FAMILY HISTORY LIBRARY™
SALT LAKE CITY, UTAH
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Italy

CONTENTS

Introduction 1
Helps for Using This Research Outline 1
Italian Search Strategies 2
Records at the Family History Library™ 5
FamilySearch® 5
Maps of Italy . . . . . centerfold
Records Selection Table 7
Archives and Libraries 8
Biography 10
Census 10
Church Directories 11
Church History 11
Church Records 12
Civil Registration 15
Court Records 24
Directories 24
Emigration and Immigration 24
Gazetteers 26
Genealogy 27
Heraldry 29
Historical Geography 29
History 30
Jewish History 31
Jewish Records 31
Language and Languages 32
Maps 32
Military Records 34
Minorities 35
Names, Personal 35
Nobility 36
Notarial Records 37
Periodicals 37
Probate Records 38
Schools 38
Social Life and Customs 38
Societies 38
Other Records 39
For Further Reading 40

INTRODUCTION

This outline can help you find information about people who lived in Italy. It gives information about records of genealogical value for Italy and helps you decide which types of records to search.

HELPS FOR USING THIS RESEARCH OUTLINE

Before using this outline you need to choose the information you would like to learn about one of your ancestors, such as a birth date or a maiden name.

After you have decided what information you want to find, look at the "Record Selection Table" in this outline. It lists the kinds of information you may want and the best types of records for finding that information.

There is a section in the outline for each type of record listed in columns 2 and 3 of the "Record Selection Table." The sections give more information about these records and how to find them. The sections are in alphabetical order.

References to the Family History Library Catalog™

The Family History Library Catalog™ is a listing of all the records available at the Family History Library™. The catalog is available at the Family History Library and at each Family History Center™. Staff there can help you learn to use the catalog.

This outline gives instructions for finding information in the catalog. For example, in the section of this outline called "Census" you may find the following statement:

> For more information about census records, look in the Locality Search of the Family History Library Catalog™ under:
>
> ITALY - CENSUS
> ITALY, [PROVINCE] - CENSUS

This tells you to look in the catalog under:

- Italy and then the subject CENSUS.
- A province in Italy and then the subject CENSUS.
- A town in a province in Italy and then the subject CENSUS.

This outline includes many references to specific records. The references include call numbers and computer numbers and are listed in parenthesis.

- ***Call Numbers*.** The call number is used to find a record in the Family History Library (FHL).

- ***Computer Number*s.** Each record is assigned a number to identify it in the catalog. If you are using the Family History Library Catalog on computer or compact disc, you can search for the record by the computer number. This is the quickest way to find the listing of the record in the catalog.

For additional information on using the catalog, see *Using the Family History Library Catalog*™ (30966).

References to Other Family History Library Publications

The Family History Library has many other publications which may be helpful to you in your research. Some are referred to in this outline. Their titles are in italics and their item numbers are in parenthesis. They are available at the Family History Library and the Salt Lake City Distribution Center.

ITALIAN SEARCH STRATEGIES

Step 1. Identify What You Know about Your Family

Begin your research with family and home sources. Look for names, dates, and places in certificates, family Bibles, obituaries, diaries, and similar sources. Ask your relatives for any additional information they may have. It's very likely that your second cousin, great-aunt, or other relative already has some family information. Organize the information you find and record it on pedigree charts and family group record forms.

Step 2. Decide What You Want to Learn

Select a specific relative or ancestor, born in Italy *for whom you know at least a name, the town or parish where he or she lived in Italy, and an approximate date when he or she lived there.* It's very helpful to also know their religion and the names of other family members born in Italy.

If you don't have enough information on your Italian ancestor, review the sources mentioned in step one which may give his birthplace or residence. For suggestions on how to find the name of his birthplace, see the "Emigration and Immigration" section of this outline.

Next, decide what you want to learn about your ancestor, such as where and when he or she was married, or the names of his parents. You may want to ask an experienced researcher or a librarian to help you select a goal that you can successfully achieve.

Step 3. Select a Record to Search

Read this outline to learn about the types of records used for Italian research. To trace your family, you may need to use some of the records described in each section. Several factors can affect your choice of which records to search. This outline provides information to help you evaluate the contents, availability, ease of use, time period covered, and reliability of the records, as well as the likelihood that your ancestor will be listed. The Records Selection Table can also help you decide which records to search.

Effective researchers begin by obtaining some background information. Then they survey previous research. Finally, they search original documents.

Background Information Sources. You may need some geographical and historical information. This can save you time and effort by helping you focus your research in the correct place and time period.

- *Locate the town or place of residence.* Examine maps, gazetteers, and other place-finding aids to learn as much as you can about each of the places where your ancestors lived. Identify the major migration routes, nearby cities, provincial boundaries, other geographical features, and government or ecclesiastical jurisdictions. Place-finding aids are described in the "Maps," "Gazetteers," and "History" sections of this outline.

- *Review local history.* You will need to understand Italy's history because it has greatly affected the development of records of genealogical value. If possible, study a history of the areas where your ancestors lived. Look for clues about the people, places, religions, and events that may have affected their lives and the records about them. Records with information about migration and settlement patterns, government jurisdictions, and historical events are described in the "Church History," "History," "Gazetteers," and "Minorities," sections of this outline.

- *Learn about Italian jurisdictions.* You will need to know about how Italy is divided into provinces *[province]*, municipalities *[comuni]*, and hamlets *[frazioni]*. See the "Historical Geography" section of this outline.

- *Use language helps.* The records and histories of Italian places will usually be written in Italian or Latin. You do not need to speak or read Italian to search the records, but you will need to learn some key words and phrases. Some helpful sources are described in the "Language and Languages" section of this outline.

- *Understand naming patterns.* Many families in Italy followed distinct naming patterns. Understanding these customs can help you locate missing ancestors. See the "Names, Personal" section of this outline for more information.

- *Understand local customs.* Local customs may have affected the way individuals were recorded in the records. Illegitimacy, marital customs, and local conditions are discussed in the "Social Life and Customs" section of this paper.

Previous Research Sources. Most genealogists do a survey of research previously done by others. This can save time and give you valuable information. There are few sources of previous research presently available for Italy, but you may want to look for:

- Printed family histories and genealogies.

- Biographies.

- Local histories.

- The International Genealogical Index®.

- Ancestral File™.

- The Family Group Records Collection.

Records containing previous research are described in the "Biography," "Genealogy," "History," "Periodicals," and "Societies" sections of this outline. Remember that the information in these sources may contain some inaccuracies. Therefore, you will want to verify the information you find in such records with other records.

Original Research Sources. After surveying previous research, you will be ready to begin original research. Original research is the process of searching through original documents often copied on microfilm which are usually handwritten in Italian or Latin. These documents can provide primary information about your family because they were generally recorded at or near the time of an event by a reliable witness. To do thorough research, you should search records of:

- Each place where your ancestor lived.

- Each parish of your ancestor's religion in each place of residence.

- The time period when he or she lived there.

- All jurisdictions that may have kept records about him (town, parish, and province).

Many types of original documents are described in this outline. For genealogical research in Italy most family information is found in the records described under:

- Civil Registration *[Registri dello stato civile]*.

- Church Records *[Registri ecclesiastici]*.

For each record type, *the paragraph heading used in this outline is the same as the heading used in the Family History Library Catalog.*

Step 4. Obtain and Search the Record

Suggestions for Obtaining Records. You may be able to obtain the records you need in the following ways:

- *Family History Library.* You are welcome to visit and use the records at the Family History Library. The library is open to the public. There are no fees for using the records. If you would like more information about its services, contact the library at the following address:

  Family History Library
  35 N. West Temple Street
  Salt Lake City, UT 84150-3400
  USA

- *Family history centers.* Copies of most of the records on microform at the Family History Library can be loaned to more than 1800 Family History Centers. There are small duplication and postage fees for this service.

  The library's books cannot be loaned to the centers, but copies of many books not protected by copyright are available on microfilm or microfiche. You can get a list of the Family History Centers near you by writing to the Family History Library at the address above.

- *Archives and local churches.* Most of the original documents you will need are at state, church, and local archives or in local parish offices. While the Family History Library has many records on microfilm, additional records are available only at these archives. You can request searches in their records through

correspondence. (See the "Archives and Libraries" section of this outline for more information.)

- *Libraries and interlibrary loan.* Public, academic, and other research libraries may have some published sources for Italian research. Many libraries also provide interlibrary loan services that allow you to borrow records from other libraries.

- *Professional researchers.* You can employ a private researcher to search the records for you. Few researchers specialize in Italian records. Lists of qualified professional researchers are available from the Family History Library.

- *Photocopies.* The Family History Library and some other libraries offer limited photo duplication services for a small fee. You must specify the exact pages you need. Books protected by copyright cannot be copied in their entirety. However, a few pages can usually be copied for personal research. You may request copies of documents from the archive or library or office where the records are stored. Photocopying facilities are available in Italy.

When requesting services from libraries or professional researchers through correspondence, you are more likely to be successful if your letter is brief and very specific. Enclose a self-addressed, stamped envelope (SASE) when writing within your own country. When writing to other countries, enclose international reply coupons (available from large post offices). You will usually need to send a check or money order in advance to pay for photocopy or search services.

Suggestions for Searching the Records. You will be most successful with Italian research if you can examine the original records (on microfilm). In some cases, handwritten transcripts of the original records are available. These may be easier to read, but may be less accurate than the original records.

Follow these principles as you search the records for your ancestor:

- *Search for one generation at a time.* Do not attempt to connect your family to others of the same surname who lived more than a generation before your proven ancestor. It is much easier to prove parentage than descent.

- *Search for the ancestor's entire family.* The records of each person in a family may include clues for identifying other family members. In most families, children were born at regular intervals. If there appears to be a longer period between some children, reexamine the records for a child who may have been overlooked. Consider looking at other records and in other places to find a missing family member.

- *Search each source thoroughly.* The information you need to find a person or trace the family further may be a minor detail of the record you are searching. Note the occupation of your ancestor and the names of witnesses, godparents, neighbors, relatives, guardians, and others. Also, note the places they are from.

- *Search a broad time period.* Dates obtained from some sources may not be accurate. Look several years before and after the date you think an event, such as a birth, occurred.

- *Look for indexes.* Many records have indexes. However, many indexes are incomplete. They may only include the name of the specific person the record is about. They may not include parents, witnesses, and other incidental persons. Also, be aware that the original records may have been misinterpreted or names may have been omitted during indexing.

- *Search for prior residence.* Information about previous residences is crucial to continued successful research.

- *Watch for spelling variations.* Look for the many ways a name could have been spelled. Spelling was not standardized when most early records were made. You may find a name spelled differently than it is today.

Record Your Searches and Findings. Copy the information you find and keep detailed notes about each record you search. These notes should include the author, title, location, call numbers, description, and results of your search. Most researchers use a *Research Log* (31825) for this purpose.

Step 5. Use the Information

Evaluate the Information You Find. Carefully evaluate whether the information you find is complete and accurate. Ask yourself these questions:

- Who provided the information? Did that person witness the event?

- Was the information recorded near the time of the event, or later?

- Is the information consistent and logical?

- Does the new information verify the information found in other sources? Does it differ from information in other sources?

- Does it suggest other places, time periods, or records to search?

Share Your Information with Others. Your family's history can become a source of enjoyment and education for yourself and your family. Contributing your information to Ancestral File is a good way to share your information (see the "FamilySearch" section). In addition, you may want to compile your findings into a family history. You can then share copies of your history with family members, the Family History Library, and other archives.

If you are a member of The Church of Jesus Christ of Latter-day Saints, be sure to submit information about your deceased family members so you can provide temple ordinances for them. Your ward family history consultant or a staff member at the Family History Library or your Family History Center™ can assist you. You can also use *Members Guide to Temple and Family History Work* (34697) available through Church distribution.

RECORDS AT THE FAMILY HISTORY LIBRARY™

Microform Records

The Family History Library presently has about 60,000 microfilms and microfiche containing information about people who have lived in Italy. Most of the library's records have been obtained through an extensive and ongoing acquisition program. The library has microform copies of records found in government archives, church archives, and private collections. These records include:

- Birth, marriage, and death records from churches and civil officials.

- Church—Certificate of Family Status.

- Notarial documents.

- Military records.

The library does not have records for every time period or locality in Italy.

Printed Records

The library has some books and other printed materials helpful for Italian research. Copies of a few of these books are available in microform. These include such books as:

- Atlases and maps

- Archive inventories

- Biographical encyclopedias

- Records of nobility

- Gazetteers

- Handbooks and manuals

- Histories

FAMILYSEARCH®

FamilySearch is a powerful computer system that helps to simplify family history work. The FamilySearch system includes computer files of family history information. The files are gathered from many different sources, and more files will be added in the future.

Once a person using FamilySearch selects a file and types in a name, the computer will search the selected file to find any names that match. The computer even matches last names that are spelled differently but sound the same. It can guide users from the matches they find to full screens of information, including dates and places of birth, marriage, and death and names of parents, children, and spouses.

FamilySearch is available at the Family History Library in Salt Lake City; at hundreds of Family History Centers; and at some public and private libraries in the United States, Canada, and a number of other countries.

The FamilySearch files useful for Italian research include:

- *Ancestral File.* This file contains family history information linked in family groups and pedigrees that has been contributed since 1979. Its millions of records include many from Italy. It can print pedigree charts, family group records, and individual summary sheets for any person in the file. For more information, see *Using Ancestral File*™ (34113).

  You are invited to contribute your family history information to Ancestral File. For instructions, see *Contributing Information to Ancestral File*™ (34029). You can also correct incomplete or inaccurate information in the file. For instructions see *Correcting Information in*

Ancestral File™ (34030). For information contact:

Ancestral File Operations Unit
50 E. North Temple Street
Salt Lake City, UT 84150-3400
USA
Telephone: 801-240-2584
Fax: 801-240-4606

- *Family History Library Catalog.* The Family History Library Catalog on FamilySearch is an automated edition of the Family History Library's catalog. The automated edition simplifies use of the catalog. It allows you to quickly find information, including library call numbers, on sources held by the library.

- *International Genealogical Index.* The International Genealogical Index provides the names and vital information—including birth, christening, or marriage dates as well as Latter-day Saint temple ordinance information—of more than 1.5 million deceased people who lived in Italy. The index includes names extracted by volunteers from parish registers and civil registrations and names submitted by other researchers.

- *Social Security Death Index.* The Social Security Death Index lists all the people in the United States who held social security numbers and who died between 1962 and 1988. The index can lead to other social security records which may provide your ancestor's birthplace in Italy.

RECORDS SELECTION TABLE

The table below can help you decide which records to search.

In column 1 find the goal you selected.

Find in column 2 the types of records that are most likely to have the information you need. Then turn to that section of this outline.

Additional records that may also be useful are listed in column 3.

The terms used in columns 2 and 3 are the same as the topic headings used in this outline and in the Locality Search of the Family History Library Catalog™.

Records containing previous research (genealogy, biography, history, periodicals, and societies) could provide information for nearly all of the goals. These have not been repeatedly listed unless they are especially helpful for the goal.

1. If You Need	2. Look First In	3. Then Search
Age	Census, Civil Registration, Church Records	Military Records
Birth date	Civil Registration, Church Records	Military Records
Country of foreign birth	Church Records, Census	Emigration and Immigration, Military Records
Boundaries and origins	Gazetteers, Historical Geography	Maps, History
Children	Census, Civil Registration	Church Records
Death information	Civil Registration, Church Records	
Historical background	History, Genealogy	Maps, History
Immigration date	Emigration and Immigration, Census	Military Records
Living relatives	Directories, Civil Registration	Societies, Periodicals
Maiden name	Civil Registration, Church Records	
Marriage information	Church Records, Civil Registration, Genealogy	Biography, Nobility, Periodicals
Occupations	Civil Registration, Church Records	Notarial Records
Other family members	Census, Civil Registration	Church Records
Parents	Census, Civil Registration	Church Records
Physical description	Military Records, Emigration and Immigration	Biography
Place-finding aids	Gazetteers, Historical Geography, Directories, Church Directories	History, Periodicals
Place of residence	Census, Church Records, Directories, Civil Registration	
Place of residence when you know only the province	Directories, Census, Civil Registration	Church Records, Military Records
Previous research	Biography, Genealogy, Societies, FamilySearch®	Nobility, Periodicals
Record-finding aids	Archives and Libraries, Genealogy	Societies, Periodicals, Church Directories
Religion	Church Records, Biography, Civil Registration	Cemeteries, Genealogy, History, Church History
Social Activities	History, Social Life and Customs	

ARCHIVES AND LIBRARIES

Archives collect and preserve original documents created by organizations such as churches or governments. Libraries generally collect published sources such as books, maps, and microfilm. This section describes the major repositories of genealogical and historical records and sources for Italy.

If you plan to visit one of these repositories, contact the organization and ask for information about their collection, hours, services, and fees.

Although the records you need may be in an archive or library in Italy, the Family History Library may have a microfilm copy of them. The library has copies of many records from numerous Italian archives, as noted below, but from only a few libraries and other record repositories.

In Italy there are several major types of genealogical repositories:

- Provincial archives and libraries
- Local civil offices
- Church archives
- Church parish offices
- Other libraries (public, academic, research)
- Historical and genealogical societies

Provincial Archives *[Archivio di stato]*

In Italy each province has its own archive. Most records of genealogical value are kept by provincial archives. They serve as repositories for records about their particular area.

Records of genealogical value at provincial archives include:

- Church records (some).
- Civil registration.
- Census.
- Court records.
- Military records.
- Notarial records.

The provincial archives of Italy are open to the public. In addition, the Family History Library has microfilm copies of many of the records from these archives.

Local Civil Offices *[Comune]*

In Italy all records created by the local government since 1865, including birth, death, and marriage records, are kept in local civil offices. These records are available to the public. Civil offices are comparable to town halls in the United States.

Duplicates are kept at the *tribunale.* You can get information or copies of the records kept at the *comune* or *tribunale* by correspondence. You can find a list of archival addresses in:

Archivum; revue internationale des archives publié e avec le concours financier de l'Unesco et sous les auspices du Consil internationale des archives (International review on archives published by the International Council of Archives with the financial aid of Unesco). Paris: Presses Universitaires de France, 1952. (FHL book EUROPE REF 020.5 Ar25 v. 38; computer number 36460.)

For more information about civil offices and their records, see the "Civil Registration" section of this outline.

Church Archives

Some dioceses of the Catholic Church have gathered duplicates of their older church records into a diocesan archive. You can write to these archives and request brief searches of their records. See the "Church Records" section of this outline.

Church Parish

Catholic records are usually kept by the local parish. You can write to local parishes and church archives for information. See the "Church Records" section of this outline.

Jewish archives, which were mostly destroyed during World War II, are found at the synagogue for each city where a Jewish community existed or exists. The archives of the Waldensians, the oldest Protestant group in the world, are in Torre Pelice in the province of Torino. For more information regarding these groups, see the "Church History" and "Jewish Records" sections of this outline.

Other Libraries

Some of the sources you will want to use are also available in major libraries in Italy. These sources include local histories, ancient manuscripts, and unpublished works regarding heraldry and genealogy. Contact these libraries and ask about their collection, hours, services, and fees. A good source regarding Italian libraries and their collections is:

Annuario delle biblioteche italiane (Yearbook of Italian libraries). 3 vols. Roma: Fratelli Palombi, 1958. (FHL book EUROPE 945 J5an, 1958; film 962678, item 1–2; computer number 26217.)

Historical and Genealogical Societies

Italy has some organized historical and genealogical societies. Some of these societies maintain libraries and archives that collect valuable records. For more information, including addresses, see the "Societies" section of this outline.

Inventories, Registers, Catalogs

Some archives have catalogs, inventories, guides, or periodicals that describe their records and how to use them. If possible, study these guides before you visit or use the records of an archive so that you can use your time more effectively. The *Annuario delle biblioteche italiane*, mentioned above, is a guide to Italian archives and libraries.

The Family History Library has copies of some Italian libraries' published inventories and other guides, catalogs, directories, and inventories. To find them look in the Family History Library Catalog under:

ITALY - ARCHIVES AND LIBRARIES
ITALY, [PROVINCE] - ARCHIVES AND LIBRARIES

Computer Networks and Bulletin Boards

Computers with modems can be useful tools for obtaining information from selected archives and libraries. In a way, computer networks themselves serve as a library. The Internet, certain computer bulletin boards, and commercial on-line services help family history researchers:

- Locate other researchers.
- Post queries.
- Send and receive e-mail.
- Search large databases.
- Search computer libraries.
- Join in computer chat and lecture sessions.

You can find computerized research tips and information about ancestors from Italy in many sources at local, provincial, national, and international levels.

The list of sources is growing rapidly. Most information is available at no cost. Many sources on the Internet are in English and provide valuable information regarding research tips, letter-writing, addresses, archives, and so forth.

Addresses on the Internet change frequently. As of October 1998, the following sites were important gateways linking you to many more network and bulletin board sites:

- ~~www.homepage.interaccess.com/~arduinif/tool/roots01.htm~~

  Contains resources and references, a guide to *stato civile*, form letters, word lists, description of records, and so forth.

- www.italgen.com

  Contains the Italian Genealogy Homepage. Includes a large surname database.

- ~~www.archivi.beniculturali.it~~

  Lists the following information about all Italian provincial archives: addresses, telephone numbers, fax numbers, e-mail addresses (if one exists), hours, and services available. In Italian.

- www.cyndislist.com

  Provides links to hundreds of Italian genealogical sites.

- infospace.com/intldb/intl-it.html

  Contains the unofficial "white pages" for Italy. Includes a business finder, people finder, e-mail addresses, and street addresses.

- ~~www.members.aol.com/pointhompg/home.htm~~

  Contains the homepage of POINT (Pursuing Our Italian Names Together).

- jsoft.com/archive/pie/1998/index.html

  Contains a weekly posting of queries and answers from PIE (Pointers in E-mail).

- www.ansa.it

  Contains the homepage of the Italian news agency. In Italian.

- www.italiangen.org

  Contains the homepage of the Italian Genealogy Group.

- www.italianclubs.com/genealogy/htm

  Contains Italian-American genealogy posted by the Italian-American Cultural Society.

- www.cimorelli.com/pie/piehome.htm

  Contains Anthony Cimorelli's homepage, which includes every kind of help possible in Italian research through PIE (Pointers in E-mail).

BIOGRAPHY

A biography is a history of a person's life. In a biography you may find the individual's birth, marriage, and death information and the names of his or her parents, children, or other family members. Use the information carefully because there may be inaccuracies.

Thousands of brief biographies have been gathered and published in collective biographies, sometimes called *biographical encyclopedias* or *dictionaries.* Usually these references only include biographies of prominent or well-known citizens of Italy. Other single volume biographical collections feature specific well-known artists, craftsmen, engineers, and so forth.

A significant biographical encyclopedia or dictionary is:

Dizionario biografico degli italiani (Biographical dictionary of the Italians). Roma: Istituto della enciclopedia italiana fondata da Giovanni Treccani, 1960–. (FHL book EUROPE 945 D3db; computer number 162306.) This is an ongoing publication.

A major collection of Italian biographies is:

Archivio biografico italiano (Italian biographical archive). [München; New York]: K. G. Saur, 1992. 1,046 microfiche. (FHL fiche 6002169 A-Z, 600228 supplement A-Z; computer number 794422.) An index to this work is:

Indice biografico italiano (Italian biographical index). 4 vols. München: K. G. Saur, 1993. (FHL book EUROPE 945 D32i v. 1–4; computer number 794422.)

You can find more biographies under:

Archivio biografico italiano. Nuova serie (Italian biographical archive. New series). München: K. G. Saur, 1997. 690 microfiche. (FHL fiche 6109292–6109322; computer number 788758.) The index to this work is:

Internationaler biographischer Index (World biographical index). 3rd compact disc ed. München: K. G. Saur, 1997. (FHL disc AUTOMATED RC CD no. 50; computer number 794615.)

To find collective biographies at the Family History Library, look in the Locality Search of the Family History Library Catalog under:

ITALY - BIOGRAPHY
ITALY, [PROVINCE] - BIOGRAPHY
ITALY, [PROVINCE], [TOWN] - BIOGRAPHY

CENSUS

A census is a count and description of the population. Various governments of Italy and some ecclesiastical officials have taken censuses at different times, mostly for taxation purposes.

Italian census records do not provide as much information as census records of other countries. Church records and civil registration records are usually better sources for Italy. Census records, however, can be valuable because they list much of the population, and they can provide certain information if other records are incomplete or missing.

A record called the *stato delle anime* is similar to a census. See the "Church Records" section of this outline for more information.

Understanding the Census

The first census of Italy was taken in 1871. Since then, a census has been taken every 10 years.

You will generally find more complete family information in censuses taken from 1911 to the present. The censuses contain the following information:

- *1871–1901.* These censuses are of limited use and are not uniform in content. In most regions, the census named only the head of household, his occupation, and the number of persons in the house.

- *1911 and later.* These censuses list the names, ages, occupations, relationships to the head of the household, and birthplaces of each member of a household.

Use census information with caution, however, since the information may have been given to a census taker by any member of the family or a neighbor. Some information may have been incorrect or deliberately falsified.

Availability of Census Records

Census records up to 1991 are held in the state archive of each province. Census records from 1911 or 1921 to 1991 are also usually found in each *comune's anagrafe* (register's office). The availability to the public differs from *comune* to *comune.*

The Family History Library has the census records of one Italian province on microfilm. You can find it by looking in the Locality Search of the Family History Library Catalog under:

ITALY, PARMA - CENSUS

CHURCH DIRECTORIES

A church directory lists church officials, dioceses, and parishes. There are many genealogical uses for church directories:

- They list all of the parishes in a diocese so you can determine if your ancestor's village had a parish church. Many directories list all villages belonging to a parish.

- They sometimes provide the earliest dates for which the church records of each parish exist.

- They may include historical information about each parish.

- They usually group parishes by clerical district so you can easily determine all neighboring parishes.

- They provide the complete address and telephone numbers of parishes, the address of the diocese headquarters, and often the address of the archives of the diocese where additional records may be kept.

A church directory that lists all Italian dioceses is:

Annuario delle Diocesi d'Italia, 1951 (Yearbook of the dioceses of Italy, 1951). Torino: Marietta, 1961. (FHL films 780555–780556; computer number 31291.) The yearbook's index lists all of the towns in alphabetical order, names the Catholic parishes of each town, and indicates to which diocese the town belongs. When you find an index entry, you can use the yearbook to find more information about the town and parish. Information provided includes parish population; date of creation; the name of the parish priest; and number of births, marriages, and deaths for that year. It also includes information regarding affiliated organizations, such as convents, monasteries, orphanages, hospitals, and so forth. Since this directory was published in 1951, some information, such as a priest's name, will be out of date. The addresses and histories are still valid.

To find other church directories, search the Family History Library Catalog under:

ITALY - CHURCH DIRECTORIES

CHURCH HISTORY

Research procedures and genealogical sources are different for each religion; therefore, it is helpful to understand the historical events that led to the creation of records in which your family was listed, such as parish registers.

Roman Catholic

The Roman Catholic Church has been the dominant religion in Italy for over 1,500 years. The Reformation had little effect except in small areas in the north. Even today, most of the Italian population belongs to the Roman Catholic Church.

Waldensians

In 1170, three centuries before Martin Luther, a merchant named Peter Valdo began a religious movement in Lyons, France. At first, Valdo advocated merely simplifying the Catholic Church; he did not want to create a new church. However, since church officials saw him and his followers as a threat, the Waldensians were excommunicated.

Because of heavy persecutions in southern France, the Waldensians moved into the Piemonte mountain valleys and the Lombardia region of Italy.

Many Waldensian "heretics" were burned at the stake during the 1300s and 1400s in Italy and France. Persecution continued for centuries, and the religious group moved frequently between France, Italy, and Switzerland. They finally settled several valleys in the Alps that were virtually inaccessible. This allowed the Waldensians to remain a somewhat isolated but still persecuted religious group until the sixteenth century.

In the sixteenth century the Waldensians aligned themselves with the Protestant Reformation, and the following century of persecution and religious wars forced many Waldensians to move to other parts of Italy and to other parts of the world, such as South America.

In 1690 the Duke of Savoia granted them acceptance, which eliminated most of the persecution. In the 1800s Napoleon recognized them as part of the Reformed Church of France. Freedom of worship in Italy was granted to them by law in 1848. Although Protestants have made up only a small fraction of the total Italian population, most Italians who emigrated to the United States before 1820 were Waldensians.

Eastern or Greek Orthodox

In 1431 the king of Albania surrendered to the Turks. For many years, the Muslim Turks persecuted the Christian Albanians. As a result, many Albanian Christians migrated to Italy.

Few of the settlements along the coastline existed for very long. In Sicilia, however, Albanian immigrants settled entire towns. As a result, in many of these settlements the major religion was Eastern or Greek Orthodox. Many Italians found it convenient to attend the closer Eastern or Greek Orthodox Church until a Roman Catholic Church was built nearby. Consequently, many Italian families may be found in the registers of both churches.

Other Churches

Since the turn of the century, major cities have seen the establishment of congregations of Evangelists, Baptists, Anglicans, Methodists, and so forth. Many of these congregations are made up of non-Italians who live in Italy. In more recent years, The Church of Jesus Christ of Latter-day Saints has also established congregations.

CHURCH RECORDS

Although the Italian government recognizes other religions, the Roman Catholic Church is traditionally recognized as the state church because most Italians are Roman Catholic. All references to church records in Italy, unless otherwise specified, refer to Catholic records. For more information about other churches in Italy, see the "Church History" section of this outline.

Church records *[registri ecclesiastici]* are excellent sources for accurate information on names; dates; and places of births, marriages, and deaths. Nearly every person who lived in Italy was recorded in a church record during the last 200 to 300 years.

Records of births, marriages, and deaths are commonly called vital records. Church records are vital records kept by priests and are often called parish registers or church books. They include records of christenings (baptisms), marriages, and deaths (burials). In addition, church records may include confirmations, first communions, and church census records.

Church records are crucial for research before the civil government started keeping vital records, which began about 1809 to 1820. After that, church records continued to be kept but often contain less information.

For more information about government vital records, see the "Civil Registration" section of this outline.

General Historical Background

In general the church began keeping records in 1563 because of reforms proclaimed at the Council of Trent. Not all parishes conformed until much later. Most parishes, however, have kept registers from about 1595 to the present. A few parishes kept records as early as the 1300s. The church records of Palermo, for example, start about 1350, and the baptistry in Firenze has records from the early 1400s. A few examples of important dates are:

1563 The Council of Trent required priests to begin keeping records of baptisms, marriages, and deaths.

1595 Papal proclamation reinforced record-keeping practices.

1800s Early Printed forms started to be used in the Trento area.

1900s Duplicate copies were made to be kept by the diocesan archives *[curia vescovile]*.

Unfortunately some Italian church records were destroyed in the various wars throughout Italy's history. Other records were destroyed when parish churches burned down. Some were lost, and still others have been badly worn and destroyed by insects, vermin, and moisture.

Duplicate Church Records

If the original church records that you need have been lost or destroyed or are illegible, you may be able to find a duplicate church record. Unfortunately it was not standard practice to keep duplicate records until the 1900s. But some dioceses, such as that of Torino, started making duplicates as early as 1820.

Duplicates, when they exist, are normally located at the *curia vescovile* (diocesan archives).

Information Recorded in Church Registers

The information recorded in church books varied over time. Later records generally have more complete information than the earlier ones.

The most important church records for genealogical research are baptism, marriage, and burial registers. These registers were usually written in freehand with about three to eight entries per page. Sometimes you will find an alphabetical index arranged by Latinized given name at the beginning or end of the volume. Frequently the name of the principle person or persons identified in the record will be noted in the left hand margin. Another helpful church record is the *stato delle anime* or *status animarum* (church census).

Catholic records were written in Latin into the twentieth century, but some have been written in Italian. Protestant church records were generally kept in Italian. In both Catholic and Protestant records from areas near the country's borders, you will find records written in French, German, and other languages. Local dialects may have affected the spelling of some names and words in the church records.

In most areas, printed forms were not used until the late nineteenth or early twentieth centuries. Printed forms were used as early as 1820 in the Trentino-Alto Adige region.

Baptisms

Children were generally baptized within a few days of birth. Baptismal registers usually give the names of the infant and parent, status of legitimacy, names of witnesses or godparents, and the baptism date. You may also find the child's birth date, father's occupation, and the family's place of residence. Death or marriage information has sometimes been added as a note in the margin. The street name or family's address may also be given for larger cities.

Earlier registers typically give less information. They may give only the names of the child and father and the baptism date. They may not contain the mother's name, or they may contain only her given name. Early records only record the baptism date; later records may include the birth date.

Marriages

Couples were generally married in the home parish of the bride. Typically, girls married between ages 18 and 25. Men married in their twenties.

Marriage registers give the date of the marriage and the names of the bride and groom. They also indicate whether the betrothed were single or widowed and give the names of witnesses. They usually also include other information about the bride and groom such as their ages, residences, occupations, names of parents, and birthplaces. For second and later marriages, the records may name previous spouses and their death dates. A note is sometimes made whether a parent or other party gave permission for the marriage.

In addition to the marriage date, marriage registers sometimes give the dates on which the marriage intentions (*banns*) were announced.

Marriage Banns

A wedding was generally was announced for three consecutive Sunday masses prior to the wedding. These announcements, called *banns*, gave opportunity for anyone to come forward who knew of any reasons why the couple should not be married.

In addition to or instead of the actual marriage registers, some Italian churches kept separate books to record marriage banns.

Burials

Burials and deaths were recorded in the church record of the parish where the person died or was buried. The burial usually took place within a day or two of the death in the parish where the person died.

Burial registers give the name of the deceased and the date and place of death or burial. They usually also include the person's age, place of residence, and cause of death and the names of spouses and if they are living or deceased. The registers, especially early registers, may also give the date and place of birth and even the parents' names of the deceased. The birth date and birthplace on a burial record may not be accurate since the informant may not have had complete information.

Burial records may also exist for individuals who were born before the earliest birth records and marriage records, and they may start later than the baptismal and marriage records of the same parish.

Stillbirths were sometimes recorded in church baptismal or burial registers. In most cases, however, the birth is not recorded.

Church Census

In Italy the parish priest was often required to collect taxes for the state from his parishioners. He would sometimes record information about his parishioners and the tax in a special set of volumes, which were called church censuses. In Italian the church census is called the *stato delle anime*. In Latin it is *status animarum.* Both terms mean "state of the souls."

Not all priests regularly kept church censuses. Where the censuses do exist, the registers list all family members living in a household and their ages or birth dates. Deceased children were not listed. Married children, if living in the same household, were recorded with the family but as a separate household. Familial relationships and addresses were also noted.

Finding Church Records

Church records were kept at the local parish church. The term *parish* refers to the jurisdiction of a church priest. Parishes are local congregations, usually in one town only, but sometimes they included other villages in their boundaries.

To find church records, you must know the town where your ancestor lived. You should also determine the parish that your ancestor's town belonged to so that you will know which parish registers to search. Larger towns frequently have more than one parish.

Your ancestor may have lived in one village and belonged to a parish in a nearby larger town. For more information, see the "Gazetteers" and "Map" sections of this outline.

The headquarters of the parish is the town where the church building is located. Although most church buildings were usually named for a saint, the Family History Library Catalog may refer to a parish by the name of the town where the parish church was located. In large cities that have many parishes, the catalog usually uses the parish church name (such as *San Giovanni*) to distinguish the records of different parishes.

Records at the Family History Library

The Family History Library has records from many Italian parishes up to 1900 and some up to 1925. However, if a record has been destroyed, was never kept, has not been microfilmed, or is restricted from public access by the law, the Family History Library *does not have a copy.*

To find out if the Family History Library has the records you need, check the Family History Library Catalog under the name of the town where the parish was. (The parish may not be in the town where your ancestor lived.) Look in the Locality Search under:

ITALY, [PROVINCE], [TOWN] - CHURCH RECORDS

New records are continually added to the Family History Library collection from many sources. Do not give up if records are not available yet. Check the Family History Library Catalog again every year or two for the records you need.

Records Not at the Family History Library

Italy has no single repository for church records. If the baptism, marriage, and burial records have not been microfilmed, you will have to contact or visit the local parish or archive in Italy.

- *Local Parishes.* Virtually all church registers are still maintained by the local parish. Some duplicates, for limited time periods, may be housed at the central archives of the diocese. For example, duplicates exists for the Diocese of Torino from 1820 to about 1899.

Parishes will sometimes answer correspondence. You may send an inquiry to:

Il parroco di [name of parish, town, province]
Italy

- *Church Archives.* The Family History Library has microfilmed records at the diocesan archives in Caltanisseta, Torino, Trapani, and Parma. The library has planned microfilming projects at other Italian church archives. This is a major project that will continue for several years.

When you write to Italy for genealogical information, your letter should be written in Italian. Send the following:

- Check or money order for the search fee in local currency, when possible.
- Full name and sex of the person sought.
- Names of the parents, if known.
- Approximate date and place of the event.
- Your relationship to the person.
- Reason for the request (family history or medical).
- Request for a complete copy of the original record.
- International reply coupon, available from the post office (optional).

Search Strategies

Effective use of church records includes the following strategies in addition to the general strategies in the "Italian Search Strategies" section:

1. When you find an ancestor's birth or baptismal record, search for the births of siblings.
2. Search for the parents' marriage record. Typically, the marriage took place one or two years before the oldest child was born. You can also use information from the marriage record to find the parents' birth records.
3. Search for the parent's birth records.
4. If you do not find earlier generations in the parish registers, search neighboring parishes.
5. Search the death registers for all family members.

Records of Non-Catholic Religions

Although the Roman Catholic Church is the dominant religion in Italy, other churches do exist and have kept records.

The Family History Library has some records for the following denominations:

- *Waldensians [Valdesi]*. These records follow the format of most church records but are written in French.
- *Eastern Orthodox [Chiesa Ortodossa or Chiesa Greca]*. Where they exist, these records are virtually identical to Roman Catholic Church records and are available at the local parishes.
- *Jewish [Ebrei]*. Jewish records are somewhat sparse. Two main record sources are available: the book of circumcisions and the marriage books. To identify where these records are today, contact an Israeli consulate. See also the "Jewish Records" section of this outline.

CIVIL REGISTRATION

Civil registration records are the vital records made by the government. Records of births, marriages, and deaths are commonly referred to as vital records because they refer to vital events in a person's life.

Civil registration records *[registri dello stato civile]* are an excellent source for accurate information on names as well as dates and places of births, marriages, and deaths. In addition, civil registration may include documents required for marriage, miscellaneous records (such as stillbirths), deaths occurring in other cities or countries, and legitimations or parental acknowledgments *[ricognizioni]*.

Civil authorities began registering births, marriages, and deaths in 1809 in many areas (1820 in Sicilia). By 1866 civil registration became law. After this date, virtually all individuals who lived in Italy were recorded.

Because they cover most of the population and because they are usually indexed and mostly accessible, civil registration records are one of the most important sources for genealogical research in Italy.

For birth, death, and marriage records before 1809 or 1820, see the "Church Records" section of this outline.

General Historical Background

Napoleonic Records (1806–1815)

The earliest vital records in Italy were kept by the churches. In 1806 Napoleon, Emperor of France, annexed large parts of Italy, including Roma, Venezia, and the Piemonte region. He also initiated civil record keeping at that time. As he gained control of most of Italy, he enforced new laws that required local civil registration.

- *Papal States.* In the area formerly known as the Papal States—which included from what is now Molise, Lazio, Umbria, and Marche to Emilia-Romagna—Napoleonic records cover the period of 1810 to 1814.

- *Veneto and Lombardia.* Napoleonic records began about 1806 and ended in 1814 or 1815.

- *Piemonte.* Napoleonic records cover 1804 to 1814.

These records do not exist for areas that Napoleon never ruled such as Sardegna, Sud Tirol, and Sicilia.

Later Records (1815–Present)

After Napoleon's defeat in 1815, many areas discontinued civil registration.

- *Regno di Napoli (comprising most of southern Italy from Napoli and Campania down to Calabria and Puglia), Toscana, and the Abruzzo region.* These areas continued to keep civil registration records after Napoleon's defeat.

- *Ducato di Savoia*. This area in Piemonte began keeping records again in 1839.

- *Areas under Austrian rule such as Veneto, Trento-Alto-Adige and parts of Lombardia.* In these areas, parish priests took over the civil registration.

- *Sicilia.* The island of Sicilia began civil registration in 1820 using a format nearly identical to the Napoleonic records.

Italian civil registration began officially as Italy became a unified country between 1860 and 1870. In most areas, the civil records began in 1866 and continue to the present.

Civil authorities did not record many of the births, marriages, and deaths that happened between the end of the Napoleonic era and the time when the Italian government began keeping civil registration records. You must rely on church records as your main source for these years.

Information Recorded in Civil Registers

Birth, marriage, and death records are the most important civil registration records for Italian research. Most of these records retained the basic format introduced by Napoleon in the early 1800s. The registers are divided into separate volumes for each year. Records kept in the south used standardized forms. Many records in the north are handwritten, although they contain basically the same information.

The records were almost always kept in Italian, except for records kept during the rule of foreign powers such as France and Austria.

In the northern regions, many records are in French and German, and given names were often written in the "ruling" language even though the person's name was Italian. For example, *Giuseppina Bertaldo* may have been recorded as *Josephine Bertaldo.*

Some church records were transcribed into civil registration records. This transcription usually happened to meet documentation requirements for marriages *[processetti* or *allegati]*. Transcribed church records are in Latin, and each volume is usually indexed.

Births *[nati/nascite]*

Birth records generally give the child's name, sex, birth date, and birthplace, and the parents' names. Many of the early records and all of the later records provide additional details, including the parents' birthplaces, ages, and occupations and the mother's maiden name. The baptism date is usually included with the civil birth record.

Births were generally registered within a day or two of the child's birth, usually by the father of the family or by the attending midwife. Corrections to a birth record may have been added as a marginal note. In later records, marginal notes are frequently found, providing marriage and death information.

Marriages *[matrimoni]*

After 1809 Napoleonic law required that the marriage ceremony be performed first by a civil authority and then, if desired, by a church authority. It was then recorded in the civil records. At first, some people resisted this law and had their marriages performed by church authority only. Later when it became legally necessary for their children to be recognized as legitimate, a civil ceremony was performed. In rare cases, you may find a marriage record for a couple in their 50s who were actually married 30 years earlier. In most cases you may find marriages recorded in both civil and church records.

Marriages were usually performed and recorded where the bride lived. In some provinces, these records date from 1809 or from 1820. The early civil marriage records may include more information than the church records. When available, search both the civil and church records of marriage.

If you believe a marriage took place but cannot find a record of the marriage, search records of intent to marry.

Marriage Banns [pubblicazioni, notificazioni, memorandum]. You may find records that show a couple's intent to marry in addition to or instead of actual marriage records. The following are various records that may have been created to show a couple's intent to marry.

- *Proclamation, allegations, or banns [notificazioni, pubblicazioni, memorandum]*. These notifications were made a few weeks before a couple planned to marry. The couple may have been required to announce their intended marriage to give other community members the opportunity to raise any objections to the marriage. If one member of the bridal party lived elsewhere, banns were posted in that community also. If you know that a marriage took place but cannot find it in the marriage records of the community, search the marriage banns. It may be posted there and lead you to the community where the marriage actually took place.

- *Supporting documents [processetti or allegati]*. These documents were often filed by the bride and groom in support of their intent or "solemn promise" to marry. Records proving their births and their parents' births and deaths and sometimes documentation on earlier generations may be included. The names of former spouses and their death dates are also provided.

Marriage Records. You may find the following records that document the legal completion of the marriage.

- *Certificates [certificati]*. The individual who performed the ceremony or the civil office where the ceremony was recorded may have given the couple a certificate of marriage. This may be in the possession of the family, and the civil registrar may have copies. Usually, however, when writing for information and requesting a certificate, you will receive only a transcription of the most pertinent information. Extracts *[estratti]* will give you the complete information.

- *Marriage registers [registri dei matrimoni]*. Civil officials recorded the marriages they performed in registers, usually preprinted forms bound in a book and kept in the civil office.

  Marriage registers give the date of the marriage and the names of the bride and groom. They also indicate whether the bride and groom were single or widowed and give the names of witnesses. They often include other information about the bride and groom, such as age, birthplace, residence, occupation, name of person giving consent, and names of parents. In cases of second and later marriages, the marriage registers may include the names of previous spouses and their death dates. The registers usually include the date of the church ceremony.

Divorce Records

Before 1970 divorces were illegal in Italy. Divorce records are not open to the public. The Family History Library does not have any Italian divorce records.

Deaths *[morte/morti]*

Death records are especially helpful because they may provide important information about a person's birth, spouse, and parents. Civil death records often exist for individuals for whom there are no birth or marriage records.

Deaths were usually registered within a day of the death in the town or city where the person died. Early death records generally give the person's name and death date and place. After about 1815, death registers usually include the age, place of birth, residence or street address, occupation, burial

information, and the informant's name (often a relative). They usually provide the names of spouses and parents and whether or not they were still living. Information about the deceased's parents, birth date, and birthplace may be inaccurate since the informant may not have had the correct information.

Stillbirths are recorded in separate registers entitled *nato morto.* In later records they are included in the *allegati.* They were not recorded in either the birth or death records. If an infant died within hours after birth, the birth and death records should both be found.

State of the Family *[Stato di famiglia]*

A civil record unique to Italy is the *stato di famiglia,* or state of the family certificate. The *comune* keeps a record of each family and updates each change, including births, marriages, deaths, and emigration. All individuals in a household are included. Some households include more than one family.

Historical states of the family *[stato di famiglia storico]* are kept at the provincial archive *[ufficio dello stato civile]*. These records document past generations of families. Not all areas have kept this record, but where they exist, they are a valuable research tool.

Finding Civil Registration Records

Civil registration records were and are kept at the local registrar's office *[anagrafe]* in each town or city. Therefore, you must determine the town where your ancestor lived before you can find the records. Your ancestor may have lived in a village that belonged to a nearby, larger town. Large cities may have many civil registration districts.

A copy of each record is sent to the *procura della repubblica*—which is similar to a district court in the United States—in the provincial capital. Because the civil records are legal documents and needed for government purposes, such as military draft, the duplicate is held by the *tribunale* (district court).

You may need to use maps, gazetteers, and other geographic references to identify the place where your ancestor lived and the civil registration office that served that place. See the "Maps" and "Gazetteers" sections of this outline for information on how to find civil registration offices.

In addition to the town, you need to know at least an approximate year in which the birth, marriage, or death occurred. Annual indexes are usually found in each town's civil registration.

Indexes to Civil Registration Records

Births, marriages, and deaths were written in the civil registration records as they occurred and thus are arranged chronologically. Where available, indexes can help you find your ancestor more easily.

Annual Indexes. Some years have an annual index. These indexes usually include dates, names of parents (including the mother's maiden name), and the page number or record number of the entry. Many times the record was an entire page and the page number corresponded with the record number. In some indexes no number appears at all and you must use the date that is provided to find the record.

In many areas during the earliest years of civil registration, records were indexed by the given names. Therefore, you must search every entry in the index to make sure you find every individual who had a certain surname.

Eventually, however, indexes were alphabetized by surname. Women are always found in the indexes under their maiden names.

Ten-year Indexes. Ten-year indexes *[indici decennali]* are common. They usually began the year when civil registration became the law and cover ten-year periods. Ten year indexes typically exist from 1866 to 1875, 1876 to 1885, 1886 to 1895, and 1896 to 1905. They include the date and register number but do not contain names of parents.

Ten-year indexes are kept at the town level and are not separate records in the Family History Library Catalog. They will be included with the records of the town they index and a note will be in the catalog entry reflecting that fact.

Records at the Family History Library

The Family History Library has microfilmed the civil registration records of hundreds of towns and provinces up to 1866 and many towns up to 1910. Most of these records are from the central and southern area of Italy, but many records are also available from the northern regions.

