In *Brothers of Light, Brothers of Blood*, Marta Weigle, Assistant Professor of Anthropology and English at the University of New Mexico, attempts to present an overview to one of the more interesting aspects of folk religious practice in the United States. In this attempt she succeeds admirably.

The book is an examination of the Brothers of Our Father Jesus, a Hispanic lay religious society of the Roman Catholic Church. Based in Santa Fe with chapters throughout northern New Mexico and southern Colorado, the Brotherhood, usually known as the Penitentes, centers its aims on faith and acts of charity and demands of its members a pious and penitential spirit. Pious observances of the Penitentes coalesce around the Passion of Jesus and are usually connected with Lent and Holy Week ceremonies. Among these observances are the more "spectacular" acts for which the group has received unwanted and sensational attention: self-flagellation, cross-bearing, and simulations of the Crucifixion with a brother enacting the part of Christ. Professor Weigle points out that the disproportionate attention and (frequently) inaccurate representation these rituals have garnered have overshadowed the social purposes and practices of the Society among the Catholic Hispanic communities of the Southwest.

Professor Weigle's presentation opens by setting the Brotherhood in its proper geographic perspective, a forethought particularly apropos to a book dealing with the Southwest (a fact which will be attested to by anyone who has ever experienced the overriding sense of place which permeates social institutions of all cultures in this area). With this established, she undertakes the substantial task of attempting to unravel the long historical thread connecting the Brotherhood and the Church in the Spanish, Mexican, and American Southwest. In her final section, Weigle describes the organizational, ritual, and legendary aspects of the group.

It is extremely refreshing to see in a book dealing with a geographically unique cultural phenomenon the conscientious inclusion of useful maps relative to the subject discussed. Weigle's presentation of four good maps giving (separately) topographic, settlement, and morada (chapter) distribution patterns in northern New Mexico and southern Colorado are especially appreciated both while reading the text (an important enough reason for their inclusion) and for areal studies. Professor Weigle has also gone to great lengths in attempting to synthesize a coherent historical description of the Society—and she has done her research thoroughly enough to be able to avoid the trap of attempting to gloss a historical trail that (for the present, at least) still has unexplained gaps in it. These gaps are carefully delineated, along with potential solutions. Students of the Hispanic Southwest will value the work that has gone into this synthesis which will replace earlier, more fragmented histories. Students of ritual and religion will perhaps not be so elated, as the section on ritual and legend...
lacks the detailed analysis present in the section on history. Significant consideration is due Dr. Weigle here, though, for she has nevertheless tread a narrow path in dealing with a subject which is quite variable and which leads the researcher into the area of anthropological ethics. On this last score she has done especially well, this work being the only one on the Penitentes to be submitted to the Brotherhood's **Hermano Supremo Arzobispal** ("Archbishop's Supreme Brother") for review before publication. This obviously speaks well for Professor Weigle's concern for the ethical handling of anthropological and folkloristic data. Hopefully, in the future and with the cooperation of the Brotherhood, more specific data on Penitentes ritual will become available.

Included in **Brothers of Light**, **Brothers of Blood** are extensive appendices, including reproductions of important documents in Penitente history. Only one potentially useful appendix has been neglected: one diagramming Roman Catholic Church organization as applicable to the Church's history in the Southwest (this would be especially beneficial to non-Catholic readers). A reading knowledge of Spanish would be helpful, but is by no means necessary, as Professor Weigle has included English translations or paraphrases of all important Spanish material.

This is an especially fine work for those interested in folk religion or the Southwest. Anyone with either of these interests should be encouraged to enjoy it.

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**The Two Rosetos.** By Carla Bianco.
Pp. xv + 234, bibliography, index, photographs, maps.
Bloomington and London: Indiana University Press, 1974. $10.00 cloth.

Reviewed by Steve Siporin

Until the recent publication of Carla Bianco's **The Two Rosetos**, America's largest immigrant group, the Italians, had remained largely unstudied and ignored in folkloristic literature. Some works on Italian-American folklore can be found, but the vast majority are superficial. Two exceptions are Elizabeth Mathias, "The Italian-American Funeral: Persistance through Change," **Western Folklore** 33 (1974): 35-50, and Phyllis Williams, *South Italian Folkways in Europe and America* (New York: Russell and Russell, 1938, 1969). Other references can be found in Carla Bianco, *Italian and Italian-American Folklore: A Working Bibliography*, Folklore Forum Bibliographic and Special Series, no. 5. Works on Italian folklore available in English are similarly lacking, although two recent volumes, a special issue of the *Journal of the Folklore Institute* (11, 1974) devoted to folklore studies in Italy (edited by Carla Bianco) and *La Terra in Piazza: An Interpretation of the Palio of Siena* by Alan Dundes and Alessandro Falassi (Berkeley: University of California Press, 1975; reviewed in *Folklore Forum* 7, no. 4/1975/), have begun to make Italian folklore and folkloristics available to Americans who do not read Italian.