

we have that of the minority group (the poor peasants); on the other, we see either the oppressors or those who seek the power to rule; however, neither one of the latter two are concerned with the needs and interests of the underdogs, the common people. It is through the hopes and fears of Demetrio's men that we see, as in most revolutions, the anguish of the revolutionary spirit, one which produces energetic states of joy, anger, and madness. We are also exposed to the ideal goals of the revolution through the eyes, actions, and conversations of Cervantes and Solis, two educated men who are caught up in the heat of battle.

By the end of the novel, Villa suffers a great defeat by political and military forces who were once on his side. Demetrio Macias and his men flee back to their mountain village, only to be shot down like mongrel dogs. Demetrio, the Indian warrior, is the only survivor, killing as many *federales* as he can. This final act may very well be the author's way to symbolically represent the ensuing state of affairs in Mexican society. It appears to be a foreshadowing of the current feelings among several politically-minded groups in today's ever-changing Mexico. They believe that the Mexican revolution never accomplished its true goals: a successful land reform and an established governing force which has the needs of its people as primary. Many within these political minority groups believe that Mexico is due for a revolution. Whether this is true, only time will tell. Perhaps this was the author's prophetic message when he wrote *The Underdogs*.

The novel is cleverly divided into three, well-translated sections, each one signaling a significant change in the lives and times of its main characters, thus symbolic of the changes in the revolutionary process.

— Silvester J. Brito
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Silvester J. Brito. *The Way of a Peyote Roadman*. American University Studies: Series 21, Regional Studies; Vol. 1. (New York: Peter Lang Publishing, Inc., 1989) xvi, 183 pp., \$35.95.

The Way of a Peyote Roadman is a work which is certain to stir controversy in a number of academic circles. Silvester J. Brito holds a Ph.D. in folklore and anthropology from Indiana University. The book begins with a personal affirmation of the author's belief in the power of sorcery, based on his personal experiences culminating in a peyote ritual curing ceremony.

Following that experience, Brito writes of spending a year in intensive field study of peyote religion (1972-73). His last field data was gathered in July of 1973. The bibliography has 1976 publications as its most recent entries.

The author lays out five objectives for his study. This is done through seven short chapters followed by two appendices. The first of Brito's objectives was to establish a phenomenological record of the peyote ceremony. He does this

quiteably throughout the book, drawing on informants from Navajo, Comanche, Winnebago, and Creek sacred practitioners, among others.

His second objective was to establish a "model peyote ceremony" to be "used as a standard against which other ceremonies can be viewed." Many will consider this an artificial construction which in some ways is contrary to the unregimented practice of ritual by peyote roadmen. Standardization is perhaps not appropriate in this area.

Brito's third objective, to make Native Americans more conscious of the development of this pan-Indian religion, may be well served, since the book is certainly of interest, with its wealth of detail on ritual and ceremony and its relating of tribal folklore from several communities.

The author's fourth and fifth objectives deal with informing non-Indian readers with understandings of peyote religion within American society and culture, and to provide the reader with particular historical, socioeconomic, and ethno-historical factors affecting the present structure of peyote ritual and religion. These understandings may be better obtained from Omer Stuart's *Peyote Religion*.

The book's main strength is in the interaction of the author with a variety of peyote roadmen during the early 1970s. This is fascinating and well written. The author appends a short essay on dreams and visions which will be useful to both students and general readers.

The work is flawed by amateurish editing which failed to catch numerous misspellings. The notes at chapter ends do very little to aid either student or general reader. The format of the book, likewise, contributes to a general trivialization of its contents. This is unfortunate because the book is well worth reading.

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H. David Brumble III. *American Indian Autobiography*. (Berkeley: University of California Press) 278 pp., \$35.00; \$12.95 paper.

American Indian Autobiography provides significant insight into the nature and production of Indian autobiographies, past and present. Aware of the heterogeneity of native cultures, H. David Brumble perceptively demonstrates the continuity of these works with both their cultural and literary roots—oral narrative. He elucidates six genera of oral narrative, convincingly establishing their continuity from the earliest to contemporary works. Stressing the bicultural nature of Indian autobiography, Brumble carefully analyzes both the effect of white editors working within the cultural assumptions of their eras in eliciting and shaping Indian autobiographies and the ramifications of culture contact and adaptation on the part of the Indians in shaping their narratives. Brumble fruitfully contrasts the