Italy
Under Napoleon—1812

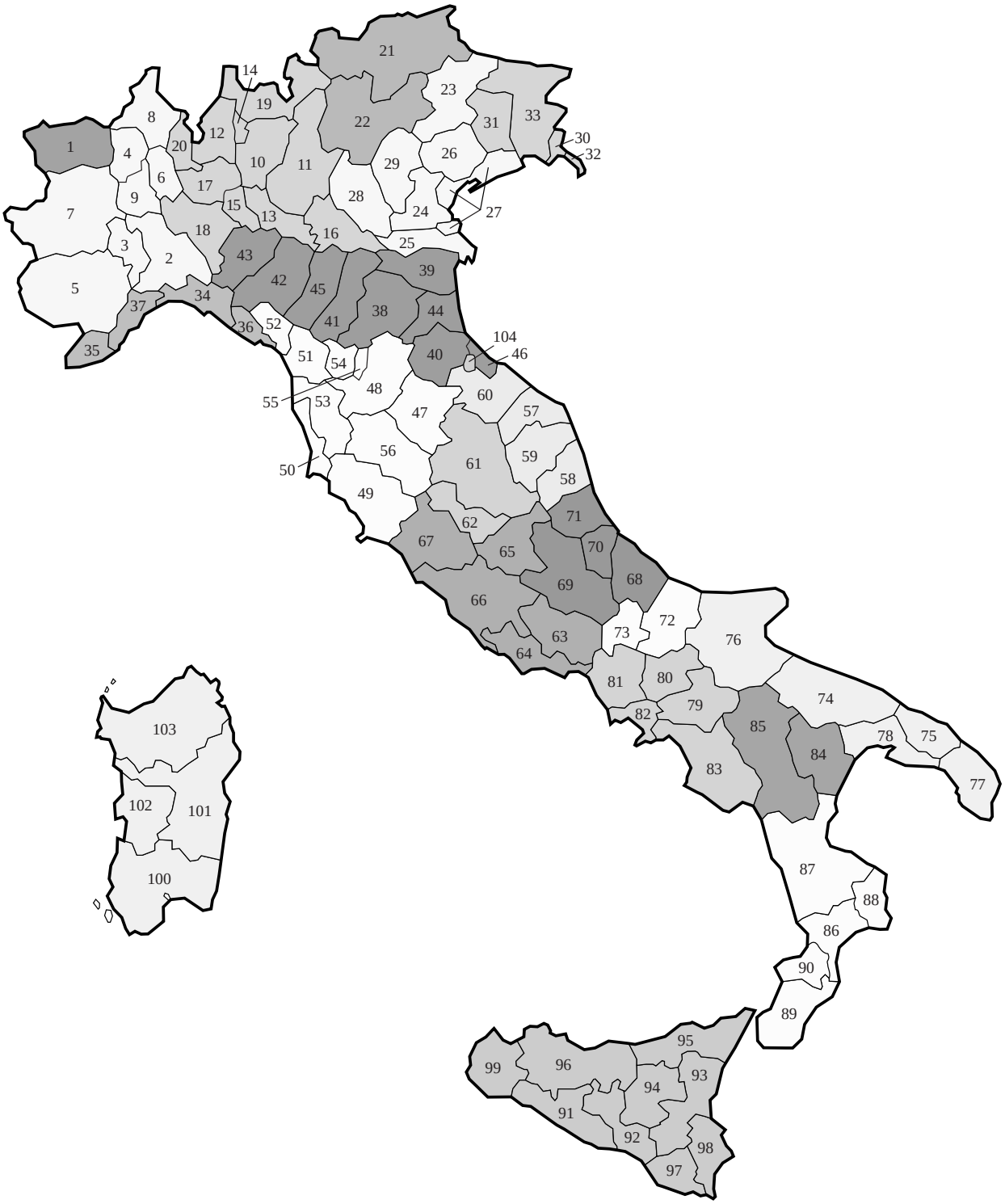
1. Piedmont (Empire of the French)
2. Kingdom of Italy (Controlled by Napoleon)
3. Not part of Italy
4. Lucca (Controlled by Napoleon)
5. Empire of the French
6. Naples (Controlled by Napoleon)
7. Sicily (Independent)
8. Sardinia (Independent)

Italy
After Napoleon—1815

1. Piedmont
   Piedmont-Sardinia (House of Savoy)
2. Lombardy-Venetia
3. Not part of Italy at that time
4. Parma
   Piedmont-Sardinia (House of Savoy)
5. Modena
   Piedmont-Sardinia (House of Savoy)
6. Lucca
   Piedmont-Sardinia (House of Savoy)
7. Tuscany
   Piedmont-Sardinia (House of Savoy)
8. Papal States
   Piedmont-Sardinia (House of Savoy)
9. Kingdom of the Two Sicilies
   (Under Bourbon control)
10. Kingdom of the Two Sicilies
    (Under Bourbon control)
11. Sardinia
    Piedmont-Sardinia (House of Savoy)

Italy
(Present-day Regions)

Italy
(Present-day Provinces)



Italy
(Present-day Provinces)

Valle D'Aosta
1. Aosta

Piemonte
2. Alessandria
3. Asti
4. Biella*
5. Cuneo
6. Novara
7. Torino
8. Verbano-Cusio-Ossola*
9. Vercelli

Lombardia
10. Bergamo
11. Brescia
12. Como
13. Cremona
14. Lecco*
15. Lodi*
16. Mantova
17. Milano
18. Pavia
19. Sondrio
20. Varese

Trentino-Alto Adige
21. Bolzano
22. Trento

Veneto
23. Belluno
24. Padova
25. Rovigo
26. Treviso
27. Venezia
28 Verona
29. Vicenza

Friuli-Venezia Giulia
30. Gorizia
31. Pordenone
32. Trieste
33. Udine

Liguria
34. Genova
35. Imperia
36. La Spezia
37. Savona

Emilia-Romagna
38. Bologna
39. Ferrara
40. Forlì
41. Modena
42. Parma
43. Piacenza
44. Ravenna
45. Reggio Emilia
46. Rimini

Toscana
47. Arezzo
48. Firenze
49. Grosseto
50. Livorno
51. Lucca
52. Massa-Carrara
53. Pisa
54. Pistoia
55. Prato*
56. Siena

Marche
57. Ancona
58. Ascoli Piceno
59. Macerata
60. Pesaro e Urbino

Umbria
61. Perugia
62. Terni

Lazio
63. Frosinone
64. Latina
65. Rieti
66. Roma
67. Viterbo

Abruzzo
68. Chieti
69. L'Aquila
70. Pescara
71. Teramo

Molise
72. Campobasso
73. Isernia

Puglia
74. Bari
75. Brindisi
76. Foggia
77. Lecce
78. Taranto

Campania
79. Avellino
80. Benevento
81. Caserta
82. Napoli
83. Salerno

Basilicata
84. Matera
85. Potenza

Calabria
86. Catanzaro
87. Cosenza
88. Crotone*
89. Reggio Calabria
90. Vibo Valentia*

Sicilia
91. Agrigento
92. Caltanissetta
93. Catania
94. Enna
95. Messina
96. Palermo
97. Ragusa
98. Siracusa
99. Trapani

Sardegna
100. Cagliari
101. Nuoro
102. Oristano
103. Sassari

To find out what records the library has, look in the Locality Search of the Family History Library Catalog under:

ITALY, [PROVINCE], [TOWN] - CIVIL REGISTRATION

The library's collection continues to grow as new records are microfilmed and added to the collection. Do not give up if records are not yet available. The Family History Library Catalog is updated regularly, so check it yearly for the records you need.

The Family History Library has records from many towns and provinces. However, the library does not have records that have been destroyed, were never kept, were not available in the registrar's office at the time of microfilming, were not microfilmed, or are restricted from public access by Italian law. The library does not issue certificates for living or deceased individuals.

The Family History Library has few provincial and statewide collections. The library does have one large regional record for Toscana. This collection includes approximately 250 communities and their *frazioni* (hamlets). The records are arranged by year and are, for the most part, in alphabetical order by the name of each town. Most records include the years from 1809 to 1865. To find this collection, look in the Author/Title Search of the Family History Library Catalog under:

TOSCANA (REGIONE). UFFICIO DELLO STATO CIVILE

Or, look in the Locality Search under:

ITALY, TOSCANA - CIVIL REGISTRATION

Finding Records Not at the Family History Library

You may be able to find birth, marriage, and death records by contacting or visiting local civil registration offices or archives in Italy. To protect the rights of privacy of living persons, most modern records have restrictions on their use and access.

Italy has no single repository of civil registration records. The present location of records depends on several factors, which are listed below. Records may be available from several locations by correspondence. Write your request in Italian whenever possible.

- *Local towns.* Most civil registration registers are still maintained by the *comune.*

  To obtain civil registration records, you can write to the town. Civil officials will generally answer your correspondence in Italian. Your request may be forwarded if the records have been sent to the *tribunale* or the *provincia.*

- *Provincial archives.* Copies of the pre-1866 records are in the provincial archives. Many of these records have been microfilmed and are available at the Family History Library. For records not microfilmed, write to the provincial archives if your request to the *comune* was not successful.

Addresses for obtaining civil registration records from the provincial archives are in:

Cole, Trafford R. *Italian Genealogical Records: How to Use Italian Civil, Ecclesiastical, and Other Records in Family History Research.* Salt Lake City, Utah: Ancestry, 1997. (FHL book EUROPE 945 D27c; computer number 753243.)

Archivum; revue internationale des archives publié e avec le concours financier de l'Unesco et sous les auspices du Consil internationale des archives (International review on archives published by the International Council of Archives with the financial aid of Unesco). Paris: Presses Universitaires de France, 1952. (FHL book EUROPE REF 020.5 Ar25 v. 38; computer number 36460.)

In addition, you can find a complete list of archives and their hours, services, and fees on the Internet. For more information about useful Internet sites, see the "Computer Networks and Bulletin Boards" portion of the "Archives and Libraries" section of this outline.

You may also find archive inventories that describe the record-keeping systems and available civil registration records in Italy. These and other guides are found in the Family History Library Catalog under:

ITALY - ARCHIVES AND LIBRARIES
ITALY, [PROVINCE] - ARCHIVES AND LIBRARIES

After you have determined what office has jurisdiction over the records you need, write a brief request to the proper office.

- Cashier's check or international money order (in local currency) or the search fee.
- Full name and the sex of the person sought.
- Names of the parents, if known.
- Approximate date and place of the event.
- Your relationship to the person.
- Reason for the request (family history or medical).
- Request for a complete extract of the record
- International reply coupon, available from large post offices (optional).

If your request is unsuccessful, search for duplicate records that may have been filed in other archives or church registers.

COURT RECORDS

Italian court records date from the 1400s, and those that are indexed are done so by the names of those arrested. Most crimes never reached the courts but were settled on a local level. Search court records as a last resort.

Since the unification, police records have been kept on every Italian citizen. When applying for certain jobs, a felony certificate *[certificato penale]* is required to prove that the applicant's record is clean. These police records are held by the court *[tribunale]* of each province and copies may be requested from the court office *[casellario giudiziale]*. See also the section in this outline on "Notarial Records."

DIRECTORIES

Directories are alphabetical lists of names and addresses. They often list all adult residents or tradespeople of a city or area.

Telephone directories sometimes have city maps and may include addresses of churches, cemeteries, civil registration offices, and other locations that may be of value to you. These directories can also help you determine the areas where particular surnames are common.

The Family History Library has Italian telephone directories. These are listed in the Locality Search of the Family History Library Catalog under:

ITALY, [PROVINCE] - DIRECTORIES

The library also has some older telephone directories on microfilm. In addition, the library has the following compact disc:

Indirizzi e numeri di telefono di tutta Italia (Addresses and telephone numbers of all of Italy). Mannheim, Germany: Topware CD Service, 1996. (FHL disc AUTOMATED RD CD 4500 no. 64, CCD 808625; computer number 808625.)

Church directories can help you find diocese and parishes. See the "Church Directories" section of this outline for more information.

EMIGRATION AND IMMIGRATION

Emigration and immigration sources list the names of people leaving (emigration) or coming into (immigration) Italy. These sources are usually found as passenger lists. The information in these records may include the names of the emigrants; their ages, occupations, and destinations; and often their places of origin or birthplaces.

Records were created when individuals emigrated from or immigrated into Italy. Separate records document an ancestor's arrival in his destination country. This section discusses:

- Finding the emigrant's town of origin.
- Emigration from Italy including the historical background of Italian emigration.
- Records of Italian emigrants in their destination countries.
- Immigration into Italy.

Unfortunately, few Italian emigration records exist. You can, however, find many records in the United States of Italians who moved there. Some South American countries also have records of Italian immigrants.

Finding the Emigrant's Town of Origin

Once you have traced your family back to your immigrant ancestor, you must determine the city or town from which he or she came.

Several sources may give this information. You may be able to find it by talking to older family members or by searching documents, such as:

- Birth, marriage, and death certificates.
- Obituaries.
- Journals.
- Photographs.
- Letters.
- Family bible.
- Church certificates or records.
- Naturalization applications and petitions.
- Passenger lists.
- Passports.
- Family heirlooms.

Although few emigration records exist for Italy, several other sources can help you track your immigrant ancestor's place of origin. See the "Records of Italian Emigrants in their Destination Countries" in this section, below.

Additional information about finding the origins of immigrant ancestors is given in the *Tracing Immigrant Origins* (34111) research outline.

Emigration From Italy

Italian emigration can be divided into two major periods, with about 10,000 emigrants leaving prior to the first period.

- *1848 to 1870.* More than 20,000 emigrants left Italy and migrated to the United States. This wave of emigration was caused by political upheaval and revolution as Italy struggled to become an independent, unified state.

- *1870 to 1914.* From 1870 to 1880, an estimated 55,000 Italians came to the United States. From 1880 to 1890, more than 300,000 others arrived. As word arrived in Italy of the opportunities in America and as economic problems increased in Italy, nearly 4 million Italians came to America between 1890 and 1914.

  Most emigrants were from southern Italy and settled in New York, Chicago, and along the East Coast. Many emigrants from northern Italy settled in the coal and mineral mining towns across the United States. Other northerners later settled in northern California where a climate similar to their own existed.

Besides going to the United States, many Italian emigrants went to Argentina, Uruguay, Brazil, Australia, and Canada.

Passenger Lists

During the 1800s, most Italian emigrants left through the ports of Le Havre, Marseilles, and Nice in France, and Genova, Napoli, and Palermo in Italy. Although some of the records of departures from these Italian ports exist, they are usually shipping lists and do not list passengers. Each individual shipping company maintained its own lists, and most lists have been lost or destroyed. However, other sources of emigration information are described under "Records of Italian Emigrants in Their Destination Countries" and "Finding the Emigrant's Town of Origin" in this section.

Other Records of Departure

In 1869 the Italian government began requiring people to obtain passports to move within Italy. However, the United States and many other countries did not require passports, so many Italians left Italy without an official passport.

The Italian government used passports to make sure young Italian men did not emigrate to avoid the military draft. Consequently, police were responsible for passports. Passports are still issued today by the *questura* (head of the internal police) in each province. Although you may write to request passport information, the archives where these records are kept are not open to the public. You will generally find passports among the personal papers of the emigrant's family in his or her destination country.

Because passport records can be hard to find and access, you may want to check with the *anagrafe* (registrar's office) in each *comune*. This office keeps records of residency changes and emigration along with dates and probable destinations.

Records of Italian Emigrants in Their Destination Countries

Sometimes the best sources for information about your emigrant ancestor are found in the country to which he or she emigrated. Emigrants from Italy in the earliest period of emigration settled in New

Orleans, New York, and along the eastern seaboard. Later, emigrants settled in New York, Chicago, Pennsylvania, Colorado, California, and elsewhere.

Records in the places where emigrants settled sometimes provide the town of origin and other information. To learn about these records, use handbooks, manuals, and research outlines for those areas.

United States

- *Passenger lists.* Most Italian emigrants to the United States arrived at the ports of New York, New Orleans, Philadelphia, and Boston. The Family History Library has microfilm copies of the records and indexes of each of these ports from 1820 to 1945. If your ancestor emigrated after 1893, the passenger list will probably list the place of birth and last known residence. See the *United States Research Outline* (30972) for more information about United States passenger lists.

- *Immigration lists.* A published list and index of Italian emigrants to America is:

  Italians to America, Lists of Passengers Arriving at U.S. Ports, 1880–1899. Wilmington, Delaware: Scholarly Resources, 1992–. (FHL book US/CANADA Ref 973 W2it v. 1–9; computer number 653664.) This work contains passenger lists for those ships with Italian passengers.

Immigration into Italy

Many people moved to Italy during the following periods:

- *Early 1200s.* Waldensian emigrants from France moved to northern Italy as a result of religious persecution.

- *1431 to about 1450.* Thousands of Greek and Albanian Christians moved into Italy as a result of persecution under the Muslim Turks. They settled in coastal areas of the Italian peninsula and in Sicilia.

- *1492 to 1692.* Thousands of Jewish emigrants moved into Italy because of religious persecution. Most of them came from Spain and Portugal. Many settled in Roma and other major cities.

Unfortunately, very few immigration sources exist for Italy. Instead, look for emigration records of the country from which your ancestor moved.

GAZETTEERS

A gazetteer is a dictionary of place-names. Gazetteers describe towns and villages, parishes and counties or provinces, rivers and mountains, sizes of population, and other geographical features. They usually include only the names of places that existed at the time the gazetteer was published. The place-names are generally listed in alphabetical order, similar to a dictionary.

Gazetteers may also provide additional information about towns, such as:

- The different religious denominations.

- The schools, colleges, and universities.

- Major manufacturing works, canals, docks, and railroad stations.

- Court and military districts.

Many places in Italy have the same or similar names. You will need to use a gazetteer to identify the specific town where your ancestor lived, the province it was in, and the civil and church jurisdictions that may have kept records about him or her.

Gazetteers are also helpful for determining provincial jurisdictions as used in the Family History Library Catalog.

Finding Place-Names in the Family History Library Catalog

The Family History Library Catalog uses the names of the towns and provinces as they existed in 1954. Regardless of the names a place may have had at various times, all Italian places are listed in the Family History Library Catalog by the name used in the following gazetteer:

Nuovo dizionario dei comuni e frazioni di comuni con le circonscrizioni amministrative (New dictionary of communities and hamlets of communities with their administrative jurisdictions). 22nd edition. Roma: Società Editrice Dizionario Voghera dei Comuni, 1954. (FHL book EUROPE 945 E5n 1954; computer number 432697.) This gazetteer includes court and military districts and indicates boundary and name changes.

If you are not sure which province that a town or city is in, use the Locality Search of the catalog. It provides "see references" for the names of towns that it recognizes. If you are using the catalog on compact disc, you can also use the Locality Browse feature.

Modern Place-Names

For some research purposes, such as correspondence, it is useful to learn the modern jurisdictions for the area where your ancestors lived. Modern jurisdictions are also helpful if you want to find an ancestral town on a modern map.

You can find the following modern gazetteers at many large libraries and archives:

Touring Club Italiano. *Annuario generale dei comuni e delle frazioni d'Italia* (General yearbook of the communes and fraziones of Italy). Milano: TCI, 1993. (FHL book EUROPE REF 945 E5t 1993; computer number 390016.) This yearbook includes churches, schools, colleges, public works, and postal codes.

United States. Board on Geographic Names. *Italy and Associated Areas: Official Standard Names Approved by the U.S. Board on Geographic Names.* Washington D.C.: U.S. Government Printing Office, 1956. (FHL book EUROPE REF 945 E5u; film 0874451; computer number 331622.)

Similar national sources are listed in the Locality Search of the Family History Library Catalog under:

ITALY - POSTAL AND SHIPPING GUIDES

Historical Place-Names

Because names and boundaries of some places have changed or no longer exist, you may need to use sources that describe places as they existed earlier. Some of the historical national gazetteers that identify places in Italy are:

Crusius, Christian. *Topographisches Post-Lexicon aller Ortschaften der kais. königl. Erbländer.* (Topographical postal directory of royal lands). Wien: Druck von Mathias Andreas Schmidt, 1799–1828. (On 8 FHL films beginning with film 1187844; computer number 55958.)

Verzeichnis der Post- und Telegraphenanstalten in Jugoslawien (Königreich der Serben, Kroaten und Slovene, S.H.S.) (Index of postal and telegraphic localities in Yugoslavia [The kingdoms of Serbia, Croatia, and Slovenia.]). Dresden: W.V. Baensch Stiftung, 1931. (FHL book EUROPE Q 949.7 E8e; film 0583459 item 3; computer number 320771.)

Kredel, Otto. *Deutsch-fremdsprachiges Ortsnamenverzeichnis* (German foreign language name dictionary). Berlin: Deutsche Verlagsgesellschaft, 1931. (FHL film 590387; additional film 583457; computer number 260956.)

These and similar sources are listed in the Locality Search of the Family History Library Catalog under:

ITALY - GAZETTEERS
ITALY, [PROVINCE] - GAZETTEERS

GENEALOGY

The term *genealogy* is used in this outline and in the Family History Library Catalog to describe a variety of records containing family information gathered by individuals, researchers, societies, or archives. These records may include pedigree charts, compiled information on families, correspondence, ancestor lists, research exchange files, record abstracts, and collections of original or copied documents. These records are excellent sources of information that can save you valuable time. Because they are compiled from other sources of information, they must be carefully evaluated for accuracy.

Additional sources of genealogy for noble families in Italy are described in the "Nobility" section of this outline.

Major Collections and Databases

The Family History Library has several sources that contain previous research or that can lead you to others who are interested in sharing family information. These sources include:

- *International Genealogical Index.* The index provides names and vital information for thousands of deceased persons who lived in Italy, mostly before 1900. This valuable research tool lists birth, christening, or marriage dates. The index for Italy includes names extracted from *a few* parish registers and civil registration by volunteers and names submitted by other researchers.

The International Genealogical Index is available on microfiche and on compact disc as part of FamilySearch. If you are using the microfiche, you need to know which province to search. If you are using the compact disc edition, however, the computer will search the entire country for any name.

- *Ancestral File.* This file, which is part of FamilySearch, contains family history information linked in family groups and pedigrees that has been contributed since 1979. As of 1992, the file contains the names of millions of persons, including thousands of Italian families. Ancestral File can print pedigree charts, family group records, and individual summary sheets for any person in the file.

- *Family Group Records Collection.* More than 8 million family group record forms have been microfilmed in the Family Group Records Collection. This includes many Italian families. There are two major sections: the Archive Section and the Patrons Section. The film numbers for both sections are listed in the Author/Title Search of the Family History Library Catalog under:

  FAMILY GROUP RECORDS COLLECTION

- *Social Security Death Index.* The Social Security Death Index lists all the people in the United States who held social security numbers and who died between 1962 and 1988.

Family Histories

A few Italian families have produced histories or newsletters that may include genealogical information, biographies, photographs, and other excellent information. These histories and newsletters usually include several generations of the family.

The Family History Library has a few published Italian family histories and newsletters. You can find them in the catalog by using the Surname Search. Not every name found in a family history is listed in the Family History Library Catalog because it only includes the major surnames discussed in the family history.

Some individuals in Italy have unpublished family histories. These histories pertain mostly to descendants of Italian nobility. Some individuals have collected a variety of unpublished records pertaining to their own families. These materials are generally not accessible for research unless you can establish contact with the appropriate individuals.

Many Italian family histories are indexed in:

Archivio biografico italiano (Italian biographical archive). [München; New York]: K. G. Saur, 1992. 1,046 microfiche. (FHL fiche 6002169 A-Z, 600228 supplement A-Z; computer number 794422.) An index to this work is:

Indice biografico italiano (Italian biographical index). 4 vols. München: K. G. Saur, 1993. (FHL book EUROPE 945 D32i v. 1–4; computer number 788758.)

A new series of this work contains biographies:

Archivio biografico italiano. Nuova serie (Italian biographical archive. New Series). München: K. G. Saur, 1997. 690 microfiche. (FHL fiche 6109292–6109322; computer number 792574.) An index to this source is:

Internationaler biographischer Index (World biographical index). 3rd CD-ROM ed. München: K. G. Saur, 1997. (FHL disc AUTOMATED RC CD no. 50; computer number 792574.)

Genealogical Collections

The Family History Library has a few collections of genealogical material for Italian families. These may include published and unpublished collections of family histories and lineage. Some of the major genealogical collections are:

Archivio genealogico (Genealogical studies). Firenze: Società Italiana di Studi Araldici e Genealogici, 1961–. (FHL book EUROPE 945 B2as; films 908856, item 2 and 97317, item 2; computer number 19265.)

Bolletino della Società di studi Valdese (Bulletin of the Society of Waldensian studies). [Torre Pellice, Italia]: Società` di Studi Valdesi, 1935–. (FHL book EUROPE 945 F25b; computer number 199054.)

Genealogical collections are listed in the Family History Library Catalog under:

ITALY - GENEALOGY
ITALY, [PROVINCE] - GENEALOGY
ITALY, [PROVINCE], [TOWN] - GENEALOGY

If you find your surname in any of the sources described in this section, determine whether the entry actually pertains to your family. All persons with the same surname are not necessarily related. Often, you will have to do some original research before you can connect your ancestry to families listed in these sources.

HERALDRY

In Italy only the noble class was entitled to bear coats of arms. The kings rewarded persons who performed a heroic deed or notable achievement or who held a prominent position in government by granting them a noble title and the right to use a coat of arms. These grants were documented.

Various authors in Italy have prepared armorials, or heraldry books. An *armorial* is a collection of descriptions of coats of arms and the families that bear them. It also briefly describes the family's entitlement to a particular coat of arms. It may also note early bearers of a coat of arms, sometimes with relationships, birth dates, and other genealogical information. Each armorial is different from others and includes different names. Some minor noble families are not included in any books. The following sources are of particular interest in Italy:

Rivista Araldica (Heraldic magazine). Roma: Collegio Araldica, 1904–. (FHL book EUROPE 945, D65r; computer number 50150.)

Guelfi Camajani, Piero, conte, 1896–. *Dizionario araldico: terza edizione notevolmente ampliata e corredata di 573 illustrazioni* (Heraldic dictionary: third edition, enlarged and improved with 573 illustrations). Bologna: Arnaldo Forni, [1966]. (FHL book EUROPE 945 D66g; computer number 66424.)

The Family History Library has collected some armorials, which are listed in the Locality Search of the Family History Library Catalog under:

ITALY - HERALDRY

Sources about the Italian nobility are listed in the Locality Search of the catalog under:

ITALY - NOBILITY

Noble families are often subjects of published genealogical books or articles. See the "Genealogy" and "Nobility" sections of this outline.

HISTORICAL GEOGRAPHY

You may find that the name of the place where your ancestor came from has changed or that the name of the province or even the name of the country has changed. This section describes the changes that have taken place in Italy. This information can help you find records in the Family History Library Catalog for the place your ancestors lived. This section will describe the jurisdictions used in the Family History Library Catalog.

Italy has been divided into various city states, duchies, and kingdoms under several different rulers throughout history. Parts of modern Italy used to be part of Austria, Switzerland, France, and the former Yugoslavia. The country that controlled Italy determined what records were to be kept.

During the reign of Napoleon (from about 1808 to 1815), Italy was divided into provinces, communes, and hamlets. These political boundaries are basically the same today.

Most of Italy was unified into a single kingdom in 1861. Venetia became part of the kingdom in 1866 and the city of Roma in 1870. Roma became the capital in 1871.

Italy is divided into 20 regions—much like the states in the United States—and 103 provinces, which correspond to counties. Most regions and provinces have remained the same for the last 150 years.

Six new provinces have been recently created because of a population increase. These provinces are Crotone and Vibo Valentia in Calabria, Prato in Toscana, Rimini in Emilia-Romagna, Lecco and Lodi in Lombardia, and Biella and Verbano-Cusio-Ossola in Piemonte.

The following books explain more about Italy's historical geography. You can find these and similar material at the Family History Library and many other research libraries:

Cole, Trafford R. *Italian Genealogical Records: How to Use Italian Civil, Ecclesiastical, and Other Records in Family History research.* Salt Lake City, Utah: Ancestry, 1997. (FHL book EUROPE 945 D27c; computer number 753243.)

Flechia, Giovanni. *Nomi locali del Napolitano: derivati da gentilizi italici* (An etymological place-name dictionary of Neapolitan localities).

[Sala Bolognese]: Forni, [1984]. Ristampa dell'edizione di Torino, 1874. (FHL book EUROPE 945 E26f; computer number 506847.)

You can find other sources about boundary changes in the Locality Search of the Family History Library Catalog under:

ITALY - HISTORICAL GEOGRAPHY
ITALY - HISTORY
ITALY, [PROVINCE] - HISTORICAL GEOGRAPHY
ITALY, [PROVINCE] - HISTORY

Also, the historical atlases described in the "Maps" section of this outline contain maps that depict boundary changes, migration and settlement patterns, military actions, and ethnic and religious distribution.

HISTORY

Effective family research requires some understanding of the historical events that may have affected your family and the records about them. Learning about wars, governments, laws, migrations, and religious trends may help you understand political boundaries, family movements, and settlement patterns. These events may have led to the creation of records such as land and military documents that mention your family. See the "Historical Geography" section of this outline.

Your ancestors will become more interesting to you if you use histories to learn about the events in which they may have participated. For example, by using a history you might learn about the events that occurred in the year your great-grandparents were married.

Some key dates and events in the history of Italy that influenced record keeping are:

1300s–1600s *Italian Renaissance.* This cultural movement began in Italy and spread to England, France, Germany, and the Netherlands. It was characterized by a revival ancient Greek and Roman art and philosophy, the development of humanism, and the beginning of modern science.

1543 The Council of Trent required parishes to begin keeping records.

1559–1713 Spain ruled most of Italy.

1713 Treaty of Utrecht ended Spanish rule and established the Austrian Hapsburgs as Italy's dominant power.

1796 Napoleon Bonaparte, emperor of France, drove the Austrian rulers from northern Italy.

1804–15 Napoleon ruled most of Italy. In 1806 he began requiring that civil registration records be kept.

1814 Napoleon was defeated. Most of Italy is returned to its former sovereigns. Civil registration ended in 1815.

1821–31 A series of revolts, known as the *Risorgimento*, occurred against local rulers. The rebels sought political unity for Italy. These rebellions were eventually crushed.

1848–49 Revolts began in every major Italian city opposing Austrian rule. New governments were established. Austria put down the revolts and regained control of the Italian cities. The pope, backed by the French army, won back Roma.

1858–59 Count Cavour, prime minister of the Kingdom of Sardegna, and Napoleon III of France signed a defense agreement. To maintain its Italian holdings, Austria declared war on the Kingdom of Sardegna. French and Italian troops defeated the Austrians. Much of northern Italy was united under the Kingdom of Sardegna.

1860 Giuseppe Garibaldi freed Sicilia, southern Italy, and the city of Napoli from the French.

1861 After a nationwide vote, the Kingdom of Italy was formed with Vittorio Emmanuele II as king. The kingdom united all of Italy except the city of Roma, the region of Venezia, and the country of San Marino.

1866 In exchange for Venezia, Italy supported Prussia in its war against Austria. A month later, Prussia defeated Austria, and Venezia became part of the Kingdom of Italy. Civil registration became law.

1870 The Franco-Prussian War forced France to withdraw its troops from Roma. Italian troops conquered all of Roma except for the Vatican.

1871 The capital of Italy moves from Torino to Roma.

1911 After a war with Turkey, Italy gained Eritrea, Italian Somaliland, and Tripoli.

1915–18 Italy sided with the Allies in World War I and gained Trentino and Trieste from Austria-Hungary.

1922 King Victor Emmanuel III made Benito Mussolini the premier of Italy. By 1925 Mussolini reigned as dictator.

1936 Italy conquered Ethiopia.

1939 Italy and Germany agreed to be allies if war were to break out. Italy conquered Albania.

1940–43 Italy entered World War II on Germany's side.

1946 Italians voted to establish a Republican form of government.

1947 Italy signed a peace treaty at the end of World War II. As part of the treaty, Italy gave up its African empire (Libya, Italian Somaliland, and Eritrea), gave the Dodecanese Islands to Greece, and gave Albania its independence. Trieste was made a free territory that was divided into two zones under Anglo-American and Yugoslav control. Minor changes were made to the French-Italian border.

1954 Trieste was given to Italy in a treaty with Yugoslavia.

The Family History Library has some published national and local histories for Italy. You can find them in the Locality Search of the Family History Library Catalog under one of the following:

EUROPE - HISTORY
ITALY - HISTORY
ITALY, [PROVINCE] - HISTORY
ITALY, [PROVINCE], [TOWN] - HISTORY

Local Histories

Some of the most valuable sources for family history research are local histories. They describe the settlement of the area and the founding of churches, schools, and businesses. You can also find lists of soldiers and civil officials. Even if your ancestor is not listed, information on other relatives may be included that will provide important clues for finding the ancestor. A local history may also suggest other records to search.

Local histories can also provide background information about your family's lifestyle and the community and environment in which they lived.

The Family History Library has some local histories for towns in Italy. Similar histories are often also available at major public and university libraries and archives.

JEWISH HISTORY

Jewish settlements have existed throughout Italy and Sicilia since the time of the Roman Empire. From the time of the Republic through the Middle Ages, Jews lived mostly in Roma and in the Regno delle due Sicilie. Few lived in the north until they began migrating there in the thirteenth century. Jewish migration to Italy increased dramatically in 1492 when King Ferdinand and Queen Isabella of Spain, rulers of the Regno delle due Sicilie, exiled all Jews who would not convert to Christianity. The Spanish Inquisition forced many Jews to move to Roma and the surrounding area and also to major cities in the north such as Milano, Torino, Genova, Firenze, and Venezia.

The Jewish population reached its highest mark in the seventeenth century at about 50,000. Since then it has suffered a steady decline, especially during World War II.

JEWISH RECORDS

Genealogical records for Jews in Italy are not very complete. Before civil registration, families recorded births, marriages, and deaths. After civil registration, civil authorities recorded Jewish births, marriages, and deaths. Around 1900, rabbis began registering births. This registration, however, was strictly voluntary.

Circumcision and Marriage Books

The circumcision books *[libro della circoncisione]* and marriage books date from the sixteenth century.

- *Circumcision Books.* These books record the circumcisions of the males, providing the infant's name, parents' names, birth date, and circumcision date. These books are kept in the synagogues but can be consulted only by members of the Jewish community.

- *Marriage Books.* These books are one of the few genealogical source for females. They provide the names of the bride and groom, their parents' names, and the marriage date. These records are also held by the Jewish community and are not open to the public.

Originally, these books dated back for as long as the community existed, but the Nazis destroyed most Jewish records during World War II. As a result, Italian-Jewish research is very difficult.

The government of Israel is trying to preserve the remaining circumcision and marriage books throughout the world, including the Italian books. Jewish researchers may access the documents available in Israel and the computerized indexes to them.

You may find it easier to search the records held in Israel than the ones in Italy. Contact an Israeli consulate in the United States or Canada regarding these records. Non-Jewish researchers do not have access to them.

Cemetery Records

Jewish cemeteries are also a good source of information. Unlike the Italian Catholics, who reuse the same plots again and again, Jews leave cemeteries undisturbed. There are tombstones and family plots at these cemeteries that date back hundreds of years.

Other Sources

If you are of Italian-Jewish heritage you should contact the rabbi at the synagogue in the city in which you believe your ancestors lived.

To find books on Italian Jews, use the Subject Search of the Family History Library catalog to search under:

JEWS - ITALY

LANGUAGE AND LANGUAGES

Most materials used in Italian research are written in Italian. However, you do not need to speak or read Italian to do research in Italian records. You will, however, need to know some key words and phrases to understand the records.

Because the Roman Catholic Church is predominant, most church records are in Latin. Because of the various political situations through the years, you may also find records from the northern areas in French or German.

Latin grammar may affect the way names appear in the church records. For example, the names *Dominica* and *Dominicam* refer to the same person. Translated into Italian, this same person would be *Domenica.* If the records are in Italian, the spelling of your ancestor's name will not be affected by grammar.

Language Aids

The Family History Library has genealogical word lists for Italian and Latin.

The following English-Italian dictionaries can also aid you in your research. You can find these and similar material at many research libraries or bookstores:

Orlandi, Giuseppe. *Dizionario italiano-inglese, inglese-italiano* (Italian-English, English-Italian dictionary). Terza ed. Milano: Carla Signorelli, 1957. (FHL book EUROPE REF 453.21 Or5d 1961; computer number 26921.)

Il nuovo dizionario inglese Garzanti (The new Garzanti English dictionary). Milano: A. Garzanti, 1984. (FHL book EUROPE REF 453.21 G199n; computer number 702076.)

MAPS

Maps are an important source to locate the places where your ancestors lived. They help you see the neighboring towns and geographic features of the area from which your ancestor came.

Maps locate places, parishes, churches, geographical features, transportation routes, and proximity to other towns. Historical maps are especially useful for understanding boundary changes.

Maps are published individually, or as atlases. An atlas is a bound collection of maps. Maps may also be included in gazetteers, guidebooks, local histories, and history books.

Different types of maps can help you in different ways. Historical atlases describe the growth and development of countries. They show boundaries, migration routes, settlement patterns, military campaigns, and other historical information. Road atlases are useful because of the detail they provide. Street maps are extremely helpful when researching in large cities such as Napoli, which is divided into specific sections, or *quartieri*.

Using Maps

Maps must be used carefully for several reasons:

- There are often several *frazioni* with the same name. For example, there are 10 towns called Rochetta in present-day Italy.
- *Comuni* with the same name were given an additional name to distinguish them from the others. For example: San Giovanni in Fiore in Cosenza and San Giovanni La Punta in Catania.
- The spelling and even names of some towns may have changed since your ancestors lived there. Some localities have different names in different languages. For example, the town presently known as Vipeteno was named Sterzing when it was part of Austria.
- Place-names are often misspelled in Anglicized sources. Difficult names may have been shortened and important diacritic marks omitted. For example, Livorno may be found as Leghorn on some maps.
- Political boundaries are not clearly indicated on all maps.

Finding the Specific Town on the Map

To do successful research in Italy, you must identify the town where your ancestor lived. Because many towns have the same name, you may need some additional information before you can find the correct town on a map. You will be more successful if you already have some information about the town. Before using a map, search gazetteers, histories, family records, and other sources to learn all you can about:

- The *tribunale* your ancestor's town was in. This information will distinguish the town from other towns of the same name.
- The province your ancestor came from.
- The name of the parish where your ancestor was baptized or married.
- The towns where related ancestors lived.
- The size of the town.
- The occupation of your ancestor or his or her relatives. (This may indicate the size of the town and the industries supported there.)
- Nearby localities, such as large cities.
- Nearby features, such as rivers and mountains.
- Industries of the area.
- Dates when the town was renamed.
- Dates the town existed.
- Other names the town was known by.

For additional information see the "Gazetteers" section of this outline.

Finding Maps and Atlases

Collections of maps and atlases are available at many historical societies and at public and university libraries.

The Family History Library has an excellent collection of Italian maps and atlases. They are listed in the Locality Search of the Family History Library Catalog under:

ITALY - MAPS

A helpful atlas for Italy is:

Touring Club Italiano. *Atlante stradale d'Italia* (Road atlas of Italy). Scale 1:200,000. Milano: TCI, 1988. (FHL book EUROPE REF 945 E7t 1988; computer number 505527.)

A helpful collection of maps at the Family History Library is:

Carta d'Italia (Map of Italy). Scale 1:100,000. [Italy]: Istituto geografico militare, 1954–1969. 277 maps. (FHL EUROPE 945 E7m; film 1053709; computer number 635413.)

MILITARY RECORDS

Military records identify individuals who served in the military or who were eligible for service. From 1865 on, all young men were required to serve in or register for military service in Italy. Evidence that an ancestor actually served may be found in family records, biographies, census, probate records, civil registration, and church records.

Church records and civil registration records have much the same information as military records, and they are usually easier to access. However, you must know the name of a town before you can search them.

If you do not know the name of a town, provincial military records can identify a man's birthplace. Even if you know only the region, you can check the records of all military districts within the region.

Historical Background

In some regions, military records begin about 1792 and give information about the man's military career, such as promotions, places served, pensions, and conduct. They also usually include information about his age, birthplace, residence, occupation, physical description, and family members.

Conscription of all males at the age of eighteen was instituted in 1865. Every Italian male—even those obviously disabled—was and still is required to report to the draft board for a physical exam. Therefore, draft records list every native Italian male who was born from about 1850 to the present and do who did not leave the country at an early age.

Military Records of Genealogical Value

The military records that are most useful to family history researchers are described below.

Conscription Records [registro di leva]. These records list all males by year of birth and provide the name, parents' names, place of residence, birth date and place, vocation, literacy, and physical description. They also show the draft board's decision regarding the draftee's fitness for service. If the draftee had emigrated, the date and destination are noted.

Draftee Curriculum of Service Record [registro dei foglie matricolari]. These records include details of the young man's military service, including such items as promotions.

Discharge Records [foglio di congedo illimitato]. These records prove a soldier's discharge from military service. They include birth information, parents' names, physical description, vocation, and educational information. They also give information regarding the date and place of draft, length of service, transfers, campaigns, medals, and wounds. One copy was given to the soldier, and one copy was kept in his file.

Service Records [registro di ruolo]. These also contain details of the man's military service.

Finding Military Records

Italian military records are kept by military districts. The archive of the military district stores the records. Most military districts are within the geographical boundaries of a province. A province can have up to three military districts, and in rare cases a military district may encompass two provinces.

A copy of the records is held at the archive of the *tribunale* (court). After 75 years, this copy is moved to the provincial archives and made available to the public. Each provincial archive has the records of the military district within its provincial boundaries.

Military records can be of great genealogical value, and the Family History Library has begun to microfilm them. As of this publication, the library has the following records:

- Parma, 1820–1915
- Cosenza, 1842–1901
- Catania, 1840–1913
- Torino, 1875–1910

To find Italian military records in the Family History Library Catalog, check the Locality Search under:

> ITALY - [PROVINCE] - MILITARY RECORDS

You can also write to the provincial archives for information. See the "Archives and Libraries" section of this outline for more information.

MINORITIES

Italy has had many ethnic and religious minorities including Jews, Albanians, Gypsies, and Waldensians; consequently, it is important to learn the history of the ethnic, racial, and religious groups your ancestors belonged to. For example, you might study a history of the Jews in Italy, Germans in Italy, or Waldensians in Piemonte. This historical background can help you identify where your ancestors lived and when they lived there, where they migrated, the types of records they might be listed in, and other information to help you understand your family's history.

For some Italian minorities there are unique records and resources available, including histories, gazetteers, biographical sources, settlement patterns, and handbooks.

The Family History Library collects records of minorities, especially their published histories. You can find these histories by looking in the Locality Search of the Family History Library Catalog under:

ITALY - MINORITIES
ITALY, [PROVINCE] - MINORITIES
ITALY - JEWISH HISTORY

You can find other sources in the Subject Search of the catalog under the name of the minority, such as JEWS, GERMANS, or WALDENSIANS. Some sources are listed under ALBANIANS - ITALY.

Examples of books on minorities are:

Nasse, George Nicholas. *The Italo-Albanian Villages of Southern Italy.* Washington D.C.: National Academy of Sciences—National Research Council, 1964. (FHL book EUROPE 945 H6n; computer number 84628.)

Pons, Teafilo G. *Cento anni fa alle valli, il problema dell'emigrazione* (One hundred years ago in the valleys; Waldensian emigration in 1856). Torre Pelice: Società di studi valdesi, 1956. (FHL book EUROPE 945 K2po; computer number 19510.)

Roth, Cecil. *The History of the Jews in Italy.* Farnborough, England: Gregg International, 1969. (FHL book EUROPE 945 F2r; computer number 72289.)

NAMES, PERSONAL

Understanding surnames and given names can help you find and identify your ancestors in the records.

Surnames

Before record keeping began, most people had only one name, such as *Giovanni* (John). As the population increased, it became necessary to distinguish between individuals with the same name. The problem was usually solved by adding descriptive information. *Giovanni* became *Giovanni Fabro* (John the smith), *Giovanni di Matteo* (John son of Matthew), *Giovanni Basso* (John the short), or *Giovanni di Napoli* (John from Napoli). At first, surnames applied only to one person and not to the whole family. After a few generations, these names were passed from father to child.

Surnames developed from four major sources:

- *Patronymic.* These surnames are based on a parent's name, such as *Giovanni d'Alberto* (John son of Albert).
- *Occupational.* These surnames are based on the person's trade, such as *Pietro Contadino* (Peter Farmer).
- *Descriptive or Nickname.* These surnames are based on a unique quality of the person, such as *Andrea Amabile* (Andrew Amiable).
- *Geographical.* These surnames are based on a person's residence, such as *Maria Pugliese* (Mary from Puglia).

Surnames were first used by the nobility and wealthy land owners. Later they were used by merchants and townspeople and eventually by the rural population. This process took between two and three centuries. In Italy the practice was mostly established by the 1400s.

Women's Surnames. Women are referred to by their maiden name in most documents.

Alias Surnames. In some areas of Italy, individuals may have taken a second surname. In records this second surname may be preceded by the word *detto*, *vulgo*, or *dit.* This practice was used to distinguish between different branches of the same family, especially when the families remained in the same town for generations.

Grammatical Effects On Italian Names

With a few exceptions, names in Italy follow the same pattern as the rest of the language: masculine names end in *o*, and feminine names in *a*.

Italian genealogical records may be in Italian or Latin and occasionally in German or French. Your ancestor's name could be in Latin on the birth record, in Italian on the marriage record, and in Latin again on the death record. Names are often spelled quite differently when translated into different languages.

Italian	**Latin**	**English**
Elisabetta	Elisabetha	Elisabeth
Giovanni	Joannes	John
Giuseppe	Josephus	Joseph
Di Andrea	Andrei	Andrews or son of Andrew

The following book translates given names into 23 different European languages (including English):

Janowowa, Wanda, et al. *Słownik Imion* (Dictionary of Names). Wroclaw: Ossoliński, 1975. (FHL book EUROPE REF 940 D4si; film 1181578 item 2; fiche 6000839; computer number 26595.)

Given Names

Italian given names are often derived from Biblical names, such as *Giuseppe* (Joseph) or from the names of a saint, such as *Francesco* (Francis).

When baptized, children were usually given several given names. Some of these may be the names of parents or other relatives. In some areas, names given at baptism were not the same names that the child used during life. Civil registration records may only list a child's first given name, but church records (such as baptism registers) would list all of the given names.

In Italy a particular naming pattern was very common and continues to be used in some regions today. The following pattern may be helpful in researching family groups and determining the parents of the mother and father:

- The first male child was often named for the father's father.
- The second boy was often named for the mother's father.
- The first female child was often named for the father's mother.
- The second girl was often named for the mother's mother.

If a child died, often the name was given to the next child of that gender.

Several books discuss Italian names and their meanings. Some of them also indicate the cities or regions where many names are most common. One such book is:

Fucilla, Joseph G. *Our Italian Surnames*. Evanston, Ill.: Chandler's, Inc., 1949. (FHL book EUROPE 945 D4f; computer number 26277.)

NOBILITY

Historically, Italy was made up of several kingdoms and principalities, each of which had its own nobility; therefore, titles of nobility were common in Italy. Titles of nobility were granted to people who did favors for royalty, people who performed military service, and some people who were wealthy enough to purchase them.

Noble titles include *principe* (prince), *duca* (duke), *marchese* (marquis), *conte* (count), *cavaliere* (knight).

Most family traditions of a noble ancestor turn out, on investigation, to have little foundation in fact. Most members of the noble class did not emigrate to the United States. In addition, contrary to prevailing opinion, it was *not* customary to disown members of noble families for unacceptable behavior. Thus traditions of an ancestor being erased or eliminated from all records are unfounded.

Illegitimate children, while not entitled to noble status, were often recorded. The father's name, however, may not have been recorded.

Grants of nobility were documented. Because of frequent false claims to nobility, families had to document their nobility. Some original records (such as the grant of nobility) still exist. However, you can adequately accomplish most nobility research by using published or manuscript genealogies of noble families. Because the noble class has been anxious to preserve their identity, many Italian noble lines have been published.

If your research indicates that your ancestor was actually of the Italian noble class, there are additional records that will be helpful in your research. Some good sources to begin with include:

Enciclopedia storico-nobiliare italiana (Historical encyclopedia of Italian nobility). Milano: Enciclopedia storico-nobiliare italiana, 1928. (FHL book EUROPE 945 D56s; computer number 85657.)

