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.

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: Persistence 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.
The Two Rosetos is a comparative study involving Roseto Valfortore, Foggia, a small, agrarian-mountain village in South Italy, and its namesake, Roseto, Pennsylvania, a small industrialized community and "probably the most homogeneous enclave in the nation" (p. 21). The population of American Roseto is 100% Italian, 95% being immigrants or descendants of immigrants from Roseto Valfortore, Italy. Bianco concentrates on acculturation in the American Roseto with Roseto Valfortore serving as the main reference point.

The section entitled "A Note on Methods" gives us a glimpse of Bianco's experiences in both communities as well as communicating the depth and breadth of her fieldwork. She spent a total of twelve months in both Rosetos (about one hundred and fifty hours of recorded interviews), spread out over a three-year period. She had already done extensive preliminary fieldwork in several other Italian-American communities in the United States and Canada.

Bianco begins by describing the South Italian background to late 19th- and early 20th-century immigration. The economic and political changes occurring at that time, the phenomenon of campanilismo, and the magnitude of the exodus are well outlined.

Bianco's argument is that "beneath the evident adjustment to certain aspects of American life, a whole world of traditional values, folk beliefs, and fantasies persists" (p. x). Thus witches, werewolves, munaceddi ("gremlins") and the evil eye persist in Pennsylvania. Bianco includes photographs illustrating an exorcism of the influence of the evil eye by water and oil. Folk medicine co-exists with doctors and hospitals. Food habits remain traditional (southern Italian) although increased affluence has meant that the traditional dishes (which were spartan by American standards) have become richer and richer. Festive foods are no longer eaten only on festivals.

Bianco further develops this argument, distinguishing between apparent acculturation and a private maintenance of tradition. "Their cultural isolation in the United States is similar to their parent's previous isolation from the dominant society in Italy and the old pattern has repeated itself. . . . They share America's material culture in all its evident and external aspects, and therefore their non-American culture traits are less perceivable . . . . Their intimate culture, however, is deeply divorced from American culture at large . . . ." (p. 68).

However, as in most of the book, Bianco seems to be speaking mainly of the first two generations in America. There is more than a hint that by the third generation, even the intimate culture is disappearing. A final section "Who Will Take Over Our Town?" suggests that Roseto has indeed moved into mainstream American life with all the attendant conflicts. It seems that partaking in America's material culture eventually leads to a change in internal values. Bianco was led to study Roseto by a newspaper clipping in 1963 which singled out Roseto for having an unusually low death rate from heart disease. It is ironic that by 1972 the rate had reached three times the national average (see Richard M. Dorson, "Heart Disease and Folklore," Folklore Preprint Series).
The Two Rosetos is greatly enhanced by the inclusion of numerous texts. Part
Two, "Rosetan Folklore," is comprised of folktales (annotated with tale type
numbers, motif numbers, and bibliography of Italian texts), folksongs (again,
with Italian bibliographic references), and interviews (concerning the yearly
cycle, games, and storytelling). A selected bibliography is divided into
sections on Italian-American folklore; social, economic, and political aspects
of the Italian-Americans; and autobiography and fiction.

This work is an important contribution to study, but should not be considered
the final word in Italian-American folklore. It is a special and fascinating
case of acculturation in slow motion. Other Italian-American communities, such
as that in San Francisco, offer the folklorist the opportunity to examine a
very different kind of immigrant experience. Similarly, intensive studies of
these other Italian-American communities would increase the meaning and usefulness of Bianco's work.

Review Editor's note: Though folklorists and folklore students may be well
aware of Bianco's work, the book has not received any critical attention
in review form.

Pp. xvi + 403, bibliography, index, maps, photos, appendices.

Reviewed by Christopher Vecsey

In the first part of his graceful narrative, John A. Hostetler recounts the his-
tory of the Hutterites from their Anabaptist origins in 16th-century Germany
and Austria, through their migrations to Moravia and Russia, to their move to
North America in 1874, and their subsequent growth. He follows with a sympa-
thetic and thorough description of contemporary Hutterite life.

Hutterite Society is an expanded and improved version of The Hutterites in North America, by Hostetler and Gertrude Enders Huntington (1967); both works
grew from a research project sponsored by the U.S. Office of Education from 1962 to 1965. Anthropologist Hostetler has spent 15 years doing research,
visiting the numerous Hutterite communities from South Dakota to Alberta.

What interests Hostetler and others who have studied the Hutterites is their success in communal living. In the last 100 years, while other communal societieś—including the Shakers—have faltered, the Hutterites have increased from 400 to over 22,000 members, from three to 225 colonies. Their practically self-sufficient prosperity stands as proof that communalism can work.

Such is the meaning that the hutterites hold for secular outsiders. The mean-
ing is different for the Hutterites themselves. They regard each of their