, Northeastern Durango, Southern and Western Chihuahua (1680 – 1689)
- ▶ Comanche Raids into Chihuahua and Durango (Second Half of the Eighteenth Century)
- ▶ War with the Comanche Indians – 1820s
- ▶ Confrontations with Comanches – Sonora, Chihuahua and Durango (1834–1853)

▶

Indigenous Sonora



Indigenous Sonora Today

- ▶ Mayos: Southeast (the municipios of Etchojoa, Navojoa, Huatabampo, Quiriego y Álamos)
- ▶ Yaquis: Southern Sonora (in the Valle del Yaqui and municipios of Guaymas, Hermosillo, Bácum, Cajeme y Empalme)
- ▶ Seris: Central and Northwest (around el Desemboque, Punta Checa y Hermosillo)
- ▶ Pápagos: Northwest Sonora near the U.S. border (Caborca, Magdalena y Sonoyta)
- ▶ Pimas: living in Ures and Saharipa (Pimería Alta), San Ignacio (Pimería Baja)
- ▶ Guarijíos: Southeast Sonora (the municipios of Álamos and Quiriego).

Source: Etnias de Sonora: Indígenas de Sonora+(2010): Online:
<http://www.sonoraturismo.gob.mx/etnias-sonora.htm>

Indigenous Sonora



- ▶ The indigenous people confronted by Guzmán belonged to the Cáhita language group. Speaking eighteen closely related dialects, the Cáhita peoples of Sinaloa and Sonora numbered about 115,000 and were the most numerous of any single language group in northern Mexico. These Indians inhabited the coastal area of northwestern Mexico along the lower courses of the Sinaloa, Fuerte, Mayo, and Yaqui Rivers.
- ▶ The most well-known Cáhita tribe was the Yaqui Indians. From 1740 to 1927, the Yaquis were frequently at war with the Spanish Empire and the Mexican Government. They have been both admired and feared for their resistance.

Indigenous Sonora: The Cáhita

- ▶ When Guzmán arrived in northern Sinaloa and southern Sonora, he found indigenous groups that belonged to the Cáhita language group. Speaking eighteen closely related dialects, the Cáhita peoples of Sinaloa and Sonora numbered about 115,000 and were the most numerous of any single language group in northern Mexico. These Indians inhabited the coastal area of northwestern Mexico along the lower courses of the Sinaloa, Fuerte, Mayo, and Yaqui Rivers.
- ▶ Cahita are a Uto–Aztecan tribe of the Taracahitian family that lived in southwestern Sonora and northwestern Sinaloa, primarily in the middle and lower portions of the Rio Yaqui, Rio Mayo, Rio Fuerte and Rio Sinaloa valleys and extending to the Sierra Madre, except for a coastal tract south of the Estero de Agiabampo. The Cahitan group was divided into the following primary groups:
 - ▶ 1. Bamoa (on th(south of Rio Sinaloa)
 - ▶ 2. Sinaloa e upper Rio Fuerte)
 - ▶ 3. Mayo (on the Rio Mayo)
 - ▶ 4. Tehueco (on the Rio Oteros)
 - ▶ 5. Yaqui (on Rio Yaqui)
 - ▶ 6. Zuaque (on the lower course of the Rio Fuerte).

Indigenous Sonora: Centuries of Resistance

Year (s)	Event
1531	Guzman fights the Cáhita speakers (Sinaloa & Sonora).
1599–1600	Hurdaide's Offensive in Sinaloa.
1609–1610	Spaniards make contact with Mayo and Yaquis.
1613–1620	The Mayos and Yaquis are converted to Christianity.
1740	The Yaqui, Pima and Mayo Indians revolt.
1751–52	The Pima of Sonora rebel against the Spaniards.
1751–54	Apaches attack both Sonora and Chihuahua.
1757–71	The Seris battle the Spaniards in Sonora.
1767	The Jesuits are banished from Mexico
1825–1833	The Yaqui, Mayo and Opata rebel in Sonora & Sinaloa against the newly independent Mexican Government.
1832–1833	The Yaqui leader Banderas forms an alliance with the Opatas and wages war on the Mexican army. Banderas is captured in Dec 1832 and executed in 1833, along with other Yaquis, Mayo and Opata leaders.

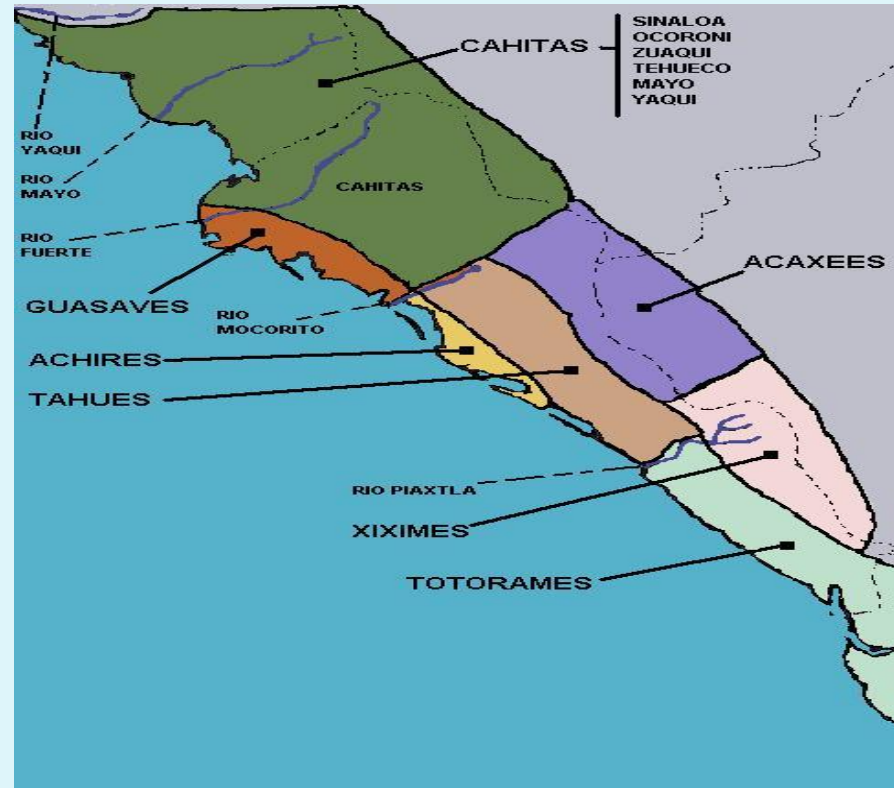
Indigenous Sonora: Centuries of Resistance