Libro d'Oro della Nobiltà italiana (Golden book of the Italian nobility). Roma: Collegio Araldico, 1910–. (FHL book EUROPE 945 D5ln; films 833316, 873994 and 823793; computer number 9236.)

The Family History Library has collected many records of the Italian nobility. These records are listed in the Locality Search of the catalog under:

ITALY - NOBILITY
ITALY, [PROVINCE] - NOBILITY
ITALY, [PROVINCE], [TOWN] - NOBILITY

For more information, see the "Heraldry" and "Genealogy" sections of this outline.

NOTARIAL RECORDS

Notarial records are of limited value in Italian research. Other sources, such as church records and civil registration records, cover a larger percentage of the population, and notarial records are difficult to access. Few notarial records have been microfilmed.

Sometimes notarial records predate church and civil registration records, and they can cover gaps in those records. Since they contain wills, purchases, sales, and legal disputes, notarial records are useful for researching families who owned property or were involved with legal matters.

To find notarial records in the Locality Search of the Family History Library Catalog, see:

ITALY, [PROVINCE] - NOTARIAL RECORDS

PERIODICALS

Most genealogical and historical societies in North America and in Italy publish magazines and newsletters. The articles often include:

- Family genealogies and pedigrees.
- Transcripts of church records, migration lists, and cemetery records.
- Helpful articles on research methodology.
- Information about local records, archives, and services.
- Book advertisements and book reviews.
- Research advertisements.
- Queries or requests for information about specific ancestors that can help you contact other interested researchers.

North American Periodicals

A few historical and genealogical societies publish periodicals focusing on the Italian immigrants to North America. These are often published quarterly and may focus on the emigrants to a particular region or state. An example is:

POINTers: The American Journal of Italian Genealogy. Published by POINT (Pursuing Our Italian Names Together), P.O. Box 2977, Palos Verdes Penninsula, California, 90274. 1987–. (FHL book US/CANADA 973 D25po; computer number 498288.)

Italian Periodicals

A helpful list of periodicals published in Italy is:

Stolp, Gertrude Nobile. *Cataloghi a stampa di periodici delle biblioteche italiane (1859–1967): bibliografia descrittiva* (Descriptive bibliography of periodicals in Italian libraries). Firenze: Leo S. Olschki, 1968. (FHL book EUROPE 945 B23s; computer number 64417.)

Obtaining Periodicals

Copies of periodicals are available from the local societies that publish them. Major archives with genealogical collections will have copies of many periodicals, particularly those representing the area they serve.

The Family History Library subscribes to many Italian periodicals. These are listed in the Family History Library Catalog in several ways. If you know the title of a periodical, look in the Author/Title Search. To find periodicals in the Locality Search, look for:

ITALY - GENEALOGY - PERIODICALS
ITALY - HISTORY - PERIODICALS
ITALY - PERIODICALS
ITALY - SOCIETIES - PERIODICALS

ITALY - [PROVINCE] - GENEALOGY - PERIODICALS
ITALY - [PROVINCE] - HISTORY - PERIODICALS
ITALY - [PROVINCE] - PERIODICALS
ITALY - [PROVINCE] - SOCIETIES - PERIODICALS
ITALY - [PROVINCE] - [TOWN] - GENEALOGY - PERIODICALS
ITALY - [PROVINCE] - [TOWN] - HISTORY - PERIODICALS
ITALY - [PROVINCE] - [TOWN] - PERIODICALS
ITALY - [PROVINCE] - [TOWN] - SOCIETIES - PERIODICALS
[STATE] - GENEALOGY - PERIODICALS
[STATE] - HISTORY - PERIODICALS
[STATE] - PERIODICALS
[STATE] - SOCIETIES - PERIODICALS

For more information, see also the "Societies" section of this outline.

PROBATE RECORDS

Probate records are court records that describe the distribution of a person's estate after he or she dies. Information in the records may include the death date, names of heirs and guardians, relationships, residences, an inventory of the estate, and names of witnesses. Probate records in Italy are included in a notary's official record. For more information, see the "Notarial Records" in this outline.

SCHOOLS

If your ancestor was educated in the universities of Italy, he or she may have been recorded in the matriculation records of that school.

These records may contain valuable information about your ancestor such as his or her name, age, hometown, and date of enrollment or graduation. Sometimes the records contain biographical information including names of parents, spouse, and children.

The Family History Library does not have any Italian school records. The original records (and any published versions) may have been kept by the university. In some areas, local or provincial archives may have these records.

SOCIAL LIFE AND CUSTOMS

Effective family research requires some understanding of the society in which your ancestor lived. Learning about everyday life, religious practices, customs, and traditions will help you appreciate your ancestor and the time in which he or she lived. This information is particularly helpful if you choose to write a history of your family. Research procedures and genealogical sources are different for each area and time period and are affected by the local customs and traditions.

The Family History Library has a few sources that discuss a variety of subjects related to Italian social life and customs. These records are listed in the Family History Library Catalog under:

ITALY - SOCIAL LIFE AND CUSTOMS
ITALY, [PROVINCE] - SOCIAL LIFE AND CUSTOMS

SOCIETIES

Genealogical and historical societies and organizations may have information of value to your genealogical research. You can find a few of these societies in Italy and some in the country to which your ancestor immigrated, especially the United States. You may find it helpful to join one of these societies.

Most societies publish helpful periodicals, transcripts, and compiled genealogies, and they may have special indexes, collections, and projects. Some publish inquiries and queries about Italian ancestors or maintain a list of members' research interests. Some specialize in the immigrants to a specific area.

The following societies may be of interest:

Istituto genealogico italiano
Via Torta 14
50122 Firenze
Italia

Italian Genealogical Group
7 Grayon Drive
Dix Hills, NY 11746
USA

Order Sons of Italy in America
National Office
219 E Street N.E.
Washington D.C. 20002
USA

Fraternal Societies

Your ancestor may have belonged to an association, lodge, or secret society whose membership was based on common interests, religion, or ethnicity. These societies were involved in political, social, and financial activities, including life and burial insurance.

Several sources, such as local histories, biographies, obituaries, tombstones, family records, and artifacts may give you clues that an ancestor belonged to a fraternal society.

For more information about fraternal societies in North America, see:

Schmidt, Alvin J. *Fraternal Organizations.* Westport, Conn.: Greenwood Press, 1980. (FHL book US/ CAN 973 C47sa, computer number 62409.)

The records of fraternal organizations may exist in a society or business archive. You may be able to obtain some of this genealogical information through correspondence.

Guides to Societies and Associations

Current addresses, functions, and membership requirements of fraternal, ethnic, veteran, hereditary, and other associations are listed in:

Encyclopedia of Associations. 22nd ed., annual. Detroit: Gale Research Co., 1988–. (FHL book US/CANADA REF 973 E4gr; computer number 32244.) United States associations and international associations are listed in separate volumes.

Additional information on societies and other sources of information about Italy are in:

Wasserman, Paul, and Alice E. Kennington, eds., *Ethnic Information Sources of the United States.* 2nd ed. Detroit: Gale Research Co., 1983. (FHL book US/CANADA REF 973 F24w; computer number 255.)

OTHER RECORDS OF ITALY

For more records used in Italian research, search for the place in the Locality Search of the Family History Library Catalog. Search under all localities where the place may be listed, such as:

ITALY - [TOPIC]
ITALY, [PROVINCE] - [TOPIC]
ITALY, [PROVINCE], [TOWN] - [TOPIC]

Though not discussed in this outline, the following catalog topics may be useful to your research:

ALMANACS
BIBLIOGRAPHY
BUSINESS RECORDS AND COMMERCE
CEMETERIES
COLONIZATION
CORRECTIONAL INSTITUTIONS
COURT RECORDS
DESCRIPTION AND TRAVEL
ENCYCLOPEDIAS AND DICTIONARIES
ETHNOLOGY
FOLKLORE
HANDWRITING
LAND AND PROPERTY
LAW AND LEGISLATION
MANORS
MEDICAL RECORDS
MERCHANT MARINE
MIGRATION, INTERNAL
MILITARY HISTORY
MINORITIES
NAMES, GEOGRAPHICAL
NATURALIZATION AND CITIZENSHIP
NEWSPAPERS
OBITUARIES
OCCUPATIONS
OFFICIALS AND EMPLOYEES
ORPHANS AND ORPHANAGES
POPULATION
POSTAL AND SHIPPING GUIDES
PUBLIC RECORDS
RELIGION AND RELIGIOUS LIFE
SCHOOLS
TAXATION
VISITATIONS, HERALDIC
YEARBOOKS

FOR FURTHER READING

More detailed information about research and records of Italy can be found in:

Cole, Trafford R. *Italian Genealogical Records: How to Use Italian Civil, Ecclesiastical, and Other Records in Family History Research.* Salt Lake City, Utah: Ancestry, 1997. (FHL book EUROPE 945 D27c; computer number 753243.)

Colletta, John P. *Finding Italian Roots.* Baltimore: Genealogical Publishing, 1996. (FHL book US/CANADA 973 F2cf 1996; computer number 663358.)

Guelfi Camajani, Guelfo. *Genealogy in Italy.* Firenze: Istituto genealogico italiano, [1979]. (FHL book EUROPE 945 D27g; computer number 151434.)

Nelson, Lynn. *A Genealogist's Guide to Discovering Your Italian Ancestors: How to Find and Record Your Unique Heritage.* Cincinnati: Betterway Books, 1997. (FHL book EUROPE 945 D27n; computer number 813502.)

COMMENTS AND SUGGESTIONS

The Family History Library welcomes additions and corrections that will improve future editions of this outline. Please send your suggestions to:

Publications Coordination
Family History Library
35 N. West Temple Street
Salt Lake City, Utah 84150-3400
USA

We appreciate the archivists, librarians, and others who have reviewed this outline and shared helpful information.

© 1999 by Intellectual Reserve, Inc. All rights reserved.

Printed in USA. First edition February 1999. English approval: 2/99

No part of this document may be reproduced in any form without the prior written permission of the publisher. Send all requests for such permission to:

Copyrights and Permissions Coordinator
Family History Department
50 E. North Temple Street
Salt Lake City, UT 84150-3400
USA
FAX: 801-240-2494

FamilySearch and International Genealogical Index are registered trademarks of Intellectual Reserve, Inc. Ancestral File, Family History Center, Family History Centers, Family History Library, and Family History Library Catalog are trademarks of Intellectual Reserve, Inc.

36113

4 02361 13000 4
36113

Italy Historical Background

History

Effective family research requires some understanding of the historical events that may have affected your family and the records about them. Learning about wars, governments, laws, migrations, and religious trends may help you understand political boundaries, family movements, and settlement patterns. These events may have led to the creation of records such as land and military documents that mention your family.

Your ancestors will become more interesting to you if you use histories to learn about the events in which they may have participated. For example, by using a history you might learn about the events that occurred in the year your great-grandparents were married.

These key dates and events in the history of Italy influenced record keeping:

1300s–1600s	*Italian Renaissance.* This cultural movement began in Italy and spread to England, France, Germany, and the Netherlands. It was characterized by a revival of ancient Greek and Roman art and philosophy, the development of humanism, and the beginning of modern science.
1545-1563	The Council of Trent required parishes to begin keeping records.
1559–1713	Spain ruled most of Italy.
1713	The Treaty of Utrecht ended Spanish rule and established the Austrian Hapsburgs as Italy's dominant power.
1796	Napoleon Bonaparte, emperor of France, drove the Austrian rulers from northern Italy.
1804–1814	Napoleon ruled most of Italy. In 1806 he began requiring that civil registration records be kept.
1814	Napoleon was defeated. Most of Italy is returned to its former sovereigns. Civil registration ended in 1815.
1821–1831	A series of revolts, known as the *Risorgimento,* occurred against local rulers. The rebels sought political unity for Italy. These rebellions were eventually crushed.
1848–1849	Revolts began in every major Italian city opposing Austrian rule. New governments were established. Austria put down the revolts and regained control of the Italian cities. The pope, backed by the French army, won back Rome.
1858–1859	Count Cavour, prime minister of the Kingdom of Sardegna, and Napoleon III of France signed a defense agreement. To maintain its Italian holdings, Austria declared war on the Kingdom of Sardegna. French and Italian troops defeated the Austrians. Much of northern Italy was united under the Kingdom of Sardegna.
1860	Giuseppe Garibaldi freed Sicilia, southern Italy, and the city of Napoli from the French.

1861	After a nationwide vote, the Kingdom of Italy was formed with Vittorio Emmanuele II as king. The kingdom united all of Italy except the city of Rome, the region of Venezia, and the country of San Marino.
1866	In exchange for Venezia, Italy supported Prussia in its war against Austria. A month later, Prussia defeated Austria, and Venezia became part of the Kingdom of Italy. Civil registration became law.
1870	The Franco-Prussian War forced France to withdraw its troops from Rome. Italian troops conquered all of Rome except for the Vatican.
1871	The capital of Italy moves from Florence to Rome.
1911-1912	After a war with Turkey, Italy gained Eritrea, Italian Somaliland, and Tripoli.
1915–1918	Italy sided with the Allies in World War I and gained Trentino and Trieste from Austria-Hungary.
1922	King Victor Emmanuel III made Benito Mussolini the premier of Italy. By 1925 Mussolini reigned as dictator.
1936	Italy conquered Ethiopia.
1939	Italy and Germany agreed to be allies if war were to break out. Italy conquered Albania.
1940	Italy entered World War II on Germany's side.
1943	Italy surrendered to Allied forces, and Mussolini was forced to resign.
1946	Italians voted to establish a Republican form of government.
1947	Italy signed a peace treaty at the end of World War II. As part of the treaty, Italy gave up its African empire (Libya, Italian Somaliland, and Eritrea), gave the Dodecanese Islands to Greece, and gave Albania its independence. Trieste was made a free territory that was divided into two zones under Anglo-American and Yugoslav control. Minor changes were made to the French-Italian border.
1954	Trieste was given to Italy in a treaty with Yugoslavia.

The Family History Library has some published national and local histories for Italy. You can find them in the Locality Search of the Family History Library Catalog under one of the following:

EUROPE- HISTORY
ITALY- HISTORY
ITALY, [PROVINCE]- HISTORY
ITALY, [PROVINCE], [TOWN]- HISTORY

Local Histories

Some of the most valuable sources for family history research are local histories. They describe the settlement of the area and the founding of churches, schools, and businesses. You can also find lists of soldiers and civil officials. Even if your ancestor is not listed, information on other relatives may be included that will provide important clues for finding the ancestor. A local history may also suggest other records to search.

Local histories can also provide background information about your family's lifestyle and the community and environment in which they lived.

The Family History Library has some local histories for towns in Italy. Similar histories are often also available at major public and university libraries and archives.

FAMILYSEARCH
UNITING FAMILIES

GENEALOGICAL WORD LIST

Italian

This list contains Italian words with their English translations. The words included here are those that you are likely to find in genealogical sources. If the word you are looking for is not on this list, please consult an Italian-English dictionary. (See the "Additional Resources" section.)

Italian is a Romance language derived from Latin. Many of the words resemble those of Latin. See *Latin Genealogical Word List* (34077).

Italian is spoken in Italy and the southern part of Switzerland in the cantons of Ticino and Graubünden. Italian is also spoken in Yugoslavia near the border with Trieste. Some of the records of Corsica, Nice, and Savoy were written in Italian before those areas became part of France. Clusters of Italian immigrants in major cities like New York, Chicago, Montreal, Toronto, and Melbourne also speak Italian.

Sicilian, Neapolitan, Romanesque, and Venetian are major dialects of Italian, and they use words similar to the words on this list. Several other minor dialects are spoken in the various provinces of Italy.

LANGUAGE CHARACTERISTICS

In Italian, the endings of most words vary according to the way the words are used in a sentence. *Who—whose—whom* or *marry—marries—married* are examples of words in English with variant forms. This word list gives the most commonly seen form of each Italian word. As you read Italian records, be aware that almost all words vary with usage. Only some variations are explained in this guide.

Gender. Italian nouns are designated as masculine or feminine. For example, *vicinanza* (neighborhood) is a feminine word, and *villaggio* (village) is a masculine word. Generally, nouns ending in *–a* are feminine, nouns ending *–e* may be either masculine or feminine, and nouns ending in *–o* are masculine.

Adjectives and articles (a, an, the) will have either masculine or feminine endings for the noun they modify: *–a* for feminine singular nouns, *–o* for masculine singular nouns. For example, in Italian you write *ava paterna* (paternal grandmother) or *avo paterno* (paternal grandfather).

Plurals. For nouns ending with *–a*, the plural is formed by replacing the last letter with *–e*; for nouns ending in *–o* or *–e,* replace the last letter with *–i* to form the plural. For example, *figlia* (daughter) becomes *figlie* (daughters), and *padrino* (godfather) becomes *padrini* (godparents).

Articles and adjectives take *–e* as the feminine plural ending, and *–i* as the masculine plural ending. *Buona figlia* becomes *buone figlie* (good daughters) and *buono padrino* becomes *buoni padrini* (good godparents).

Verb tense. Verbs also vary depending on mood, who is acting, and whether the action is in the past, present, or future. For example, the Italian verb *sposare* (to marry) could appear with various endings:

	Present	**Past Tenses**
	marry	married, was married
(she/he)	*sposa*	*è sposato, fu sposato, sposò*
(they)	*sposano*	*sono sposati, furono sposati, sposarono*

Diacritic Marks

The Italian language has several additional letters with diacritic marks: à, è, ì, ò, and ù. These diacritic marks indicate a change in pronunciation, but do not affect alphabetical order. They are more often used in recent documents.

Spelling

Spelling rules were not fixed in earlier centuries when records of our ancestors were written. The *k, j,* and *w* are only used in foreign words. The following spelling variations may be found:

y or *j* used for *i*
i used for *j*

ADDITIONAL RESOURCES

This word list includes words *most commonly found in genealogical sources.* For further help, use an Italian-English dictionary. At the Family History Library, the Italian dictionaries are cataloged with the call number 453.21. The following dictionary is also available on microfilm for use in family history centers:

Orlandi, Giusseppe. *Dizionario Italiano-inglese, Inglese-italiano* [Italian-English, English-italian Dictionary]. Milano: Carlo Signorelli, 1957. (FHL film 1181660 item 5.)

KEY WORDS

To find and use specific types of Italian records, you will need to know some key words in Italian. This section gives key genealogical terms in English and the Italian words with the same or similar meanings.

For example, in the first column you will find the English word *marriage*. In the second column you will

find Italian words with meanings such as marry, marriage, wedding, wedlock, unite, and other words used in Italian records to indicate marriage.

English	Italian
banns	pubblicazioni, notificazioni
baptism(s)	battesimo, -i
birth(s)	nata, nascita, -e
burial(s)	seppellimento, sepolto, sepolture, -i
child	neonato, neonata, infante, bambino
christening(s)	battesimo, -i
confirmation(s)	cresima, -e
death(s)	morte, morire, decesso, -i
father	padre
husband	marito, sposo
index	indice
marriage(s)	matrimono, sposato, coniugato, maritato, -i
month	mese
mother	madre
name	nome
parents	genitori
parish	parrocchia
surname	cognome
wife	sposa, moglie
year	anno

GENERAL WORD LIST

This general word list includes words commonly seen in genealogical sources. Numbers, months, and days of the week are listed both here and in separate sections that follow this list.

In this list, optional versions of Italian words or variable endings (such as some plural or feminine endings) are given after a hyphen. Parentheses in the English column clarify the definition.

In Italian, some words have both a male and female form, such as:

neonato = male child
neonata = female child

When a word has both a male and female version, this word list gives the feminine ending of words after a hyphen, such as:

neonato, -a	male child, female child
cognato, -a	brother-in-law, sister-in-law
cugino, -a	male cousin, female cousin

Italian	English
† = morto, -a	died

A

a	at, to
abbiamo	we have
abbiente	owner
abbracciatutto	jack-of-all-trades
abiatico	grandson
abitante	inhabitant
abitare	to live
abitazione	home, residence
a cagione di	because of
a casa	at home
accanto	beside
accusato	accused, charged
addì	on the day
adesso	now
adottato, -a	adopted
adultero, -a	adulterer
affinità	relationship
affittuario, -a	renter, tenant
agente	agent
agosto	August
agricoltore	farmer
albergatore	innkeeper
albero genealogico	pedigree
alcuni, -e	some
alcuno, -a	any, some
alias	alias, also known as
alla nascita	time of birth
allegati	supplements
alle ore	at the hour
allevatore	animal feeder
allora	then
all'uopo	to this end
almeno	at least
alto	high
altresì	also, too
altre volte	formerly
altro	other, else
ambedue	both
amico, -a	friend
amministratore	steward, manager
amministrazione	administration
amogliato	took a wife
anche	also
ancora	yet, still
andiamo	right away, immediately
anime	parish census
annegato	drowned
anni	years
anniversario	anniversary
anno	year
annotazioni	annotations
annuale	annual, yearly
antenato, -i	ancestor(s)
anzidetta	aforesaid
anzitutto	first of all, initially
appartenenza religiosa	religious affiliation
appartiene	pertains
appena	as soon as
apprendista	apprentice
appresso	after, the next
aprile	April
araldica	heraldry
aratore	plowman
archivi	archives
archivi di stato	state archives
arrivo	arrival, immigration

Italian	English
artefice	maker
ascesso	abscess
asma	asthma
assessore comunale	alderman
attacco	seizure
attesa	awaiting
atti diversi	miscellaneous records
atto di matrimonio	marriage certificate
atto di morte	death certificate
atto di nascita	birth certificate
austriaco	Austrian
ava materna	maternal grandmother
avanti di	before
ava paterna	paternal grandmother
avere	to have
avi	ancestors
avo	ancestor
avo materno	maternal grandfather
avo paterno	paternal grandfather
avoro, -a	grandfather (grandmother)
avvocato	lawyer

B

babbo	father
bambina illegittima	illegitimate girl
bambini	children
bambino, -a	child, baby
bambino illegittimo	illegitimate boy
banchiere	banker
bandi di matrimonio	marriage banns, notices
barbiere	barber
barca, fabbricatore di	boat maker
barcaiolo	boatman
barilaio	cooper, barrel maker
barista	bartender
barone	baron
basso	low
bastardo, -a	illegitimate child
battesimale	baptismal
battesimo	baptism
battezzare	baptize
battezzarono	they baptized
battezzato, -a	baptized
battezzo	baptized
beccaio	butcher
beccamorti	grave digger
becchino	grave digger
benché	although
benestante	wealthy person
beni immobili	real property, real estate
beni stabili	real property, real estate
bettoliere	tavern keeper
bianco	white
biblioteche	libraries
bidello	janitor
bifolco	plowman
biografia	biography
birraio	barkeeper, brewer
bisavo, -a	great-grandfather (great-grandmother)
bisavolo, -a	great-grandfather (great-grandmother)

Italian	English
bis-bisnonno	second great-grandfather
bisnonna	great-grandmother
bisnonno	great-grandfather
boaro	cattle hand
borghese	burgher, citizen
bottaio	cooper, barrel maker
bottegaio	shopkeeper
bovaro	cattle driver
bracciale	laborer
bracciante	farm laborer
bucataia	washwoman
buio	dark
buono, -a	good
burraio	dairyman

C

cacciatore	hunter
caduto	fallen
cafone	peasant
calderaio	tinker
calzolaio	shoemaker
cameriera	maid, servant girl
cameriere	waiter
cameriere di casa	house steward
campagna	countryside, rural
campagnuolo, -a	countryman, countrywoman
cancro	cancer
cantante	singer
cantatrice	singer
capofamiglia	family head
capostipite	family founder, earliest ancestor
cappellaio	hatter
carabiniere	policeman
carbonaio	coal dealer
carraio	wheelwright
carte	maps, charts
casa	house
casaro	dairy farmer
cassa	chest, cash, cashier
cassetta	chest
castaldo	land agent
castello	castle
catasto	land register
cattolico, -a	Roman Catholic
cavaliere	knight
ce	us
celebrare il matrimonio	solemnize a marriage
celibe	bachelor, bachelorette, single, unmarried
censimento	census
centesimo, -a	hundredth
cento	hundred
certificato	certificate
certifichiamo	we certify
cfr. = confronta	compare
che	which, than, what, who, that, whom
chi	who, whom
chiesa	church
chiesa ortodossa	Greek Catholic
chilometro	kilometer

Italian	English
chimico	chemist
chirurgo	surgeon
chiunque	whoever
ci	there, us, to us
ciabattino	cobbler
cimitero	cemetery
cinquanta	fifty
cinquantesimo, -a	fiftieth
cinque	five
ciò	that
cioè	that is, namely
circa	about, approximately
città	city, town
cittadinanze	citizenship
cittadino, -a	citizen
cocchiere	coachman
cognato, -a	brother-in-law, sister-in-law
cognome, -i	surname(s)
col consenso	with the consent
colera	cholera
collina	hill
colono	farmer, colonist
coltivatore	cultivator, farmer
come	as, like, how
come sopra	as above
commerciante di vino	wine merchant
commissionario	broker
compenso	fee
comprare	to buy
comune	municipality
comunione	communion
comunità	community, township
con	with
conciatore	tanner
concubina	concubine
condizione	status, condition
conducente	driver
confermazione	confirmation
confettiere	confectioner
congiunto	related
coniugati	married
coniugi	married couple
connessione	relationship
consenso	consent
conservato	preserved
consigliere	counselor
contabile	accountant
contadino, -a	farm laborer, peasant
conte	count, earl
contea	county
conto	account, bill
contrada	town quarter
contratto di matrimonio	marriage contract
contro	against
conversione	conversion
convulsione,-i	convulsion(s)
copie civili di registri parrocchiali	parish register transcripts
cordaio	rope maker
corrente	current
corriere	courier
corte	court
così	thus, so
costruttore	builder
cresima	confirmation
cresimato, -i	confirmee(s)
cristiano, -a	Christian (or Catholic)
croato	Croat
cucitrice	seamstress
cugino, -a	cousin
cuoco	cook
cuore	heart

D

d. = don	respectful male title
da	from, of
dagli	from the (plural)
dal	from the
dalla	from the
dalle	from the (plural)
dallo	from the
danaro	money
data	date
debolezza della vecchiaia	weakness of old age
decennale	decennial
decennio	decade
decesso, -a	deceased, late
decimo, -a	tenth
defunto, -a	deceased person
degli	of the
degno	worthy
dei	of the, from the (plural)
del	of the
della	of the
delle	of the (plural), some
dello	of the
del mese di	of the month of
denaro	money
dentizione	teething
descrizione	description
destra	right (direction)
d'età di	of the age of
detto	said, alias, also known as
di	of, about, concerning
di anni	age
diarrea	diarrhea
di buon'ora	early (A.M.)
dicembre	December
dichiarante	informant
dichiarare	to declare
dichiarato che	declared that
dichiarazione	declaration
diciannove	nineteen
diciannovesimo, -a	nineteenth
diciassette	seventeen
diciassettesimo, -a	seventeenth
diciottesimo, -a	eighteenth
diciotto	eighteen
dieci	ten
dietro	behind
dietro scritto	after signed
difterite	diphtheria

Italian	English
di ieri	yesterday's
di mattina	in the morning
diocesi	diocese
di pomeriggio	in the afternoon
discendente	descendant
di sera	in the evening
disopra	above
di sotto	below
dispensa di matrimonio	marriage license
disposto	disposed
dissenteria	dysentery
disteso	extended
distretto di	district of
diventare	become
diversi	miscellaneous
divorziare	divorce (verb)
divorzio	divorce (noun)
dizionari geografici	gazetteers
dizionario	dictionary
documenti	records
documenti d'emigrazione	emigration records
documento	record
dodicesimo, -a	twelfth
dodici	twelve
doganiere, doganieri	customs officer(s)
domani	tomorrow
domenica	Sunday
domestica	housekeeper
domiciliato	residing
don	respectful man's title
donazione	donation
donna	respectful woman's title
donna di casa	housewife
dono	donation, gift
dopo	after
dopodomani	day after tomorrow
doppio	duplicate record
dottore	doctor
dove	where
dov'è?	where is?
droghiere	druggist, grocer
duca	duke
ducato	duchy
duchessa	duchess
due	two
duecentesimo, -a	two hundredth
duecento	two hundred
dunque	therefore
duplicato	duplicate record
durante	during

E

e, ed	and
è	is
ebanista	cabinetmaker
ebreo, -a	Jew, Jewess, Jewish
eccetto	except
ecco	here is, here are, there is, there are
è comparso, -a	appeared
ed, e	and
egli	he
elenco	list, directory
elenco dei membri	membership list
ella	she
ella stessa	herself
emigrante	emigrant
emigrazione	emigration
è morto	died
è nato	was born
enfiagione	swelling
ép. = é sposato	married
epilessia	epilepsy
eppure	yet, nevertheless
erbivendolo	green grocer
eseguito, -a	executed (a marriage)
essa	she, it, her, this, that
esse	they, them
essendo	being, acting as
essere	to be
essi	they, them
esso	it
esso stesso	itself
est	east
è stato celebrato	was celebrated
è stato presentato	was presented
esterno	outside
estratto	extract
estrema unzione	last rites
età	age
evento	event

F

fa	ago
fabbricante	manufacturer
fabbricante di tessuto	cloth maker, draper
fabbro	smith
factotum	handyman
falegname	joiner, carpenter
famiglia	family
fanciulla	maiden, young girl
fanciullo	young boy
fante	foot soldier
fatta, -o	done, made
fattore	farmer, creator, maker
febbraio	February
febbre	fever
fede di nascita	birth certificate
femmina	female
femminile	feminine
femminino	femininity
ferraio	blacksmith
feudo	fief, manor
fiacchezza	weakness
fidanzamento	betrothal, engagement to marry
fidanzarsi	to become engaged
fidanzata	fiancée (female)
fidanzato	fiancé (male)
fidanzato	betrothed, engaged
figli	children
figlia di	daughter of
figliastro, -a	stepchild
figlioccio, -a	godchild
figlio di	son of

Italian	English
filatore	spinner
filatrice	spinner
fioraio	florist
firma di	signature of
firmato	signed
fittaiolo	tenant farmer
fiume	river
foresta	forest
forestiero	foreigner, alien
fornaio	baker
forse	perhaps, maybe
fortezza	fortress
fosse	was
fra	between, among
francese	French
fratellastro	half brother
fratello	brother
frazione	hamlet
frontiera	border
fruttaiolo	fruit dealer
fruttivendolo	fruit merchant
fu	late, deceased, was
fu battezzato	was baptized
fu cresimato	was confirmed
funzione di membro	membership list
fuori	out
furono	were
futuro	future

G

gemelli	twins
gemello, -a	twin
gendarme	policeman
genealogia	genealogy
generato	born
genitora, -e	mother(s)
genitore, -i	father(s)
genitori	fathers or parents
genitori ignoti	parents unknown
gennaio	January
gente per bene	gentry
già	already
giacchè	inasmuch as
giammai	never
giardiniere	gardener
gioielliere	jeweler
giornale	newspaper
giornaliero	day laborer
giorno	day
giovane	young
giovedì	Thursday
gioventù	youth
giovinezza	youth
giudaico	Jewish
giudice	judge
giugno	June
giurato	juror
gli, gl’	the, to him
gotta	gout
grande	large, great
grosso, grande	big, great
guardaboschi	forester
guardia	guard
guardiano	watchman

H

ha	(s)he has, you have
ha contratto matrimonio	has contracted marriage
hanno	you have, they have

I

i, gli, le	the (plural)
idropisia	dropsy, edema
ieri	yesterday
ignoto	unknown
il, lo, la	the (feminine singular)
il deceduto	the deceased
il giorno di ieri	the previous day
il giorno prossimo	the following day
illegittimo	illegitimate
il loro	their (masculine singular)
i loro	their (masculine plural)
il (la) più vecchio, -a	oldest, eldest
il registro di tassa	tax ledger
imbianchino	plasterer
immigrante	immigrant
immigrazione	immigration
imperiale	royal, imperial
impero	empire
impiegato di tribunale	court clerk
impiegato d’ufficio	clerk
in	in
incinta	pregnant
incisore	engraver
indi	from there
indicati	indicated
indice	index
indici decennali	ten-year indexes
indietro	behind
indigente	indigent
inerenza	inheritance
infante	infant
ingegnere	engineer
inoltre	also, besides
in questo luogo	in this place
in questo posto	in this place
inquilino, -a	renter
insieme	together
intagliatore	wood carver
interno	interior
intorno	around
invece	instead
io	I
istesso (stesso)	same, self
italiano, -a	Italian
itterizia	jaundice
ivi	there

L

la	the, her, it, you
là	there

Italian	English
la decima, le decime	tithing
la loro	their (feminine singular)
lasciare	let, leave, allow
lascito	legacy, bequest
lavandaio	laundry worker
le	the, she (plural), to her, them
legale	legal
legato	legacy, bequest
legatore di libro	bookbinder
legge	law
legittimo	legitimate
lei	her, she, you (polite)
le loro	their (feminine plural)
l'età maggiore	of legal age
letto di morte	deathbed
leva	military draft
levatrice	midwife
lì	there
libero	free, unmarried
libri stirpe	lineage books
libro	book
licenza di matrimonio	marriage license
lo	the, him, it
località	locality
loro	they, their, theirs, them, you, your
lo stesso giorno	the same day
l'ufficio parrocchiale	parish office
luglio	July
lui	he, him
lunedì	Monday
luogo	place (location)
lustrascarpe	bootblack, shoeshine

M

m. = matrimonio	married
ma	but, however
macchinista	driver, machinist
macellaio	butcher
madre	mother
madre ignota	mother unknown
madrina	godmother
maestro, -a	schoolteacher
maggio	May (month of)
maggioranza	legal age, majority
maggiordomo	butler
maggiore	eldest
maggiorenne	to be of age
magistrato	judge
magnano	locksmith
mai	never
malattia	disease
mandriano	herdsman
manente	sharecropper
marina	navy
marinaio	marine, seaman, sailor
marito	husband
marmista	marble cutter
martedì	Tuesday
marzo	March (month of)
maschio	male, masculine
massaia	housewife
matrigna	stepmother
matrimoni	marriages
matrimonio	marriage
mattina	morning
mattonaio	brick maker
me	me
medesimi	same, alike, similar
membro	member
mendicante	beggar
mendico	beggar
mensile	monthly
mensuale	monthly
mercante	merchant, trader
mercato	market
mercoledì	Wednesday
mese	month
messaggero	courier, messenger
mestiere	trade, occupation
mezzanotte	midnight
mezzodì	midday
mezzogiorno	midday
mi	me, to me
miei	my, mine
miglio	mile
militare	military
mille	thousand
millesimo, -a	thousandth
minatore	miner
minoranza	not of legal age
mio	my, mine
modista	milliner, hat seller
moglie	wife
montagna	mountain
monte	mount, mountain
morbillo	measles
morì	died
morì di vecchiaia	died of old age
morire	to die
morì senza prole	died without issue
morte, -i	death(s)
morto, -a	dead, died, deceased, late
mt. = maternità	mother
mugnaio	miller
mulinaro	miller
mulino	mill
municipio	town hall
muratore	mason

N

n. = nato, -a	born
nacque	was born
nascita	birth
nata	born, maiden name
natamorta	stillborn female child
nativo di	native of
nato, -i	born (births)
nato morto	stillborn
natomorto	stillborn male child
nazionalità	nationality
necroforo	sexton
negli	in the (plural)

Italian	English
negoziante	dealer
nei	in the (plural)
nel	in the
nella	in the
nelle	in the (plural)
nello	in the
neonato, -a	newborn child, baby
nero, -a	black
nessuno	no, none, no one, nobody
niente	nothing
nipote	nephew, niece, grandchild
nipotina, nipote	granddaughter
nipotino, nipote	grandson
nobile	nobleman
nobiltà	nobility
noi	we, us
noi, da	by us
nome, -i	name(s)
nome assunto	alias, also known as
nome di battesimo	Christian name, given name
nome proprio	Christian name, given name
nomi	names
nominare	to name
nominato	named
non	not
non ancora	not yet
nonna	grandmother
nonni	grandparents, ancestors
nonno	grandfather
nono, -a	ninth
nota	remark
notaio	notary
notamento	account, notably
notificazioni	marriage banns, notices
notte	night
novanta	ninety
novantesimo, -a	ninetieth
nove	nine
novello	new
novembre	November
nozze	wedding
nubile	unmarried woman
numero	number
nuovo	new
nutrice	nurse

O

o	or
occidentale	western
occupazione	occupation
odierno	today's
oggi	today
ogni	each, every
oltre	in addition
onde	from where
onesto	honest
operaio	laborer
operaio avventizio	journeyman
oppure	or, otherwise
ora	hour
orciolaio	potter
orefice	goldsmith
orfano, -a	orphan
orientale	eastern
orologiaio	watchmaker
oste	innkeeper, wine store keeper
ostetrico, -a	obstetrician, midwife
ottanta	eighty
ottantesimo, -a	eightieth
ottavo, -a	eighth
otto	eight
ottobre	October
ovest	west

P

padre, -i	father(s)
padre ignoto	father unknown
padrini	godparents
padrino	godfather
padrone	landlord
paesano	peasant
paese	country, village, state
pag. = pagina	page
pagina	page
parente	relative
parrocchia	parish
parroco	priest
parziali	partial
passaporto	passport
passato	past
pastaio	pasta maker
pasticciere	pastry maker
pastore	minister, pastor, shepherd
patria	country, town, or place of birth, fatherland
patrigno	stepfather
pecoraio	shepherd
pensionato, -a	formerly employed, retired
per	for, through, by
per causa di	because of, motive, reason
perchè	why
periodici	periodicals
periodo	period of time
permesso	permission
però	however
pescatore	fisher, fisherman
pescivendolo	fishmonger
peste	plague
piccolo	little, small
piccolo proprietario di terra	small land holder
piroscafo	ship
pittore	painter
più	more
più piccolo	lesser, smaller
più recente	more recent, later
più vecchio, -a	older, elder
poi	after, then

Italian	English
poichè	since
poliziotto	policeman
polmonite	pneumonia
pomeriggio	afternoon
popolazione	population
porre	place, put, impose
portalettere	mailman
possidente	property owner
precedente	former
prefetto	prefect
prefettura	prefecture
prenome	given name
presentato	presented
presenza di	in presence of
presto	early (A.M.)
prete	priest, clergyman
previo	previous, preceding
primo, -a	first, before
primo assessore	mayor's assistant
principato	principality
principe	prince
principessa	princess
proavi	ancestors
pro avo al terzo grado	third great-grandfather
processetti matrimoniali	marriage supplement documents
professione	profession
progenitori	ancestors, grandparents
proietti	foundlings
pronipote	great-grandchild
proprietario	landlord
prossimo	next
prostituta	whore, prostitute
protestante	Protestant
prova	proof
provincia	province
provinciale	provincial
prozio, -a	great-uncle (great-aunt)
pt. = paternità	father
pubblicare	publish
pubblicazioni	publications (marriage banns)
pure	also
puttana	prostitute, whore

Q

qua	here
quale	what, which, who
quando	when
quaranta	forty
quarantesimo, -a	fortieth
quarto, -a	fourth
quattordicesimo, -a	fourteenth
quattordici	fourteen
quattro	four
quei	those
quel	that
questa, -o	this
quest'oggi	this day
questo luogo	this place
questo posto	this place
questura	police station
qui	in this place
quindicesimo, -a	fifteenth
quindici	fifteen
quinto, -a	fifth
quivi	there

R

rada	bay, nautical course
ragazzo, -a	boy (girl)
re	king
reale	royal
regina	queen
regione	region
registri	registers
registri matrimoniali	marriage records
registri parrocchiali	parish registers
registro	register
registro parrocchiale	parish register
regno	kingdom
relativo, -i	relative(s)
religione	religion
restare	left, remaining
ricerca genealogica	genealogical research
ricevere	received
richiesta	request
richiesto	requested
ricordo	record
rimessa	removed
rimesso	submitted
ritiro	retirement
riti ultimi	last rites
riveli	tax lists, declarations
rosolia	German measles
rosso	red
rubriche	directories
ruoli matricolari	matriculation rolls

S

sabato	Saturday
sacerdote	priest
salasso	bleeding, bloodletting
saponaio, -a	soap maker
sarto, -a	tailor, seamstress
scapolo	bachelor
scarlattina	scarlet fever
scheda d'emigrazione	emigration file
schedario	card index
schede	index cards
scriba	scribe
scultore	sculptor
scuola	school
se	if, whether
sè	himself, herself, itself, oneself, themselves
secolo	century
secondo	according to
secondo, -a	second
sedicesimo, -a	sixteenth
sedici	sixteen
seguente	following
sei	six
sempre	still (adverb)

Italian	English
senza	without
sepolto	buried
sepoltura	burial, interment
seppellimento	burial
sera	evening
serva	maid, servant girl
servizio	service, employment
servo, -a	servant
sessanta	sixty
sessantesimo, -a	sixtieth
sesso	sex (gender)
sesto, -a	sixth
settanta	seventy
settantesimo, -a	seventieth
sette	seven
settembre	September
settentrionale	northern
settimana	week
settimo, -a	seventh
sezione	section, district
si	her or himself
siccome	since, inasmuch
sig. = signore	Mr.
sig.a = signora	Mrs.
sigaraio	cigar maker
signora	Mrs.
Signore	Lord
signore	Mr.
signorina	Miss
sindaco	mayor
situazione di famiglia	family list register
situazione patrimoniale	estate
società	societies
soffiatore	blower
soldato	soldier
solenne	solemn
solennizzare il matrimonio	solemnization of marriage
solo, -a	only
sommario delle materie	contents (table of)
sono	are
sono, ci	there are
sopra	over, on, above
soprascritto	aforewritten
sopravvivente	surviving, still living
sorella	sister
sorellastra	half sister, step sister
sotto	under, beneath
sotto il giorno	on the day
sottoscritto	the undersigned
sovente	often
sp. = sposo, -a	spouse
spaccalegna	woodcutter
speditore	dispatcher
sposa	bride, wife
sposarsi	to marry
sposato	married
sposi	husband and wife
sposini	newlyweds
sposo	bridegroom
staffiere	footman, groom
stare	to be
stato	state (government)
stato civile	civil registration
stato d'anima	parish census
stato delle anime	censuses
stato di famiglia	family register
stazione termale	spa, bath
stemma	coat of arms
stesso	same, self
stipettaio	cabinetmaker
stitichezza	constipation
storia	history
storico	historian
straccivendolo	rag man
strada	road, street
stradino	road maker
su	on, upon, onto
sua	his, her, hers, its, your, yours
succursale	branch, affiliate
sud	south
suddetto	aforesaid
sugli	on the
sui	on the
sul	on the
sull'	on the
sulla	on the
sullo	on the
suo	his, her, hers, its, your, yours
suo	his own, its own (reflexive pronoun)
suòcera	mother-in-law
suòcero	father-in-law
superiore	upper
svizzero	Swiss

T

tagliapietre	stonecutter
tagliatore	cutter
tappezziere	upholsterer
tardo, -a	late (P.M.)
tassazione	taxation
tavole decennali	ten-year indexes
te	you (after a preposition)
tedesco	German
tempi	times
tempo	time
temporaneo	temporary
tenente	lieutenant
terrazzano	peasant
terzo, -a	third
tessitore	weaver
testamento	will (testament)
testimonio, -a	witness
testo	text
ti	you, to you
tifoide	typhoid
tintore	dyer
tisi	consumption, tuberculosis
tomo	volume
tosse	cough
tosse canina	whooping cough
tossire	cough
tra	between, among

Italian	English
trattore	restaurant keeper
tre	three
tredicesimo, -a	thirteenth
tredici	thirteen
trenta	thirty
trentesimo, -a	thirtieth
trentunesimo, -a	thirty-first
trentuno	thirty-one
tribunale	court, judicial, courthouse
trisavolo	second great-grandfather
trovatello	foundling
tu, voi	you
tumore	tumor
tutore	guardian
tuttavia	nevertheless
tutto	all, everything

U

ubriacone	drunkard
ucciso	killed
uditore	auditor
ufficiale	official (of)
ufficiale del comune	village official
ufficiale dello stato civile	registrar
ufficio	office
ultimo testamento	last will
un (una)	a, an
undicesimo, -a	eleventh
undici	eleven
unirsi in matrimonio	to marry
uno, -a	one
uomo	man

V

vaccaio	cowboy
vaiolo	small pox
Valdese	Waldensian
valle	valley
vario	various
vasaio	potter
vecchio, -a	aged, old man (woman)
vedere	see
vedovato	widowed
vedovo, -a	widower, widow
venditore	seller, vendor
venerdì	Friday
ventesimo, -a	twentieth
venti	twenty
venticinque	twenty-five
venticinquesimo, -a	twenty-fifth
ventidue	twenty-two
ventiduesimo, -a	twenty-second
ventinove	twenty-nine
ventinovesimo, -a	twenty-ninth
ventiquattresimo, -a	twenty-fourth
ventiquattro	twenty-four
ventisei	twenty-six
ventiseiesimo, -a	twenty-sixth
ventisette	twenty-seven
ventisettesimo, -a	twenty-seventh
ventitre	twenty-three
ventitreesimo, -a	twenty-third
ventottesimo, -a	twenty-eighth
ventotto	twenty-eight
ventunesimo, -a	twenty-first
ventuno	twenty-one
verde	green
vergine	virgin
verso	toward
vescovo	bishop
vi	there, to it, at it
vi, ci	you, us
via	road, street
vicinanza	neighborhood
vicino	neighbor
vicino a	next to, near
vigile	policeman
vignaiolo	grape grower
villaggio	village
vita	living, alive
viticultore	grape grower
viv. = vivo, vivente	flourished, lived
vivere	to live
voi	you
volontà	will (testament)
volume	volume
vostro	your, yours

Z

zio, -a	uncle, aunt
zitella	old maid, spinster

NUMBERS

In some genealogical records, numbers are spelled out. This is especially true with dates. The following list gives the cardinal (for example, 1, 2, 3) and the ordinal (for example, 1st, 2nd, 3rd) versions of each number. Days of the month are usually written in cardinal form. Note that all ordinal numbers are adjectives and will end with *–o* or *–a* depending on the gender of the word it modifies.

Cardinal		Ordinal	
1	uno	1st	primo, -a
2	due	2nd	secondo, -a
3	tre	3rd	terzo, -a
4	quattro	4th	quarto, -a
5	cinque	5th	quinto, -a
6	sei	6th	sesto, -a
7	sette	7th	settimo, -a
8	otto	8th	ottavo, -a
9	nove	9th	nono, -a
10	dieci	10th	decimo, -a
11	undici	11th	undicesimo, -a
12	dodici	12th	dodicesimo, -a
13	tredici	13th	tredicesimo, -a
14	quattordici	14th	quattordicesimo, -a
15	quindici	15th	quindicesimo, -a
16	sedici	16th	sedicesimo, -a
17	diciassette	17th	diciassettesimo, -a

Cardinal		Ordinal	
18	diciotto	18th	diciottesimo, -a
19	diciannove	19th	diciannovesimo, -a
20	venti	20th	ventesimo, -a
21	ventuno	21st	ventunesimo, -a
22	ventidue	22nd	ventiduesimo, -a
23	ventitre	23rd	ventitreesimo, -a
24	ventiquattro	24th	ventiquattresimo, -a
25	venticinque	25th	venticinquesimo, -a
26	ventisei	26th	ventiseiesimo, -a
27	ventisette	27th	ventisettesimo, -a
28	ventotto	28th	ventottesimo, -a
29	ventinove	29th	ventinovesimo, -a
30	trenta	30th	trentesimo, -a
31	trentuno	31st	trentunesimo, -a
40	quaranta	40th	quarantesimo, -a
50	cinquanta	50th	cinquantesimo, -a
60	sessanta	60th	sessantesimo, -a
70	settanta	70th	settantesimo, -a
80	ottanta	80th	ottantesimo, -a
90	novanta	90th	novantesimo, -a
100	cento	100th	centesimo, -a
200	duecento	200th	duecentesimo, -a
1000	mille	1000th	millesimo, -a

DATES AND TIME

In Italian records, the registrar often indicated the exact time of day when an event occurred. This is generally written out, for example:

> *L'anno del Signore milleottocentocinquantasette ed alli undici del mese di gennaio alle ore sei della mattina* [In the year of our Lord one thousand eight hundred fifty-seven on the eleventh of the month of January at six o'clock in the morning]

To understand Italian dates, use the following lists as well as the preceding "Numbers" section.

