

students presumed to be ill prepared for the rigors of the academy.

It seems that while nationally the numbers of African Americans attending predominantly white institutions have increased since 1969, matters relating to how African American students are received, perceived, and treated on these campuses are still at issue. And as such, as McCormick notes in his postscript, there remains much work to be accomplished before the institutional culture of American predominantly white colleges and universities reflects a genuine openness to students of color.

This brief book is a worthwhile primer for African American students—especially student organizations. Much can be gained from the study and analysis of the tactics and strategies employed by black student organizations in the Rutgers's project. I would recommend this book to students as a case study in how a university is likely to respond to student demands. Of course, responses by college administrators and faculty will vary according to specific circumstances, yet there are predictable patterns of responses about which student organizations and leaders should be mindful.

This book also reminds me that while universities are often likely to attempt a response to student demands deemed to be legitimate, the academy's culture is resistant to claims by students. The academy typically views students as disenfranchised and marginalized members of the community. As such, students are presumed not to have a significant political presence in the polity of the academy. Changes in the culture of the academy come as a result of persistent efforts by faculty, administrators, and students towards this end. Students have a key role to play in the process.

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**Rosalio Moisés, Jane Holden Kelley, and William Curry Holden. *A Yaqui Life: The Personal Chronicle of a Yaqui Indian*. (Lincoln: University of Nebraska Press, 1977) 254 pp., \$10.95.**

The search for an “untouched” Native voice in American Indian autobiography, both experientially and stylistically, has proven as elusive as the search for the “untouched” Native. In the case of *A Yaqui Life*, it is precisely the of the native author's interaction—personal, literary, military, economic, religious, and familial—that makes the work both fascinating and significant. So, too, the text as a product of the interactions between the various authors enhances its ethnographic and historic significance. In 1954, at the suggestion of the anthropologist W. C. Holden, the core of the work was penned by Rosalio Moisés, a Yaqui who lived from 1896 until 1969. Holden's daughter, Jane Holden Kelley, later edited the text and amplified the material through interviews with Moisés concerning his written text. This personal chronicle thus bridges the gap between autobiography and ethnography.

In addition to an insightful introduction to the history and culture of the Yaqui people and an assessment of the authenticity and reliability of the narrator, the book provides a useful map and a kinship chart of Moisés's family. The introduction clearly sets out the history of interaction which produced the published text and locates the original manuscript (in the Arizona State Museum) for further research. The publication of the original manuscript would be of great value both for research and to reveal more of Moisés's particular style and interests.

This work provides an important insight into the history of the Yaqui people. It also offers glimpses, comic and tragic, into the life of this particular man. It moves from such mundane matters as bologna sandwiches and trips to Tucson to the exotic actions of witches and *curanderos* (curers). The text portrays individuals, Yaqui, Mexican, and American, as creators of their own histories, and, at the same time, chronicles the injustices and overwhelming odds against which the Yaqui struggled to maintain their own identity.

This work can be entered into on a multiplicity of levels: as a self-conscious work preserving culture and family reminiscences from the perspective of a particular individual; as a theology analyzing ideas about the divine and the metaphysical consequences of actions in the world; as a history important for the clear single perspective it provides; and as a treatise on health and economic development. It is both a portrait and production of the interactions of anthropologists and their consultant/friend from the consultant's perspective. This work also provides a valuable entree into the complex history of twentieth-century Mexican-Indian interrelations. It can be read as a story or can provide a doorway into Yaqui history and culture. I would recommend it for general reading as well as for those specifically interested in history, anthropology, ethnicity, and indigenous literature.

Ultimately, however, this text is a work of literature, one that combines the social realism of Dickens with the almost surrealist portrayal of violence provided by novels like *Pedro Páramo* and ethnographies such as Taussig's *Shamanism, Colonialism, and the Wild Man*.

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**Douglas Monroy. *Thrown Among Strangers: The Making of Mexican Culture in Frontier California*. (Berkeley: University of California Press, 1990) xviii, 337 pp., \$ 29.95.**

As one drives through the state of California, the legacy of Indian, Spanish, and Mexican cultures is obvious everywhere. In school, children learn how this land fell into the hands of the Spanish Crown with its mission system starting to bring Christianity to the Indians, how California became Mexican via the independence movement, and finally in the nineteenth century, how the United