quite ably 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

Indian self as tribal and kin enmeshed with the modern Western self, independent and individualistic. He sees the essence of preliterate autobiography as the reciting of one's adult deeds rather than the contemporary (since Rousseau) project of explaining how the author came to be who he/she is.

In comparing Indian autobiography with the writings of the Greeks, Romans, Egyptians and Hebrews, Brumble places himself in line with the comparative ethnological project of the seventeenth to nineteenth centuries, although his interests are literary and psychological rather than racial or cultural. Although sometimes suggesting a vague evolutionism, he is careful to maintain the integrity of particular cultures. Cautious not to view these autobiographies, and thus these individuals, as mere products of their own culture, Brumble invites the reader to meet unique individuals through their autobiographies and, at the same time, be aware of the forces that influenced their lives and the texts they produced. Thus he demonstrates the determinate ramifications of culture without falling into the trap of cultural determinism.

Brumble states that the main purposes of his work are to interest more people in Indian autobiography and to show the relationship between written and oral autobiography. He more than succeeds. Both his use of a wide range of autobiographies to illustrate his points and his intensive study of a few autobiographies stimulate further interest in this genre, as does his annotated bibliography at the end of the work. Finally, his perspectives and insights provide an entree with which to gain a deeper understanding both of Indian autobiographers and the complex cultural milieu which shaped them. One would wish that Brumble consistently applied all his modes of analysis in each chapter. For example, in his chapter on Charles Eastman, he fails to examine the important role of Eastman's editor-wife in his writings. Nevertheless, I strongly recommend this book for general reading and as an introductory text for a course in native American studies or comparative literature.

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James P. Comer, M. D. *Maggie's American Dream: The Life and Times of a Black Family.* (New York: New American Library, 1988) 228 pp., $18.95.

Maggie's American Dream is a poignant story about the struggles and achievements of the Comer family from the early decades of the twentieth century to the present. Dr. Comer presents his family's history through the use of side-by-side autobiographies, his mother's and his own. The purpose of the book is to capture the vision and personal struggles of Comer's