Months

English	Italian
January	gennaio
February	febbraio
March	marzo
April	aprile
May	maggio
June	giugno
July	luglio
August	agosto
September	settembre
October	ottobre
November	novembre
December	dicembre

Days of the Week

English	Italian
Sunday	domenica
Monday	lunedì
Tuesday	martedì
Wednesday	mercoledì
Thursday	giovedì
Friday	venerdì
Saturday	sabato

Times of the Day

Italian birth and death records often indicated the exact time of day when the birth or death occurred. This is usually written out.

English	Italian
afternoon	pomeriggio
at the 16th hour (4:00 P.M.)	alle ore sedici
before noon	ante meridiane
day	giorno
evening	sera
hour	ora
midday	mezzogiorno
midnight	mezzanotte
month	mese
monthly	mensile
morning	mattina
night	notte
of the month of	del mese di
on the day	addì
year	anno
yesterday	ieri
yesterday evening	iersera
yesterday morning	iermattina

© 1997, 2005 by Intellectual Reserve, Inc. All rights reserved.
Printed in the United States of America. English approval: 1/05.

No part of this document may be reprinted, posted on-line, or reproduced in any form for any purpose without the prior written permission of the publisher. Send requests for such permission to:

Copyrights and Permissions Coordinator
Family and Church History Department
50 East North Temple Street, Rm 599
Salt Lake City, UT 84150-3400
USA

Second Edition 2005

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

ENGLISH
4 02340 71000 5
34071

Latin
Genealogical Word List

Table of Contents
Language Characteristics
Additional Resources
Key Words
General Words
1 A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
Numbers
Dates And Time

This list contains Latin words with their English translations. The words included here are those that you are likely to find in genealogical sources. If the word (or some form of it) that you are looking for is not on this list, please consult a Latin-English dictionary. (See the "Additional Resources" section below.)

Latin is the mother language for many modern European languages. Many words in English, Spanish, French, and other languages resemble Latin words and have the same or similar meanings.

Latin was used in the records of most European countries and in the Roman Catholic records of the United States and Canada. Because Latin was used in so many countries, local usage varied. Certain terms were commonly used in some countries but not in others. In addition, the Latin used in British records has more abbreviations than the Latin used in European records.

LANGUAGE CHARACTERISTICS

Variant Forms of Words

In Latin, the endings of most words vary according to how the words are used in a sentence. *Who—whose— whom* or *marry—marries—married* are examples of words in English with variant forms. This word list gives the most commonly seen form of each Latin word. As you read Latin records, be aware that almost all words vary with usage.

Gender. Latin words for persons, places, and things (nouns) are classified as masculine, feminine, or neuter. For example, *rex* (king) is a masculine word, *aetas* (age) is a feminine word, and *oppidum* (town) is a neuter word.

Words that describe persons, places, or things (adjectives) will have either masculine, feminine, or neuter endings. For example, in Latin you would write *magnus rex* (great king), *magna aetas* (great age), and *magnum oppidum* (large town).

This word list gives only the masculine form of adjectives. For example:
noster, nostra, nostrum (our) is listed as *noster*
magnus, magna, magnum (great, large) is listed as *magnus*
nobilis, nobile (noble, known) is listed as *nobilis*

Some words have both a male (*-us*) and female (*-a*) form, such as *patrinus* (godfather) and *patrina* (godmother). This word list usually gives only the male form even though a female form may occur in Latin records. Thus, given the word *famulus* (servant), you can conclude that *famula* is a female servant.

Similarly, this word list gives only *natus est* ("he was born"). You can conclude that *nata est* means "she was born." The plural form *nati sunt* means "they were born."

Plurals. Plural forms of Latin words usually end in *-i*, *-ae*, or *-es*. Thus *patrinus* (godfather) becomes *patrini* (godparents), *filia* (daughter) becomes *filiae* (daughters), and *pater* (father) becomes *patres* (fathers). However, these same endings may also indicate other grammatical changes besides plurality.

Grammatical Use. The endings of Latin words can also vary depending on the grammatical use of the words. Latin grammar requires a specific type of ending for a word used as the subject of the sentence, used in the possessive, used as the object of a verb, or used with a preposition. Latin words fall into several classes, each with its own set of grammatical endings.

If you do not find a Latin word in this list with the same ending as the word in your Latin document, find a similar ending in the examples below to see how the word in your document is used:

filius	son	
(pater)	filii	(father) of the son
(baptizavi)	*filium*	(I baptized the) son
(ex)	*filio*	(from) the son
vidua	widow	
(filius)	*viduae*	(son) of the widow
(sepelivi)	*viduam*	(I buried the) widow
(ex)	*vidua*	(from) the widow
pater	father	
(filius)	*patris*	(son) of the father
(sepelivi)	*patrem*	(I buried the) father
(ex)	*patre*	(from) the father

Other noun endings change as follows to show possession:

-as may change to *-atis*
-ns may change to *-ntis*
-or may change to *-oris*
-tio may change to *-tionis*

Example: *sartor* (tailor) changes to *sartoris* (of the tailor)

Words that show action (verbs) also vary depending on who is doing the action and whether the action is past, present, or future. For example, the Latin word *baptizare* (to baptize) will appear with various endings:

	Present	**Past**
	baptize	have baptized, baptized
(I)	baptizo	baptizavi, baptizabam
(he)	baptizat	baptizavit, baptizabat

(they)	baptizant	baptizaverunt, baptizabant
	is baptized	was baptized
(he)	baptizatur	baptizatus est

Spelling

Spelling rules were not standardized in earlier centuries. The following spelling variations are common in Latin documents:

i and *j* used interchangeably
u and *v* used interchangeably
e used for *ae* (æ)
e used for *oe* (œ)
c used for *qu*

Examples:

ejusdem or eiusdem
civis or ciuis
preceptor or praeceptor
celebs or coelebs
quondam or condam

ADDITIONAL RESOURCES

This word list includes only the words *most commonly found in genealogical sources.* For further help, use a Latin-English dictionary. Latin-English dictionaries are available on each floor of the Family History Library. The call numbers begin with 473.21.

The following Latin-English dictionary is available on microfilm for use in Family History Centers:

Ainsworth, Robert. *Ainsworth's Latin Dictionary*, rev. ed. London: F. Westly and A.H. Davis, 1836. (FHL book British Ref 473Ai65a 1836; film 599,788.)

Additional dictionaries are listed under LATIN LANGUAGE - DICTIONARIES in the Subject section of the Family History Library Catalog. Most bookstores carry useful, inexpensive Latin-English dictionaries.

The following sources can also be helpful for reading Latin records:

Baxter, J. H. and Charles Johnson. *Medieval Latin Word-List From British and Irish Sources*. London: Oxford University Press, n.d. (FHL book 942 A8bm.)

Grun, Paul A. *Schlüssel zur alten und neuen Abkürzungen: Wörterbuch lateinischer und deutscher Abkürzungen des späten Mittlealters und der Neuzeit*. Limburg/Lahn, Germany: Starke Verlag, 1966. (FHL book 943 B4gg vol. 6.) Key to ancient and modern

abbreviations: Dictionary of Latin and German abbreviations of the late middle age and modern times.
Jensen, C. Russell. *Parish Register Latin: An Introduction*. Salt Lake City: Vita Nova Books, 1988. (FHL book 475 J453p.) A guide to understanding Latin as it appears in continental European church records.
Martin, Charles Trice. *The Record Interpreter: A Collection of Abbreviations, Latin Words and Names Used in English Historical Manuscripts and Records*, 2nd ed. London: Stevens, 1910. (FHL book 422.471 M363re 1910; 1892 edition on FHL film 547,182, item 3.)
McLaughlin, Eve. *Simple Latin for Family Historians*, 2nd ed. Birmingham, England: Federation of Family History Societies, 1987. (FHL book 471.1 M273.) This booklet lists Latin words frequently used in English parish registers.

KEY WORDS

To find and use specific types of Latin records, you will need to know some key words in Latin. This section lists key genealogical terms in English and gives the Latin words that have the same or similar meanings.
For example, in the first column you will find the English word *marriage*. In the second column you will find Latin words with meanings such as *marry, marriage, wedding, wedlock, unite, legitimate, joined,* and other words used in Latin records to indicate marriage.

English	**Latin**
birth	nati, natus, genitus, natales, ortus, oriundus
burial	sepulti, sepultus, humatus, humatio
christening	baptismi, baptizatus, renatus, plutus, lautus, purgatus, ablutus, lustratio
child	infans, filius/filia, puer, proles
death	mortuus, defunctus, obitus, denatus, decessus, peritus, mors, mortis, obiit, decessit
father	pater
godparent	patrini, levantes, susceptores, compater, commater, matrina
husband	maritus, sponsus, conjux, vir
marriage	matrimonium, copulatio, copulati, conjuncti, intronizati, nupti, sponsati, ligati, mariti
marriage banns	banni, proclamationes, denuntiationes
mother	mater
name, given name	nomen

name, surname	cognomen
parents	parentes, genitores
wife	uxor, marita, conjux, sponsa, mulier, femina, consors

GENERAL WORDS

This general word list includes words commonly seen in genealogical sources. Numbers, months, and days of the week are listed both here and in separate sections that follow this list.
In this list, some grammatical variations of Latin words are given in parentheses. Some Latin phrases and their translations are listed [in brackets] under the most significant Latin word, not the first word, of the phrase. Words in parentheses in the English column clarify the definition.

A

---

a (ab)	from, by
abavia	great-great-grandmother
abavus	great-great-grandfather, ancestor
abdormitus	died
abdormivit	he/she died
ab hoc mense	from this month on
abiit	he/she died
abinde	since
abitus est	he/she died, went away
abjectarius	cabinetmaker, woodworker
abjuro	to renounce by oath
ablutus est	he was baptized
abs	from, by
abscessus	death
absque	without, except
abstersus	baptized
abuo	I baptize, I wash
ac	and
acatholicus	non-Catholic, Protestant

accipio	to take, receive, take possession of
accola	local resident
acicularius	needle maker
acquiescat	he/she reposes, dies, is content with
acquietus est	he died
acra	acre
actum	record
ad	to, at, in, for, towards
adhuc	as yet, still
adjutor	assistant
adjuvenis	assistant
adolescens	young man, adolescent
adulterium	adultery
advenit	he appeared, came
advocatus	lawyer
aeger	sick
aegyptus	gypsy
aequalis	equal
aetas (aetatis)	age
aetate	(being) in the age of, age
affinitas	relationship by marriage
affirmavit	he/she affirmed, confirmed, asserted
agentis	of the official
agnatus	blood relative in the male line
agonia	cramps
agricola	farmer
ahenarius	coppersmith
albus	white
alemannus	German
alias	also, otherwise, or, at, another, called
alibi	elsewhere, at another time
aliud (alius)	other, another
allemania	Germany
altare	altar
alter	the next, the other
alutarius	tanner
ambo	both, two together
amita	aunt, father's sister

amitinus	cousin, (child of father's sister)
ancilla	female servant
ancillus	male servant
anglia	England
anima	soul, spirit
[animam reddidit domino suo]	[he/she returned the soul to his/her Lord (died)]
anno	in the year (of)
anno domini	in the year of (our) Lord
anno incarnationis	in the year (since/of) the incarnation (of the Lord)
annus	year
andedictus	aforesaid
ante	before, in front of, prior to
antiquus	old, senior
apoplexia	stroke
aprilis	of April
apud	at the house of, at, by, near
aqua	water
archidiaconus	archdeacon
archiepiscopus	archbishop
archivum	archive
arcularius	carpenter
arma	coat of arms
armentarius	herdsman
armiger	gentleman, squire
armorum	of coats of arms
at	but
atque	and
augusti	of August
aurifaber	goldsmith
auriga	driver
aut	or
autem	but, however, moreover
auxentium	Alsace
ava	grandmother
avi	ancestors, grandparents
avia	grandmother
aviaticus	nephew

avunculus	uncle (mother's brother)
avus	grandfather

B

bacallarius	bachelor
baillivus	bailiff
bannorum, liber	register of marriage banns, announcements
bannum	bann, marriage proclamation
baptisatus	baptized
baptisma	baptism
[necessitate baptismo]	[(being) an emergency baptism]
baptismatis	of baptism
baptismus	baptism
baptizatorum, liber	register of baptisms
baptizatus est	he was baptized, has been baptized
baptizavi	I baptized, have baptized
baro	baron
beatus	blessed, deceased
bene	well
bergarius	shepherd
biduum	space of two days, two-day period
biennium	two-year period
bona	possessions
bonus	good
bordarius	cottager, tenant, border
borussia	Prussia
brasiator	brewer
burgensis	citizen, burgess

C

cadaver	dead body, cadaver
caelebs	bachelor, single man
caelum	heaven, sky
caementarius	stonemason

calcearius	shoemaker
calciator	shoemaker
caledonia	Scotland
caligator	shoemaker
cambria	Wales
cameranius	chamberlain, valet, groom
capella	chapel
capellanus	chaplain
capitis	head, chief
capt et jurat	taken and sworn
caput	head, chief
carbonarius	collier, coal miner
carecarius	carter
carnarius	butcher
carpentarius	carpenter
carta	deed, charter, map
casale	estate, village
casatus	cottager
cataster	land, property record
catholicus	Catholic
caupo (cauponis)	innkeeper
causa	cause, sake, because of
[ex causa]	[on account of, for the sake of]
celator	turner
celebraverunt	they celebrated, were married
census	census
centenarius	a person one hundred years of age
centesimus	hundredth
centum	hundred
cerdo (cerdonis)	handworker
chartarius	paper miller
chirotherarus	glover
chirurgus	surgeon
chramarius	merchant
cimeterium	cemetery
cingarus	gypsy
circa	about, around, round about
circiter	about, approximately

civis	citizen
clausit	he/she finished, closed
[diem clausit extremem]	[(died) he/she finished the last day]
claustrarius	locksmith
clausum	closed, finished
clericus	clergyman
clostrarius	locksmith
coelebs	bachelor, single man
coemeterium	cemetery
cognationis	blood relationship
cognomen	name, family name, surname
collis	hill
colonus	colonist, settler, resident, farmer, peasant
colorator	dyer
comes	count
comitas	county
comitatus	county
comitissa	countess
commater	godmother
commorantes	living, residing
comparatio	presence, appearance
comparuit	he/she appeared, was present
compater	godfather
compos	in possession of
concepta est	she was pregnant
concessit	consented
conditione, sub	conditionally
conjugatus	married
conjuges	married couple
conjugum	of/from the married couple
conjuncti sunt	they were joined (in marriage)
conjux	spouse
consanguinitatis	of blood relationship (such as cousins)
consobrina	female cousin (usually on the mother's side)
consobrinus	male cousin (usually on the mother's side)
consors (consortis)	wife
contra	against, opposite

contracti	contracted, drawn together
contraxerunt	they contracted (marriage)
convulsionis	of convulsions
cooperta	married (of a woman)
copulationis	of marriage
copulati sunt	they were married, joined
copulatus	married, joined
copulavit	he married (performed wedding)
coquus	cook
coram	in the presence of
coriarius	tanner, leather worker
corpus (corporis)	body
cotarius	cottager
cras	tomorrow
creatura dei	foundling (creature of God)
cuius	whose
cuiusdam	of a certain
cultellarius	cutler
cum	with
cuprifaber	coppersmith
cur	why
curia	court
currarius	carriage builder
custos (custodis)	custodian, guard

D

---

datum	date, given
de	of, from, by, concerning, about
debilitas	illness, weakness
decanatus	deanery, section of a diocese
decanus	deacon
decem	ten
decembris	of December
decessit	he/she died
decessus	died, death

decimus	tenth
decretum	decree
decubuit	he/she died, lay down
dedit	he/she gave
deflorata	deflowered, no longer a virgin
defuit	he/she departed, died
defunctorum	of the dead (people)
defunctorum, liber	register of the deceased
defunctus est	he died
defungitur	he/she dies, is discharged
dei	of God
deinde	then, thereafter, next
denarius	coin, penny, money
denatus	deceased, dead
denatus est	he died, has died
denunciatio	publication of marriage banns
[factis tribus denunciationibus]	[after the publication of three marriage banns (three marriage banns having been published)]
desponsationis	engagement
desponsatus	engaged
deus	God
dexter	right
dictus	said, stated, known as
didymus	twin
die	on the day
dies (diei)	day
dignus	worthy
dimidium	half
diocesis	diocese
discessit	he/she died
disponsationis	permission
divortium	divorce
doageria	dowager
dodum	formerly, recently
domi	at home
domicella	young lady, servant, nun
domicellus	young nobleman, junker, servant, servant in a monastery
domina	lady

dominica	Sunday
dominus	lord, rule, the Lord (Jesus Christ)
domus	home, house, family
donum	gift
dos (dotis)	dowry
duae	two
ducatus	duchy
ducentesimus	two hundredth
ducenti	two hundred
ducis	See dux.
dum	while, when, until, as long as
duo	two
duodecim	twelve
duodecimus	twelfth
duodevicesimus	eighteenth
duodeviginti	eighteen
dux (ducis)	duke, leader
dysenteria	dysentery

E

---

e	out of, from
eadem	the same
eam	her
ebdomada	week
ecclampsia	convulsions
ecclesia	church
[in facie ecclesiae]	[in front of the church]
ego	I
ejusdem	the same
elapsus	past, elapsed
empicus	lung disease
enim	for, namely, truly
eodem	the same
[eodem die]	[on the same day]
episcopus	bishop
equalis	equal
eques (equitis)	knight, cavalry soldier

erant	they were
ergo	therefore, because of
erratum	error
esse	to be
est	he/she is
et	and, even
etiam	and also, and even
eum	him
ex	from, out of (places of origin)
exhalavit animam	he/she breathed out his/her soul (died)
extra	outside of, beyond
extraneus	stranger, foreign
extremum	last
extremum munitus	last rites provided
exulatus	exile

F

faber	maker, smith
factus	made
falso	falsely, incorrectly
familia	family
familiaris	relative, slave, friend, follower
famulus	servant
feber (febris)	fever
februarii	of February
fecunda	pregnant
femina	female, woman
fere	almost, nearly
feria	day, holiday
festum	feast, festival, wedding
fidelis	faithful
figulus	potter
filia	daughter
filia populae	illegitimate daughter
filiaster	stepson
filiastra	stepdaughter
filiola	little daughter

filiolus	little son
filius	son
filius populi	illegitimate son
finis	border, end
firmarius	farmer
fluxus	dysentery
focus	hearth, fireplace, home
foderator	fuller, cloth worker
fodiator	digger
folium	page
fons (fontis)	baptismal font, spring, fountain
fossor	grave digger, miner
frater	brother
fuerunt	they were
fui	I was
fuit	he/she was
furnarius	baker

G

garcio	boy, servant
gardianus	church warden
gemellae	twins (female)
gemelli	twins (male, or male and female)
geminus	twin
genealogia	genealogy
gener	son-in-law
generis	See genus.
generosus	of noble birth, gentleman
genitor	father
genitores	parents
genitus est	he was born, begotten
gens (gentis)	male line, clan, tribe, lineage
genuit	he/she was begotten
genus (generis)	sex, type, kind, birth, descent, origin, class, race
germana	real sister (by blood), German
germania	Germany
germanus	real brother (by blood), German

glos (gloris)	sister-in-law (wife's sister)
gradus	degree, grade
gratia	grace, sake
gravida	pregnant
guardianus	guardian
gubernium	domain

H

---

habent	they have
habet	he/she has
habitans	resident, inhabitant
habitatio	residence
habitavit	he/she resided, dwelt
habuit	he/she had, held
haec (hac)	this, the latter
haereticus	heretic
haud	not
hebdomada	week
helvetia	Switzerland
heres (heredis)	heir
heri	yesterday
hibernia	Ireland
hic	here
hinc	from here
his	this, the latter
hispania	Spain
hoc	this, the latter
hodie	today
homo (hominis)	man, human being
honestus	respectable, honorable
hora	hour
hortulanus	gardener
hospes (hospitis)	innkeeper
huius	of this, of the latter
humationis	burial
humatus est	he was buried
humilis	humble, lowly

hungaricus	Hungarian
hydropsis	dropsy
hypodidasculus	schoolmaster, usher

I

iam	already
ibi	there
ibidem (ib, ibid)	in the same place
idem	the same
ignotus	unknown
iit	he/she went
illegitimus	illegitimate
illius	of that, of the former
impedimentum	hindrance, impediment (often to a marriage)
[nulloque detecto impedimento matrimonio]	[and no hindrance to the marriage having been uncovered]
imperium	empire
imponit	he imposes, places upon
impositus	imposed, placed upon, given
[cui impositum est nomen]	[to whom was given the name]
imposui	I placed upon
impraegnavit	he impregnated
impregnata	pregnant
incarnationis	of the incarnation (of the Lord)
incola	inhabitant, resident
index (indicis)	index
inerunt	they entered into (marriage)
infans (infantis)	child, infant
inferior	lower
infirmus	weak
infra	below, under
infrascriptus	written below, undersigned
iniit	he/she entered, began
initiatus est	he was baptized
injuria	injury, worry

inter	between
intra	within, during
intronizati sunt	they were married, have been married
intronizaverunt	they married, have married
inupta	unmarried
invenit	he/she found, discovered
ipse	himself, herself, itself
ita	so, thus
item	also, likewise
ivit	he/she went

J

januarii	of January
jovis, dies	Thursday
judaicus	Jewish
judicium	court, judgment
julii	of July
juncti sunt	they were joined (in marriage)
junii	of June
junior	younger, junior
juravit	he/she swore, took an oath
jure	legally, lawfully
juro	I swear, testify
jus (juris)	law
juvenis	young man, young woman, young person
juxta	near to, beside

J

januarii	of January
jovis, dies	Thursday
judaicus	Jewish
judicium	court, judgment
julii	of July
juncti sunt	they were joined (in marriage)
junii	of June

junior	younger, junior
juravit	he/she swore, took an oath
jure	legally, lawfully
juro	I swear, testify
jus (juris)	law
juvenis	young man, young woman, young person
juxta	near to, beside

J

januarii	of January
jovis, dies	Thursday
judaicus	Jewish
judicium	court, judgment
julii	of July
juncti sunt	they were joined (in marriage)
junii	of June
junior	younger, junior
juravit	he/she swore, took an oath
jure	legally, lawfully
juro	I swear, testify
jus (juris)	law
juvenis	young man, young woman, young person
juxta	near to, beside

N

nativitas	birth
naturalis	natural, illegitimate
natus est	he was born
nauta	sailor
nec	neither, nor
necessitatis	of necessity
necnon	and also
negotiator	merchant (commerce)
nemo (neminis)	no one
neosponsa	newlywed (female)

neosponsus	newlywed (male)
nepos (nepotis)	nephew, grandson
neptis	niece, granddaughter
neque	and not
nescit	he doesn't know
niger	black
nihil	nothing
nisi	if not
n.n. = nomen nescio	I do not know the name
nobilis	noble
nobilitatis	of nobility
nocte	at night
nomen	name
nomen nescio	name not known
nominatus est	he was named
nomine	by/with the name (of)
non	not, no
nonagenarius	a person in his nineties
nonagesimus	ninetieth
nonaginta	ninety
nongentesimus	nine hundredth
nongenti	nine hundred
nonus	ninth
nonus decimus	nineteenth
nos	we, us
noster	our
nota bene	note well, notice
notarius	notary
nothus	illegitimate child
novem	nine
novembris	of November
noverca	stepmother
nox	night
nudius	earlier
nudius tertius	three days earlier
nullus	no, none
numerus	number
nunc	now, at this time

nunquam	never
nuntius	messenger
nuper	lately (sometimes denotes a deceased person)
nupserunt	they married
nupta	married woman, bride
nuptias	wedding
nuptus	married
nurus	daughter-in-law
nutritor	foster father
nutrius	foster child
nutrix (nutricis)	foster mother

O

---

ob	on account of, for, according to
obdormitus est	he fell asleep, died
obierunt	they died, have died
obiit	he/she died, went away, departed
[obiit sine prole]	[died without issue]
obitus	death, died
obstetrix (obstetricis)	midwife
octavus	eighth
octavus decimus	eighteenth
octingentesimus	eight hundredth
octingenti	eight hundred
octo	eight
octobris	of October
octogenarius	a person in his eighties
octogesimus	eightieth
octoginta	eighty
officialis	official
olim	formerly, once (sometimes denotes a deceased person)
omnis	all, every
operarius	day laborer
oppidum	city, town
orbus	orphan
origo (originis)	origin, birth
oriundus, ex	originating (from), born

orphanus	orphan
ortus	origin, birth
ovilius	shepherd

P

pacatio	payment
paene	almost, nearly
pagina	page
pagus	village, district
palatium	palatinate
panifex	baker
papa	pope
parentes	parents
pariochialis	parochial, parish
pariter	equally, also
parochia	parish
parochus	parish priest
pars (partis)	area, region
partus	birth, childbirth
parvulus	very little, small
parvus	little
pastor	pastor, shepherd
pater (patris)	father
patres	forefathers, ancestors
patria	fatherland, native land
patrina	godmother
patrini	godparents
patrinus	godfather
patruelis	cousin on father's side
patruus	uncle (father's brother)
pauper	poor
pax (pace)	peace
pedegogus	schoolteacher
penult	the last but one, next to the last
per	through, by means of
peregrinus	foreign, strange
perendie	day after tomorrow

perfecit	he/she completed, did
periit	he/she perished, died
peritus	deceased, dead
peritus est	he died
pestis	plague
phthisis	consumption, tuberculosis
pictor	painter
pie	piously
pigator	dyer
piscator	fisherman
pistor	baker
pius	pious
plutus	baptized, sprinkled
pomerid	afternoon (p.m.)
pons (pontis)	bridge
popula	people
post	after
posterus	following
posthumus	born after death of father
post partum	after birth
postridie	on the day after, a day later
potuit	could
preceptor	teacher, instructor
predefunctus	previously deceased (such as before the birth of a child)
predictus	aforesaid
prefatus	aforesaid
prefectus	magistrate
pregnata	pregnant
premissus	published previously (such as marriage banns)
prenobilis	respected, honorable, esteemed
presens (presentis)	present, in attendance
preter	besides, also, past, beyond
pretor	village mayor
pridie	the day before
primus	first
princeps	prince
principatus	principality
privigna	stepdaughter

privignus	stepson
pro	for, in behalf of, as far as
proclamationis	bann, decree
procurator	lawyer, monastic official
progenitus	firstborn
proles	issue, child, offspring (gender not given)
promulgationis	decree, bann
prope	near, close to
propter	because of, near
prout	as, accordingly
provisus	provided (with)
proximus	previous, preceding
[anni proximi elapsi]	[of the preceding year]
pudica	chaste, upright
puella	girl
puer	boy, child
puera	girl
puerperium	childbirth
purgatus	baptized, purged, cleansed
puta	reputed, supposed

Q

quadragesimus	fortieth
quadraginta	forty
quadrigentesimus	four hundredth
quadringenti	four hundred
quaestor	treasurer, paymaster
quam	how, as much as
quando	when
quartus	fourth
quartus decimus	fourteenth
quasi	almost, as if
quattuor	four
quattuordecim	fourteen
-que	and (as a suffix)
qui (quae, quod)	who, which, what
quidam (quaedam,	a certain person or thing

quodam)	
quindecim	fifteen
quingentesimus	five hundredth
quingenti	five hundred
quinquagesimus	fiftieth
quinquaginta	fifty
quinque	five
quintus	fifth
quintus decimus	fifteenth
quod	because
quondam	formerly, former (refers to a deceased person)

R

---

recognito	examination, inquest by jury
rectus	right, direct
regeneratus est	he was baptized
regimine pedestre	infantry regiment
regina	queen
registrum	index, list
regius	royal
regnum	kingdom
relicta	widow
relictus	widower, surviving
religio (religionis)	religion
relinquit	he/she left behind, abandoned
renanus	of the Rhine
renatus est	he was baptized
repertorium	index, list
requiescat in pace	(may he/she) rest in peace
restio	rope maker
rex (regis)	king
ritus	rite, ceremony
rotulus	roll
rufus	red
rusticus	peasant, farmer

S

sabbatinus, dies	Saturday
sabbatum	Saturday
sacellanus	chaplain
sacer	sacred
sacerdos (sacerdotis)	priest
sacramentum	sacrament, ordinance, rite
[omnibus sacramentis provisis]	[(he/she) was provided with all the last rites]
[sacramentis totiis munitiis]	[(being) fortified by all the last rites]
sacro fonte baptismi	in the sacred font of baptism
saeculum	a generation, century, age, eternity, world
saepe	often
salarium	salary
sanctus	holy, sacred, a saint
sanus	healthy
sartor	tailor
satis	enough
saturni, dies	Saturday
scabinus	judge, lay assessor
scarlatina	scarlet fever
schola	school
scorbutus	scurvy
scorifex (scorificis)	tanner
scorta	unmarried mother, whore
scotia	Scotland
scribo	I write
scripsit	he/she wrote
scriptum	written
secundus	second
sed	but
sedecim	sixteen
sellarius	saddler
semel	once, a single time
semi	half
semper	always
senex (senicis)	old man
senilis	weak with age

senior	older, elder
senium	old age
sepelivi	I buried
septagenarius	a person in his seventies
septem	seven
septembris	of September
septemdecim	seventeen
septigenti	seven hundred
septimana	week
septimus	seventh
septimus decimus	seventeenth
septingentesimus	seven hundredth
septuagesimus	seventieth
septuaginta	seventy
sepultorum, liber	burial register
sepultus est	he was buried
sequens (sequentis)	following
serdo (serdonis)	tanner
servus	servant
sescentesimus	six hundredth
sescenti	six hundred
seu	or
sex	six
sexagesimus	sixtieth
sexaginta	sixty
sextus	sixth
sextus decimus	sixteenth
sexus	sex
si	if
sic	thus, so, yes
sigillum	seal
signum	sign, mark
signum fecit	he/she made a mark, signed
silva	woods, forest
sine	without
sinister	left
sinus	bosom, breast
[in sinum maternum	[given into the maternal breast (buried)]

conditus]	
sive	or
smigator	soap maker
socer (socris)	father-in-law
socius	apprentice, comrade, associate
socrinus	brother-in-law
socrus	mother-in-law
sol (solis)	the sun
solemnicationis	marriage
solis, dies	Sunday
solutus	unmarried, free from debt
soror	sister
sororius	brother-in-law (sister's husband)
spasmus	cramps
spirituales, parentes	godparents
sponsa	bride, spouse, betrothed
sponsalia	marriage banns
sponsalis	betrothed
sponsatus	married
sponsor	godparent
sponsus	groom, spouse, betrothed
spurius	illegitimate
statim	immediately
status	condition, status
stemma	pedigree
stinarius	plowman
stirps	origin, source
stuprata	pregnant (out of wedlock)
stuprator	father of an illegitimate child
sub	under, beneath, below
subscripsit	he/she undersigned
subscriptus	undersigned
subsequentis	following, subsequent
subsignatum	marked or signed below
subsignavit	he/she marked (signed) below
suevia	Sweden
sum	I am
sunt	they are

superior	upper
superstes	surviving, still living
supra	before, above, beyond
supradictum	above written
surdus	deaf
susceptor	godparent (male)
susceptores	godparents
susceptorix	godparent (female)
sutor	cobbler, shoemaker
suus	his/her/its own, their own
synergus	apprentice

T

---

taberna	inn, tavern
tamen	however
tandem	at first, finally
tegularius	brick maker
teleonarius	tax collector
tempus (temporis)	time
terra	land, earth
tertius	third
tertius decimus	thirteenth
testes	witnesses
testibus	by witnesses
testimentum	will, testament
testis	witness
textor	weaver
thorus	status of legitimacy, bed
[ex illegitimo thoro]	[of illegitimate status]
tignarius	carpenter
tinctor	dyer
tomus	volume
tonsor	barber
tornator	turner (lathe)
totus	entire, all
trans	across
transitus est	he died

trecentesimus	three hundredth
trecenti	three hundred
tredecim	thirteen
tres (tria)	three
tribus	clan, lineage
tricesimus	thirtieth
tricesimus primus	thirty-first
triduum	space of three days, three-day period
trigemini	triplets
triginta	thirty
triginta unus	thirty-one
tum	then
tumulatus	buried
tunc	then, at that time, immediately
tussis	cough
tutela	guardianship
tutor	guardian
tuus	your
typhus	typhoid fever, typhus

U

---

ubi	where
ultimus	last, final
unctio extrema	extreme unction, the last rites, annointing
unde	wherefore, whereupon, whence
undecim	eleven
undecimus	eleventh
undevicesimus	nineteenth
undeviginti	nineteen
ungaricus	Hungarian
unigenus	only (born) son, unique, only begotten
unus	one, only, together
urbs (urbis)	city
ut	how, as, that, therewith, in order that
uterinus	on mother's side of family, of the same mother
ut infra	as below
ut supra	as above

uxor	wife
uxoratis	married

V

vagabundus	wanderer, vagabond
vagus	tramp
variola	smallpox
vassus	servant, vassal
vel	or
velle	will, testament
venerabilis	venerable, worthy
veneris, dies	Friday
venia	permission, indulgence
vero, die	on this very day
vespere	in the evening
vester	your
vetula	old woman
vetus (veteris)	old
via	road, way
vicarius	vicar
vicecomes	sheriff, reeve
vicesimus	twentieth
vicinus	nearby, neighborhood
vicus	village
vide	see
videlicet	namely
vidua	widow
viduus	widower
vigesimus	twentieth
vigesimus nonus	twenty-ninth
vigesimus octavus	twenty-eighth
vigesimus primus	twenty-first
vigesimus quartus	twenty-fourth
vigesimus quintus	twenty-fifth
vigesimus secundus	twenty-second
vigesimus septimus	twenty-seventh
vigesimus sextus	twenty-sixth

vigesimus tertius	twenty-third
viginti	twenty
viginti duo	twenty-two
viginti noven	twenty-nine
viginti octo	twenty-eight
viginti quattuor	twenty-four
viginti quinque	twenty-five
viginti septem	twenty-seven
viginti sex	twenty-six
viginti tres	twenty-three
viginti unus	twenty-one
villicanus	reeve, steward
vir	man, male
virgo (virginis)	virgin
virtuosus	virtuous, honorable
vita	life
vitam cessit	he/she departed from life (died)
vitriarius	glassmaker
vitricus	stepfather
vivens (vivus)	living
vos	you
vulgo	commonly, generally

Z

zingarius	gypsy

NUMBERS

In some genealogical records, numbers—especially dates—are written out. The following list gives the cardinal (1, 2, 3) and the ordinal (1st, 2nd, 3rd) versions of each number. Ordinal numbers are adjectives and may sometimes appear with the feminine ending (-a) or the neuter ending (-um). In written dates the ordinal numbers usually end with the grammatical ending (-o).
Example:
quartus=the fourth
quarto=on the fourth

Cardinal	Ordinal

1	unus	1st	primus
2	duo, duae	2nd	secundus
3	tres, tres, tria	3rd	tertius
4	quattuor	4th	quartus
5	quinque	5th	quintus
6	sex	6th	sextus
7	septem	7th	septimus
8	octo	8th	octavus
9	novem	9th	nonus
10	decem	10th	decimus
11	undecim	11th	undecimus
12	duodecim	12th	duodecimus
13	tredecim	13th	tertius decimus
14	quattuordecim	14th	quartus decimus
15	quindecim	15th	quintus decimus
16	sedecim	16th	sextus decimus
17	septemdecim	17th	septimus decimus
18	odeviginti	18th	duodevicesimus
19	undeviginti	19th	undevicesimus
20	viginti	20st	vicesimus or vigesimus
21	viginti unus	21st	vicesimus primus
22	viginti duo	22nd	vicesimus secundus
23	viginti tres	23rd	vicesimus tertius
24	viginti quattuor	24th	vicesimus quartus
25	viginti quinque	25th	vicesimus quintus
26	viginti sex	26th	vicesimus sextus
27	viginti septem	27th	vicesimus septimus
28	viginti octo	28th	vicesimus octavus
29	viginti novem	29th	vicesimus nonus
30	triginta	30th	tricesimus
40	quadraginta	40th	quadragesimus
50	quinquaginta	50th	quinquagesimus
60	sexaginta	60th	sexagesimus
70	septuaginta	70th	septuagesimus
80	octoginta	80th	octogesimus
90	nonaginta	90th	nonagesimus
100	centum		centesimus
101	centum unus	101th	centesimus primus

150	centum quinquaginta	150th	centesimus quinquagesimus
200	ducenti	200th	ducentesimus
300	trecenti	300th	trecentesimus
400	quadringenti	400th	quadringentesimus
500	quingenti	500th	quingentesimus
600	sescenti	600th	sescentesimus
700	septigenti	700th	septingentesimus
800	octingenti	800th	octingentesimus
900	nongenti	900th	nongentesimus
1000	mille	1000th	millesimus

DATES AND TIME

In Latin records, dates are often written out. Numbers generally end with -o when used in a date. For example:
Anno Domini millesimo sescentesimo nonagesimo quarto et die decimo septimo mensis Maii [In the year of (our) Lord one thousand six hundred ninety-four, and on the seventeenth day of the month of May]
To understand Latin dates, use the following lists as well as the preceding "Numbers" section.

Months

English	**Latin**
January	Januarius
February	Februarius
March	Martius
April	Aprilis
May	Maius
June	Junius
July	Julius
August	Augustus
September	September, 7ber, VIIber
October	October, 8ber, VIIIber
November	November, 9ber, IXber
December	December, 10ber, Xber

Days of the Week

English	Latin
Sunday	dominica, dies dominuca, dominicus, dies Solis, feria prima
Monday	feria secunda, dies Lunae
Tuesday	feria tertia, dies Martis
Wednesday	feria quarta, dies Mercurii
Thursday	feria quinta, dies Jovis
Friday	feria sexta, dies Veneris
Saturday	feria septima, sabbatum, dies sabbatinus, dies Saturni

Phrases Indicating Time

Latin	English
anno domini	in the year of the Lord
anno incarnationis	in the year (since/of) the incarnation of the Lord
annus bissextus	leap year
ante meridiem	before noon (a.m.)
altera die	on the next day
biduum	space of two days, two-day period
cras	tomorrow
die sequenti	on the following day
die vero	this very day
ejusdem die	of the same day
eodem anno	in the same year
eodem die	on the same day
eodem mense	in the same month
eo tempore	at this time
hodie	today
longo tempore	for a long time
mane	in the morning
meridie	noon
nocte	at night
nudius tertius	three days earlier
nunc dies tertius	three days earlier
nunc temporis	of the present time
perendie	day after tomorrow
pomerid	after noon (p.m.)
post meridiem	after noon (p.m.)
postridie	on the day after, a day later

pridie	the day before
pro tempore	for (at) the time
triduum	space of three days, three-day period
tunc temporis	of former time
vespere	in the evening

Paper publication: Second edition 1997. English approval: 4/97

FAMILYSEARCH
UNITING FAMILIES

LETTER-WRITING GUIDE

Italian

INTRODUCTION

This guide is for researchers who do not speak Italian but must write to Italy or parts of Switzerland to request genealogical records. It includes a list of sentences you could use in a letter requesting genealogical records and the Italian translation for each of these sentences.

The best sources of genealogical information in Italy are records of births, marriages, and deaths kept by churches and civil registration offices. The Family History Library has microfilmed copies of these records for many, but not all, localities. Use the Family History Library Catalog to determine what records are available through the Family History Library and family history centers. If records are available from the library, it is usually faster and more productive to search these first. The library's publication *Italy Research Outline* (36113) explains how to research records at the library or at family history centers.

If the records you want are not available through the Family History Library, you can use this guide to help you write to a church or a civil registration office to obtain information. The *Italy Research Outline* can help you decide whether church records or civil registration records will be more helpful to you.

BEFORE YOU WRITE

Before you write a letter in Italian to obtain family history information, you should do three things:

- **Determine exactly where your ancestor was born, was married, or died.** Because most genealogical records were kept locally, you will need to know the specific town where your ancestor's records were kept. See the library's publication *Tracing Immigrant Origins* (34111) for help in finding hometowns.
- **Determine your ancestor's religion.** Because most early records were kept by churches or synagogues rather than civil registration offices, you may need to write to the parish church your ancestor belonged to in his or her hometown. If you are not sure what your ancestor's religion was in Europe, determine what religion he or she practiced after immigrating. Usually people did not change religions when they moved from Europe to their new home.
- **Determine where records from your ancestor's hometown are stored.** Records for smaller localities may be stored in repositories in nearby larger villages. You can use a gazetteer to determine which parish or civil jurisdiction serves your ancestor's locality. You may also use the *Italy Research Outline* for help in locating records.

RESEARCH BY MAIL

Church records are obtained from parishes, and civil records are obtained from civil registration offices. Both kinds of records may be stored in archives. Genealogical societies may also be able to help you find some of the information you need.

Parishes. Most of the earliest church records date from the mid-1500s, and some were kept even earlier. The records may be stored in a local parish or a regional archive. You should request information from the local parish first. In your letter, ask where you can write to request records that are no longer stored locally.

Civil registration offices. Civil registration records begin in 1866 in most of Italy and as early as 1809 in some areas. In Switzerland they begin in 1876. They are generally kept at a local civil registration office *(Ufficio dello Stato Civile),* but older records are sometimes deposited in provincial or district archives. These records include birth, marriage, and death records as well as family certificates, known as *stato di famiglia storico* or *stato di famiglia originario* certificates. Write to local offices first. Registrars may be able to tell you where to write to obtain records they no longer have.

Archives. If the records you need have been deposited in an archive, you may ask the archivist to recommend a private researcher you can hire. Archivists usually do not have time to search records.

Genealogical societies. Genealogical societies usually collect genealogies, periodicals, and some original records from their area and recommend researchers you can hire to search local records.

How to Address the Envelope

For a ***Catholic parish:***

Reverendo Parroco
(Street address, if known)
(Postal code followed by the name of the locality, including the province abbreviation)
ITALY

For a ***Protestant parish:***

Reverendo Viccario
(Street address, if known)
(Postal code followed by the name of the locality, including the province abbreviation)
ITALY

For a ***civil registration office:***

Egregio Sindaco
Commune di *(name of the locality)*
(Street address, if known)
(Postal code followed by the name of the locality, including the province abbreviation)
ITALY

You can find some archive and society addresses in the *Italy Research Outline,* or you can call the Family History Library at 801-240-3433.

Postal Codes

Every Italian town *(comune)* has a post office. Smaller villages, known as *frazioni,* fall within the jurisdiction of a *comune.* If you cannot locate a postal code for your locality, check a gazetteer to determine the *comune* (see the *Italy Research Outline*). International postal codes can be found on the Internet at:

www.nonsolocap.it
~~www.mieronet.it/italian/cap/p.html~~

A listing of Internet sites that contain postal codes by country can be found at:

www.grcdi.nl/linkspc.htm

When addressing your letter, write the postal (zip) code *in front* of the name of the town to which you are writing. For help in finding postal codes, use a gazetteer or call the Family History Library at 801-240-3433.

How to Send Return Postage and Money

When you write to someone in Europe, send an international reply coupon (available at most large post offices) to pay for return postage. When writing to Italy, some people have had more success sending an international bank draft.

Ruesch International bank drafts. An easy and inexpensive way to send money from North America to Europe is to telephone Ruesch International Financial Services at 800-424-2923. Ask for an international bank draft for the equivalent of $15.00 (or another amount) in Italian lire. There is a $3.00 service charge. Have the check made payable to the organization, the *Ufficio di Stato Civile* (civil registration office), or the *Parrocchia* (parish). Ruesch will give you a transaction number to write on your payment check. Send the payment to:

Ruesch International Financial Services
700 11th Street NW
Washington, D.C. 20001-4507

When they receive your payment, Ruesch will promptly send you a foreign currency draft (check) that you can mail to Europe.

Writing to a parish. When writing to a parish, it is also a good idea to send a donation of $15.00 as a courtesy. Do not send a personal check, which is difficult and expensive to exchange in Europe. Cash is most easily converted to European currency, but sending cash is always risky.

Writing to other offices or organizations. Some researchers do not send money when writing to a civil registration office, archive, or genealogical society for the first time. These organizations may prefer to bill you for their services. Some may ask you to make the check payable to their account number. If you want, you may write an institution to determine their fees before making a request. However, this will significantly increase the time it takes to get information.

Checklist for Mailing a Letter to Europe

☐ Keep a photocopy of your letter.
☐ Enclose payment for the return postage.
☐ Convert funds to foreign currency.
☐ Mark the envelope *Air Mail.*

WHAT TO EXPECT

It may take six months or longer for you to receive a reply to your request for information. The results of writing to parishes or civil registration offices can vary greatly. You may get a great deal of information, or you may get no answer at all. Some pastors and civil registrars are willing to do considerable research. Others will not answer until money is sent or offered. Some may be unable to provide information.

Because some information is not easily obtained by writing directly to a pastor or registrar, you may need to hire a local private researcher. We suggest that you inquire about a competent local researcher when you write.

When you receive a reply, send a note of thanks or acknowledgment. You may wish to do this in a follow-up letter requesting further information. Refer to your earlier letters and their return letters by date. If they have assigned you a reference number, include that number as well.

Use Italian-English dictionaries to help you understand the reply. Sometimes you can hire accredited genealogists or others to translate for you.

If you do not receive an answer, write again and send a copy of your first letter. Do not send more money unless you verify that your first letter did not arrive.

HOW TO WRITE A LETTER IN ITALIAN

Your letter should include:

- The date (at the top).
- The name and address of the addressee.
- A greeting.
- A brief introduction.
- Biographical information about your relative.
- A short, specific, genealogical request.
- A referral request (see page 5).
- A comment about payment.
- Closing remarks.
- Your signature.
- Your return address (including your country).

Be brief and simple. Do not ask for too much at one time.

The English-to-Italian translations on pages 4–6 of this guide will help you compose your letter. Read the sentences in English and choose those that best express what you want to say. Be sure that your sentences are arranged logically. You may want to write a letter in English first, using the suggested sentences, and then rewrite the letter, using the Italian translations. Make sure you type or neatly print your letter and, when necessary, add any diacritical marks and special characters (such as *é* or *è*) with a pen.

Do not use this guide as the letter itself. That might insult the recipient and lessen the chance of a reply.

Writing Dates

Write dates in the European style: day, month, year. Write the month and the year in full. For example, for December 10, 1889, you would write *10 dicembre 1889,* not *12-10-89* or *10-12-1889.*

January	gennaio
February	febbraio
March	marzo
April	aprile
May	maggio
June	giugno
July	luglio
August	agosto
September	settembre
October	ottobre
November	novembre
December	dicembre

English	Italian
Greetings	
1. Dear Mayor / To the Civil Registrar	1. Signor Sindaco / All'Ufficiale dello Stato Civile
2. Dear Pastor,	2. Reverendo Padre,
Introductions	
3. My name is _____. I am researching my ancestors and need information from your records.	3. Mi chiamo _____. Sto facendo una ricerca sui miei antenati e ho biosgno delle informazioni dai vostri registri.
4. My ancestors come from *(locality)*. I would like to know more about them.	4. I miei antenati provennero da _____. Vorrei sapere di più di loro.
5. The following individual is my ancestor. Below is all the information I have about this person:	5. L'individuo seguente è il mio antenato. Quanto segue è tutto ciò che so di questa persona:
Biographical Information	
[Give information about your ancestor using the terms from the following list.]	
6. a. Given name and surname:	6. a. Nome e cognome:
b. Date of birth:	b. Data di nascita:
c. Place of birth:	c. Luogo di nascita:
d. Father's given name and surname:	d. Nome e cognome del padre:
e. Mother's given name and surname:	e. Nome e cognome della madre:
f. Husband's given name and surname:	f. Nome e cognome del marito:
g. Wife's given name and maiden surname:	g. Nome e cognome della moglie:
h. Date of marriage:	h. Data di matrimonio:
i. Place of marriage:	i. Luogo di matrimonio:
j. Date of death:	j. Data di morte:
k. Place of death:	k. Luogo di morte:
l. Date of emigration:	l. Data d'emigrazione:
Genealogical Requests	
7. Could you please check your birth registers from (*year*) to (*year*) for the birth or christening record of this person?	7. Potrebbe cercare l'atto di nascita o battesimo di questa persona nei Suoi registri dal _____ fino al ____?
8. Please send me a complete extract of the birth or christening record (1) of this person. (2) of these persons.	8. Vorrei richiedere che mi spedica l'estratto completo dell'atto di nascita o battesimo di 1) questa persona. 2) queste persone.
9. Please send me a complete extract of the marriage record (1) of this person. (2) of this person's parents.	9. Vorrei richedere che mi spedisca l'estratto completo dell'atto di matrimonio 1) di questa persona.2) dei genitori di questa persona.

