

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

States came to control California. Yet little is known or understood about what the transfer of power meant or how it occurred.

In this excellent study, Douglas Monroy proposes to “illuminate how cultural and historical change happens.” He details the many levels of interaction between Spanish soldiers, missionaries, elite Californios and Americans in the destruction of California Indians through disease, violence, and elimination of their way of life. The thoroughness of his research and the pristine quality of his writing enables one to better comprehend the interaction between the “strangers” and Indians.

Utilizing an array of sources, Monroy explains how the “spiritual conquest” of California Indians was waylaid as more and more they became a source of labor for the mission lands in the eighteenth century. When Mexican independence was realized, Indian laborers continued to be exploited in spite of having Mexican citizenship. By the time of the American takeover of the Southwest occurred, Indians continued to perform cheap labor, but the legacy of disease, violence, and sheer dependency for basic goods had all but killed them off.

This naturally set the stage for the use of Mexican labor to fill the void left by the depopulation of Indian labor. It is this fact that ultimately shaped Mexican culture in the nineteenth century. Monroy is able to detail the social and economic conditions in Southern California which led to the formation of a Mexican working class and the social policies which relegated this group to a perfunctory position in the social hierarchy. In this regard, Monroy follows the lead of Rodolfo Acuna, Juan Gomez-Quinones, and Mario Barrera who have addressed the labor status of Mexican workers in their writings.

In reading the work I could not help but reflect on the similar experiences faced by Third World peoples; the extermination of Tasmanian culture provides one example. As such, *Thrown Among Strangers* becomes part of the literature which analyzes the age of colonialism in the eighteenth and nineteenth century. One will find similarity in the role of religion and the military in the demise of indigenous cultures through disease, violence, and depopulation. The powerlessness that affected indigenous peoples at this time can also be seen in today’s world.

There is much information here for the interested reader who may at times be overwhelmed by the depth of content, thus making the chapters appear drawn out. Nevertheless, Monroy has written a thought-provoking book which casts a shadow on the role and complicity of those who brought havoc to the lives of California Indians and to an economic system which utilized labor for profit, only turning to Mexican labor when their numbers declined radically.

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