Year (s)	Event
1838–1868	The Yaquis rebel against
1867	Governor Pesqueira of Sonora sends military expeditions under the command of Gen. Jesus Garcia Morales against the Yaquis. The Yaquis were pacified after a ruthless campaign.
1868–1875	Intermittent Yaqui resistance took place.
1876–1887	A Yaqui and a veteran of the Mexican army name Cajeme begins a new Yaqui resistance by demanding self-government for the Yaquis.
1885–1901	Mexican President Porfirio Diaz and the Sonora Government wage continuous war against the Yaquis
1901	The Yaqui rebel leader Tetabiate is betrayed and murdered.
1902–1910	Some Yaquis are rounded up and deported to the Yucatan. Between 8 and 15,000 of the 30,000 Yaquis are allegedly deported during this period.

Indigenous Sonora: Centuries of Resistance

Year (s)	Event
1905	A government study cited 270 instances of Yaqui and Mayo warfare between 1529 and 1902, excluding eighty-five years of relative peace between 1740 and 1825.
1927	The Yaquis fight their last major battle at Cerro del Gallo (Hill of the Rooster). Mexican Federal Troops captured 415 Yaquis, including 214 women and 175 children.
1936–37	Mexican President Cárdenas, proud of his Indian blood, serves notice that his government would provide extensive benefits for the Yaquis. In 1937, Cardenas signs a treaty that creates the Yaqui Zona Indígena, which included approximately half of the territory that the Yaquis had claimed as their traditional homeland.

Indigenous Sonora



Are These Indians Still Around Today?

Rank	Indigenous Language	Number of Inhabitants Speaking Language in all of Mexico (2010)
7	Otomíes	284,992
15	Purépecha	124,494
17	Tarahumara	85,018
22	Huichol	44,788
27	Cora	20,078
28	Yaquis	17,116
35	Tepehuanes	35,873

Source: INEGI, Censo de Población y Vivienda, 2010.

Indigenous Languages Spoken in Zacatecas (2010)

Indigenous Language	Number of Inhabitants Speaking Language in 2010
Huichol	1,003
Náhuatl	503
Tepehuano	492
Tlapaneco	381

Source: INEGI, Censo de Población y Vivienda, 2010.

Indigenous Languages Spoken in Nayarit (2010)

Indigenous Language	Number of Inhabitants Speaking Language in 2010
Huichol	25,151
Cora	20,793
Tepehuano	1,972
Náhuatl	1,904

Source: INEGI, Censo de Población y Vivienda, 2010.

Note: The 49,963 indigenous speakers in the State of Nayarit represent 5% of the total state population 5 years of age and older.

Indigenous Languages Spoken in Jalisco (2010)

Indigenous Language	Number of Inhabitants Speaking Language in 2010
Huichol	18,409
Náhuatl	11,650
Purépecha	3,960
Mixtecas Speakers	2,001

Source: INEGI, Censo de Población y Vivienda, 2010.

Note: The 51,702 indigenous speakers in the State of Jalisco represent only 1% of the total state population 5 years of age and older.

Indigenous Languages Spoken in Durango (2010)

Indigenous Language	Number of Inhabitants Speaking Language in 2010
Tepehuano	26,453
Huichol	2,038
Náhuatl	1,124
Tarahumara	558

Source: INEGI, Censo de Población y Vivienda, 2010.

Note: The 30,894 indigenous speakers in the State of Durango represent 2% of the total state population 5 years of age and older.

Indigenous Languages Spoken in Chihuahua (2010)

Indigenous Language	Number of Inhabitants Speaking Language in 2010
Tarahumara	85,316
Tepehuano	8,396
Mixtec Languages	2,500
Náhuatl	1,286

Source: INEGI, Censo de Población y Vivienda, 2010.

Note: The 104,014 indigenous speakers in the State of Chihuahua represent 3% of the total state population 5 years of age and older.

INDIGENOUS RESOURCES

- ▶ To read more about the various indigenous peoples of México, please see:
- ▶ <http://houstonculture.org/mexico/states.html>
- ▶ <http://www.somosprimos.com/schmal/schmal.htm>
- ▶ For detailed statistics about the 1921 Mexican census, please see:
- ▶ <http://www.houstonculture.org/hispanic/censusstable.html>