10. I believe that (*name of ancestor*) died in your locality about (*year*). I would like a complete extract of the death record.	10. Credo che _____ sia morto/a nel vostro paese circa nel ____. Vorrei l'estratto completo dell'atto di morte.
11. I would like to know more about the family of this person. I would be grateful if you would provide the names and birth dates of the brothers and sisters and an extract of the marriage record of the parents.	11. Vorrei sapere di più della famiglia di questa persona. Sarei grato/a se posteste fornire i nomi e le date di nascita dei suoi fratelli e sorelle, e anche l'estratto dell'atto di matrimonio dei genitori.
12. I would like to locate any relatives who may live in (*town*). My ancestor was (*name*). If you know any relatives of the family, I would be grateful if you would give this letter to them so that they can contact me.	12. Vorrei mettermi in contatto i miei parenti che abitano ancora a_____. Il mio antenato si chiamava _____. Se conoscete dei parenti della mia famiglia le sarei grato/a se potrebbe dare loro questa lettera affinchè possiamo metterci in contatto.
13. Please send me a copy of the family information on (*husband's name*) and (*wife's name*). They were married (1) (*date*). (2) approximately (*date*).	13. Per favore, vorrei richiedre che mi spedisca una copia delle informazioni familiari su ___ __e _____. Si sono sposati il 1) _____ 2) circa nel _____.
14. For my family research I need information from the Jewish records of births, marriages, and deaths from your community. Do you know where such records were created and where they are currently located?	14. Per la ricerca sulla mia famiglia avrei bisogno delle informazioni contenute nei registri Elbraici delle nascite, dei matrimoni, e deie morti del suo commune. Sa dove tali registri sono stati mantenuti, e dove attualmente sono collocati?
15. Would you please inform me if it is possible to obtain photocopies of your records and tell me the cost of such copies.	15. La prego di informarmi se sia possibile ottenere delle fotocopie dei suoi registri e di farmi sapere il costo delle copie.
Referral Requests	
16. If you do not have the necessary records, could you provide the address of the place where the records can be found?	16. Se non ci sono i registri in question, potrebbe fornirmi l'indirizzo dell'archivio dove tali registri possano essere reperiti?
17. If you are unable to do this research for me, could you please recommend a local researcher I could hire for this purpose—someone who speaks some English if possible?	17. Qualora non le sia possible e seguire questa ricerca, potregge raccomandarmi un ricercatore locale che potrei asumere a questo fine - possibilmente qualcumo che parli un pò d'inglese?
Payment	
18. To cover your expenses, I am enclosing a donation to your parish as well as payment for the return postage.	18. Per coprire le spese, accludo um contributo alla sua parrocchia ed il pagamento per l'affrancatura di ritorno.
19. Please let me know the cost of your help and how I can pay.	19. La prego di farmi sapere il costo del suo aiuto e come posso effettuare il pagamento.
Closing Remarks and Return Address	
20. I thank you in advance for your help.	20. Vi ringrazio in anticipo per il vostro gentilezza e premura.
21. Sincerely,	21. Distinti saluti,
22. My address:	22. Il mio indirizzo:

Follow-Up

[Use these sentences in follow-up letters as needed.]

23. Thank you for the information you sent on (*date*). It has helped me very much.	23. Grazie per le informazioni che mi ha mandato il _____. Mi hanno aiutato molto.
24. I need further information about one of the individuals you mentioned in your letter: (*name*).	24. Avrei bisogno d'informazioni aggiuntive su uno degli individui a cui ha accennato nella sua lettera: _____.
25. I have already received from you the following information about this person:	25. Ho già ricevuto da lei quanto segue su questa persona:
26. I am enclosing a copy of a letter I sent you on (*date*). Please write and tell me if you can do this research.	26. Accludo una copia della lettera che le ho mandato il_____. Le sarei grato/a se potrà fare questa ricerca.

EXAMPLE LETTER

Date	4 novembre 1000
Addressee	Ufficio dello Stato Civile via XXV Settembre 67010 L'Aquila (AQ) Italia
Greeting	Signoro Sindaco
Introduction	Mi chiamo Jane Doe e sto facendo una ricerca genealogica sulla mia famiglia. Averi bisogno delle informazioni contenute nei suoi registri. I miei antenati vennero da Succiano di Beffi, nella provincia di L'Aquila. Vorrei sapere di più di loro. L'individuo seguente è il mio antenato. Quanto segue è tutto ciò che so di lui:
Biographical Information	Nome e cognome: Pietro Francesco Lapioli Data di nascita: 30 gennaio 1852 Luogo di nascita: Succiano di Beffi Nome e cognome del padre: Andrea Lapioli Nome e cognome della madre: Maria Antonia Di Luzio Nome e cognome della moglie: Aquila Delfina Di Camillis
Genealogical Request	Vorrei richiedere che mi spedisca léstratto completo delátto di nascita di questa persona.
Referral Requests	Se non ci sono i registi in questione, potrebbe fornirmi l'indirizzo dell'archivio dove tali registri possano essere essere reperiti? Qualora non le sai possible e seguire questa ricerca, potrebbe raccomandarmi un ricercatore locale che potrei assumere a questo fine - possibilmente qualcuno che parli un pò d'inglese?
Payment	La prego di farmi sapere il costo del certificato e come posse effettuare il pagamento.
Closing	La ringrazio in anticipo per il sua gentilezza e premura.
Signature	
Return Address	Jane Doe 334 G Street Salt Lake City, UT 84103 USA

COMMENTS AND SUGGESTIONS

The Family History Library welcomes additions and corrections that will improve future editions of this guide. Please send your suggestions to:

Publications Coordination
Family History Library
35 North West Temple
Salt Lake City, Utah 84150-3400
USA

© 2000, 2004 by Intellectual Reserve, Inc. All rights reserved. Printed in the USA
English Approval 7/04

No part of this document may be reprinted, posted on-line, or reproduced in any form for any purpose without the prior written permission of the publisher. Send all requests for such permission to:

Copyrights and Permissions Coordinator
Family and Church History Department
50 E. North Temple Street, Rm 599
Salt Lake City, Utah 84150-3400
USA
Fax: 1-801-240-2494

FAMILYSEARCH
UNITING FAMILIES

ENGLISH
4 02363 38000 1
36338

The Origin, Meaning and Changes in Major Italian Surnames

By Trafford R. Cole
Accredited Genealogist
Via Livenza 20
35010 Pionca di Vigonza (PD) Italy

A fact of interest to most people is to know just what their surname means, what origin it has, what changes it has undergone, and what relationship it has to other similar surnames. What many don't know is that, at least in Italy, often the source of their family name can be traced, and its formation and modifications identified. Not only, but at times the surname itself can become a valuable genealogical tool, and be used to trace the exact origin of their family.

In Italy there are millions of different surnames, so it would be impossible to even mention a small part of these, however, fortunately, most surnames are spelling and dialectic differences of fewer common roots. In this article, I wish to give an idea of some of the major categories of origin of surname roots, explain how these form part of a genealogical research, and explain their meaning and the changes in form that can occur.

Different experts divide and subdivide the surname roots in various ways. I wish to examine four major categories of family names which originate from: 1) personal names, 2) nicknames, 3) names of localities and 4) names of vocations.

In the first group, the surname originates from the name of the founder of the family household. The names most commonly used, and that therefore most commonly became roots for surnames, were those of religious origin or of a social cultural, literary origin. Examples of those of religious origin are those most frequently recognized, such as: Domenico and Orsola of Latin origin, or Latin variations of Greek, German and Hebrew names, such as: Giovanni, Maria, Alberto, Alessandro, etc. Examples of those surnames of a specific cultural connotation are either Latin origin: Augusto, Laura, Mario, etc., or of German origin: Guido, Rudolfo, etc. . . Finally there are those names, although just a small percentage, taken from literature and art of the Middle Ages and Renaissance period, such as: Dante, Tiziano, Lancillotto, etc. Each of these names became the root for the many variations that then stemmed from that name. For example, examining the name Andrea, taken from the Greek root 'andros' which means 'man', we find a fairly common root. This name was diffused throughout the Roman Empire and affirmed itself in Italy due to the prestige of the Apostle Andrea, brother of Simon-Peter, who was an evangelist, preaching the gospel throughout Southern Europe. This name has become the root of at least sixty different surnames, including: De Andrea, Andreotti, Andreini, Andreoni, Andreacchio, Andreacci, Andrat, Deri, Dreossi, etc. Each of these variations then has a specific meaning, according to the word ending. In Italian, the endings otto, otti, one, oni, all give a connotation of something large. Therefore if the Andrea in a village who gave life to this surname in that town was a big man, it is probable that the surname became Andreotto or Andreone, whereas, if he were a small or short man, the family name most probably would be Andreini, and if he had a bad temper it might be Andreaccio, as the 'accio' ending has a negative connotation. Another important factor of these variations is that they vary according to locality, so that, whereas, the root 'Andrei' is diffused in all of Italy, the D'Andrea and De Andrea forms are typical of the South, the Andrean, Andreasi, Andrat forms instead, are found in North-East Italy, and the Slavic variations, such as Andrich, Andreassich and Drei, are found only in the Friuli - Giulia region near Yugoslavia.

The regional differences of a surname can, at times, be very helpful in genealogical research in locating the town of origin of a family. This is particularly the case for less common surnames, or surname forms. One spelling variation can be typical of just one village or of a restricted geographical area. For example, while the family names: Negri, De Negri, Negroni, Negrotto etc., are common in much of Northern and Central Italy, the form Negrinotti, the author has found originating in only one small village in the Bergamo province, and it is still found just in that mountain valley. In another case, a client knew only that his ancestor Giuseppe Avondoglio came from an area somewhere near Turin, or near Switzerland. Since no other record source was available to identify the exact origin of the family, by going through the phone book of several provinces, the author was able to limit the research to just a few villages where there was a concentration of that surname, and subsequently pinpoint the origin of the family. So, at times, when dealing with unusual names, the specific village of origin can be located using this method.

Another most interesting subdivision of this first group of surnames are those called 'augurale', that is, 'of best wishes'. These surnames were most commonly given to those children who were orphans, illigitimate, or foundlings left on some neighbor's doorstep, and denoted a form of greeting, or a message for the child, such as: Benvenuto (Welcome), Conforto (Confort), Bonaventura (Good Furtune), Innocente (Innocent), etc. They could also explain his origin such as: Trovato (Found), or Esposito (Orphanage), or else give less cheerful comments, as: Sventura (Unfortunate), Brutto (Ugly), Aflitto (Afflicted) etc. It is interesting to note that this one type of surname origin accounts for about 10% of all Italian surnames. Also, the family name Esposito was taken from the tradition that in the orphanages the children were lined up, and shown off (esposti) to the families that desired to hire them as servants or such. This surname is the most

common family name at Naples.

Some names such as Giovanni form more than one root, according to dialectic differences, so there are the roots Gianni, Vanni and Zanni, which, in turn, are roots for hundreds of surname variations in all of Italy. The entire category of surnames deriving their origin from personal names includes about 38% of all Italian surnames.

The second category includes, perhaps, those surnames best known, and most commonly found. They are family names taken from the nickname of a person. During the Middle Ages when there were few written documents, and few established family names, each person was known by his name and was distinguished by some personal characteristic. Thus we find names such as Big John, or Frederic red beard. In many cases once written records began to be kept, these nicknames became the surname of that family. The nicknames usually underlined some physical trait such as: Biondo (blonde), Rossi (red), Moro (dark), Piccolo (small), Grasso (fat), Sordo (deaf), and so on. In many cases however it was intellectual or behavioral characteristics that were emphasized, and these were not always complimentary: Astuto (clever), Tardo (retarded), Bevilacqua (drinks water), Fumagalli (chicken thief) etc. Other nicknames have originated from events that can no longer be reconstructed, but which undoubtedly had to do with some feat performed by the family head. Examples of these could be: Magnavacca (ate a cow), Maccaferri (dented iron), etc. This second category of family names with a nickname origin includes about 15% of all Italian surnames. It is interesting to note that the most common surname in Italy comes from this category, and is the name Rossi. This is rather surprising if one reflects that 'rosso' means red, and usually described someone with red hair or a red beard. In Italy, a land of dark haired people with dark complexions, one wonders why this surname is so diffused, not only in Northern Italy where there could have been German influences, but also in Southern Italy, in the local derivate, Russo, of the same root. Less surprising is the fact that Moro which means dark haired or of dark complexion, is also quite diffused in its various forms. This surname was often given to those of presumed Islamic or Moorish origin.

A third class of surnames is that which denotes the ethnic or topographical origin of the family. This large group of surnames includes almost 37% of all Italian family names. If one examines the concentration of this type of surname, one finds that the great majority are found in the populous cities of Central and Northern Italy. Thus at Genova, Parodi is the most common surname, originating from a smallish town, Parodi Ligure, which, during the Middle Ages was the scene of a mass emigration towards the coast, and in particular to Geneva. In other areas we find: Mantovani, meaning 'from Mantova' is the most common surname at Ferrara, and Furlan ('from Friuli') is the leading family name at Trieste. In most areas of Italy, during the Middle Ages and even until recently, there was very little migration from one village to the next. Everyone knew each other, in their village, for generations, and so when someone new came to live in the village, for years and even generations he and his famiy were referred to as 'the family from . . .' whatever the name of their village of origin might have been. This was true even if the village was only five or ten miles away; they still were 'foreigners', and many times their surname became that of their village, even when they already had an established family name. Since much of the migration was towards the larger cities where more work opportunities were available, this explains the concentration of this type of surname in the cities. Since Italy is situated among the many Mediterranean countries, and has been ruled by several foreign powers, it is not surprising to find surnames denoting other countries or ethnic groups like: Greco (Greek), Tedesco (German), etc.

Another interesting particularity about this group of surnames is that it became the family name of many christianized Jews. During the Middle Ages, and in particular in the epic of the Holy Inquisition, the Jews were severely persecuted throughout Europe, and to survive, were forced to become converted Christians. To hide their Jewish origins it was often necessary to change also their surname, and thus it became common practice to take on the name of the city or town of residence.

The last category of surnames are those that were derived from the work or profession of the family. It was most normal that the sons learned and took on the profession of their fathers, and thus entire families worked for generations as smiths, or farmers, or lumberers or such. As a result the family often took on the name of their vocation, and so there are numerous such surnames: Sartori (tailors), Segato (lumberers), Fabbro or Ferrari (smiths), Massaro or Masiero (farm hands), Cardinale (Cardinal), etc. Ferrari is the second most common surname root in Italy after Rossi, with hundreds of root variations: Favero, Faveron, Ferretti, Del Favro, etc. This seemingly attests that, although Italy presently has scarce mineral and iron resources, at least at one time, there was sufficient ore to provide work for many throughout the peninsula.

Although these are four major divisions of the surname roots in Italy, it is equally true that not all surnames clearly follow these specified differences. For example, the surname Ferrera or Ferrea can be derived both from the root Ferreri, which refers to the vocation of a smith, and which is commonly found, in this form in Sicily, or else a village named Ferrea, and as such is found in Ligury. Therefore the same surname finds itself classified in two separate categories. There are many such examples.

An interesting addition, found throughout the Venetian and surrounding areas, is the use of a second family name. Some authors mistakenly refer to these as family nicknames, as are found in all of Italy, however there are considerable differences. Whereas the family nickname is a distinguishing feature of one or more members of a family, which accompanies them during their lives, but rarely lasts more than one generation, these second family names, or as one author states: 'sub-surnames', were usually acquired through marriage or heredity, were stated in all historical records, and lasted centuries with little variation. This second family name was used to distinguish the several branches

of the same family line, and was used mostly for those surnames commonly found in the village. For example, in a small village in the Boite Valley, Belluno, the surname Zangrando is found, which means 'big John'. This surname, in that village was divided into at least six distinct family lines: Zangrando Del Vecchio, Saccon, Savio, De Zoppa, Mupitto, and Protor. This division appears in early parish records and continues even today. The division of the family depended much upon the prosperity of the family. For example in the nearby village of S. Vito di Cadore, the Belli surname was first divided into nine nuclear family units in the early 1600's, which, as the family grew and multiplied, were expanded to twenty-one and then to thirty different family branches, each with a different second surname; gradually then these have been reduced to the thirteen still existing today, of which seven are still of the original nine. These second family names usually were acquired through marriage, using the surname of the wife of an important family, or when the wife came from another village, or when the man inherited property through his wife's family. These second family names were clearly written in the parish and vital records. In the Piedimont region, which for many years was under French rule, these second family names became hyphonated surnames, and are part of the surname. Thus there are surnames like: Corgiat-Bondon, Sandretto-Locanin, etc.

I have dwelt on this peculiarity because it is quite useful in genealogical research for two reasons: First, it gives clear family divisions for many generations, within the same surname, much facilitating the correct choice of family connections; and second, in earlier records, often there was confusion between the two surnames, and so at times only the second surname was used to identify the family, or else a second family name, became a new surname for a family.

An examination of how a surname originated and evolved should be useful to understand what has been explained so far. Taking an example from the same locality already mentioned, we find, in the historical records in 1240 AD, mention of a certain Bartolomeo DA GAVA who settled in the area, originating from the village of Gava. In 1388 there is mention of one of his descendents named Rizzardo (dialectic form of Richard) who was a 'faber' (smith), and who had two sons, who were also smiths, named Zambono and Rizzardino (little Richard), who was also called familiarly Zardino. Zambono went to live at Peaio, and being the first smith there his descendents were given the surname DEL FAVERO meaning 'of the smith', and so he became the family head of this family name. Zardino instead resided at Borca, and had two sons; Pietro who established the DEL FAVERO surname at Borca, and Antonio who took on the surname ZARDINO. Another descendent of Bartolomeo was named Galleazzo, mentioned in the records in 1416, and he became the head of the GALLEAZZI family. Therefore from this one family head we find the following surnames, all still existing in the area: DA GAVA which derives from the topological location, DEL FAVERO which originates from a vocation, and GALLEAZZI and ZARDINO which come from the names of the respective family heads.

This example also most clearly demonstrates the changes that occurred in the surname from its origin. In fact, most surnames were established with the advent of written documentation, which were instrumental in keeping a fixed family name. Therefore most surnames were formed in the three centuries from the 13th to the 16th centuries, but new additions or changes occurred to even a more recent period.

When searching parish, notary or historical records, many are disconcerted in finding different forms or spelling changes in their surname. Usually this was due to changes from Italian to Latin or dialect in the writing of the documents. For example, the surname appears as ROSSI when the records are written in Italian and as DE RUBEIS when they are in Latin and could be ROSCIA when found, in this case, in Trentino dialect. Usually this change in form did not reflect an actual change in the surname, however at times it became a source of minor variations. For example, in one town the author has found two variations today: PRETI and DE PRETTIS, of what was once the same family, but which were Italian and Latin forms, that at a certain point were used to distinguish two branches of the family.

Many surnames have changed in recent years due to the emigration to other countries, and in particular to the United States. Today in America many of Italian origin do not retain their original surname, but rather this has become "Americanized." Usually this happened at the entry to the United States. In the period between 1890 and 1914, almost four million Italians entered the U.S. through the New York port. At Ellis Island where they were quartered for quarantine, before being permitted to enter, they were interrogated as to their name, place of origin, age, etc. so that documents could be made out for each one of them. Since many were illiterate, the immigration officials would write their name and surname as it sounded to them, and in most cases this varied from the original. As one person wrote me recently, her grandfather's surname was changed from CHINICE to KINISH. Not only, but the relatives who remained in Italy kept writing to Mr. Chinice and their letters were never delivered. Other times the literal meaning of the surname was translated into English, and thus PAPA became POPE, MARTINO became MARTIN and so on. These surname variations can sometimes frustrate research possibilities in that shipping lists or naturalizations papers might not properly identify one's ancestor.

Another recent influence which changed some surnames was the nationalistic sentiment during the fascist regime in Italy. During the period from 1922 to 1944 under the rule of Benito Mussolini, Italy was relatively isolated both politically and culturally from the surrounding countries, in an attempt to prohibit Italians any confrontation with other societies. As a result emigration was drastically limited except towards the countries under Italian influence such as Ethiopia and Lybia. Also in the name of patriotism, foreign newspapers were banned, and it was even prohibited to use foreign words that

were already part of the Italian vocabulary such as 'garage', sport', 'radio', etc., and Italian substitutes were made up. Not least among this nationalism was the law requiring all Italians with foreign surnames to Italianize them. These surnames are particularly common in the border regions and many had to change their family names; thus Kucel became Cucelli, Luttman was changed to Luttini, Pouls became Purli, and so on. Although, after the war, some families went through the legal process to retake their old surname, many of these new variations remained.

From what has been stated, it should be clear that whereas certain names are specific of one geographical area, many others are diffused throughout Italy, so that meeting someone with the same surname does not necessarily mean that there is some relation. Also, small variations in a surname can speak of great differences in the origin of the same. At the same time, it is extremely exciting to find someone of the same family name and discover your relationship.

As can be readily seen, a name is not just a name, but is part of our heritage, it has an origin, a meaning and a story to tell. Finding and understanding this heritage, one can add value and sight to his own family history.

BIBLIOGRAPHY

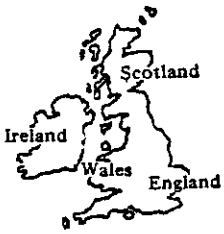
'Dizionario dei cognomi italiani' by Emidio De Felice Arnoldo Mondadori Editore 1978 Milano

'Il cognome nelle Pievi Cadorine di San Vito e Ampezzo' by Vincenzo Menegus Tamburin; Istituto di Studi per l'Alto Adige Firenze 1973

Debrett's Peerage Ltd will happily place its 200 years experience at your disposal and trace your ancestors

Please write for our free 12 page booklet, which will answer most of the questions you want to ask about our services

Ancestry



Debrett

We were proud to trace President Reagan's Irish roots; but also his mother was half English and half Scottish. So we are proud to offer inflation-beating terms for all Americans with British and Irish roots.

DEBRETT ANCESTRY RESEARCH
Dept U, Parchment St, Winchester SO23 8AT, England
also in Ireland at
Dept U, 106 Pembroke Road, Dublin 4, Ireland
and in America at
Dept U, Suite 303E, 200 Park Avenue, New York, NY 10017

EVERYONE HAS ANCESTORS

TRACE YOUR REVOLUTIONARY WAR ANCESTOR EASILY WITH

REVOLUTIONARY WAR GENEALOGY

88 pages, 407 sources, location & description of all major Revolutionary War genealogical sources with exact instructions for obtaining the most ancestor information in the shortest time for the least money.

Chapter I. THE REVOLUTIONARY WAR: * Introduction (duration, character, records) * Background (colonies, causes) * Beginning (early battles) * Combatants (Colonists, British) * Colonial War (war in north) * Expanded War (French, war in south) * Conclusion (Yorktown, surrender, peace) * Recommended readings.

Chapter II. THE ARCHIVES: * Original Records (types available) * Initial Approach (1st steps) * National Archives (service, pension, bounty land records) * State Archives (addresses, records, obtaining them) * AMHI (army records) * Other Archives (addresses, records, obtaining them).

Chapter III. NATIONAL PUBLICATIONS: * Libraries (locations, use) * Rolls, Rosters & Lists * Pension Records * Bounty Land & Other Claims * Other Patriot Lists * Loyalist Lists.

Chapter IV. STATE PUBLICATIONS: * For CT, DE, GA, MD, NH, NJ, NY, NC, PA, RI, SC, VA and Later States (AL thru WI).

Chapter V. LOCAL SOURCES (city, town, county records): * Place of Enlistment * Post-War Residence * Place of Death.

Chapter VI. HISTORIES: * Individual (diaries, journals, autobiographies) * Regimental * Battle * State * Groups (French, German, Loyalists, Blacks, Navy, Marines) * Continental Army * Maps.

Chapter VII. SITES, MUSEUMS, & MEMORIES: * Libraries (War collections) * Histories Sites (battlefields, markers, monuments) * Museums (locations) * Patriotic Organizations (addresses, records) * Books & Bookshops (Revolutionary War specialists)

$7 postpaid from Dr. Geo. K. Schweitzer, 7914 Gleason Road, C-1136, Knoxville, TN 37919

Italy, Under Napoleon—1812

Italy
Under Napoleon—1812

1. Piedmont (Empire of the French)
2. Kingdom of Italy (Controlled by Napoleon)
3. Not part of Italy
4. Lucca (Controlled by Napoleon)
5. Empire of the French
6. Naples (Controlled by Napoleon)
7. Sicily (Independent)
8. Sardinia (Independent)

Italy, After Napoleon—1815

---

1. Piedmont
   Piedmont-Sardinia (House of Savoy)
2. Lombardy-Venetia
3. Not part of Italy at that time
4. Parma
   Piedmont-Sardinia (House of Savoy)
5. Modena
   Piedmont-Sardinia (House of Savoy)
6. Lucca
   Piedmont-Sardinia (House of Savoy)
7. Tuscany
   Piedmont-Sardinia (House of Savoy)
8. Papal States
   Piedmont-Sardinia (House of Savoy)
9. Kingdom of the Two Sicilies
   (Under Bourbon control)
10. Kingdom of the Two Sicilies
    (Under Bourbon control)
11. Sardinia
    Piedmont-Sardinia (House of Savoy)

Italy Present day Regions

Valle D'Aosta	**Emilia-Romagna**	**Puglia**
1.Aosta	38.Bologna	74.Bari
	39.Ferrara	75.Brindisi
Piemonte	40.Forlì	76.Foggia
2.Alessandria	41.Modena	77.Lecce
3.Asti	42.Parma	78.Taranto
4.Biella*	43.Piacenza	

5.Cuneo
6.Novara
7.Torino
8.Verbano-Cusio-Ossola*
9.Vercelli

Lombardia
10.Bergamo
11.Brescia
12.Como
13.Cremona
14.Lecco*
15.Lodi*
16.Mantova
17.Milano
18.Pavia
19.Sondrio
20.Varese

Trentino-Alto Adige
21.Bolzano
22.Trento

Veneto
23.Belluno
24.Padova
25.Rovigo
26.Treviso
27.Venezia
28Verona
29.Vicenza

Friuli-Venezia Giulia
30.Gorizia
31.Pordenone
32.Trieste
33.Udine

Liguria
34.Genova
35.Imperia
36.La Spezia
37.Savona
44.Ravenna
45.Reggio Emilia
46.Rimini

Toscana
47.Arezzo
48.Firenze
49.Grosseto
50.Livorno
51.Lucca
52.Massa-Carrara
53.Pisa
54.Pistoia
55.Prato*
56.Siena

Marche
57.Ancona
58.Ascoli Piceno
59.Macerata
60.Pesaro e Urbino

Umbria
61.Perugia
62.Terni

Lazio
63.Frosinone
64.Latina
65.Rieti
66.Roma
67.Viterbo

Abruzzo
68.Chieti
69.L'Aquila
70.Pescara
71.Teramo

Molise
72.Campobasso
73.Isernia

Campania
79.Avellino
80.Benevento
81.Caserta
82.Napoli
83.Salerno

Basilicata
84.Matera
85.Potenza

Calabria
86.Catanzaro
87.Cosenza
88.Crotone*
89.Reggio Calabria
90.Vibo Valentia*

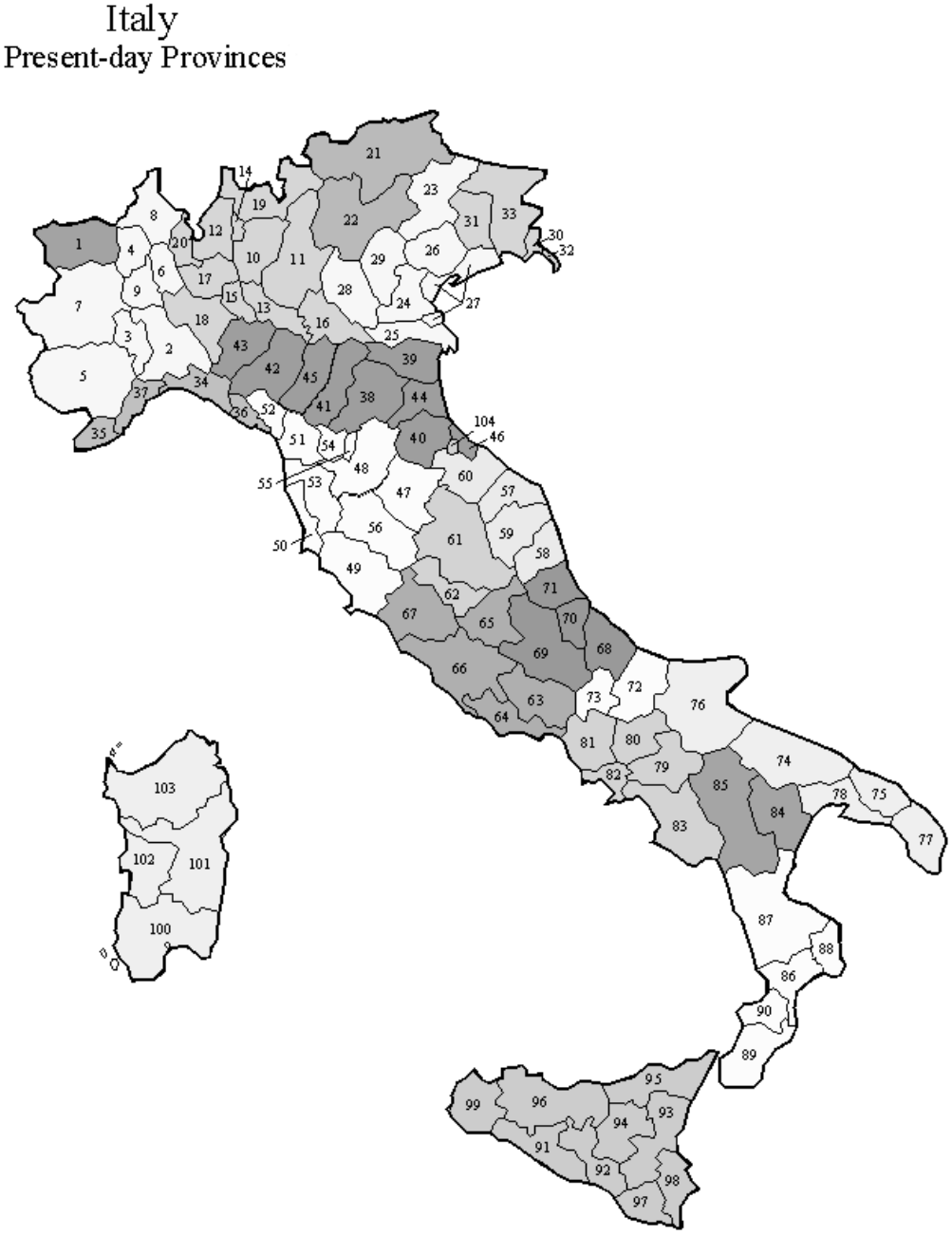
Sicilia
91.Agrigento
92.Caltanissetta
93.Catania
94.Enna
95.Messina
96.Palermo
97.Ragusa
98.Siracusa
99.Trapani

Sardegna
100.Cagliari
101.Nuoro
102.Oristano
103.Sassari

Repubblica di San Marino
104.Repubblica di San Marino
(A separate republic on the Italian peninsula.)

* added in 1993

Italy Present-day Provinces



ANOTHER ITALY? THE FAMILIES OF THE PIEDMONT

Hugh T. Law

Born in Utah. Resides in Salt Lake City, Utah. Research specialist, Genealogical Department, The Church of Jesus Christ of Latter-day Saints. M.A., Brigham Young University. Author, genealogist.

The Waldensian (Vaudois or Valdese) Church is believed to have begun in Lyons, France, in about 1179 under the leadership or Pierre Valdes or Valdo. His followers, strongly persecuted, sought refuge in the alpine valleys of Piedmont, near the French border of northern Italy.

Samuel Mours, prominent historian of French Protestantism, describes their early history as follows:

"The Waldensians called themselves 'brothers or poor men of Christ' They offered the rare and edifying spectacle of an exemplary life, sheltered from monkish exaggerations. As peddlers while selling precious objects, they offered holy books (sections of the Bible). This was their only study. Their lay members had the right to preach. While constituting a Church within the (Catholic) Church, they did not want to leave the latter. Valdo even requested the authorization of the pope.

"But the Church became alarmed at this activity. Valdo and his disciples were soon pursued as heretics. Ferreted out in the same time as the last Albigenses by the famous court of the Inquisition, they had to limit themselves to a clandestine activity which didn't remain without fruit. Some communities subsisted however until the Protestant Reformation in certain mountainous regions of the Alps. Their peddlers continued to go far and wide to disseminate the holy scriptures."[1]

It can thus be seen that the Waldensian Church began four centuries before the Protestant Reformation and has persisted until the present time. In the last century many scholars believed that it originated in the time of the original Apostles.[2]

The Waldensians were severely persecuted and obliged to take arms in their defense on many occasions from the time they became established in the Piedmont valleys until about 1850. One of these occasions was a defensive war in 1560 and 1561 which ended with a peace treaty signed at Cavour. It provided for a complete amnisty and a partial liberty of conscience and freedom of worship. Public Protestant worship was forbidden in the larger towns where Catholics also lived. This was also the case before the hostilities.[3] Another provision was that the Waldensians could live and farm only in the mountains and in limited mountain valleys, not in the rich plain below.

In the autumn and winter of 1686 these God-fearing people were subjected to a cruel edict of their sovereign, the Duke of Savoy, instigated by King Louis XIV of France. About 12,000 of them were imprisoned, of which two thirds died of sickness, cold, hunger, and bad treatment in the prisons and fortresses of Piedmont. Those not imprisoned sought refuge in the Protestant cantons of Switzerland, where they were kindly received and assisted. Some went on to Protestant areas of Germany. In 1689 the Waldensian army, strengthed by other Protestants, secretly entered Savoy with swords in hand and re-took their valleys. The Duke of Savoy, no longer allied with France, allowed them to remain and their families to join them.

Their Catholic neighbors respected them for their highly moral conduct. On more than one occasion when an invading army

threatened, the Catholics sent their wives and daughters further up the mountains in the care of the Waldensians to preserve them from the merciless treatment of the soldiers.[4]

The War of the League of Augsburg (1688-1697) in which Louis XIV of France sought to extend the French borders in Alsace, in Piedmont and in other areas must have thoroughly frightened the Waldensians. They remembered his part in the imprisonment and exodus of 1686 and knew this "Roi Soleil" (Sun King) as the most powerful in Europe and the most dedicated to the destruction of Protestantism.

A former secret agreement of the Duke required the exile of between 3,760 to 3,770 Waldensians named in 1698 and 1699 on relief lists in Germany, Switzerland, Holland, England, and Ireland. Though many of these people returned to their Piedmont valleys in 1705, others remained to leave numerous descendants in the countries named and in the New World. They came from the upper Cluson valley, where Protestantism was crushed in about 1730 and also from the Valley of Lucerne and from Pomaretto, where it survived.[5]

Protestant parish registers are preserved in print for the town of Mentoules in the upper Cluson Valley from July 1629 to October 1685.[6] Those of sixteen parishes in the Pellice Valley (formerly Luserna), the Germanasca Valley (formerly St. Martin), and the Perosa Valley, beginning in various years from 1690 to about 1740, have been preserved from then to the present and were microfilmed in 1948 by the Genealogical Society of Utah.

A Map of the Waldensian valleys and parishes is at the end of this paper.

Time does not permit our dealing in detail with the events of the 1700s in the Piedmont valleys. Jean Jalla resumes it by stating that "while the Vaudois shed their blood generously for their princes, the latter, servile toward the clergy, restricted more and more their liberties."

Crushing Protestantism in the Cluson Valley caused 840 refugees to flee and join the Waldensian colonies in Germany.[8]

This century was characterized by the theft of Protestant children who were put in Catholic convents or homes. Jean Jalla states, "The kidnappings of children, above and below the legal age (10 for girls and 12 for boys), were very numerous, without one being able to cite a single case where the protests of the poor parents obtained satisfaction. Foreigners were also the victims of these infamous criminal attempts. A captain of an English vessel, whose child was kidnapped at Nice, couldn't get it back without threatening to bombard the city."[9]

The coming of Napoleon and his troops, undoubtedly feared at first, brought some relief to the Waldensians. Though many young men were drafted for service in Germany and Russia, the population was granted freedom of religion. They could work at professions, hold public office, and live and farm outside of the mountains and valleys to which their ancestors had been restricted since 1561. But this was all changed with the Battle of Waterloo. The Protestants then groaned again in silence under their old restrictions.[10] Their population had greatly increased and their farms had been subdivided to the point that many families could scarcely survive.

Reverend William Stephen Gilly from Essex Co., England, visited the Waldensian valleys in 1823 and in 1829. He tells us much of the life of the people of that time: "Most of them have a few rods of land, which they can call their own property, varying in extent, from about a quarter of an acre and upwards, and they have the means of providing themselves with fuel, from the abundance of wood upon the mountains.

"The tenure, upon which land is hired, requires that the occupier should pay to the proprietor half the produce of corn and wine in kind, and half the value of the hay. . . They have sheep, goats and

cattle, but not many horses; the ploughing is done with the assistance of oxen, where the plough can be used, but in the upper regions, and in rocky soil, where the plots of corn-land are very confined and bordering upon the precipices, they are obliged to do every thing with the spade and hoe. Carts and wagons are rarely seen: charcoal, which is carried from the valleys to Pinerolo, is conveyed on the backs of mules and donkeys, and even the corn (grain) is carried home in the same way."

"We saw enough to judge the industry, and clever expedients, with which the present natives appropriate to their use tracts of land stolen from the rocks and the torrents. Where the sides of the mountain would be likely to fall in, they form terrace upon terrace, in many places not exceeding ten feet in breadth, and wall them up with huge piles of stone. Upon these terraces they sow their grain, or plant vines."[12]

The French pastor Baptiste Noel visited the Waldensian parishes in 1854 and wrote concerning the lot of the farmers there: "One can not imagine the fatiguing life of one of the Waldensian parishes without having seen it. Picture this torn and rugged country, where neither carts nor beasts of burden can penetrate and where the farmer is constrained to serve both as a cart and as a horse.

"I have seen slender women crushed under enormous weights during the summer months. . . picking up dirt at the foot of the mountain and carrying it on their back to the summit. In successive years the same soil, washed back down in the valley, is again carried up on backs, a second, a third time, indefinitely."[13]

Professor Teofilo Pons adds the following, "and what the French minister said of Angrongne or of another parish of the St. Martin valley, was not limited to one or two Waldensian communities."[14]

Harvest time was especially a time of hard work. Potatoes had to be dug by hand. Hay was cut by hand with a sickle (short curved blade with a handle) and after World War 1 with a scythe (long curved blade fastened to a long stick with two handles). Even if mowing machines and horses had been available, they could not have been used in the more narrow patches of ground in the high mountains. "There the operation of cutting hay was a spectacle of strength and of agility, worthy of admiration".[15]

When the hay had dried sufficiently, it was gathered on sleds and dragged by hand down near the winter home of the farmer. There he wrapped it around erect poles in a way which would cause rain water to run off from it. During the winter as the supply kept in the stable needed replenishing he would take hay from these stacks.

Grain, like hay, was cut almost entirely with sickles and later with scythes. This permitted more rapid and less tiring work. It was threshed by men striking it with sticks, as was the case in biblical times.[16] Then the chaff was separated from it in a winnoning-fan, a machine made mostly of wood, which one man fed with grain and chaff and the other worked with a handle. Before this was invented, women used a circular basket with handles, turning it one way then another and thus eliminating the chaff.[17]

All the members of the family from eight years on had their part in the active life of the family, then almost entirely farming or pastoral. The heavy work was done by both men and women. Children looked after their younger brothers and sisters, herded livestock, and helped with all the lighter work of farming and raising stock.

In the mountains women often did the same work as men. It was man's work, however, to cut the hay and the grain, cut wood with an ax, and work in the vineyard which was often five, eight, ten or fifteen kilometers from the mountain villages. They prepared wine and transported it in large sacks made from goat skin, on foot, from the vineyards to their villages.

Both men and women carried hay or sheaths of wheat and firewood. They also spaded the fields in autumn or spring. Housework was done almost exclusively by the women. The men took care of the stable and livestock, worked in the gallery of talc, graphite, carved stones, and baked bread in outdoor ovens.[18]

We quote again from Reverend Gilly: "No books of instruction or devotion, for the use of the protestants may be printed in Piedmont, and the duty upon the importation of such books is enormous. . . .The Protestants are obliged to observe the festivals of the Papists, and to abstain from work on those days. This is another excessive hardship. There is one holiday at least every week, and sometimes two or three; so that the protestant peasant has never more than five days in a week for labour, and sometimes only three. The Sabbath day he keeps with scrupulous observance, while the roman catholic cares not for violating it. A poor Vaudois peasant was accused of irrigating his little meadow upon a festival day, and condemned to pay a fine for not observing the sanctity of a saint's day... The protestants have to pay a land tax of 20 1/2 percent, while the Roman Catholics pay but 13 percent.

"Fifteen sous (pennies) a day in the winter, and twenty in the summer, is the utmost a peasant can earn: take away two or three days from his weekly earnings, and what a pittance is left! Roasted chestnuts, potatoes, and bread, if any, of the blackest and most ordinary sort, are the principal food they can obtain."[19]

A historian born in 1895 writes that the basic foods of the families living in the mountains were rye bread, cornmeal soup, potatoes cooked in various manners, and soup, seasoned sometimes with butter and milk, and other times with bacon or pork grease. Pigs were truly precious in the life of the mountain people. Nearly every family bought a young pig each spring at a fair in the cities of the plain. They fattened it until December or January, when it was butchered. The meat was conserved in sacks made of scraped pig skin, salted, and kept in the cellar for use throughout the year.[20]

Preserving meat in the nineteenth century was not much of a problem because farm families ate it only on special occasions, using especially chickens or rabbits that they raised themselves. Once or twice a year, at festival times, they would kill a lamb, which would be consumed without delay. Cows were raised for working in the fields, for milk, and to produce veal to sell. Beef was not eaten unless some misfortune came to their cattle or those of a neighbor.[21]

Below 1,000 meters (within about 3,300 feet of sea level) fruits, nuts, and berries are quite abundant in the Piedmont valleys: walnuts, chestnuts, prunes, apples, pears, peaches, amands, figs, and grapes are grown. The latter are used for wine much more than for raisins. There are also strawberries, raspberries, blackberries and eglantine, eaten as fruit or made into excellent perfumed jellies.

Above 1,000 meters apples, prunes, pears, cherries, and chestnuts are almost all wild. Their fruits are eaten in season and also used for jams and marmalade. In the last century, nuts were still used for the production of oil which was used to light the houses and season food. Nuts were also eaten as dried fruit.[23]

Bread normally was baked in outdoor ovens; potatoes, apples, and carrots, and other items were stored in cellars under the houses.

Some Waldensians had prospered enough to buy land outside of their crowded valleys. This was a necessity admitted for a long time. But the Catholic reaction working with the king made it necessary in 1841 for owners of these lands to appear before the king's senate where they were ordered to sell their land. A forced sale could only be made with a great loss. Where could these dispossessed families go? They appealed to their king. The reasons of right and

of humanity were on their side. Some relief was gained from the unwillingness of some of the ministers to carry out this order. But notaries were denied the right to draw up further deeds of transfer between Catholics and Protestants, to prevent the latter from obtaining additional lands.[24]

Reverend Gilly believed that the Waldensian Church had developed from the primitive church of Jesus and his Apostles and dated back to their time. He seems to have seen it and its members through rose-colored glasses. We quote him again: "They live together in such undisturbed harmony, that, during the whole time I passed in their valleys, I observed no symptoms whatever of broils or quarrels. I heard no angry disputes, and saw no rudeness among the children, but on the contrary, witnessed two or three instances of forbearance, and disinterestedness, which were uncommonly gratifying. At Pomaretto there was a group of very poor-looking children, who were evidently astonished at the sight of strangers, but there was no rudeness mixed with their wonder, nor did they attempt to follow us. We went up to them, with the intention of dividing some money among the little party. Instead of showing eagerness, or impatience to share the gift, they all drew back, seeming to refuse what we proffered; and when we pressed it upon them, they pointed out one or two, who, they said, were in greatest want of assistance.

"In speaking of the manners and morals of the Vaudois, I must not omit to mention, that blasphemy, and profane swearing, are held in such abhorrence, as to be the subject of special punishment: the laws amongst themselves are extremely rigid in this respect; but the execution of them is so seldom called for that a minister who had been twenty-five years pastor of a parish, declared that he had never known a single example of any of his own flock having been convicted of blasphemy."[25]

The ministers were usually highly respected by the lay members. Though many of the former were native sons of the area, all before 1855 were educated in other countries, mostly at Geneva, Lausanne, Basel, or Zurich in Switzerland but some in Holland, France, Germany, or England.[26]

In 1855 a school for training pastors was built at Torre Pellice. In 1860 it was moved to Florence and in 1922 to Rome in an effort to help propagate the Waldensian church throughout Italy.[27]

William Meille in his book, II Risveglio del 1825 nelle Valli Valdesi. (The ReAwakening of 1825 in the Waldensian Valleys) states that good faith tended to disappear. . . . Religion became only a question of memories, of traditions, of habits, not a life and personal experience but finally a pure formalism.[28]

He asks, "The Church of the Martyrs is therefore the only one to have forgotten 'it's first love'? Certainly not! It suffered only in that period of decadence, like all the reformed churches of French language."[29]

The needed reawakening came largely through the efforts of the Swiss pastor Felix Neff and from lay members of the church who criticized shooting matches on Sundays, dances, "when without decency and modesty" and who asked for salvation through Christ to be taught in all Sunday meetings.[30]

Another foreigner, Colonel Charles Beckwith, born in Canada, already respected by the Waldensians, was able to "avoid the rupture of the Vaudois world, not alone, but he knew how to make a sinthesis with his spiritual strength of the sturdiness of the old illuminists and the dinamics of the young."[31]

This English gentleman lost a leg in the Battle of Waterloo and went to Piedmont with a wooden one. "Spiritually he was an Anglican, like Gilly, but more influential in the Reawakening."[32]

Probably Colonel Beckwith's greatest

contribution was in establishing schools for children in almost every mountain village. He paid the teachers' salaries and for books to begin with and then urged the church and the communities to assume this responsibility. In 1808 there were seventy-eight schools in the Waldensian area and thirteen parish schools. By 1846 there were 120 schools.[33]

"His [Colonel Beckwith's] picture, which shows him leaning on a cane and with a wooden leg, was for decades in all of the schools, in the pastors' homes, the Waldensian homes because no personage, not even Gianavello [Josue Janavel, a military hero of the Vaudois] has penetrated so profoundly into the soul of the Waldensian people. He was affectionally known as the "Greatest benefactor of the Waldensians."[34]

Colonel Beckwith had the means to help with many works of charity, particularly among the Waldensians, but also among the Catholic inhabitants of the valleys. He called upon their king, the king of Sardinia (called sometimes Savoy), and he was influential in helping bring about their emancipation in 1848.[35]

He took part in the meetings or synodes of all the pastors of the valleys.[36] On one occasion, several months before the great events of 1848, he announced to the pastors, "Either you will be missionaries or you will be nothing." This became a motto and an ideal to the Waldensian Church, which developed a missionary program throughout Italy. Now there are many of their churches throughout their country.[37]

The years from the fall of Napoleon to the emancipation of the Waldensians and the Jews in 1848 offered many problems to the Vaudois, who lacked civil and religious rights. "The kidnapping of Protestant children resumed with vigor. Among them were Dalmas children from Villar Pellice and Arnaud and Cardon children from Torre Pellice."[38]

Bringing about the Emancipation was not easy. The Marquis Robert d'Azeglio, Minister of State, though Catholic, was also a liberal man and tried to change public opinion by contacting Catholic bishops and inviting them to favor the granting of civil rights to Protestants. There was much opposition, however, and when the new revision to the constitution was announced on 8 February 1848, the rights of the Waldensians and the Jews were omitted. D'Azeglio and his friends renewed their efforts, and the resistance of the minister and of the king himself was finally overcome. On 17 February he signed the Emancipation Edict. The part dealing with the Waldensians can be resumed in these words: "The Waldensians are admitted to enjoy all of the civil and political rights of Our subjects, to attend schools and Universities and to earn academic degrees. However, there is no change as for the exercize of their worship or in the schools that they direct.:[39]

Although this last sentence was not encouraging, the Waldensians understood that the Edict was nevertheless a great victory for them.

> In the night, Bert (chapelain at the Protestant Embassies in Torino) sent messengers to carry the happy news to the two valleys, inviting them to celebrate with fires of joy. The message, arrived at Luserna right in the middle of the market (of the following day), spread like fire on a line of gunpowder up to the highest cottages. And there was no delay in seeing these mountaineers gather in the churches, where the pastors thanked the All-Powerful. Then they united in patriotic banquets, where the faithful from the two religions, formerly rivals, found themselves side by side like the members of the same family. The priest of Saint-Jean (San Giovanni) had his bells rung; then he went to the banquet, arms hooked with the pastor Bonjour.
>
> Young people, and even older people, overcome by excitement, crossed the country-side, singing patriotic

> songs. In the evening houses were illuminated, and the mountain tops were crowned with hundreds of fires, while echos of "Vive" (long live) and of songs went back and forth from one side of the valleys to the other.[40]

In 1898, fifty years after the Emancipation, the Waldensian Historical Society published its Bulletin completely in commemoration of this most significant event. An article by J.J. Parander is based on his own participation in the glorious days of February 1848.

He tells of the joy that was felt throughout the valleys when the Emancipation was signed and of placards posted in the city of Torino telling people of the coming celebration.

On Saturday, 26 February, great crowds of Waldensians from the valleys came down to Turin to take part in the festivities of that and the following day. "The Waldensians didn't want to miss the call in spite of certain threatenings from their enemies; in spite of the rumor that had spread through the valleys that the population of the Waldensian towns had been invited to the capital so their throats could be more easily cut. The cruel treachery of other days justified this mistrust and a certain instinctive fear of some persons.

> A committee of the people of Turin was charged to receive and lodge the best it could the numerous visitors. . .A great parade was prepared with representatives from all the provinces of Piedmont:Sardinians, Ligurians, people from Nice, and Savoy.
>
> Fate decided the place of each troup in the parade, but by an exquisite show of good will, the committee, presided by the noble Marquis d'Azeglio, decided by acclamation that the Waldensians would march in front of the corporations of the capital: "They have been the last long enough may they be the first for once!"

he deputation from Genoa had some of its members carry heartfelt signs of congratulation to the Waldensians on their recent emancipation. "And now across these immense streets where their name had been heard only accompanied with insult, a continual cry made itself heard "Long live the Waldensian brothers! Long live the emancipation of the Vaudois!

> While passing, hands searched and squeezed each other; more than one of these young people with a warm and generous heart threw themselves from the lines and ran to embrace these grave mountaineers who, astonished and overcome, could only weep. But who can describe the emotion which took possession of them when they arrived on the square of the Castle on this square celebrated by the martyr of so many of their brothers they heard, from the center of this immense multitude which surrounded them, instead of the ancient cry: 'Death to the Waldensians! Death to the heretics!' ring out, issued from thousands of mouths, and with demonstrations of the most cordial sympathy, this cry so sweet to their hearts: "Long live the Vaudois brothers! Long live the emancipation of the Waldensians."[43]

When the Emancipation of 1848 took place, quite a number of Waldensians were already in commerce, industry and in the liberal professions and living in Torino, under the protection of the Russian Ambassador. Beginning in that year, others went out into the rest of Italy where they made known the willingness to work hard, and their righteousness, honesty, and intelligence, which for a long time they had to keep hidden. One of their own benefactors was Joseph or Giuseppe Malan, banker at Torino, who was elected as a Deputy to Parliament from 1850 to 1860 and who was able to protect the cause of the Waldensians when that body reformed the penal code as it pertained to non-Catholics.[44]

But most of the Waldensians were not so fortunate. Several years of poor weather

for raising crops, a sickness in the grapes and potato plants, and poor grain harvests caused an economic depression in the Piedmont area. Many small family farms lacked fertility. People could now move outside of the old restrictive boundaries to the rich plain below, but that required money, which was not easy to obtain. To this were added plagues of cholera 1854-1856 the devastating Crimean war in the Ukraine, with Russian troops pitted against those from Turkey, England, France and Piedmont.

Information in the correspondence of the pastor Giorgio Appia to his mother in those difficult years, helps us to understand how distressing the situation was in the greater part of the Waldensian valleys:

> Many people fast a good part of the day. . . in one family four persons were seen dividing an egg among themselves . . . in another four persons sleep in the same bed, made of beech tree leaves. Elsewhere the only food is a kind of bread made from the remains of nuts after the oil is extracted. At La Tour (Torre Pellice) there is a family whose children nourish themselves with grass. The misery is dreadful: If abundant aid is not given us, we will have deaths from starvation, hundreds of them. Most of our families are completely ruined: families of six, eight or ten children, all at home, have nothing to eat for tomorrow. Poverty is becoming such that most of our people are pressed to the extreme. . . At Roccapiatti they are dying from hunger as at Pradeltorno. Four harvests of wine have been lost, and that is the only resource of this parish. At Villasecca misery has reached its highest.[45]

Fortunately aid came from foreign brethren, particular those of Geneva, Switzerland, and from collections made by the "Table" of Waldensian pastors.

Part of this money received in 1854 was used to buy wool and hemp to furnish work to some of the women. Part was used to pay for women to spin and weave this wool and hemp. There were also projects of fabricating coarse cloth. Made in homes, this cloth was very strong and in demand at Geneva.

In 1854 a girls' orphanage was founded and a school for poor children.[46]

Let's look at the life cycle of the Waldensians in the last century. Births were attended often only by the grandmother of the baby, or another woman experienced as a midwife. After the baptism of a baby, there was normally a dinner offered to friends and relatives at the parents' home, often causing financial hardship to the parents.[48]

A young man often made small objects of wood with great and loving care for the girl who had promised to become his wife. At the actual engagement he gave her presents such as a spindle for spinning or a small silk shawl.[49]

At the time of marriage the church offered the couple a family Bible. There would then be a dinner at the home of the bride, followed by a dance in the late afternoon.[50]

In the mountains marriages are still celebrated, especially in the spring, when farm work is less urgent than in the autumn. Saturday was the preferred day, for it gave time for two days' celebration with the loss of only one day of work on the part of the groom and the guests.[51]

There were many young marriages, and in 1801 the synode ruled that marriages should not be entered into by boys younger than 16 and girls younger than 14. Jokes are made in speaking of the past when a young groom had each night to pick up his sleeping bride from the hearth and put her to bed like a child.[52]

In the nineteenth century when there was relative peace and some prosperity, it was the great hope of young ladies in

good peasant families to have a well-off husband, with the barn full of animals, especially cows.[53] The story is told of a young man from the parish of Prali in the early 1700s. He had only one cow. During the summer he kept it with the cattle of a Francois Rostan, who at that time had ten cows. Becoming engaged to a young lady from another parish, he took her one day to the mountain meadow where his cow and the ten others were grazing. "This is our stock," he said. Thinking all of them were his, the girl returned home very happy.

After they were married she asked him one day, "Why don't you go take care of our animals in the mountains?" "Don't worry about it," he answered, "someone else is taking care of them." The story does not say how this fraud ended.[54]

When a person died in the last and earlier centuries, he was dressed in his best clothes and a group of close relatives and friends would stay awake all night in the room where his body was kept or in an adjoining room. They spoke of the deceased and of his life and departure until morning, drinking coffee to stay awake.[55] This was also a custom in France and to some degree in Switzerland.

On the day of burial, the minister, friends and relatives of the deceased gathered in or in front of his or her home and the minister conducted a brief religious service. Two men would carry the casket on their shoulders to the cemetery, being replaced when necessary by others from the line. At the grave the minister continued with a speech on the briefness of human life and the necessity to prepare for death. In recent years a service has been held in the chapel with hymns and consoling words to the family of the deceased.[56]

Following the funeral, when the family of the deceased were financially able, they offered bread and sometimes wine to those who came to their home.[57]

Luigi Micol in 1948 published an article on the Waldensians and their institutions for religious instruction. He starts with reference to the Bible as the foundation of their church and adds: "It is thus that the sacred texts became very soon the first book which was read. And it pleases us to imagine the old grandfather with the Bible on his knees surrounded by his children and grandchildren at evening worship. While the old man reads, the others follow with their eyes on the book and thus learn to read for themselves. This fact would suffice to explain how the ability to read was much greater among the Waldensians than among the other inhabitants of the same region. . .

"The beginnings of Waldensian instruction were very modest: the text, the Bible; the place, a stable; the teacher, the grandfather, father or another person of good will; the salary if any completely insignificant."

Such a situation is likely representative of religious instruction in the home from the early years of the Waldensian Church probably at least to the middle of the last century. The place of instruction being called "a stable" is not inaccurate as we shall see.

Reverend Gilly gives us a view of religious instruction in 1824. He tells of finding an older girl teaching her younger brothers and sister from Osterwald's Catechism, in French, "for though a patois (dialect) of Italian is still the common dialect of the province, all the children of the Vaudois are taught French, because their books of instruction are in that language. One thing is astonishing, that persons externally so savage and rude should have so much moral cultivation. They can all read and write. They understand French, so far as is needful for the understanding of the Bible, and the singing of psalms. You can scarcely find a boy among them, who cannot give you an intelligible account of the faith which they profess."[59]

The ministers of course also provided instruction to the youth. Reverend Gilly tells of finding a "pastor catechizing forty-two boys and twenty-eight girls;

and they answered the questions which were put to them with great readiness and correctness."[45]

The teaching of French was for two purposes, so the people could earn their living temporarily in France or Switzerland and so they could read the religious literature printed in those countries.[60]

Professor Teofilo G. Pons wrote recently that in the last century religious education at home was certainly much more regular and more severe than today. The influence of the religious reawakening of the first half of the last century was beneficial into the beginning of the present century. Prayers were customary before meals and before retiring at night.[61]

Reference was made by Reverend Gilly to an older girl teaching her younger brothers and sisters. He tells more of this visit, "Immediately to our right, as we entered, was an infant in a cradle, near it a circle of half-a-dozen children, neatly dressed, and of cleanly appearance, who were repeating their catechism to a young girl, of about twelve years of age. To our left were seen a cow, a calf, two goats and four sheep: and the motley group of living creatures helped to keep each other warm. It was the common sleeping chamber of them all. Leaves and straw generally compose the beds of these simple peasants. . . .

> We mounted to the upper part of the cottage, in which we found their father and mother. The apartment was about twenty feet square, and offered as curious a sight as that below. Here was a variety of articles of household use, not lying carelessly about, but sorted and disposed each in its proper place; there were cleanly and well scoured vessels for milk, cheese-presses and churns, and a few wooden platters and bowls. We also observed several implements of husbandry, spinning-wheels, and a large frame for weaving; for almost every thing that is worn by these rustics is made at home. On a crate, suspended from the ceiling, we counted fourteen large black loaves. Bread is an unusual luxury among them, but the owner of this cottage was of a condition something above the generality. He had a few acres of his own, and his industry and good management had enabled him to provide a winter supply of bacon and flour.[62]

Writing of the exterior of this cottage, Reverend Gilly states that it "was built very high upon the side of a mountain; constructed of coarse stone, uncemented for the most part, but having a little clay or mud to keep together the loose materials, and exlude the wind on the side most exposed to the weather. There was neither chimney, nor glazed window; and the upper chambers were entered by a ladder and gallery. The eaves, or roof, projected all round so as to form a sort of shelter on the outside."[63]

A living historian writes the following of the typical rural Waldensian homes, "the houses are nearly always built of gray stone, with mud walls between 60 and 80 centimeters thick. They are usually plastered on the front side and inside on the walls where one lives and sleeps. The girder is very robust which must resist the intemperate seasons and particularly the weight of the continual alpine winter snows . . . .

"The roof is also solid with two slopes, covered with gray slate produced locally. . . it is known by long experience that a well built roof lasts a long time." An old saying in the Piedmont dialect states that a good roof of slate lasts 100 years.

The chimney is made over a meter high to prevent its being buried in a heavy snowstorm. The doors are narrow and low and the windows small also.

The kitchen is on the ground floor, the cellar beneath it and a bedroom a floor above it. Sometimes the kitchen, which

is also the dining area, has a bedroom next to it. Frequently the cellar has another exit going outside of the house.[64] This can be considered as a safety exit in case of a dangerously heavy snowstorm, and avalanche or another danger. In the times of persecution at least one preacher used such an exit to leave a house to prevent his being discovered.[65]

This author tells of some items in the home that Reverend Gilly did not name in his account: a bread kneading area, a sieve, a stove—when the fireplace did not warm the house enough - chairs and stools, and places to keep flour and salt. "The stable consists of a single spacious room because it is the room given to cows, sheep, and pigs, and must also contain the area for hay storage, piled in a corner, opposite the family's area. It has almost always a side toward the mountain completely under the earth; the walls are thick, with the door and window not very large: all for protection against the rigors of winter and to avoid as much as possible the escape of heat."[67] The smaller animals were placed in pens with the cattle beyond them in the far end of the stable, where families lived in the winter with their livestock.[68]

The summer homes high in the mountains were similar in construction but much smaller and the furniture was reduced to the most essential and was very rustic. It is not surprising that foreign visitors in the last century were often very poorly impressed by them.[69] A Scottish minister in 1854 called them more like stables than houses.[70]

A current appraisal of the beds of the last century in the Waldensian Valleys states, "The beds were made of wood, very simply made, because they were usually made by the head of the family. But in the winter homes they were normally made by the cabinet maker of the village."[71]

Baths were not frequent in the last century. They were received by persons surprised by rainstorms when far from shelter. During the summer youths sometimes bathed in streams. In the winter men and the more courageous youths washed their hands and faces at the cold village fountain. Wood tubs for washing clothes also served as bathtubs for the young and for the washing of older family members. Water came from the village fountain and was heated on wood-burning stoves or hung over fireplaces.

Clothes were made by mothers of families or by tailors, mostly women, found in each town. Many fathers did their best to make wooden shoes for the winter, with the soles of willow, birch or walnut. These rendered precious service. Those who could afford it invited the shoemaker of the village or town to come to their home and make shoes for the whole family. He would eat his noon meal with the family and would be paid when he finished. Usually only the children of larger families, or the poorest, went barefoot. Professor Pons added that he remembers well that in a case verified at the beginning of this century the sons of a shoemaker were the only children in the town to go barefooted.[72]

The Waldensian parish registers tell of children who died from falling over cliffs, of men who fell from ladders or trees, of drownings in streams, and of avalanches that destroyed several homes and killed the inhabitants. Deaths from cholera of numerous young children and of many women following childbirth are also recorded. Death records of 300 married men and women in the 1850s show that seventeen husbands and fifty wives (one out of every six) died during or before their fortieth year.

Even today some families go up in the mountains in the summer with their flocks and herds. The pastors of the mountain parishes go up to visit them and hold services with them.[73] That this was the case in 1824 is also told by Reverend Gilly. He tells of their meetings in natural amphitheatres, shaded from the rays of the sun, and on the green turf.[74]

The Church of Jesus Christ of Latter-day

Saints sent missionaries to Italy in August 1850. They were Apostle Lorenzo Snow, J.B.H. Stenhouse, and Joseph Toronto, natives respectively of the United States, Scotland, and Italy. Elder Toronto was ill and allowed to return to visit his relatives in Sicily and build up his health, leaving Apostle Snow and Elder Stenhouse in Genoa. Finding that the Catholics there did not know the Bible and were not interested in their message, they went to the Waldensian parishes, where people were well acquainted with the Bible and some would listen to them. It is interesting to note that two years and nine months earlier, before the Waldensian Emancipation, these missionaries would not have been able to function in Piedmont. Their work was helped by the anointing with consecrated oil and blessing of young Joseph Gay, the three year old son of their host, the innkeeper, Jean Pierre Gay, of Torre Pellice. The young boy had been very near death but soon recovered.[75]

Doctor Richards quoted the following from a Latter-day Saints publication of the time: "There is an English gentleman, a retired colonel, whose name has an almost magical effect upon the Protestants," whose name Elder Snow has not seen fit to divulge; but he is known in the modern history of this people as 'Bienfaiteur des Vaudois' (Benefactor of the Waldenses). It appears that Brigham Young, as governor of Utah, had given Apostle Snow a letter of recommendation, and that with this letter the latter procured a cheerful introduction to this English colonel, which resulted in several interesting interviews. On one of these occasions the colonel said, 'You shall receive no opposition on my part; and if you preach the Gospel as faithfully to all, in these valleys as to me, you need fear no reproach in the day of judgement.'"[76]

You will remember our mention of this outstanding man, Colonel and later General Charles Beckwith.

Apostle Snow requested that Elder Jabez Woodward of the London Conference in England be sent to join them, and eventually Joseph Toronto returned from Sicily.

We quote from the life story of Madeleine Malan Farley:

> Ours was the first family that joined the Church of Jesus Christ of Latter-day Saints in Italy. Our father Daniel Malan met Elder Jabez Woodward at la Tour (Torre Pellice) in January 1851 and invited him home. Then sent invitations to our village neighbors to come and hear his message; he came again next evening and preached to the same audience. When he was through speaking our eldest brother John D. applied for baptism in the river Angrogne, broke the ice, and was baptized that night. The elder remained with us that night, and next day those of the family of suitable age were also baptized.
>
> We left our native village in February 1855 and travelled in coaches from La Tour to Pinerolo. From this city to Turin, the capital of Piedmont, to the town of Suza by railway. Then up the steep Mont Cenis in a large padded coach placed on sleds drawn by sixteen enormously large government mules, the way being covered with perpetual snow and ice.[77]

They reached the summit and after a rest stop proceeded, arriving on the other side at about midnight. The coaches were taken off from the sleds and continued on to Lyon, France. From there they went to Paris by rail and thence to Calais, where they boarded a steamer to London. "Then again by rail to Liverpool remaining there about three weeks waiting for the ship Juventa, which sailed about the first of April with 573 saints on board in charge of Elder Wm. Glover and arrived at Philadelphia, Pennsylvania the 6th of May. From there they went to Pittsburgh, then on steamboat down the Ohio River to St. Louis, then up the Missouri River

landing at Atchison, Kansas, five miles from Mormon Grove, the place for organizing the immigrants into companies and providing all equipment for the journey over the plains and Rocky Mountains of a thousand miles to Utah."[78]

Fifty-one Waldensian converts to The Church of Jesus Christ of Latter-Day Saints emigrated, mostly with the aid of the Perpetual Emigration Fund of the Church, at various dates from December 1853 to November 1855. Seven more emigrated between June 1856 and April 1866, or a total of fifty-eight persons, plus additional unbaptized children not named in the list. The Church baptizes children after they reach the age of eight years.

The emigrants came from the branches of the Church at Angrogna, San Germano Chisone, Saint-Barthelemi, and Prarostino. They bore the surnames of Bertoch, Beus (Beux), Bodrero (from the Province of Cuneo), Bonnet, Cardon, Chatelain (and Chatelin), Gardiol, Gaudin, Gaydan (Gaydou?), Justet, Lazald (from near Pinasca), Malan, Pons, Rivoir(e), Rochon, Roman, Rostan and Stalle.

In addition to the fifty-six emigrants to Utah many other Waldensians were baptized into the Church. Some died, others migrated elsewhere in Europe, and many were excommunicated for various reasons such as negligence, unbelief, cowardice and "fear of the world."[79]

Seasonal emigration for work purposes was a common phenomena for the Waldensians during the last half of the nineteenth century. A man could walk to Marseille in a week's time, leave in the fall to work there throughout the winter and then return in the spring to assist with farm work in the valleys. Women, however, had more opportunities for work in cities such as Nice, Marseille, Lyon and Geneva. They worked as nurses, maids, and wet-nurses and returned home at about Easter with the little savings they had made from their hard work. Then they were home to assist their husbands with the summer's work.[80]

The seasonal or permanent emigration of the Waldensians after 1848 was not an isolated event. It was part of a general Italian and European emigration.

The causes of Waldensian emigration can be listed chiefly as follows: economic difficulties and hunger caused by plant diseases, floods, and frosts and resulting poor harvests; their restriction to their small and unproductive farms in the upper valleys even after 1848 by illegal subterfuges of their traditional persecutors and by their lack of money to buy land on the plains; to escape the high taxes, to flee military service and frequent wars; but also in the case of converts to The Church of Jesus Christ of Latter-day Saints to gather to Zion with others of their newly acquired faith.[81]

The next groups of Waldensian emigrants to leave in the nineteenth century were those who founded colonies with churches and schools in Uruguay and Argentina. Eleven persons were in the first group that emigrated to Uruguay, sailing from Genoa in November 1856. Jean Pierre Planchon of Villar Pellice had been in Montevideo for several years. This group of eleven persons included his brother, Joseph Planchon, his wife and three children; Jean Pierre Baridon and his wife whom he had married a few days before sailing; Pierre Gonnet, his wife, his sister and a deaf servant woman. They were all of Villar Pellice. After a pleasant crossing of fifty-three days from Genoa to Montevideo, they met Jean Pierre Planchon, who greeted them with joy.[82]

The second group, comprised of seventy-three emigrants from both the Valley of Luserne and of that of Perouse left Genoa in June 1857. Reverend Pendleton, who became their sincere friend and ally, was an English pastor who had been at Montevideo for three years. He knew French and held church services in French for these immigrants.[83]

The third group of emigrants left Genoa in November 1857 and was composed of 136 persons: twenty-seven families and

fifteen isolated individuals. Thirty-five were of Bobbio Pellice, forty-five from Villar Pellice, twenty-eight from Torre Pellice, five from San Giovanni and thirty-eight from Prarostino.

The first Waldensian colony in Uruguay was at a place called La Florida. These immigrants were joyfully accepted by the inhabitants in the region, "but the arrival of so many protestants so affectionally received soon provoked the jealous anger of the Jesuit Priest Majesta, who began a campaign against the newly arrived group to fanaticize the population to make them cause the Waldensians to flee from these places and to be chased out of the country."[84]

Jean Pierre Baridon, "who had become the recognized leader of the Waldensians and their spiritual conductor, was one day called to appear before the chief of Police. He went there and replied to the questions that were asked of him and had the inspiration to put off for several days the interview that was offered him with the political leader and the priest of la Florida, remarking that the holy week (Easter time) would begin and as a result the offices would be closed. His proposition was approved and Baridon profited from this delay to go at top speed, with his neighbor Jean Negrin, to Montevideo to the home of Mr. Pendleton, to inform him of the situation of the Waldensians.

> As soon as it was possible to find the offices open, Mr. Pendleton called on the Minister of the Interior and explained to him the situation of the Waldensian colony at La Florida. This was on 3 April 1858.
>
> "The Minister wrote without delay a letter to the Chief of Police at La Florida, don Giovanni Caravia, and dismissed Mr. Pendleton, reassuring him of the status of his proteges. In fact, when Baridon . . . presented himself at the Office of the Police, the next day, which was the day which had been set, he was treated kindly and the Waldensians, as had requested the letter of the Minister. . . had full liberty to hold religious meetings, to perform actions of worship, and instruct their children in them.[85]

Professor Pons wrote that the Waldensian colony at La Florida was respected and left relatively alone, but that "Mr. Pendleton, . . . fearing some vengeance on the part of the priest Majestas, began looking for other lands more appropriate to his Waldensian proteges."[86]

He learned that there was available land at Rosario, and he, Jean Pierre Baridon, and three other Waldensians, set off on horseback to see this land. You will remember that horses and mules were rare in the Waldensian Valleys and that men and women carried many burdens on their shoulders. Reverend Pendleton tells of this horseback ride: "Unfortunately our Waldensians are not good horsemen. We should have covered 12 leagues in four hours, but it took us 12 hours and we had to change horses. . . . We arrived there in the middle of the night instead of 5 o'clock in the evening."[87] It would be interesting to know how well the Waldensian emigrants to Utah could ride horses!

The result was a move to a second and more permanent colony at Rosario, Uruguay. Reverend Michel Morel, a native of the parish of Rora in Piedmont, joined the group as their pastor. In 1872 a large group of Waldensian emigrants especially from Rora founded a colony at Alexandra, Argentina. The Church in Piedmont has maintained contact with these colonies as it did in the early 1700s with the colonies in Germany.

In 1893 a group emigrated to North Carolina and called their colony "Valdese" (Italian for Waldensian).[88]

In the 1890s another, larger wave of emigration from the Waldensian Valleys to Utah occurred. Relatives of the earlier emigrants chose the mountain valleys of Utah and the company of their countrymen

as they relocated to improve their lot. A number of these became members of the Latter-day Saint Church, and others affiliated with the Presbyterian Church in the Ogden area. Some of these came directly from the Piedmont region and others from the Waldensian colony in Valdese, North Carolina. Their surnames include Avondet, Balmas, Bertin, Beux, Bouchard, Clapier, Combe, Long, Martinat, Pons, Prochet, Reynaud, Richard, Rivoire, Robert, Soulier, and Vincon.[89]

In the second half of the nineteenth century Torre Pellice became an industrial city, and the University of Luserna and San Giovanni was founded.[90] The Waldensians have given to their country a whole army of school teachers and not a few university professors, many soldiers in wars, three Waldensian delegates[91] to the legislature, and one senator.

In 1948, less than one half of the Waldensian Church members and less than a third of their pastors lived in the original parishes of the valleys. They were throughout Italy and in several other countries. There were Waldensian churches in Marseilles, Paris, Geneva, London, New York, etc. with a whole string of them in Uruguay and Argentina. In New York City there was a true Waldensian Church with a pastor from the valleys as a result of the Vaudois emigration there.[92]

Though the number of Waldensian converts to The Church of Jesus Christ of Latter-day Saints was not large, they and their descendants have made significant contributions to the Church. In 1960 Archibald F. Bennett wrote a paper entitled, "The Vaudois of the Alpine Valleys and their Contribution to Utah and Latter-day Saint History." He listed a number of members of Waldensian descent then in positions of responsibility in the Church. Since then there have been additional bishops, stake presidents, patriarchs, mission presidents and other church officers, as well as university professors, attorneys, and prominent businessmen who bear Waldensian family names.[93]

"When President Lorenzo Snow first visited the Vaudois valleys he encountered one of their hymns which forceably impressed him with the aptness to the circumstances of both the Vaudois and the Mormon pioneers in their mountain homelands. He translated the words into English and upon his return to Utah hummed the tune to Evan Stephens who arranged the music," as it is known in the Latter-day Saint Church. We quote the first verse as it was composed by the Vaudois poetess, Felicia Hemans, and translated by President Snow:

> For the strength of the hills we bless Thee,
> Our God, our father's God.
> Thou has made Thy children mighty
> By the touch of the mountain sod.
> Thou has fixed our ark of refuge
> Where the spoiler's foot ne'er trod.
> For the strength of the hills we bless Thee,
> Our God, our father's God.[94]

If we bear in mind the Waldensians who remained in Germany and elsewhere following the forced exits of 1686, 1698 and 1730, and the large numbers of them named in the records of Switzerland, France and other countries of Europe, one can well imagine that there are now hundreds of thousands of Waldensian descendants in Europe and in the Americas, many of whom are no longer aware of their heritage. If they know it and are so inclined, they can rejoice in counting the early God-fearing Vaudois among their ancestors.

NOTES

(The word Bulletin refers to Le Bulletin de la Societe d' Histoire Vaudoise and since 1934 to the Bollettino della Societa di Storia Valdese.)

[1]Samuel Mours, Le protestantisme en France au seizieme siecle (Paris: Librairie protestant, 1959), p. 13.

[2]See Alexis Muston, L'Israel des Alpes, 4 vols. (Paris, Ducloux, 1851).

[3]Jean Jalla, Histoire des Vaudois des Alpes et de leurs Colonies, 4th ed. (Torre Pellice: Libreria Editrice "Bottega Della Carta", 1934), p. 118.

[4]Ibid, p. 106; C.H. Strong, A Brief Sketch of the Waldenses (Lawrence, Kan., 1893), p. 47.

[5]Alexandre Vinay, "Liste des Vaudois exiles en 1698 et 1699," in Bulletin, 10:21-75; Jalla, Histoire des Vaudois pp. 278-79.

[6]Alexandre Vinay, "Registre de l'ancienne Eglise Evangelique Vaudoise de Mentoules en Val Cluson de juin 1629 a Octobre 1685," in Bulletin 22:51-292.

[7]Jalla, Histoire des Vandois p. 238.

[8]Ibid., pp. 237-38.

[9]Ibid., p. 249; Teofilo G. Pons, Vita Montanara e Folklore nelle Valli valdesi (Torino: Claudiana Editrice, 1978), p. 11.

[10]David Jahier, "Charles Albert et les Vaudois avant 1848," in Bulletin 15:2.

[11]William Stephen Gilly, Narrative of an Excursion to the Mountains of Piemont, in the year MDCCCXXIII and researches among the Vaudois, or Waldenses, protestant inhabitants of the Cottian Alps (London: Printed for C. and J. Rivington, 1826), p. 132.

[12]ibid., p. 147.

[13]Teofilo Pons, Cento anni fa alle Valli. Il problema dell'emigrazione (Torre Pellice: Societa di Studi Valdesi, 1948), p. 3.

[14]Ibid.

[15]Teofilo G. Pons. Vita Montanara, p. 117.

[16]Ibid. p. 122.

[17]Ibid., p. 124.

[18]Teofilo G. Pons, letters of 31 January and 4 March 1980.

[19]Gilly, Excursion to the Piedmont p. 119-20.

[20]Pons, Vita Montanara, p. 147; his letter of 31 January 1980.

[21]Pons, letters of 31 January and 4 March 1980.

[22]Pons, Vita Montanara p. 158.

[23]Pons, letters cited; Osvaldo Coisson, letter 25 February 1980.

[24]David Jahier, "Charles Albert et les Vandois," pp. 18-19.

[25]Gilly, Excursion to the Piedmont pp. 198-99.

[26]Theophile J. Pons, "Pastori alle Valli Valdesi dal 1692 al 1854," in Bulletin, 88:283-324.

[27]A. Ribet, "Cento anni di Vita religiosa ed ecclesiastica," in Bulletin 89:16.

[28]William Meille, Il Risveglio del 1825 nelle Valli Valdesi (Torino: Editrice Claudiana, 1978), p. 22.

[29]Ibid., pp. 22-23.

[30]Ibid., pp. 56-57.

[31]Giorgio Tourn, I Valdesi, (Torino: Editrice Claudiana, 1977), p. 170.

[32]Ibid.

[33]Luigi Micol, "I Valdesi e gli Istituti di Istruzioni," in Bulletin 89, p. 27.

[34]Ibid., p. 170.

[35]David Jahier, "Per una nuove Biografia del General Carlo Beckwith," in Bulletin 88, p. 84.

[36]Theophile J. Pons, "Actes des Synodes des Eglises Vaudoises, 1692-1854," in Bulletin 88, p. 248.

[37]Tourn, I Valdesi p. 129

[38]Jean Jalla, Histoiredes Vaudois pp. 266-67.

[39]Ibid. pp. 269-70.

[40]Ibid., pp. 270 and 272.

[41]J.J. Parander, "La Fete du 17 Fevrier," in Bulletin 15, p. 65.

[42]Ibid. pp. 65-66.

[43]Ibid. pp. 65-66.

[44]Augusto Armand-Hugon, "I Valdesi in Italia dal 1848 al 1948," in Bulletin, 89:11; G. Meille, "Cinquant'anni di Vita civile," in Bulletin 15:127.

[45]Teofilo Pons, Cento anni fa, p. 4.

[46]Ibid.

[47]Pons, Vita montanara, p. 33.

[48]Ibid., p. 34.

[49]Ibid., p. 60.

[50]Ibid., p. 64.

[51]Ibid.

[52]Ibid. p. 65.

[53]Ibid.,

[54]Ibid., p. 40.

[55]Ibid. p. 68.

[56]Ibid., p. 70.

[57]Ibid., pp. 70-71.

[58]See note 33.

[59]Gilly, Excursion to the Piedmont pp. 129-30.

[60]Micol, "I Valdesi egli Instituti di Istruzioni," pp. 29.

[61]Pons, letter of 31 January 1980.

[62]Gilly, Excursion to the Piedmont pp. 129 and 131.

[63]Ibid., p. 129.

[64]Pons, Vita montanara, p. 150.

[65]Ibid., p. 151.

[66]Ibid., pp. 151-152.

[67]Ibid., p. 155.

[68]Coisson, letter cited.

[69]Pons, Vita montanara, p. 156.

[70]Pons, Cento anni fa, p. 2.

[71]Pons, letter of 31 January 1980.

[72]Ibid.

[73]Coisson, letter cited.

[74]Gilly, Excursion to the Piedmont, p. 125.

[75]Daniel B. Richards, The Scriptural Allegory, (Salt Lake City: Magazine Printing Co., 1931), pp. 63-65; microfilm CR MH 4140 in L.D.S. Church Historical Department. The surname Gay, apparently written with an open a was interpreted as a u, rendering the typescript with the name Guy incorrect.

[76]Richards, Scriptural Allegory, p. 28.

[77]Madeleine Malan Farley's life story, "Genealogical Charts and Biographical Sketches of Members of the Latter-day Saint Church, Ogden Stake, Vol. 15, Ogden Seventh Ward, F.K. (In SLC Genealogical Library).

[78]Ibid.

[79]Richards, Scriptural Allegory pp. 297-308.

[80]T(eofilo) G. Pons, "Jean Pierre Baridon, un pionnier de notre emigration," in Bulletin 96, p. 23, and his letters cited.

[81]Ernesto Tron, "I Valdesi nella regione Rioplatense," in Bulletin 89:46.

[82]Pons, "Jean Pierre Baridon," p. 38.

[83]Ibid., p. 40.

[84]Ibid.,p. 42.

[85]Ibid.,

[86]Ibid., p. 43.

[87]Teofilo Gay, "Notes historiques ecrites il y a 50 ans par Jean Francois Gay, pasteur a Villar Pellice," in Bulletin 25:14.

[88]See George B. Watts, The Waldenses in the New World, or the Colony of Waldensians in North Carolina, (Durham, N.C.: Duke University Press, 1941).

[89]Ibid. Marriner Cardon, "The Relationship of the Waldensian People to the L.D. S. Church," (typescript of August, 1978), p. 8.

[90]Arnoldi Pittavino, Storia di Pinerolo e di Pinerolese (Milano: Bramante Editrice, 1963), p. 389.

[91]Augusto Armand-Hugon, "I Valdesi in Italia dal 1848 al 1948," p. 11.

[92]See note 44.

[93]Cardon, "Relationship of Waldensians to Latter-day Saint Church," p. 8.

[94]Marriner Cardon, "Children of the Valleys," (typescript of the sound track on an 8mm documentary motion picture made and narrated by Marriner Cardon and Stephan Cardon for presentation at the Louis Paul Cardon family reunion, 25 November 1977). pp. 13-14. He quotes all six verses of the original translated version of this hymn.

FAMILY LIFE IN ITALY: PAST AND PRESENT

Leonard W. Moss

Born in Michigan. Resides in Oak Park, Michigan. Professor of anthropology, Wayne State University. Ph.D., University of Michigan, Author, lecturer.

The very nature of our discipline leads toward generalization. It is to be hoped that extensions of our data are neither facilely nor simplistically drawn. Students of introductory theory are cautioned against breathing life into their models. Warnings are issued in our courses on quantitative techniques against confusing averages with realities. Perhaps such warnings need not be posted for the journeymen of the craft. However, it is best to err on the side of the angels and remind ourselves of possible distortions of reality.

The title "Italy" is, in itself, a reaffirmation of the problem. Which Italy? North, central, south, and insular Italy differ markedly one from another. The geographic national entity we call Italy has been with us for little more than a century. The experiential gaps between the various regions reveal dissimilarities in history, language, economic factors, and sociocultural characteristics. Within a region and even within a town, gross differences may be found. Under such circumstances, general statements are fraught with peril.

Only in recent years has a sufficient body of literature been accumulated to illuminate the varying conditions of the family in Italy. For the most part, historians tended to ignore such mundane social units as village, farm, factory, and family. By their very nature, chroniclers of history were most often products of a bourgeois environment. Urban, urbane, and elite, they focused their studies on the great leaders and the important events. There were no ethnographers to record the details of the little people.

Even where records exist, it is difficult to reconstruct history—along with its nuances and past meanings—to achieve a significant view of events long gone. The nature of the traditional family—undocumented until the early years of this century—remained elusive, at best, to nearly the present.

From the period of the unification until the end of the nineteenth century, the population of South Italy—il Mezzogiorno—accelerated. Numerous social problems—absentee land ownership, illiteracy, poverty, and disease—plagued the rural and urban residents of the former Spanish domain. Northern intellectuals, their consciences pricked by the squalid conditions, turned their attentions to the prevailing situation. Parliamentary inquiries (Franchetti and Sonnino) and other studies (Giolitti, Villari, Corbino, Luzzatti, and others) illuminated the depths of the southern question. D'Azeglio, the statesman, felt the problems to be insoluble and suggested that the south ought be cast loose. He argued that even the best cook will never make a good dish from a stinking piece of meat. Only the safety valve of emigration prevented the rupture of southern society.

These investigations and inquiries form a solid core of evidence regarding the social conditions under which the family operated. The writings of Alexandre Dumas the Elder and Giovanni Verga, to name but two men of letters, provided us

with a thinly fictionalized body of materials. The novelist, who is after all an ethnographer who knows how to write, can shed great light on problems ignored by the historian. The more recent works by Lampedusa, Silone, Levi, and others have captured much of the values and beliefs of the social structures within which the little people operated. Folklore--including proverbs, song, and poetry--contains within itself the ultimate common values of a people. A rule of thumb might be suggested. If it is important enough to transmit at the knee of the mother, it is probably important enough for the social scientist to study. The work of Pitre and other folklorists reveal a wealth of information.

Aside from demographic census materials, there is little in the way of social scientific data on the family prior to World War II. The recently rediscovered work of Charlotte Gower Chapman is one such exception. Statistical materials--generated, for the most part, to aid the tax collector--are poor guides for the analysis of structure and meaning. It is even difficult to do demographic interpretation when confronted with specific units of data gathered. For example, how many people constitute un focolaro (one fireplace hearth)?

To a great extent, the serious student of historical reconstruction must plan on generating considerable raw data. He must make recourse to such traditional sources as archival materials. Mines of information are to be found in the municipio (townhall), provided that disaster has not befallen the records. In one village studied, a tax revolt by the females during World War I left the local tax records in ashes. Dependent on the vagaries of local history, the church may be a depository for more than religious records. In addition to births, marriages, and deaths, the church may house the cadastral (land transaction) registry. Often, these records may have been transferred to the bishopric, or even to the Vatican. The National Archives in Rome is the central depository for all governmental bureaus since unification. Searches of these latter two sources are very time consuming; however, they provide the researcher with a foretaste of Catch 22 in 1984.

Barring the location of official archives, one must content oneself with the collection of local histories. Often, the local schoolmaster, pharmacist, or other village intellectual serves as local historian. They ought to be sought out. Family documents, biographies, personal histories, and photographs should not be overlooked as valuable sources. If need be, oral histories can be collected. Willing, informed residents who will aid in the gathering of these data can be found in most villages.

In the present paper, great reliance had been placed on a combination of sources. Heavy emphasis was placed on the historic content of novels and short stories.

The popular view that the Italian family consists of dozens of individuals sharing a household is not sustained by the evidence. The stereotype of a multigenerational unit replete with a crowd of aunts, uncles, and dozens of children was probably a rare reality. In north and central Italy, where the landhold is sufficiently large, one may occasionally find an extended joint family sharing a common residence and tilling a common tract. The joint family engages in a common economic enterprise and consists of two, three, and sometimes four generations on the paternal side. Even where this type of family was and is an ideal form, it is rarely found. More typically, a two generational stem family--consisting of the parental generation plus one married son and his family as in the case of the French famille souche--occupies a landhold in central and north Italy. Larger family clusters do exist, however, and some approach the Serbian zadruga in size. Strange to relate, these famililes are not often found in the rural areas. They

are associated, for the most part, with small scale industry in southern and central middletowns. Such family enterprises as bronze casting, ceramics, barrel coopering, and wrought iron working are often carried on by three-generational families sharing a common residence and workplace.

Given the limited amount of tillable land (the peninsula of Italy is two-thirds mountain and hill) it is obvious that certain boundary conditions operate to structure family form and size. Variable patterns of inheritance are determinants of family type. In much of the north, primogeniture--inheritance by the eldest son—is the major mode of land transmission. Ultimogeniture--inheritance by the youngest son if the eldest son, for whatever reason, cannot or does not inherit—is a variant of this pattern. The same is equally true in the central regions. This mode of inheritance extends into the realm of sharecropping (mezzadria), where the right to farm the land is transmissible. I shall not dwell on this interesting sidelight which stems from the time of the plagues centuries ago. For much of the south and certain pockets elsewhere on the peninsula, inheritance is partible, that is to say, portions of the land can be distributed to designated children. Under this mode of transmission, landholds become increasingly fragmented with each succeeding generation. What may have been at one time a highly productive tract of land is now reduced to bits and parcels so small that the peasant may lament his fazzoletti (handkerchiefs) of soil. Little wonder that the Italian agriculturalist remains one of the least productive in the European Economic Community. Over two million farms of three hectare (7.8 acres) or less existed in the last decade.

Obviously, there is a relationship between size of landhold and family type. Small tracts of land can support a nuclear family at a meager subsistence level. Such a family will make its home in a village distant from the fields that they till. The severe shortage of valley or plainsland dictates the location of dwelling areas in hilltop villages, although families live on the farmstead in the north, where there is available land.

Despite the dictates of the Catholic church, birth control has been practiced in one form or another during much of the present century in all regions of Italy. Though the south may well be the repository of traditional values, it is clear that family size has been limited. Much of the growth spurt of the last century was not a function of increasing birth rates. Religious values held that it was necessary to be fruitful and multiply; however, the Italian did not interpret this to mean multiplication by a factor of ten. Population size increased as a result of modern sanitary practices. The insurance of safe water supplies and the removal of effluence contributed as much, if not more, than the sciencing of "modern" medicine to a reduction of infant and post-partum (death of the mother following child birth) mortality. In any event, landhold set effective limits on family size and form.

In all regions of Italy except the major urban centers, the family is looked on as an extremely cohesive, closely knit unit. Two structures exist simultaneously. The larger--and often ideal--famiglia includes consanguineal (blood related) and affinal (in-law) kin to the third and fourth degree. This intergenerational unit is one's family of orientation in the broadest sense. Rarely, however, is this social unit invoked as a functioning, interacting set. One must be present at the nitty-gritty of laying the plans for a forthcoming wedding to appreciate the many variations of idiosyncratic interpretations of what is la famiglia and who is defined as belonging. Given the expenses of feeding a wedding guest and providing suitable confetti (a momento of the occasion) counterbalanced by the value of the gift likely to be received is a pragmatic and pecuniary consideration. This is not to suggest that mercenary values dominate

the guest list. Perceived slights, past or present, will be invoked in the determination of who will be invited.

In any event, the ideal is tempered by the reality of interpretation. La famiglia is not immune to the quarrels and bickering familiar to the non-Italian family. Sibling rivalries, squabbles over property inheritance, disputes about unpaid debts, and other quarrels do much to unglue the cohesive nature of the larger family. Yet, in Western society, this fortress has withstood many assaults. It has remained a major point of orientation.

The day-to-day unit of interaction for the individual, more often than not, is the nucleo centrale (nuclear family, i.e. parents and their offspring). The family of procreation is the smaller structure within which the needs and wants of the individual are translated into social interaction.

Some years ago, I characterized the southern family as a paradox. The family has been at once Italy's greatest strength and its greatest weakness. Because of familial cohesiveness, the culture has endured through war, depression, natural disasters, and governmental crises. Yet, because of its cohesiveness—through which all of the sociopsychological needs of its members are satisfied—the family has severely restricted external contacts for its members and has actually frustrated the creation of voluntary associations. These associations are vital in any democratic society. Early participation in such groups is part of the socialization process for adult involvement in broader society. So deeply ingrained is this in the United States that a group of shipwrecked Americans washed ashore on an island would quickly elect a president, vice president, secretary, and treasurer. In the south Italian case, it is clear that the patterned roles of family are a product of the interplay of earlier historical factors.

The bitter history of the south was punctuated by wars, foreign domination, and exploitation (real or imagined) by absentee landlords and unfeeling bureaucracies of government and the church. The cruel, hard life of the peasant village mirrored the broader problems and shaped the structure and values of the family. The family and kin group became an insulating network for the protection of its members. Within the fold, one could find strength and relief from the vicissitudes of life. Reinforced by folk religion, which provided answers to the perplexing issues, the family was the haven of the weary (Moss and Cappannari 1960a; Tentori 1975).

A negative view of this social unit is to be found in the unfortunately titled The Moral Basis of a Backward Society. This thesis, propounded by Edward Banfield over two decades ago, continues to be quoted, generating more heat than light on the position of the family. The essence of the argument holds that the southern Italian head of family is an amoral familist, who will "maximize the material, short-run advantage of the nuclear family; [he will] assume that all others do likewise" (Banfield 1958:107). Ever the political scientist, Banfield took this singular conjecture and developed a series of implications which flowed from the rule. Thus, he explained the lack of interest in community, politics, public affairs, and legal process. If one extended the hypothesis to its logical conclusions, life in a village would be chaotic, anarchic and un mondo cane (a dog's world, where dog eats dog and the devil takes the hindmost).

There is a morsel of truth in Banfield's conception. However, the "logical" extensions are not borne in fact. From the literature and from personal field experience, there is no evidence to support the view that anarchy is rampant at the village level. I will grant that the peasant exhibits an attitude of diffidence, at times distrust, overt hostility, and even rebellion. Given the shabby treatment by landlord, church, tax

collector, military draft agent, and others, who is to say that the peasant is paranoid in his reaction? I cannot explain Banfield's narrow view, except to note that he missed a great deal in terms of comparaggio (fictive kin), patron-client relations, trade networks, peer groups, and circles of intimacy among friends. Banfield acknowledges that his "knowledge of the language was non-existent to start with and rudimentary later" (Banfield 1958:10). He was assisted by his wife, Laura Fasano Banfield, whose parents came from the north. Perhaps we find in this linguistic gap, an explanation for the distortions which crept into their study.

In any event, most researchers report the family to be very moral and village life as less than chaotic. In the south, there is no abiding sense of community (as we use the term in American parlance). Comunita refers to an assemblage of the religious; i.e., monks and nuns. Comune is a politico-spatial referent; i.e, the governmental jurisdiction within which one lives. The attitude of the peasant has been hardened against government by virtue of his perceived maltreatment. When it is raining, he curses: E piove, governo ladro! ("It is raining, thief of a government." This is not to suggest that the political powers have stolen the sunshine. Rather, the governmental salt monopoly will now profit by selling humid salt.)

Campanilismo (village mindedness) serves to fix one's geographic boundaries and is rarely an expression of a deep and abiding concern with the affairs of the village. Expressed hostility toward nearby villages (cacavilla, tutti ladri, etc.) is rarely a sentiment of endearment with one's own village. More often, it is a statement of relative deprivation. One distrusts one's fellow villagers less than the total outsider. One's personal community is la famiglia in the broadest and deepest sense of the term. Elsewhere in Italy (particularly in the former city-states) there is fierce pride in belonging. This sense of identification is sometimes, but not often, found in the south. Sulmona (Abruzzi) is one such locale: perhaps because it was the birthplace of Ovid, Croce, Silone, and other men of letters. There is nothing in the south to match the intense feelings evidenced in the various contrade (sections) of Siena, where a child undergoes secular baptism into his neighborhood.

There are many contradictory views regarding the nature of the family. Constance Cronin notes:

> The basic cause of the entire problem is the intricacy of Italian social organization, which is designed to keep things hidden and has very effectively done so. The southern Italian skill at confusing the issue is nowhere better illustrated. (Cronin 1970:30.)

Writing about Sicily, Cronin ran headon into the defense reaction which buffered the family and the village from the ravages of occupying powers, landlords, and their agents, and the hierarchy of the church. The oath of silence, omerta, has worked against the outsider who seeks to attain access (a problem not unknown to the foreign anthropologist). This same devotion to the facade of silence has served to perpetuate the myth of the societa onorata ("Mafia"). The term, "Mafia," is almost never heard in Sicily. The loosely-knit crime syndicate which extorted monies from the peasantry was often called the "honored society."

It is difficult, at best, for the outsider to gain access to the family. I do not delude myself by thinking that I obtained an "Open Sesame" to the inner circle in my early fieldwork. Over time, and with the establishment of fictive kinship ties, I was permitted to enter this realm.

Aside from the obvious extensions of conjugal (marital) and consanguineal ties, the family may draw in members

through the bonds of comparaggio. Roman Catholic and other Christian doctrines provide for the guarantee of moral and religious education of the child through the tutelage by godparents. This complicated process of fictive kin selection is one technique whereby a close friend may be drawn into the bosom of the family. Though relatives of varying degrees may be selected as godparents, nonrelatives may be tied with the bond of San Giovanni (St. John, Patron of Godparents). This promotion of a network of alliances adds further strength to the insulating bastion of the family.

I'll not detail the complications of degrees of comparaggio. In some villages the godparents at the time of baptism are considered more important than those at the time of confirmation. In many cases, the persons are one and the same. The potential godparent(s) must evidence a background of moral behavior to set an example for the godchild. Obvious restrictions exist against the selection of a shady character for this role. Presumably, godparents should be close at hand so that they can intercede if the parents are not present or unable to act in the welfare of the child. However, this is not always the case. In one village the godparent is chosen because he lives in Rome. It is assumed that the child will follow the traditional migration pattern and leave the village to seek their fortune in the national capital. Hence, it is desirable to have someone close at hand to guide the child, and if needs be, to lend the godchild money. This pragmatic extension of traditional pattern is typical of peasant adjustment to a changed world.

As noted, I permitted myself to be drawn into a family network through the ties of comparaggio. A caveat should be issued lest other anthropologists succumb to this lure. To avoid becoming completely anecdoctal, I'll give the bare bone essential of the point. Zi' Giovan' (Uncle John), the eldest male of the family, was terminally ill. At my insistence, he was brought to the University (Rome) Clinic. There it was diagnosed that he was in the final stages of Parkinson's Disease. Life could be extended through the use of an iron lung. The family gathered in my living room and, after some preliminary jockeying for position, the problem was placed squarely on my shoulders. As a fictive member of the kin, I was now the eldest surviving male competent to make decisions. The family demanded that I render the judgment of whether John was to be placed in an iron lung. My Solomonaic decision was based on a then recent statement by Pope John XXIII. Slowly I intoned that it was far better for John to expire in the warmth of the family setting than to die in the cold anonymity of the city hospital. With a great gasp, the blubbering of tears, rending of clothing, and beating of breasts, it was determined that this was the best course of action. Preparations were made to return John to the farm and his awaiting death some three days later. No anthropologist should place himself in that position.

It is clear the comparaggio ties the outsider to the family. It is rare for family to permit even the congenial stranger to intrude. Close friends may, from time to time, be included in familial celebrations. That, after all, allows for the demonstration of bella figura (good image). The problems and tribulations however, are kept with the family circle. To do otherwise would display una brutta figura (an ugly image = loss of face). These themes are part of maintenance of rispetto (respect) and will be discussed in detail. At issue here is the problem of holding the outsider at bay. It is sometimes argued that the family extends itself through the bond of marriage. Throughout Italy, in general, and in the south, in particular, the sacrament of marriage is considered a lifelong tie. Not only are two mates united, but their families of origin are as well. If this be the case, one might assume that the unity of parents of the bride and parents of the groom might constitute a named kin grouping. Such is the case among Jews (machatonim), Armenians (hunamies), and

Gypsies (xanamik). Though hundreds of Italians have been quizzed, no name for this unit is forthcoming. Being from Missouri, I raised a hypothetical question: Might it be possible for one of these kin to borrow money from the other member unit without paying interest? The answers allayed any lingering doubts in my mind. Though lip service is paid to the existence of such a tie, there is no functioning reality to such a grouping.

There is agreement in the literature that the structure of family is best described as pyramidal. The oldest surviving male in both the larger famiglia and in the nucleus occupies the position of capo (head) and holds a modicum of authority (legitimate power) by virtue of his prestige position. The Italian census further reinforces this definition in that the oldest male, even one who has not reached the age of majority, is listed as head of family. An unsophisticated analysis might lead one to think of the family as constituting a rigid patriarchate. It is father-dominated, but mother-centered. In a land where a strict division of labor based on sex is maintained by tradition, it is anticipated that a double standard of morality would exist. Up to the last decade, this was indeed the case. However, it does not follow that sex roles are simply and neatly defined.

Different behavioral patterns and differing degrees of prestige accrue to the varying roles of women. The nubile (unwed) female is looked on as an evil temptress. She is at once an empty-headed but conniving vixen. The married mother, however, is set upon a pedestal and shares in the mana of the Mother of God. The postmenopausal grandmother can tell earthy stories and swear like a trooper.

The male in this father-dominated society is surrounded by all the prerequisites of rank, that is being maschio (masculine). It has been argued that the male in both Italian and Spanish cultures basks in the glory of machismo. This, however, may be a plot on the part of the females to encourage males to think that they run the show and to assume the trappings of the "big man." In reality, it is Mamma who wields considerable clout in running the family. For centuries the male has been defined as the legal authority figure. Yet the breadwinner was gone for many hours each day. The mother, who had little authority but much power, made the working decisions. She meted out punishment to the children and swamped them with her love.

The prestige of the male is derived, in part, from his role as breadwinner, but this is not simply an economic phenomenon. Though the capo may be too old to work, he is accorded rispetto, his advice is sought, and is treated as well as circumstances allow. The dominant traditions of the culture tend to be supportive of the male role; hence, the male exhibits a greater degree of traditionalism than the female. In any event, though the advice of the father is sought before children engage in new undertakings, it is mother who blesses their new steps.

The nuclear family remains the stage upon which life's dramas are played daily. There is general agreement that the core values are to be seen in the interaction of husband-wife-resident children. Though she wields power, the mother is subservient and submissive in the presence of the dominant husband. Yet, the mother-son relationship, as the psychologist Parsons noted, "makes for an unbroken continuity of the primary family" (Parsons 1960:59). "The themes of love, devotion, service, and sacrifice. . . . have produced the classic mother-martyr: (Cronin:77). The Jewish mother syndrome is clearly not limited to Jews.

Basic value themes are resounded in the family over the generations. On a daily basis, there may be specific targets—concrete and verifiable objectives—which include such needs as employment opportunities, better roads, and water supply. More distant goals emerge as dominant

norms or, more precisely, as the core values of the people. Though the emphasis and priorities assigned to these values may differ based upon one's political orientation, Feliks Gross found that the peasants' ideologies all contained the same common values: work, political freedom and freedom of movement, public order, justice, equitable distributive order, dignity, and respect (Gross 1973).

In her study of the Sicilian family, Cronin identifies the critical values of this unit as:

1. the nuclear family must operate as an integrated unity;

2. the . . . family must get ahead and if necessary it must advance itself at the expense of other nuclear families;

3. the husband must earn enough to maintain his family;

4. legal, moral, and social obligations must be met—visits must be made, bills must be paid, doctors and lawyers must be seen, children must be cared for, and daily emergencies must be delt with (Cronin:69).

There is a firm feeling of dovere (obligation) rather than cooperation (defined as voluntary action conducted outside the family) which pervades the social scene. Onore di famiglia (family honor) is the treasure of rich and poor alike. The maintenance of honor and la bella figura (face) by the avoidance of vergogna (shame) underly the public actions of the members of the family. One struggles to retain a sense of civilta (civility) and gentilezza (gentility) in a hard, cruel world. One holds rispetto for others and demands it for oneself. (Silverman 1975.)

Though outside the realm of family, the ties of patronaggio-clientelaggio (patron-client relations) add another dimension of social intercourse. This pattern, so feudal in its orientation, actually predates the medieval period and finds its roots in imperial Rome. This intricate network of "you scratch my back and I'll scratch your back" gives a sense of solidity and continuity to the life of the village. In a bureaucratized world, the peasant has learned to treat government and church with a feeling of sfiducia (mistrust). Where centralized power is distant and the autorita (powerholders) unfeeling, the raccommandazione (recommendation) of the powerbrokers is an essential tool to shortcircuit the bureaucracy for the welfare of the family. (Lopreato 1967.)

In recent decades, Italian society has been subjected to increased pressures for sociocultural change. As a member of the European Economic Community, Italy has undergone the same social forces as some of the more recent industrializing nations. Prior to World War II, its labor force remained heavily in the rural agricultural sphere. Even today, Italy maintains a large segment of its working population in agriculture (circa 21%). Land reform, the deliberate introduction of technological innovations, mechanization, and attempts at creating new forms of social organization have all exerted pressures on the countryside. Demographic expansion, without an increase in local economic opportunity, forced emigration to the cities and abroad. Yet, the strength of the family persisted. Many villages survive today only because of the remittances from husbands and sons working in the north and elsewhere in Europe. With the decline of economic activity in Europe, there has been a return migration in the past few years. For the first time in this century, we are witnessing more population flowing into rather than out of Italy.

New ideas are being introduced into the villages by the men who have worked in the cities. Migration is but one of the factors influencing change. Compulsory military service likewise exposes the rural males to a new milieu. The isolated village, if it ever existed, is a thing of the past. Communications

media (radio, television, movies, newspapers, and manifestos of the government and political parties) all serve to bring the world to the village doorstep. Compulsory education has made a literate population more receptive to change. The horizons of the villagers have been expanded far beyond the boundaries which formerly defined their world. In many ways the village has always been a microcosm of the total society. Given the social structure, villagers have been presocialized to an urban way of life. Today, urban values and desires are making inroads on the rural hierarchy of beliefs. Perhaps only the desire for agricultural land remains a high priority rural objective.

The inclusion of urban values has tempted many a rural dweller to go where the action is. In many instances, with the rise of new industries introduced by governmental plan, a new mode of economic behavior does not necessitate a move. Many men, and an increasing number of women, become pendolari (pendulums swinging back and forth from factory to field). They live on the farm or in the village and journey to the factory each day. If the distance is too great, the commutation pattern may be restricted to weekends. When migration takes place, the pattern differs, depending on the economic circumstance of the migrant. In the north it is not unusual for an entire family to engage in migration. The emigrant from the south leaves the family and, if successful, may initiate a chain of migration. Very often, the southerner fears that migration is temporary and retains his ties to the land. This economic hedge constitutes his cushion should the new venture fail. Often, too, this removes more land from agricultural exploitation.

The changes of urban industrialization and rationalized agriculture, which swept the north earlier in the century, are now exerting a great impact on the south. The rugged individualism of the peasant has been a cherished value and often has worked against finding mutual solutions to mutual problems. Farming cooperatives and agricultural labor unions have made inroads into the southern hinterland. Only recently have voluntary associations begun to have an impact in this area. The new technologies and consumer goods which seemed so inaccessible to the peasantry can now be obtained in the provincial capital. Upim and standa, functioning like K-Mart and Woolworths, serve to bring the market closer to the peasant.

Though formally organized activities have been introduced at the village level, much of the recreation indulged in by the peasant is centered around family: reunions, weddings, baptisms, and festivals. For the male, his domain is the poazza (town square) and the bar. His games of scopa (a card game) at the taverna and his politico-philosophical discussions during the passegiata (evening stroll) reinforce his maleness. Married women tend not to participate in the passegiata and where the younger, unmarried girls join the procession, they are always chaperoned. For the women, there are the activities of the church. For the young, school activities and the play of peer groups take them outside of the family. The impact of the dopo lavoro (after work organizations, a retention from the days of fascism) has had minimal impact in the rural areas.

It is difficult to obtain statistics on the amount of participation in voluntary associations. Certainly, observation alone would support the argument that women participate to a greater degree than men in church-associated organizations. There is also some evidence to indicate that women are more likely to join voluntary associations than are men. Apparently women tend to be more receptive to change. Given the sumberged role of the female in rural society, perhaps any change is viewed as progress by the women. Conversely and cogently, tradition is supportive of the dominance of males. Men are less inclined to alter a status quo that is supportive of their position.

Though the family has exhibited a high

degree of unity over the centuries, it has not been immune to problems. Homes broken by desertion and separation have not been rare. For our purposes, unfortunately, such statistics are difficult to reconstruct. In recent years, legalized divorce has threatened the sanctity of marriage. Though many attempts were made by the church to block such legislation, in the last decade a public referendum effectively established the legality of divorce. The heavy affirmative vote (59%) was viewed by many as a sharp rebuke to the Vatican. A few years later, by the same margin, another referendum laid the foundations for abortion. Even the legal restrictions against the sale of contraceptive devices have been swept away.

Modern social problems have impinged on the solidarity of the traditional family. Economic instability, in the form of double-digit inflation, has wiped out many gains in the agricultural sector. The lack of coherent governmental policy, in part a product of unstable political coalitions, has wreaked havoc on long term plans in an agricultural market which cannot adjust to weekly or daily shifts. An inequitable tax structure places an inordinate burden on the rural peasant family. The reduction of the agricultural labor force has made emigration a logical necessity. However, the economic distress of the cities has reduced the peasant immigrant to the status of the sub-proletariat. Poorly educated and lacking the skills demanded by contemporary business and industry, the peasant is inadequately equipped to grope his way. This is occurring at the same time that political party activity has involved, for the first time, the rural peasantry as part of the functioning electorate. With rising expectations and political indoctrination, this segment of society becomes a potential cadre for revolutionary change.

The social order, so deeply rooted in medieval feudalism, had dominated the village and the city to the present day (Moss 1974). The peasant and the working class now perceive the cramp of social class and desire to remove this shackle. The myriad of problems within the cities, engendered by vast and unplanned population movements, is typified by housing shortages, utility breakdowns, and the general dislocation of individuals and families. Rising rates of crime and delinquency are symptomatic of the breakdown of familial mechanisms of control.

A changing morality, experienced elsewhere in Western urbanized societies, is exerting itself in Italy. The expansion of work opportunities for women in the factories and business world has taken them out of the fields and the home. The burden of babysitting has fallen on the grandparents.

Access to transportation, expanded leisure time, readily available birth control devices, and a somewhat more ample supply of cash have contributed to a mode of teenager behavior well known to the American.

A feeling of distrust of government and outside agencies has long permeated the attitudes of Italian families. Yet this has not prevented such agencies from making inroads. During the fascist period, government and church encouraged demographic expansion by promoting large families. Governmental agencies began to intrude on the family. There is ample indication that the family is abdicating its autonomous position by placing increasing reliance on social welfare agencies.

In this most Catholic of countries, the church occupies a niche that is looked upon as a "mixed bag" by varying segments of the population. Though many important religious minorities exist, this paper must focus on the predominant Roman Catholic majority. The physical presence of the Vatican in Italy is only a partial explanation of its influence on the total society. The Christian Democratic Party is the secular political arm of the Church. The weight of the Church is felt in the economic sector, in labor, and in many aspects of the law. This is not to

suggest that all of Italian society is church oriented. There remains a traditional pocket of anticlericalism among the intellectuals (Mangia-preti = priest eaters). Sizable portions of the population do not attend church regularly. Since religion is made up largely of traditional rites and festivals, the men are inclined to say that it is particularly suited to the weaker members of the family. "Women are long on hair and short on brains" (Silone 1937:123). It is argued that, "Religion is to women what salt is to pork; it preserves freshness and flavor" (Silone 1937:147). A traditional male expression holds: "The women and the old folks are for the church, we look after our own business." In essence, men are content to be in church three times during their lives: when they are hatched, matched, and dispatched.

Though regular attendance at formalized religious functions affects a minority of the Italian population, the force of religion permeates the lifestyle of the society. Many observers have noted the differences between the formalism of the official religion and the paganism of the village and family (Levi 1947; Tentori 1975). The exercise of religion at the level of family is the curious mixture (syncretic blend) of localism plus dogma. Other related contrasts are to be found in contemporary Italian life. The anthropologist Gruber, in his discussion of a religious festival, cites the important distinction between paese and campagna (village and countryside). The procession of the Madonna which encompasses village and field is a symbolic attempt to resolve and harmonize this distinction. "In that time of reunion and communion, envies and hostilities, ambivalences and anxieties, born of familial disruption and unrealized expectations are dissolved as all join in the procession and festivities which it generates" (Gruber 1979).

Recent political struggles have been punctuated by attempts to initiate the "historic compromise" between the church and the Communist Party. At a time when outward religious participation seems to be increasing; i.e., Sunday and festival attendance at religious functions is apparently on an upsurge, the Communists have garnered more voting power. Yet, there is a residual strength to the Christian Democrats in that they are able to rely upon some 37% of the electorate in national elections. The increasing "hard line" of the Vatican has been demonstrated by Popes Paul VI and John Paul II. The "window to change" which had been nudged opened by the rough peasant hand of John XXIII has been all but slammed shut by the silk gloved hands of his successors. If, indeed, there has been a "religious revival" following Vatican II, the stolid resistance to change manifested by the present Pope may have a further impact on the family. Other belief systems are present in the marketplace and can rapidly fill what many perceive as a vacuum.

The Italian family has fared well in the process of migration abroad. The coherence of its structure and the solidity of its values have enabled both southerners and northerners to adjust to life in America. This process has not been without its problems. A small, but significant, minority abandoned their Catholicism and sought roots in other religious movements (Re 1979). Some few abandoned all faiths. The picture in Italy is not that clear.

The tower of strength which had been the southern family was a form adapted to the demands of a medieval feudal society. It now faces the task of adjusting to an urbanizing-industrializing society. The coherence of village life is being altered by outmigration and return migration. The little town is no longer a self-contained insularity. The peasant in the city is often ill prepared to grope his way. Handicapped by illiteracy and without the techniques of organizing voluntary associations, the immigrant in his own country faces a cruel world. Even when accompanied by his family, they are reliant on their own resources. Economic and political forces have a

greater impact on the solitary social units.

Whether the family has the strength to meet the challenge of this different world is a question I cannot answer. Perhaps the gallows humor of the Italian will hold him in good stead. Some might regard the situation as serious, but short of a disaster. The Italian would retort that the problem is a disaster, but it is not serious.

BIBLIOGRAPHY

Banfield, Edward C. 1958. The Moral Basis of a Backward Society. Glencoe: The Free Press.

Chapman, Charlotte Gower. 1971. Milocca: A Sicilian Village. Cambridge: Schenkman.

Cronin, Constance. 1970. The Sting of Change: Sicilians in Sicily and Australia.

Gross, Feliks. 1973. Il Paese. Values and Social Change in an Italian Village. New York: New York University Press.

Gruber, Jacob W. 1979. La Festa di Madonna di Nocara. Unpublished manuscript. Philadelphia: Temple University.

Levi, Carlo. 1947. Christo si e fermato ad Eboli. Torino: G. Einaudi.

_____. 1963. Words Are Stone. New York: Farrar, Strauss and Cudahy.

Lopreato, Joseph. 1967. Peasants No More. San Francisco: Chandler.

Moss, Leonard W. 1974. "The Passing of Traditional Society." Modern Italy: Topical History. E. R. Tannenbaum and E. P. Noether, eds. New York: New York University Press.

Moss, Leonard W. and Stephen C. Cappannari. 1976. "The Mediterranean." The Evil Eye. C. Maloney, ed. New York: Columbia University Press.

_____. 1962. "Estate and Class in a South Italian Hill Village." American Anthropologist, 64:287-300.

_____. 1960a. "Patterns of Kinship, Comparaggio and Community in a South Italian Village." Anthropological Quarterly, 33:24-32.

_____. 1960b. "Folklore and Medicine in an Italian Village." Journal of American Folklore, 73:95-102.

_____. 1959. "The South Italian Family: Literature and Observation." Human Organization, 18:35-41.

Parsons, Anne. 1960. Patriarchal and Matriarchal Authority in the Neopolitan Family. Unpublished paper delivered at American Anthropological Association, Minneapolis.

Pitre, Giuseppe. 1899. Usi e constumi, credenze e pregiudize del popolo Siciliano. Palermo: Laurill di Clausen.

Moss, Leonard W. and Stephen C. Cappannari. 1976. "The Mediterranean."The Evil Eye. C. Maloney, New York: Columbia University Press.

_____. 1962. "Estate and Class in a South Italian Hill Village." American Anthropologist, 64:287-300.

_____. 1960a. "Patterns of Kinship, Comparaggio and Community in a South Italian Village." Anthropological Quarterly, 33:24-32.

_____. 1960b. "Folklore and Medicine in an Italian Village." Journal of American Folklore, 73:95-102.

_____. 1959. "The South Italian Family: Literature and Observation." Human Organization, 18:35-41.

Parsons, Anne. 1960. Patriarchal and Matriarchal Authority in the Neopolitan Family. Unpublished paper delivered at American Anthropological Association, Minneapolis.

Pitre, Giuseppe. 1899. Usi e constumi, credenze e pregiudize del popolo Siciliano. Palermo: Laurill di Clausen.

_____. 1910. Porverbi, motti, e scongiuri del popolo Siciliano. Torino: Clausen.

_____. 1913. La famiglia, la casa, la vita del popolo Siciliano. Palermo: Reber.

_____. 1910. Porverbi, motti, e scongiuri del popolo Siciliano. Torino: Clausen.

_____. 1913. La famiglia, la casa, la vita del popolo Siciliano. Palermo: Reber.

Re. Vittorio. 1979. History of the First Presbyterian Church of Detroit. Detroit: Ethnic Studies, Wayne State University.

Silone, Ignazio. 1937. Bread and Wine. New York: Harper.

_____. 1956. Il segreto di Luca. Milano: Mondadori.

Silverman, Sydel. 1975. Three Bells of Civilization: The Life of an Italian Hill Town. New York: Columbia University Press.

Tentori, Tullio. 1975. "An Italian Religious Feast: The Fujenti Rites of the Madonna dell'Arco, Naples." Cultures, 3:135-40.

Vailland, Roger. 1958. The Law. New York: Knopf.

Verga, Giovanni. 1943. Tutte le Novelle. Milano: Mondadori.

_____. 1950. Mastro Don Gesualdo. Milano: Mondadori.

_____. 1955. The House by the Medlar Tree. New York: Doubleday.

Italian Genealogical Record Sources

By Trafford R. Cole, Accredited Genealogist
Via Zais 6, 35100 Padova, Italy

Italians, possibly more than any other people, have emigrated to all parts of the world, and in particular to North and South America. This can be easily explained by examining the geographical conditions of the country. Italy has a land surface of 300,000 km^2, about one thirtieth of that of the United States, with a population of over 58 million inhabitants. Almost two thirds of this land surface is mountainous area, with the Appennine mountains running north-south, and the Alps in the north running east-west. With just a small area suitable for agriculture, and with few natural resources for industry, Italians have been forced to emigrate to more prosperous countries for more than a century, enhancing these new cultures with their industriousness and traditions.

The most well known characterics of the Italians are their long family ties and their sentimental attachment to their homeland and in particular to their village of origin. Almost everyone in Italy has a brother, cousin, or friend who has emigrated, and many still keep in touch by correspondence. This fact is very important to whoever is about to begin their Italian genealogy, because the first source of records are those documents, or letters to relatives, or even family stories about the "homeland", that can trace their ancestor to his original village in Italy. This preliminary research, particularly when the town of origin can be determined, will later save much time and effort in continuing the genealogical research in Italy.

Once one's ancestors have been traced to Italy, either through their family documents or through U.S. immigration, naturalization or passport records, the most rewarding part of the research can begin. To better understand how to proceed, it is necessary to understand the political breakdown of the country as this influences the source of records.

Italy is divided into twenty regions, namely: Piemonte, Valle d'Aosta, Lombardia, Trentino-Alto Adige, Veneto, Friuli-Venezia-Giulia, Liguria, Emilia-Romagna, Toscana, Umbria, Marche, Lazio, Abruzzi, Molise, Campania, Puglia, Basilicata, Calabria, Sicilia, and and Sardegna. In turn, each region is divided into provinces, for a total of 95 provinces in Italy. Each province then contains many towns called "comuni" which may include several villages called "frazioni" under the town's political jurisdiction. This political division exists since the unification of Italy and its beginning as an independent country in 1865. Each "comune" keeps its own records and those for the "frazione" under its jurisdiction, and there are no general indexes for the province or the region; for this reason it is important to find out the exact "comune" from which one's ancesters emigrated. Besides the vital records (birth, marriage and death records) the town archives also contain other useful records, such as the "certificato di residenza" and the "certificato di stato di famiglia". The first document is a record of where each family lived in the town, and of any changes in residency, including emigration to another town or country. This record may state exactly when one's ancestry emigrated from this town.

The first major census in Italy was held in 1911, and was made by family unit. Each family was listed with the birth and marriage dates of each member of the family, and the records were afterwards updated with the death or burial date of each family member. All of this information may be obtained by writing to the "Ufficio di Stato Civile" of the "comune" requesting "il certificato di stato di famiglia originario." In the bigger towns and cities normally it is required to state the exact name and birthdate of the person one seeks to obtain any certificate, because otherwise it takes too much time for them to search for the necessary record; however in the smaller towns often the officials will help with the research, searching out the names and dates that are desired.

Since the vital records in the town archives only date back to 1865, the most available source of records prior to this date is the parish registers. Italy has a very strong Catholic tradition, and every town and village, no matter how small, has its own church. The parish priests, ever since the sixteenth century, have been scrupulously keeping record of their flock. The records that most commonly were kept are the baptismal, marriage and burial records. Since it is part of the Catholic faith to baptize each infant that is born, this register contains the name and surname of the child, and of his parents, the date of baptism, the name of the Godparents, and often the date of birth. The information given in all of these records varies greatly with the antiquity of the document and from one region to another. As can be seen, in the recent records (19th & 20th century) more complete information is supplied in each annotation, giving not only the name of the parents but also of the parental grandfathers, and also in this case the family nickname, whereas in the older records the grandparents' names are omitted, the Godparents are often omitted, and often not even the surname of the wife is given. Often, in older marriage records the only information given is the name and surname of the spouses and the date. It was an Italian tradition that the groom was married in the parish of the bride, even if afterwards they lived in his parish. When the bride was from another village, therefore, the marriage will not appear in the groom's parish register.

The death record contains the name, age, and parents' name of those buried in the parish cemetery. Often, in the more antique register, only the name and surname of the husband is given for their wives, with no mention of her parents or of her maiden surname. This means that at a certain point in the records (usually towards the

17th century) it becomes difficult to trace the female lines unless their marriage record is found as their surname does not appear on any of the other parish records.

Another important parish record that can often be found is the "stato delle anime" or "Status Animarum." In many areas of Italy, the priest took a regular survey of all his flock, listing the names of all of the people living in each household, with their parentage and their age. At times other information was added, like emigration information, or date of death, etc. This record is similar to the "stato di famiglia" of the civil records, and can be very valuable for genealogical research since usually the entire family is listed, and often several generations appear together. Nevertheless, some caution should be used with this record. First of all, it does not list those children who were not living in the household, that is, who had died before the survey was made, or who had moved away from home. Also, as is often the case, the ages listed were not always very accurate, as seemingly, some priests did not have a very good eye for judging ages. In the photograph of this record, two generations of children are shown for one family, with birth dates for all the children, and marriage and death dates for several.

The baptismal, marriage and death records in the parishes can be found as early as 1520, but normally started from 1595 or from when the parish was established. The Status Animarum records are of more recent date, the earliest of which the author has found dating from 1690. It is obvious that in the course of time many of these records have been lost or destroyed. When one thinks of the fires, floods, invasions and wars that have occurred, it is surprising how well kept most of these records are. In almost all cases these registers are still found in the parish archives of the village or town of origin. However, in some cases (Arezzo, Catania, Valdi, Lucerna) these records can be found preserved in the archive of the "Curia Vescovile" for each diocesan. These parish records are normally handwritten in Latin or Italian, although in some areas like Veneto they can also be found in dialect. The handwriting and the poor quality of paper and ink used many times render the more ancient records all but illegible. Due to this problem and the scarce information supplied in these earlier records, research becomes very difficult and time consuming.

The civil vital records and the parish records are the primary sources of genealogical information but when these records are not available they can be supplemented or substituted by other record sources.

When Napoleon came to power in France, much of Italy was already under French influence, and within a few years he managed to expand his power to almost all of Italy. One of the many important innovations which Napoleon initiated in Italy was that of civil record keeping. Therefore varying from 1809 to 1812, each town in Italy began to keep vital records. In the regions that remained under French influence (most of Southern and Central Italy) this practice was continued up to the unification of Italy. These vital records from 1809 to 1865 are not kept in the town archive, but rather in the state archive in each province. In much of Northern Italy these records only date from 1812 to 1817 and then were discontinued. The data from these vital records in many provinces has started to be microfilmed by the LDS Church and is available on file.

If one is unable to trace his ancestor to the exact town of origin, but it is known that he was from a certain province, it is still possible to find him. In Italy, since its unification, there has been a draft obligation for all males. Each young man at 18 years of age had to appear before a council to determine if he was fit to serve a two year military service. The name of the person, his birth date, his parents' name and the town of origin were all listed. These lists are indexed by the year of birth of the drafted. Therefore, if the name and approximate birth date of one's ancestor is known, his town of origin and other useful information can be obtained using the draft records at the state archive. If instead one only knows that his ancestor was Sicilian, or as one patron wrote me, "He must have been from Northern Italy because he had blue eyes," this is not sufficient to begin research in Italy, and more preliminary searching should be done. There are no records kept on a regional basis.

Before 1865 there are no draft records; however, in most provinces records of those who served military service can be found dating back to 1780 circa. In some regions like Tuscany there were many who engaged in military service and much the same information can be gathered for them, as found on the draft records.

The notary records, which include wills, land and property transactions and dowries for marriges can also become an excellent source for genealogical research. These records, normally found at the state archive, often date back to 1480 or even earlier. All property sales and transactions had to be registered by law by a notary. Each notary then maintained a record of the transaction, and a copy of the same was registered and filed in the district notary office. These records prior to 1905 have been gathered at the state archive where they are catalogued. The Indexing of these records reflects the two registration procedures; there is a collection of all the transactions, wills, etc. made by each notary, which is indexed by the surname of the notary, but without an index of the contents. A second collection of the acts is catalogued in the chronological order of the registration at the district office and includes the acts registered by all the notaries in that district (usually from 50 to 80), again without an index of contents. This chronological order does not correspond to the date of the act itself but rather to the date it was registered at the district, with sometimes several years difference.

Since at one time many Italians were property owners of some type, it is probable that valuable information can be obtained through the use of these records. Also, in some areas it was tradition that a dowry accompanied the marriage of a daughter and at times this consisted of property donations, so some marriage dates can be obtained by this means. At the death of the family

head, legal heredity of the property was often determined by a written will, again registered by the notary. This often gives the names and family connections for an entire generation or more. Therefore through the notary records, deaths, marriages and family groupings can be obtained, and in the lack of the primary source of records, these are a valuable substitute. The difficulty in researching these records consists in the fact that it is necessary to know the name of the notary engaged by the ancestors, or otherwise one has to research all the notaries in a given area in each period of time, which is very time consuming.

Other records that at times can prove useful are probate records, records of land disputes, minutes of city council meetings, and historical records. These records may be preserved in the state archive, in libraries or in private collections. For example, many noble families had political jurisdiction over several villages and were the law makers and judges for that area. Their acts and judgment are often found in private or civil libraries and can offer both historical background information and at times genealogical dates and names. There are some parchments that date back to the 11th and 12th centuries.

Another useful source of information found at the state archive is the census, and tax records. The dates of these records vary widely from one region to another, however generally they do not date before 1700. In some areas the parish tithing records date much farther back, even until the early 1500's. These records contain the names of the property owners (sometimes listing the entire family) with a list of all their property and how much they were taxed. This type of record is very valuable in those areas where there were many small property owners, however in much of Southern Italy where large parts of the land was owned by a few noble families, there is little to be gained.

One of the most ancient sources of records is the university records. Italy is privileged to have two of the oldest universities in the world at Padova and Bologna, both of which date back to the 1200's. Each university contains a list of the students who were enrolled, the name of their parents, their age, and their place of origin. Since, in earlier years, the university was restricted to the well-to-do families, this source of data will not be helpful in many researches. On the other hand, if it is found that an ancestor attended university, this can become a very valuable source of information, as it is probable that other members of his family will have likewise studied. Also, other sources, such as scientific and literary publications can be consulted.

A last important source of data is the archive of nobility. In Italy, at one time, there were several thousands of noble or distinguished families. The history and genealogical data of most of these families have already been gathered and published, and are easily obtained. A word of caution, however, just because one has the same surname as a noble family does not mean that they are from the same branch of the family, or even distantly related. For example, one of the most distinguished noble families in Italy is the Rossi family from Florence. However the surname Rossi is diffused in all of Italy, and is one of the most common surnames, and in most cases there is absolutely no relationship to the Rossi of Florence.

Italy is a land of history and of tradition; in each small village there are centuries of history in the old stone houses, and cobblestone streets. The families in these towns have lived there and intermarried there for centuries. They have herded their flocks on the mountain slopes and tilled their fields and grown their grape vines and olive trees since the time of Christ and before. This is what genealogical research tries to recreate, not just names and dates but people and traditions, and to do this there are the many record sources than have been stated. We hope that you will want to discover your Italian heritage and that this article may be of help.

The civil vital records (birth, 'certificato di nascita'; marriage, 'certificato di matrimonio'; death, 'certificato di morte'), and the record of the family, 'certificato di stato di famiglia', that date after 1865, are found in the individual town archives. Extracts of these records may be obtained by writing to the 'Ufficio di Stato Civile' of the town, 'Comune', of origin of your ancestor, using the following sample letter as a guide:

Ufficio di Stato Civile
Comune di .....
(name of town and province)
Egregi signori,

scrivo per ottenere i dati relativi al mio antenato ..... nato il ..... a .....
In particolare desidero l'estratto dell'atto di nascita integrale e lo stato di famiglia.
Vi ringrazio anticipatamente per la vostra cortese collaborazione.

Distinti saluti,

TRANSLATION

Dear sirs:

I am writing to obtain information about my ancestor .....(name) born ..... (date) in .....
(Place). In particular I would like his brith certificate and his family certificate.
Thanking you in advance for your kind consideration.

Sincerely,

Before 1865 in some regions there are vital records kept at the State Archive and not the town archive, however, normally the easiest and most complete record source before this date is the parish archive. Each parish kept the records of christening, 'battesimo', marriage, 'matrimonio', and death 'morte', for all the members of the parish. The information from these records, at times, may be obtained by writing directly to the parish of the town of origin of your ancestor, using the following sample letter as a guide:

Reverendo Parroco
Parrocchia di .....
(name of town and province)
Reverendo parroco,

Ie scrivo per ottenere tutti i dati possibili relativi al mio antenato ..... nato (verso) il ..... a ..... In particolare desidero conoscere la data di nascita esatta, il nome dei genitori, e la data di matrimonio e morte. La ringrazio molto per la sua cortese collaborazione e allege 10 dollari per coprire le spese postali e il suo disturbo.

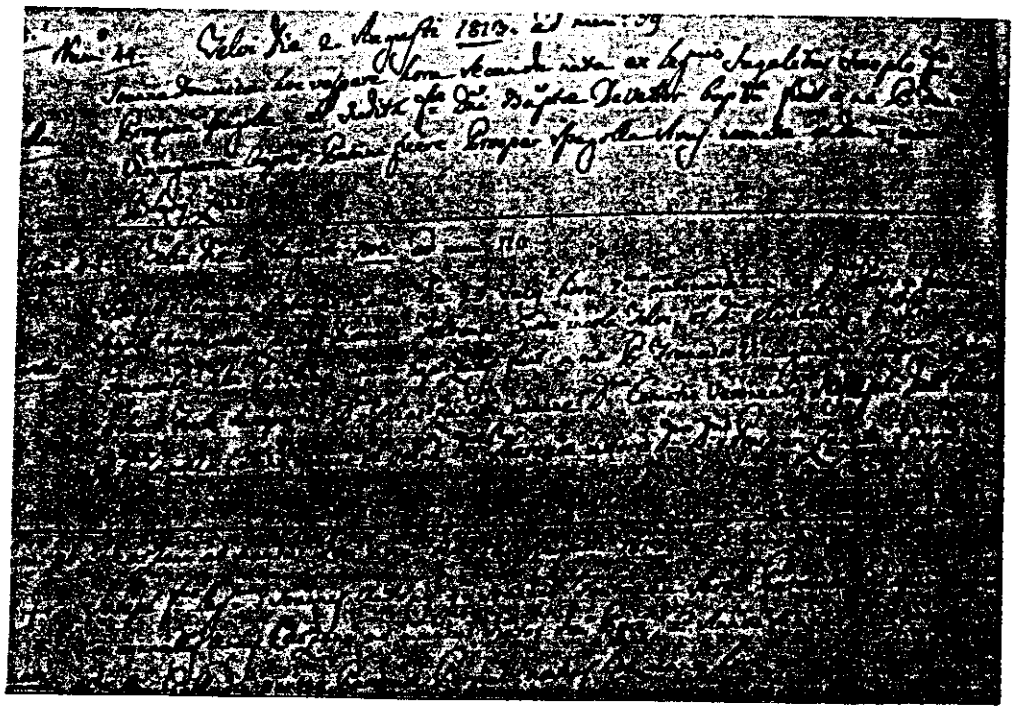
In fede,

TRANSLATION

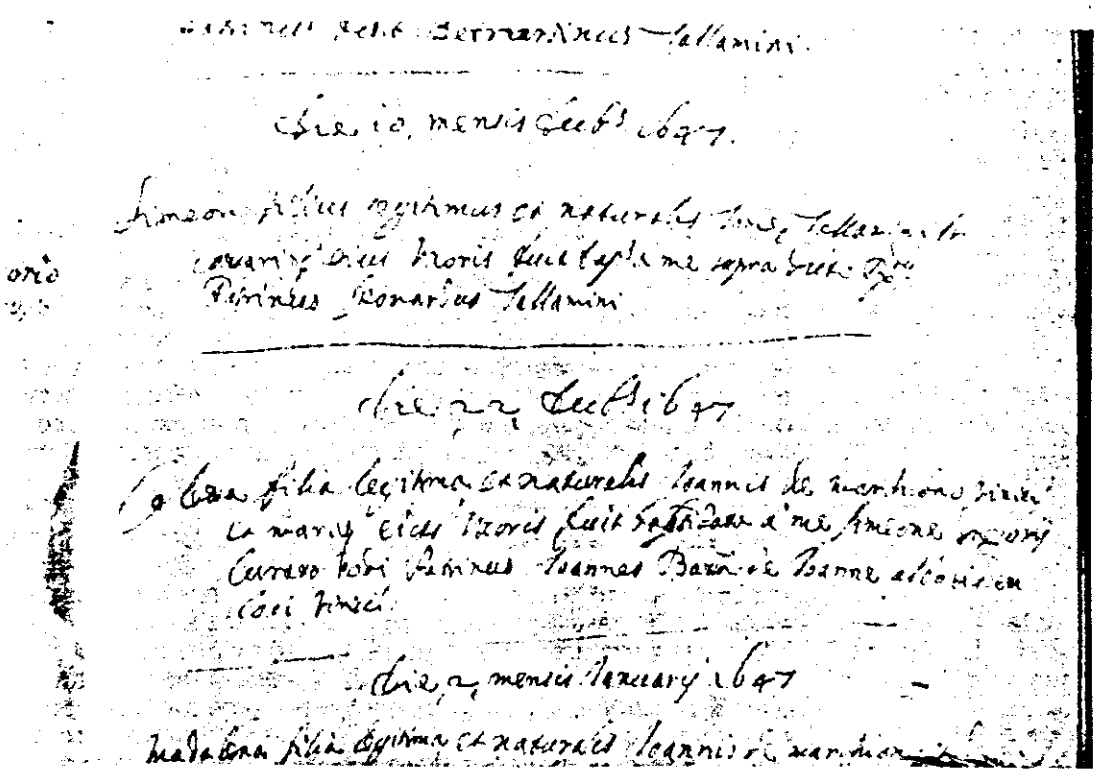
Reverend parish priest,
I am writing to obtain all the possible information about my ancestor ..... (name) .....(born) (about) ..... (date) in ..... .(place) In particular I would like to know his exact birthdate, the name of his parents, and the date of his marriage and death. I am very thankful for your kind collaboration and I am enclosing ten dollars for your trouble and to cover postal expenses.

Faithfully yours,

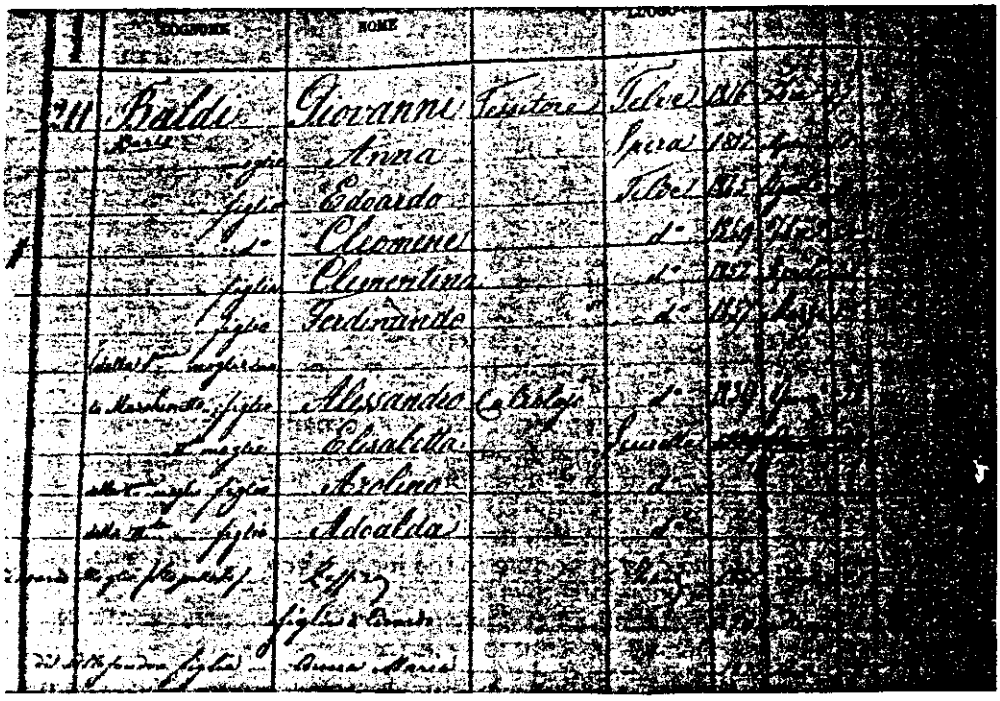
Photograph I (Doc. 24) is a copy of a parish christening record of 1813, and since it is of fairly recent date it gives a wealth of information.
It states the place, Telvi (a small town in Valsugana in the province of Trento) and the date of christening, 8 August 1813. It also gives the address of the family, house number 110. The name of the baby is given, Prosper Joannes Habacue, with the exact date of birth, at 7 AM on July 25th. The name and surname and place of origin of both parents is given, father - Petro MARCHIORETTO from the town of Lamoni in the diocesan of Feltre, mother - Elizabeth **FRANCESCHI** from Telvi. Also the name of both grandfathers are given and it is indicated that both are deceased, Joannis Maria MARCHIORETTO and Prosperi FRANCESCHI. The name of the priest who baptized the baby is stated, Francisco VINCIGUERRA; and finally the name of the godfather and godmother, who held the baby at the holy baptismal font are given: Elias ZANETTI and Camilla CIBBINI.



Photograph 2 (Doc. 8-25) is a copy of a parish christening record of earlier date, and therefore gives a much scarcer quantity of information. In fact, the only data shown is the date of christening, 10 December 1647, the name of the child, Simeon, the name and surname of the father Tomas TALLAMINI, and the name of the mother Cattarina, and finally the name of the godfather Leonardus TALLAMINI:



Photograph 3 instead is a copy of a 'Stato delle Anime' of the parish of Telve, showing three generations of the same family BALDI. The name and surname of the father is given Giovanni BALDI, Stating his occupation, weaver (tessitore'), and the place and date of birth, 27 December 1816. The same information is given for his wife and for each of their children. Then for Alessandro son of Giovanni, his wife is named and also their children, and the record continues with the names and birthdates of the children of the other sons of Giovanni. As can be seen this is a very useful document.



Italians

IN NORTH AMERICA BY PROFESSOR LUCIANO J. IORIZZO

Millions of Italians poured into the United States in search of an economic dream come true. By American standards most never made it. By their own measurements many succeeded admirably. One such individual was Alfred E. D'Amico, barber, politician, unionist, church trustee, tireless civic leader, and history buff.

I first met Allie D'Amico, a short, gray-haired, distinguished looking gentleman, when he was in the twilight of his life in Oswego, New York, with his eyesight failing, his circulation troubled by a failing heart. But his spirit was as resolute as on that day some seventy years before when, as a boy of eight in 1896, he arrived in America via steerage to join his father, a shoemaker whom he had never known. After receiving some minimal schooling he served as a barber's apprentice for three years earning fifty cents (plus any tips he could wrangle from the customers he assisted at the bathing services provided by barbers at that time) for a six and a half day week. When he became a barber at the age of twelve, he was so short that he had to stand on a wooden crate to cut the hair of his customers. In those days, he liked to say, adjustable chairs had not come into use yet. Joining the A.F.L. in 1905, he remained a respected and effective unionist and barber for the next sixty-five years. Yet, he found the time to do much more. When he was fifteen years old he began interpreting for members of the Italian community involved in industrial and railroad accidents and became one of the official interpreters for the Democrat party. He served as a Democrat ward committeeman and tax assessor. Later, he was the first of his nationality to be elected to the county Board of Supervisors. He also held numerous honorary positions such as Commissioner of Health, and Water Board member. One astute observer of life in Oswego described Allie as a political figure "whose counsel was sought and heeded, and whose influence was significant."

Allie was a charter member of the Sons of Italy, one of the founders of St. Joseph's, the Italian church, and the first Italian to be admitted to the local Knights of Columbus group (in 1910). The active role he played in these groups as well as in numerous other organizations testified to his genuine concern for the growth and progress of the community in which he lived. It also led people to exaggerate his financial position. In 1912 extortionists demanded he pay $30,000 or suffer the consequences. He was flattered that anyone should think him capable of raising that kind of money, but promptly teamed with the local district attorney and other leading Italians to identify and put to rout the criminals. Soon thereafter so-called Black Hand crimes disappeared from the community.

When Allie died in 1971 he left a modest legacy to his survivors: his wife, four sons, a daughter, fifteen grand-children, and a great-grandchild. Two of his children are college educated and all of them are successful and well-thought of. One of his grandchildren is a stock-broker, an occupation that was simply unthinkable to the masses of Italian immigrants in the early 1900s. Allie would have been especially proud of him.

On the occasion of D'Amico's death, Professor C. M. Snyder, author of the best study of Oswego's history, commented publicly: "I cannot recall when I first met him, but it was probably at a social hour following a program at the Historical Society. But I found that his keen memory, his interest in people, his basic optimism and good spirits made him an unusual

resource for local history, and I consulted him many times through the years....When no one was waiting for the chair in his shop, a hair-cut might stretch into an hour or longer, while by-gone days...came to life...

Mr. D'Amico wore many hats, and his shop was a cross section of Oswego life. Though an ardent union man and an officer in the barber's union, his only label was that of a good citizen. He had a quiet dignity and unshaken faith in mankind—qualities which he exemplified daily as he made his accustomed rounds. Oswego was a better place for his seventy-six year residence here. We shall miss him."

Snyder's remarks echoed the feeling of many an Oswegonian including the editorial writer of the local newspaper. Allie never got rich in the classic economic sense. He could have. Other Italians did. One example is that of the **padroni** who charged or overcharged their countrymen for every little service they provided. Allie could have been a **padrone** and an especially good one. He preferred not to be. He often helped his countrymen gratis. Maybe he is the kind of person Erik Amfitheatrof had in mind when he concluded in **The Children of Columbus:** "The Italians who reached the New World, were usually outsiders struggling against great odds, and the best of them were brave, beautiful human beings full of warmth and a large-hearted concern for humanity." In this sense the life of Alfred E. D'Amico was a rich one and so typical of the masses of Italian immigrants who made it in America.

SECONDARY

Amfitheatrof, Erik. **The Children of Columbus: An Informal History of the Italians in the New World.** Boston: Little, Brown, 1973.

Relying heavily on secondary works and checking the latest scholarly research in the field, the author has produced a well-written, popular history which stretches from Columbus to the 1970's. A section on sources and references is included.

Mangione, Jerre. **America is Also Italian,** New York: Putnam, 1969.

A crisply written brief survey which is sprinkled with anecdotes and personal experiences which focus mainly on the customs and life-styles of the Italian-American masses. Lacking footnotes, its principal appeal will be to young students, though others may also appreciate the insight and warmth brought to the subject by this well-known Italo-American author.

Marinacci, Barbara. **They Came from Italy: The Stories of Famous Italian-Americans.** New York: Dodd, 1967.

Using standard secondary sources the author relates the stories of de Tonti, Mazzei, Brumidi, di Cesnola, St. Cabrini, Toscanini, Giannini, LaGuardia, and Fermi. The book is attractively set up, well-written, and contains pictures, bibliography, and a useful index.

Musmanno, Michael A. **The Story of the Italians in America.** Garden City, New York: Doubleday, 1965.

Reads like a Who's Who of Italians in America and will appeal mostly to members of that ethnic group.

Pisani, Lawrence F. **The Italian in America: A Social Study and History.** New York: Exposition Press, 1957.

A useful survey.

Rolle, Andrew. **The American Italians: Their History and Culture.** Belmont, California: Wadsworth, 1972.

This slim volume in the **Minorities in American Life** series is a first-rate narrative, analysis, and interpretation. The author draws from his own researches as well as the latest efforts of the scholars in the field. Highly recommended as a text.

UNDERGRADUATE

Albini, Joseph L. **The American Mafia: Genesis of a Legend.** New York: Appleton, 1971.

A careful study which includes information obtained from police and informants. The author concludes that "syndicated crime in the United States has functioned in the same manner irrespective of the social and ethnic background or derivation of its participants."

Covello, Leonard. **The Social Background of the Italo-American School Child: A Study of the Southern Italian Mores and Their Effect on the School Situation in Italy and America,** edited and with an introduction by F. Cordasco, Totowa, New Jersey: Rowman & Littlefield, 1972. Reprint of 1967 edition.

A classic by "the creator of the community school concept." Valuable for history and for the lessons it contains for

One of the earliest histories dealing with Italians in the United States, continues to merit serious attention.

Gambino, Richard. **Blood of My Blood, The Dilemma of Italian-Americans.** Garden City, New York: Doubleday, 1974.

A personal and provocative interpretation of Italian-American history with heavy emphasis on Sicilian things and the modern scene.

Green, Rose Basile. **The Italian-American Novel: A Document of the Interaction of Two Cultures.** Rutherford, New Jersey: Fairleigh Dickinson University Press, 1974.

The author has selected over sixty individuals' autobiographies and novels on the basis of literary quality, aesthetic value, cultural documentation, and thematic variety. For each author, she furnishes biographical information and follows with a synopsis, an analysis, and finally an evaluation of the works under consideration. The student, the general reader, and the scholar will find this first-rate study informative and useful.

Ianni, Francis A. J. and Elizabeth Reuss-Ianni. **A Family Business: Kinship and Social Control in Organized Crime.** New York: Russell Sage, 1972.

Done from extensive academic investigation and personal involvement with certain crime families. The authors conclude that Italian-American crime is a family business, not a national conspiracy. Valuable chapters on the history of the Mafia and immigrants in organized crime are included.

Iorizzo, Luciano J. and Salvatore Mandello. **The Italian-Americans.** New York: Twayne, 1971.

Survey which seeks to integrate the story of Italian-Americans with American history. Original research by authors on the padrone system and Italo-American protestants is especially noteworthy.

LaGumina, Salvatore J. **Vito Marcantonio, The People's Politician.** Dubuque, Iowa: Kendall, 1969.

A concise, sympathetic portrait which relies heavily on the voluminous Marcantonio papers and interviews.

Wop: A Documentary History of Anti-Italian Discrimination in the United States. San Francisco: Quick Fox, 1973.

Despite the gross stereotype on the cover, this is a serious work which traces the roots of such stereotyping in the cartoons, drawings, newspaper articles, and other written accounts presented.

Lopreato, Joseph. **Italian Americans.** New York: Random House, 1970.

An excellent sociological study which summarizes and brings up to date "our knowledge of major aspects of the Italian-Americans' social experiences as they bear on continuing assimiliation." Those parts dealing with the family, education, and the work of others in the field are especially commendable.

Moquin, Wayne, (editor) and Charles Van Doren and consulting editor, Francis A. J. Ianni. **A Documentary History of the Italian Americans.** New York: Praeger, 1974.

As much a reader as it is a volume of documents, the bulk of the book is devoted to patterns of settlement, making a living, the controversy over Italian immigration, and the emergence of the Italian-American. Two sections of photos are not only of high quality but also are relevent and complementary to the text.

Nelli, Humbert S. **The Italians in Chicago, 1880-1930: A Study in Ethnic Mobility.** New York: Oxford University Press, 1970.

A valuable study done from careful research into real estate records, parish documents, and personal interviews and contains many penetrating insights.

Rolle, Andrew F. **The Immigrant Upraised: Italian Adventurers and Colonists in an Expanding America.** Norman: University of Oklahoma Press, 1968.

The best book on Italians in the West.

Schiavo, Giovanni E. **The Italians in America before the Civil War.** New York: Arno, 1974. Reprint of 1934 edition; and **Italian-American History.** Two volumes. New York: Arno, 1974. Reprint of 1947-49 edition.

The earlier volume deals mainly with Italian-Americans and music, and the later one describes their contributions to the Catholic Church. Schiavo wrote other books on Italian-American history. His work is uneven in quality, often difficult to use, and filiopietistic in nature. But, it represents a lifetime of toil and thought with which historians must reckon. The bibliographical items alone have placed many researchers in his debt.

Tomasi, Lydio F. (editor). **The Italian in America: The Progressive View, 1891-1914.** New York: Center for Migration Studies, 1972.

Tomasi, Silvano M., C.S., and M.H. Engles (editors). **The Italian Experience in the United States.** New York: Center for Migration Studies, 1970.

Widely acclaimed for its diverse, original, and provocative articles. Includes valuable bibliographical material.

GRADUATE

American Italian Historical Association, Annual Proceedings. 1968, "Ethnicity in American Political Life, The Italian-American Experience," Salvatore J. LaGumina (editor). 1969, "The Italian American Novel," John M. Cammett (editor). 1970, "An Inquiry into Organized Crime," Luciano J. Iorizzo (editor). 1971, "Power and Class: The Italian-American Experience Today," Francis X. Femminella (editor). 1972, "Italian-American Radicalism: Old World Origins and New World Developments," Rudolph J. Vecoli (editor). 1973, "The American Church and Italian Mass Immigration to the United States: 1880-1920s," Silvano M. Tomasi, C.S. (editor) (in press). 1974. "The Interaction of Italians and Jews in America," Jean Scarpaci (editor) (in press).

These proceedings serve as a valuable gauge as to what is happening in scholarship in Italian-American studies. Take, for example, "The Italian-American Novel," subtitled: "The Literary Value and Social Significance of the Italian-American Novel." Rose B. Green spoke on "The Italian-American Novel in the Main Stream of American Literature." "The Italian-American Literary Subculture: An Historical and Sociological Analysis," was R. J. Vecoli's topic. "Alienation, The Quest for Identity, and Social Conflict in The Italian-American Novel," was presented by Frank Rosengarten. Scholars and authors followed these talks with a spirited discussion on "The History and the Future of the Italian-American Novel" which was also printed.

Caroli, Betty Boyd. **Italian Repatriation from the United States, 1900-1914.** New York: Center for Migration Studies, 1973.

This slim volume is based extensively on Italian sources, especially the reports in the **Bolletino dell'emigrazione**, and interviews with repatriates whose stories would otherwise have been largely unrecorded. It is well-documented, but lamentably lacks an index.

Cordasco, Francesco and Salvatore J. LaGumina, **Italians in the United States, A Bibliography of Reports, Texts, Critical Studies and Related Materials.** New York: Oriole Editions, 1972.

The best book on the subject. Only a few items are annotated but the authors have included a foreward and headnotes to sections that furnish helpful, critical commentary. An index of names is provided.

De Conde, Alexander. **Half Bitter, Half Sweet, an Excursion into Italian-American History.** New York: Charles Scribner's Sons, 1971.

Devoting more attention to relations between the United States and Italy and to the post-1920's than other scholars, De Conde has produced the best overall book on the subject. Omitting the usual documentation within the narrative, the author has furnished a bibliographical essay, taken mostly from printed sources, which is the fullest one to yet appear in such a work in English.

Dore, Grazia. **La democrazia italiana e l'emigrazione in America.** Brescia: Morcelliana, 1964.

Perceptive account of Italian immigration to the Americas. Scholars will want to take particular note of the 112-page bibliography.

Italy. Commissariato Generale dell'Emigrazione. **Bolletino dell'emigrazione.** Rome: 1902 to date.

Invaluable reports of Italian-American communities—when they were settled, how they were settled, what the people did for a living, how they were treated, etc. Written by consular agents.

Italy. Commissariato Generale dell'Emigrazione. **Annuario statistico della emigrazione italiana dal 1876 al 1925.** Rome: 1926.

Official Italian statistics on all aspects of Italian immigration with useful notes and analysis. Indispensable.

Gli Italiani negli Stati Uniti. Istituto di Studi Americani Universita degli Studi di Firenze. New York: Arno, 1974. Reprint of 1972 edition.

Composed of papers delivered by leading Italian and American scholars on Italian immigration at the Symposium on Immigration held at Florence, Italy, May 1969.

Vecoli, Rudolph J. "Prelates and Peasants: Italian Immigrants and the Catholic Church." **Journal of Social History 2** (Spring 1969), 217-268.

Stirred considerable debate and activity among those who believed the Catholic Church's role in Italian immigration to be more positive than herein portrayed.

© THE BALCH INSTITUTE June, 1975

ROMAN LEGACY: LEARNING ABOUT YOUR ITALIAN ANCESTORS, PART I

Enzo Settesoldi

Born in Italy. Resides in Florence, Italy. Archivist, historical archive of Santa Maria del Fiore. University training (paleography and archival studies). Author, archivist.

To get to know our Italian ancestors is to learn about the history of the Italian people. Italy could contribute a great deal to the theme of this World Conference because it is a nation rich in tradition and history, full of men who made history and of manuscripts and documents that have served and continue to serve history. Events that took place in the course of the centuries in which we are living can be linked to the history of families who lived in specific regions. It is clear, as well, that nothing spontaneous happens without the intervention and thoughts of man.

Too often history is looked upon only in relation to wars or personal episodes in the lives of men instead of examining more closely the manuscripts that can be found in local archives. In this way the genesis, development, and importance of families as living entities, operating in the vast area of secular episodes, is ignored. The study of our ancestors, of their families or of the human nucleus beginning in the year 1000 (the period also referred to in the preceding lecture on genealogical research) blends in with the history of our towns; It is an extremely important science because it is linked to heredity, to genetic and biological relationships, and it is the hub around which the wheel of knowledge of our ancestors turns. They wrote the history which recounts the facts as they happened, while we almost invariably ignore the causes of these historical events, which were often linked to very remote, profound ancestral happenings rooted in the soul of those populations who have determined events we observe today. Unfortunately these observations are often superficial, comparable to the analysis of the facade of a building, without knowing or studying the architecture and technical graphs necessary for its construction. Deepening the knowledgeable analysis of our country means entering into a world that is rich in events and interesting episodes, becoming aware of the historical importance of a few family trees which in the development of a few generations multiply themselves giving birth to other families and the resulting development of groups of people down to today.

The relationship of the first timid manifestations of these people with the land is immediate and spontaneous, almost cosmic. They obtain sustenance and power from the land, they take their name and wealth and nourishment from it. Each individual, rich or poor, was proud to belong to a line that contributed to and increased the character and strength of the environment where he lived and worked, maintaining close ties with relatives, a custom that was continued in the countryside up to the beginning of the Second World War (1939).

About 700 years ago the great Florentine poet, Dante Alighiere (1265-1321), whom I'm sure many of you know, in his poem, The Comedy (called The Divine Comedy by his successors), wrote a beautiful line

in The Inferno, X, 42, rich in meaning and reflecting the theme of this Conference. When together with the poet Vergil, Dante stopped before the tomb of Farinata degli Uberti (who died in 1264), Farinata saw him, but in order to be sure he recognized him, Farinata asked the poet, "Who were your ancestors?" This shows that even then knowing who your ancestors were, or those of your family, your line or extraction, was important. Each of us today with the help of documents, should know who our predecessors were if only as an act of homage towards our forefather, gaining knowledge and the ability to analyze these documents, through the various branches of relatives, would reveal a hidden world which influences what we know today about customs, economy, sociology, and family heredity.

THE BIRTH OF OUR ANCESTORS

Beginning with the Middle Ages, through the centuries, on up to the beginning of the twentieth century, the birth of our forefathers has always had a common theme. I am speaking, obviously, of those families from the middle and lower classes, deliberately omitting those who belong to the nobility, who probably have nothing in common with us, even if in my opinion the nobility of the soul is without doubt superior to the nobility of lineage.

Married couples would have many children in towns, cities and the countryside, but easy as it was to be born, it was just as easy to die. Infant mortality was very high and often sudden. For example, many married couples who had a dozen children would often find themselves after twenty years of marriage having only three or four surviving children.

There is an old proverb which says: "Many children much divine providence." but this was not the reason for producing many offspring. Rather, large families were due to the fact that nature, through natural selection, took care to eliminate those who were weakest. The causes of mortality were often to be sought in poor hygienic conditions and empirical care that did not allow the newly born to overcome the first years of life or even in some cases the first days of life. Those who succeeded in overcoming this critical phase lived on to a ripe old age and almost never fell ill. We might say that they died healthy. Babies were baptized the same day they were born, or within a few days of birth because of the imminence of death. The first son was named after the paternal grandfather and the second son after the maternal grandfather. Each successive child was named after paternal and maternal relatives. The same applied to daughters, so that there were few offspring who were named after those who were not their relatives. Babies were always born at home, even if hospitals were available, and the mother-to-be was usually taken care of by an expert neighborhood midwife who together with boiling water and clean sheets, went about her work mixing amulets and good luck charms, as she recited prayers to St. Anne and St. Margaret, which were of dubious aid to the health of the mother-to-be and the unborn child. This is a custom that has still not completely disappeared from the countryside.

In past centuries there were also many babies who were born without their parents' names and who were abandoned in public hospitals which were created for this purpose, especially in big cities. These hospitals or orphanages still exist, and the infants are called N.N.; i.e., children who belong to no one. Or they are referred to as "Innocenti"--the Innocents who have been abandoned through no fault of their own. Or they were referred to as "Exposti"--after the way in which some hospitals "exhibited" babies as merchandise and offered to the pity of those who were compassionate enough to take the children into their own families and treat them as if they were their own.

THE LIVES OF OUR ANCESTORS

Children who reached the age of about eight or nine years began school with a grammar teacher, who was paid by the

community. The teacher taught the first elementary rules of reading, writing and arithmetic. Female children did not generally participate in these lessons but stayed home.

Many other children began to work helping their parents, especially in farming families where muscles were necessary to work in the fields. Animals such as horses, mules, and oxen were rarely used. Farm equipment was scarce and spades, shovels, hoes, pitchforks, sickles, pruning hooks, and plows were used to till the soil and cut the furrows. Harrows were used to level the ground after sowing time. all this was done by hand. Others helped relatives who ran small businesses such as those of bakers, locksmiths, shoemakers, barberships, and tailors. Still others preferred to learn a trade, especially in the vast area of craftsmanship, which has always flourished in Italy. They began by working as apprentices to carpenters, spinners, weavers, marble and stone cutters, brick masons, silk weavers, wax makers, goldsmiths, silversmiths, sculptors, and painters. Some artisans who began as young apprentices and who became masters of their craft became universally famous such as:

Giotto di Bondone (1266-1337), painter and architect.

Leonardo da Vinci (1452-1519), inventor, precursor of modern technology, inimitable painter.

Michelangelo Buonarroti (1475-1564), sculptor and painter.

Benvenuto Cellini (1500-1571), incomparable goldsmith.

Raphael (1483-1520), painter.

There are many others who deserve to be mentioned but time and space do not allow me to include all of them.

Children who showed an apptitude for studying were encouraged to continue through the university. Access to the university was much different then than it is today and students received their degrees in those professions that were most common at the time, such as medicine, jurisprudence, literature (which also included learning Greek, Latin and antique writings), mathematics, and applied sciences such as physics, optics, astronomy, and other scientific subjects. All this meant great sacrifice on the part of the parents, who were repaid however by the satisfaction of having sent their children through the university to obtain knowledge through discipline. Because of the difficulties of family life, however, few children were able to choose university careers.

Many children chose a religious environment, often desired or imposed by their parents who saw no alternatives for their offspring's future. Access to religious institutions was fairly easy, and often children entered seminaries against their wishes and studied to become priests, while others entered monasteries which were divided into various orders. This took place mostly between the tenth and the thirteenth centuries.

Female children were often forced to become nuns if they did not marry. This was, unfortunately, the only way for a woman to leave the family. Otherwise she was sentenced to remain unmarried and an old maid for the rest of her life, or she became a servant or governess in the house of a noble family.

This religious phenomenon was a convenient outlet for those families who were unable to support many children. In addition, a religious vocation was prestigious and parents were able to boast about their daughters or sons who had chosen to serve the church. They also hoped that in this way their own souls would benefit in the end. The fact that many men and women entered the church resulted in a significant increase in the construction of churches, convents, monasteries, and sacred places which were convenient from the point of view of giving refuge, as well as being lovely to look at architecturally. Un-

fortunately, as the years went by and fewer and fewer people chose religious vocations, the buildings were abandoned and fell into progressive decay.

The religious phenomenon of the past centuries, which continued in part until the first decades of the twentieth century, can be compared, in a certain sense, to the phenomenon of immigration, as a natural outlet for survival.

Man's labor, whatever kind it was, embraced the entire day, beginning at sunrise and ending when the sun disappeared over the horizon, arriving at the maximum of fourteen or fifteen hours of work daily during the summer months and at the minimum of about ten hours daily during the winter months. The length of the workday has more or less remained unchanged since the beginning of the twentieth century and the advent of the age of technology.

HOW OUR ANCESTORS DIED

As has already been mentioned, the greatest threat to the population was infant mortality, which often reached the heights of 70 to 80 percent of the total number of births. How many small white coffins our predecessors must have seen, and how many times they must have heard the church bell toll for someone who died. How often they have watched funerals go by--so often that they probably became a daily ceremony to which passersby were accustomed, and funerals probably were the principal subject of daily conversations.

Another public calamity was the plague, or "black death" which for centuries struck every Italian region, devastating pitilessly entire populations in cities, towns, and countrysides, leaving behind a frightening emptiness.

So many things happened in such an uncommonly violent manner. The most recent in the order of time was the "Spagnola" (named for the country of origin), which struck Italy in the beginning of the twentieth century. If men succeeded in overcoming these difficulties by tempering their bodies, they were able to carry out enviable tasks and keep healthy as horses until they died of old age. Death, in the period of the plague or in the periods of economic misery, was always dignified. Everyone received a worthy burial which for centuries took place inside churches, monasteries, convents, and private chapels beneath the pavement or alongside the side walls, as well as outside, beneath the arcades or in spaces in front of the arcades in common tombs, family tombs, and funeral monuments, according to the economic status and importance of the deceased, and the position he occupied in the community or family during his lifetime. Many holy places, especially churches, still bear witness to this custom which began to disappear between the end of the eighteenth century and the first half of the nineteenth century, both for hygienic reasons and for lack of space, as urban and communal cemeteries began to appear outside the cities away from places of habitation.

It must be remembered that Italians reached significant heights of freedom as they created democratic forms of political and civil life around the tenth to the fourteenth centuries, a period in which Italy gained a great deal of experience, inaugurating free communes supported by popular elections. It is also true that the free man has no creative limits, and in fact it was at this time that basic civic institutions were formed which are still strongholds that bear witness to the passage of time.

Italy founded the first famous universities that served as examples to the rest of the world, such as the University of Salerno for medical research, the University of Bologna for law and jurisprudence, then the Universities of Padua, Pavia, Pisa, Naples, etc. At the same time, the four splendid maritime republics of Alamfi, Pisa, Genoa and Venice enjoyed honor and glory as masters of the sea, serving as principal mercantile ports for trade and commerce with the East.

The first hospitals were founded as alms houses to care for the sick poor who were abandoned along the streets or at the edge of town, as well as for travelers and pilgrims who had nowhere to sleep. They were very convenient in periods of contagious diseases such as the plague, malaria, leprosy, and other epidemics.

These hospitals were nonprofit, charitable organizations financed by private citizens who donated money and private property, as well as other gifts. They were also subsidized by the communes themselves, who considered the institutions of great public utility.

The care of the sick was usually free of charge. Male patients were looked after by male personnel and female patients were taken care of by female personnel, as well as by those belonging to religious orders and by doctors, all of whom were highly experienced in their professions.

The history of which we are a part is the history traced by generations of people who preceded us, a period of time that goes from father to son. Just think of all our ancestors who participated in the evolution of time and cultural traditions, each one leaving behind his own contribution. Many names should be mentioned in this regard, but there are too many to be listed here. So I shall limit myself to naming a few, without taking anything away from those who are left out. I shall give special emphasis to those who worked in the field of inventions that have been useful to man:

Guido d'Arezzo (c. 995-1055), Benedictine monk, for whom the musical notes inserted in the pentagram were named.

Leonardo Fibonacci (1170-1240), from Pisa, who wrote a treatise on geometry, indispensable to merchants and navigators.

Giovanni dal Pian da Carpini (c. 1190-1252), a preaching friar, famous for his trips across Europe and Asia and for his historical and geographical writings.

Pietro da Crescenzio da Bologna (1233-1320), who compiled a treatise on agriculture, still famous today.

Francesco Borghesano, merchant from Lucca, who in 1273 built the first spinning wheel for the processing of silk.

Giovanni, called Cimabue (1240-1300), painter, who began what we know today as modern painting, breaking away from the antique canons of Greek painting.

Marco Polo (1254-1324), Venetian merchant, who for many years traveled in far regions of the East, about which he wrote in his book, The Million or The Travels of Marco Polo.

Christopher Columbus (1451-1506), Genoese navigator, who discovered the new continent known as America, and in whose name a national holiday is still celebrated.

Amerigo Vespucci (1454-1512), the Florentine navigator for whom this continent is named.

Galileo Galilei (1564-1642), physicist, astronomer, philosopher from Pisa, inventor of the telescope.

Filippo Mazzei (1730-1816), man of letters from Pistoia, who supported American independence, collaborating on the writing of the Declaration of the Rights of Man and of the citizen.

Antonio Meucci (1808-1889), Florentine, inventor of the telephone.

Guglielmo Marconi (1874-1937), from Bologna, inventor of the wireless telegraph.

I think these names are sufficient to give you an idea of what our ancestors, simple men of humble origins, were able to do with only a single asset--that of willpower.

Let me conclude my talk by presenting a comment on history as it has been taught to us. I am referring to the inherent

conditions and considerations in which many women, wives, and daughters of our forefathers, who according to historical tradition were used only to bear children and who were forced to live secluded lives with no possibility of participating in events that took place outside the domestic walls. Historians have been entirely wrong in their considerations, but if we examine the documents in our archives, we can change their judgement.

The wife and mother played a very important role in the family; she was the core of the home, responsible not only for the domestic side of things, but for its economic organization as well. She played a major part in the moral and intellectual development of her children. She was entrusted with the money to purchase all domestic necessities, and members of the family often came to her for opinions and advice before making decisions. When a woman married, she always brought with her to her new home a small or large dowry. This dowry consisted of cash or personal property, besides linens, clothes, and furniture. The dowry remained in the possession of the woman and she disposed of it as she saw fit. This rigid defense of the woman's dowry was the result of maternal will to transmit to her children as large a patrimony as possible. Though they received less than males did, women also were heiresses to their parents' fortunes, demonstrating complete freedom of action from limits set by matrimony. In cases where the husband died leaving children who were under age, the wife administered the family patrimony, declaring it to the judge and notary of the town in which she lived. In cases where the wife died, the husband could not place his hands on the dowry, which automatically went to the children. If there were no children, the dowry was returned to the parents or relatives of the wife.

As we read archival documents, we realize that women have always had an important role in the lives of men. They have silently played an integral part in history, they have suffered in silence, giving a valid contribution which historians have tended to ignore, but which in reality must be recognized.

I would almost say that history has changed more because of the will of women than of men, even if we are the ones who have written it.

I wish to thank all of you who have given me the opportunity to contribute, in a small way, to this conference and I thank all of you who have listened, with the hope that I have not been tedious, but helpful.

ROMAN LEGACY: LEARNING ABOUT YOUR ITALIAN ANCESTORS PART II

Enzo Settesoldi

Born in Italy. Resides in Florence, Italy. Archivist, historical archive of Santa Maria del Fiore. University training (paleography and archival studies). Author, archivist.

Everybody knows where and when he was born. Many of us gathered here know the date and place of birth of our own parents, but few of us know the family data concerning our maternal and paternal grandfathers; very few persons have only the slightest acquaintance with the name, date, and place of birth of their own great-grandparents (maybe they will have just heard their names at home), and so on. Going further back this information is less and less known and less available to the average man on the street, finally reaching the point at which darkness is sovereign.

Any genealogical research is indeed a challenging adventure, and I know that some of you have had the rewarding experience of devoting your efforts towards the identification of those who have preceded us and have given us the gift of life. Genealogy is like a huge patchwork composed of many large or small pieces of information which, duly assembled, make up a complete picture of the family and its components.

To carry out research on your ancestors you should have a working knowledge of the records in which you can find the necessary information, be familiar with the various types of documents in the records, the years which they cover, and the methods in obtaining data from them.

In addition to the above requirements—especially as the research moves back through the centuries—you should also have a sufficient knowledge of the regulations and procedures which govern the arrangement and keeping of archives, as well as a certain experience in paleography, the study, deciphering, and identification of ancient modes of writing. This will enable you to read and interpret the records.

GENEALOGY

As you know, genealogy is a term derived from the Greek language (genea = race or family, plus logia or logy = word, reason, account, speech), and it is the science which deals with the history of the origins of peoples and nations and with the descent of a person or family from an ancestor or ancestors, irrespective of whether the person or family is of great, noble, or humble descent.

Students and eminent scholars of genealogy, lineage, and family history—which is the primary subject of my briefing—have always existed in every century. I can say that the genealogist was born at the same time the great family groups came into existence in our earthly history.

The study and reconstruction of the family lineage is a praiseworthy ambition common to each one of us. The study of genealogy helps us to better understand ourselves and to explain historical events and happenings, our time, and our lives. Penetrating into this wonderful world is a fascinating adventure. Reading and studying the documents and records of the historic and demographic process developed through the centuries, thanks to which we exist today, is just like living with our dearly beloved ancestors who, like us, to a greater or lesser extent, experienced problems, pleasures, and sorrows. They are those who contributed to the entire historical

process.

SURNAME (Family Name)

Since ancient times one of the most important social requirements was distinguishing individuals by their own appellation, that is to say the name or title by which a person is called or known. This later became essential not only for personal identity, but also for identifying a stock or family to which the individual belonged by the second name which was borne in common by family members. Among the ancient Romans this was called cognomen, the family name or surname.

The surname as we know it today in Italy from the legal, social, and judicial point of view has its origin around the ninth and tenth centuries. At this time, the surname had the essential characteristic of continued inheritance or transmission from a father to his own children.

The development of family names has had various and different origins, some of easy identification, others of much more difficult identification; as a general rule they were derived from the name of the father or of an ancestor; from a nickname; from a trade, craft, occupation, profession; from positions, offices, and titles; from the birth-place; from the mother's name; from a feudal estate; from a castle, church, a mountain, river, or a piece of land; from plants, flowers, or animals; from some quality or achievement; from some physical defect or merit.

In Italy, the ultimate or definitive use of the surname can be traced back to a period between the end of the sixteenth and the beginning of the seventeenth centuries. Such use was never covered by any particular law until the establishment of civil registration throughout Italy (1865-1870), and since then the right to a name and surname is protected and governed by the Italian Civil Code.

If you want to study and develop a documented genealogy, you need to have a deep and clear knowledge of the sources from which you can obtain the basis of each item of information; that is, of the documents themselves.

THE SOURCES

Church Records

The great majority of Italian citizens are Roman Catholic, and the Roman Catholic Church was the only established church in Italy for many centuries. Church records, therefore, are of paramount importance for a research of one's ancestors.

The church organization is the only structure that has come to us essentially unchanged since its origins, as compared to political institutions which have always been subject to many changes. The major bases of the church are the parish and the government of the bishop who is the chief of a diocese (a diocese is the district under the pastoral care of a bishop).

For purposes of church government the Italian national territory has always been subdivided into episcopates (the administrative residences of bishops) and each episcopate has religious jurisdiction over a certain territory (diocese) in which is located an indefinite number of parish churches which in turn have pastoral care over all the families residing in the territory under their sphere of jurisdiction.

The first rural and urban churches were started around the end of the third century, and with the passing of the centuries, the parish and episcopate systems went through a great expansion.

The parish priest or rector of a church has many duties to carry out, among the most important being the sacraments, i.e., baptism (birth), marriage and extreme unction (at death), but for many centuries the church never kept a record

of these activities.

Only at the beginning of the fifteenth century, and very exceptionally a little earlier, did a few parish priests, particularly those of the great urban parish churches, feel the need to take note of the administration of the sacraments by keeping records. These churches were:

GUARDIAGRELE (Chieti) in which are kept records of baptism, marriage, and death since the early fourteenth century.

CAVA DEI TIRRENI (Salerno) in which are kept the baptism records since the mid-fourteenth century.

LUCCA, PISA, and SIENA where they have kept the baptism and death records since the mid-fourteenth (second half) century.

In Florence the most ancient baptism book dates back to 1423. Some death books dating back to 1290 have also been found in other Italian towns.

The Council of Trent (1545-1563; Trent is a town in northeastern Italy) first established the requirement for each parish church to record the baptism, marriage, and death of all Catholics. It also required each parish church to set up church archives to maintain and preserve records of such activities. The Council of Trent also established the requirement to keep the following church registers:

The first register was to be the book called status animarum (the equivalent of the present family situation register), which contains the names of all persons under the religious jurisdiction of the parish church, subdivided into individual families, with entries concerning sex, age, and the type of sacraments administered.

The register of baptisms (liber baptizatorum) in which were recorded the children who received the sacrament of baptism, whether legitimate or illegitimate with the names of the parents--in case of legitimate children--plus the name of the godfathers or godmothers, and day, month, and year of birth (sometimes even the hour).

The register of marriages (liber matrimoniourum) in which all the marriages celebrated in the parish had to be recorded, indicating the name (Christian name and family name) of the parties (wife and husband), the name of the witnesses plus day, month, year, and place of the marriage.

The register of deaths (liber defunctorum) in which all deaths occurring in the parish were recorded, indicating name and age of the departed one plus hour, day, and place of death.

The entries made by the parish priest had not only a spiritual value, but they also accomplished the function of civil registration in that Roman Catholic religion was the only state religion up to the Napoleonic military occupation (end of 1700s and early 1800s) or even up to the establishment of the Italian Civil Registration (1865-1870).

In addition to the church archives, there are diocesan archives and the archives of the diocesan curia (the episcopate), in which are kept many records of the parishes which were abolished or of parishes still active within a diocese. These parish records, or part of them, have come to us thanks to the obligation imposed on the parish priests to make a copy of their registers so that they could be kept and controlled by the church authorities.

Often the records of a parish are located partly inside the parish itself, partly in the archives of the diocesan curia, and sometimes in the state archives and the town archives where they have been gathered at different times and for various reasons, especially at the time of the establishment of the civil registration offices in the towns (1865-1870).

A typical example of such transition is

given by the church archives in Umbria, and Latium (regions in central Italy), where the parish churches and the diocesan curias no longer maintain most of their church registers. These are kept today in the town and state archives of those regions.

The records in the parish archives are often preserved poorly and incompletely, and this is due to disasters and calamities such as wars, floods (like the last one in Florence on 4 November 1966 when the water level rose five meters, equal to almost sixteen feet, and flooded libraries, archives, churches, shops, etc.), earthquakes, and fires. It is also very often due to carelessness, lack of attention, and poor maintenance.

Anyway, where available, this material is and will always be the most important for successful genealogical research as it enables us to study and understand the development of a single population—both great and humble—the demographic evolution, religious and civil activities, and, in particular, the lives of our beloved ancestors.

THE CIVIL ARCHIVES

Notarial Records

For genealogical research you must also consider the importance of the civil archives, in particular those archives which keep all the notarial acts of the area. The institution of the notary is very old; it was already known, though with a different structure, to the ancient civilizations and as well to medieval society. Only in the twelfth century, however, did the figure of the notary assume a clear, well-defined character and the status of "officium publicum quo varia hominum negotia, diversique actus, in publicam et authenticam formam scripti rediguntur atque ita plena dignaque fide ad perpetuam posterorum memoriam referentur."

In the legislation of the ancient Italian city-states of the thirteenth century there was already a certain concern about how to ensure the maintenance and preservation of records under the seal of notaries; this was accomplished by gradually assigning all the records to notaries who were replacing those who had died or by imposing the obligation of collecting and storing all the documents into special archives.

Though with different laws and criteria, the same care was shown by the Italian states which followed the communes or city-states till the Italian unity. A uniform and unique legislation was established at the time of Italian unity over the whole Italian territory, and the state or civil archives passed under the Ministry of Interior. Now they are under the jurisdicion of the Ministry for Cultural Affairs.

The importance of notarial records can never be overemphasized in the performance of complete genealogical research. This importance is due to antiquity and uniformity. Thanks to the antiquity of records dating back to thirteenth and fourteenth centuries, we are able to carry out genealogical studies back to those times, which would otherwise be very hard to fully document. Also, the uniformity or homogeneity of the records drawn up in the same place by the same notary—who usually was an individual known by the family to whom they used to turn in any occasion—enables us to locate, identify, and effectively carry out our research.

Usually notarial records include contracts of sale and purchase, wills, dowries, lawsuits, and any other instruments which enable us to make up genealogies based on very reliable and interesting documents. Unfortunately, as is obvious, such documents exist only for families who possessed property, and one finds few traces in notarial records of the poorer families. For them the parish registers, from which no one is omitted, are indispensable.

All notarial documents dating from the beginning of such records up to 1800

through 1850 are kept in the state archives; all notarial records drawn up after are kept in the notarial archives. Incidentally, it must be taken into account that up to about 1700, notarial records were drawn up in Latin (which is the mother of the Italian language). Since then they have all been written in Italian.

The State Archives

These archives consist of a great number of documents received from the different states of Italy (i.e., the various states existing in Italy before the unity of the country), which in turn had received such documents from the seigniories (manors), principalities, and free cities, and today even from the above-mentioned notarial archives.

The material preserved by the state archives is often huge and is extremely diverse. For example, cadastre or land registry office records, which often date back to the fifteenth century; trade guild records (Arti e Mestieri, corporations to which persons in the same trade often belonged); the civil registration records from 1806 to 1866 (before the unity of the country); different types of licenses (gun licenses, licenses for the construction of bridges, roads, buildings, etc.); official government correspondence plus all the papers concerning the domestic affairs of each government; police archives (Archivi di Polizia), which originated in 1800 and contain the most varied information on anyone who was involved with the justice system; emigration visas or passports; church registers; military conscription records or la Leva, (usually such documents go from the early 1800s to 1890; after this period they are kept by the military district of each main city); population censuses; family archives; and various other records in which you can find some good documents useful to your research. In all of this, though, you may need a good deal of patience, both to locate these records and to examine them for the information you need.

At present, a state archive is located in each main city (the capital of each Italian region), and also in some minor cities or towns. In this case it is called the subsection of a state archive.

Town or Municipal Archives

The municipal archives dating back to the twelfth and thirteenth centuries contain both documentary and internal papers such as census of the local population, family-taxation lists (a tax levied on the families residing within the municipality or borough except the so-called needy ones), military drafting lists from about 1800 to the present time, parish documents, notary deeds concerning the life of the municipality, municipal ordinances or decrees, and so on. Such material may be useful in carrying on in-depth genealogical research.

Vital Statistics (Stato Civile) Office and Public Record (Anagrafe) Office

Civil registration records represent the private rights of each individual, thus determining their own condition with respect both to the society and to the family. They also tell whether the individual is adult or minor, father or son, married or widowed. They are formed on the same basis as the church records, i.e., the family status (status animarum or church census), with birth (baptism), marriage, and death of all citizens, irrespective of their religious or political beliefs.

Generally speaking the establishment of civil registration of birth, marriage and death records originated with Napoleon's occupation of Italy (1795). His reign separated the church from the state, ordered the setting up of municipal offices of births, marriages, and deaths and the setting up of public record (anagrafe) offices entrusted to the municipality of each town or city for the organization of the offices and the drawing up and preservation of the relevant documents. The anagrafe offices

have issued certificates of families (certificati di stato di famiglia) since about 1870, while the stato civile offices issue birth, marriage, and death certificates or extracts.

This separation of offices between civil and church authorities began only after the year 1800 A.D. As a matter of fact, in Tuscany we have a complete collection of the civil registration records of all the regional municipalities. This special collection in the state archives at Florence, on film at the Genealogical Society of Utah, covers the period from 1808 to 1866. Likewise in the regions constituting the ancient kingdom of Naples and Sicily, the archives for the civil registration papers of the population of this huge territory cover the period from 1806 to 1860-1870 and are kept in the state archive of Naples.

Following the proclamation of the unity of Italy under the Savoy monarchy (1865-1870), all the municipalities located on the Italian territory began to maintain a general register office of all Italian citizens and foreigners, even those in transit, recording the three most important events in the life of an individual: birth, marriage, and death. This practice is still being carried out. Civil registration therefore pertains today to the status of each individual within his or her family and also includes: adoption, emancipation (act or procedure of legally freeing from paternal power), interdiction (a judicial restraint placed upon a person suffering from mental weakness with respect to acts which may affect his estate), and acknowledgement. The entire procedure is governed by special laws which safeguard the name and the right of each individual.

Passports or Emigration Visas

A long time ago these instruments were called safe conduct and were issued to an individual who found it necessary, for whatever reason, to travel outside Italy. They were drawn up as a letter describing the person concerned (first name and family name, age, height, color of the skin and hair, distinguishing physical marks, and the reasons for the trip), and they were issued by the authorities concerned, duly signed, stamped, and sealed in such a manner that could not be easily forged or counterfeited.

This type of document was used till the invention of photography (1860-1870); afterwards the passport was more or less similar to the one used today.

In the past centuries, passports or safe conducts were issued by a state authority called Buon Governo (the Good Government). Then, from about 1800 to 1860-1870 they were issued by the Passport Section of the Police Office or Prefecture, and from 1870 onwards they have been issued by the Questura (Police Headquarters) after investigations carried out by the Carabinieri (Italian Military Police) in the town, city, or village concerned.

All the relevant documents issued by Police Offices, Prefectures, and Police Headquarters up to 1920-1930 are kept by the state archives.

HOW TO CONDUCT GENEALOGICAL RESEARCH AND MAKE A PEDIGREE

Only two methods may be used to work out a pedigree: upward pedigree and downward pedigree or descent chart.

The upward method identifies all the ancestors of an individual along the male and female lines. It is drawn up on a few tables of upward lines, thus making up a complete pedigree. It is called direct genealogy or pedigree when we study just the main direct line going back (upward tracing) from son to father, without considering the maternal and side (collateral) branches.

This downward method aims at defining all the male and female descendants from a common known progenitor (founder of the family). This pedigree is worked out on various tables of downward lines.

In working out the pedigree of a certain clan or lineage, you have to note the birth or baptism data plus the name and location of the parish in which the baptism was administered; this applies also to the marriage and death of each individual concerned. Biographical and historical details help complete the history of the lineage and are also very useful in helping you know and understand the local history of the place (village, town, borough, region) where the family lived and flourished.

Let me show you, now, how to trace a pedigree or genealogy.

UPWARD PEDIGREE BY DIRECT LINE AND WITH SIDE BRANCHES (Ascending Genealogy)

This is the most simple lineage-tracing method. It is worked out by going back from son to father starting from well-known documents, researching those ancestors which are not known till you come to establish the most ancient generations. Starting from the present members of a family and from known data, you can go "upstream" (dating back to your ancestors) searching the documents of each period or age to obtain the necessary genealogical evidences.

First you must identify the father's data, i.e., his birth, marriage, and death; then you can look for the father's brothers and sisters, thus defining the whole generation. This data is essential in tracing the common father. When you have identified him with all relevant details, you will proceed to discover his brothers and sisters, and so on. Once you have reached the most ancient fully-documented common ancestor in direct line you will move in the opposite direction searching for the children of each brother and of each son, thus defining the side branches. Of course, this may not always be an easy job. You will meet difficulties peculiar to the research itself. For this work what you need is a lot of experience, practice, perseverance, and, above all, a certain knowledge of the various archive dossiers, which may contain the searched-for evidences, plus you need the capability to read and interpret these documents so often in Latin.

No elements, even if marginal, should be disregarded. Often, for instance, the place of origin of the godparents at a baptism or the careful examination of the family names that are found in the registers may enlighten you on where and how to locate a long searched-for document of marriage, taking into account that marriages used to be celebrated always in the bride's home. Sometimes experience may make up for any existing deficiency, gap, or data which is lacking, as for instance the sudden move of a family from one place to another, thus putting you on the right track to discover precious documents or information.

TRACING BY QUARTERS

By quarters we mean the genealogical branches of the four grandparents. Studying and tracing the pedigree of an individual, you will find first of all the two parents, then the father's and mother's parents, that is to say the four grandparents, and so on. This is the most complete method for making a genealogical study on a certain individual but is also the most difficult one because the number of ancestors continuously doubles in geometric progression.

Considering this progression and the fact that we estimate, on the average, one Italian generation every thirty years, if we start from the first generation (that is to say the present individual, in the year 1980) and go back for twenty-five generations, we will get to the year 1260 and have 16,777,216 ancestors, equivalent to about half the population of Europe in the Middle Ages.

It is therefore obvious that each one of us descends numerous times from the same ancestors.

DOWNWARD PEDIGREE (Descending Genealogy)

If the upward tracing of a pedigree is not easy, it is even more difficult to use the downward approach, which is designed to locate and identify all the descendants of a known ancestor down through our days.

In this type of research you can apply (in the opposite direction) the method used for the upward genealogy, but if the ancestry has made many movements during the centuries, it will be rather difficult to establish the place of transfer, and thus the archive to be explored.

The two methods often supplement each other, and one must follow his own experience to carry out the research, according to the different problems that may be faced.

HOW TO LAY OUT THE GENEALOGICAL TABLES

There are two methods used to lay out the tables of the upward pedigree: the horizontal method, that is, arranging the quarters (i.e., the four grandparents) on the left side of the paper and proceeding to the right; and the vertical method, which starts from the bottom of the paper and moves upward.

Both methods have a few advantages and both have been used for a long time.

The horizontal method has the advantage of requiring less space for the description. Of course, you can lay out horizontal tables not only for pedigrees by quarters, but also for direct line pedigrees, which method was excessively used by ancient genealogists.

Anyway, the vertical (upward or downward) method is still the most common one. It is generally used all over the world. Personally I use this method as I find that it gives you the advantage of being easily understandable. From a schematic point of view, it can be easily visualized as a real "family tree."

Many ancient authors used to lay out the pedigree tables as real trees, the progenitor being located at the base of the trunk. This tree was drawn up to resemble a real plant with the main stem (trunk) and all its larger and smaller branches, plus rich ornaments of leaves, flowers, and grass. Usually, at the base of the tree there was a portrayal of the country, town, or place of origin of the ancestry.

If you want to trace a pedigree by quarters, the most important thing is the numbering of each person. This is the method used by Stephan Kekule Von Stradonitz, also called the Stradonitz or Sosa-Stradonitz method, as Stephan Kekule Von Stradonitz had revived this method in 1898 from the de Sosa, a Spaniard who had published this method in 1676. With this method each member of the family tree is numbered as follows:

No. 1 - the person tracing the family tree; no. 2 - his or her father; no. 3 - his or her mother; nos. 4 & 5 - paternal grandparents; nos. 6 & 7 - maternal grandparents; nos. 8, 9, 10, 11 - maternal grandparents and so on.

This numbering offers several advantages such as always giving the male members of the family an even number and the female members an odd number. The father's number would also always be the double of his child's number. The mother's number would be the double of her child's number plus one.

It will thus be easy to lay out a pedigree chart or even more charts assigning to each progenitor his or her position. Even if there is an unknown member, you may have the opportunity to fill the vacancy at a later time.

You may also assign to each ancestor a card or page of a register (or record) writing all the information that you have collected on the card. Thus through the respective number it will be much easier to locate and identify a particular member in the pedigree. A reliable pedigree card should always have the following data: name, father, mother, place and date of birth (indicated with

an asterisk); place and date of marriage (indicated with the special sign ∞) and name of the bride; place and date of death (indicated with a small cross). Prominently displayed is the number which the name occupies on the pedigree chart. It is very easy to locate the card pertaining to the father, mother, grandfather, etc. of any person in the family tree.

Such a pedigree involves a great deal of work and as a matter of course very few families are able to successfully draw up a complete pedigree according to this rule. I consider it much easier, particularly for those who have little genealogical experience, to trace a pedigree with direct lines ascending in a vertical geometric shape.

Well, I have come to the end of my long briefing. I just hope that the things I have told you may be of help to you who set out on the long journey of genealogy.

Thank you for your kind attention, and good luck in this challenging adventure!

Italy Church Record Baptism 1809-1865

Guide

Introduction

After 1911 the churches still required their clergy to keep baptism (or christening) records. The records may include birth dates. Information may be recorded on or after the date of birth. Information found in a baptism depends on how detailed the minister made his record. Many ministers stopped keeping detailed records because the civil registrar was required to.

For more information on church baptism records, see Background.

What You Are Looking For

The following information may be found in a baptism entry:

- The name of your ancestor.
- The date of your ancestor's baptism.
- The name of your ancestor's parents.
- The names of the witnesses or godparents.
- The date of your ancestor's birth.
- The place of your ancestor's birth.
- The residence of the parents.
- The occupation of the father.
- Whether your ancestor was of legitimate or illegitimate birth.

Steps

These 5 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's baptism or christening record.

To find the christening records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's baptism record, remember:

- Baptism records are arranged chronologically.
- Baptism records may be intermixed with marriage or burial records.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last name, which is often clearly written; then look for the given name.

If you do not know the names of your ancestor's parents, you may have to check further to make sure you find the correct entry:

- Find the entries for all the children with the same given name and last name as your ancestor. Start with the year when you think your ancestor was born. Then check the entries for five years before and five years after. You may find several entries for children with the same name but with different parents.
- Eliminate the entries that contradict what you know about your ancestor. Check death records to see if any of the children died before your ancestor did. Check marriage records to see if any of the children married someone other than your ancestor's spouse (but remember that your ancestor may have married more than once).
- Try to make sure the baptism entry is of your direct line ancestor. Because names are so common, you must be sure you have the correct entry.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 5.

Step 3. Find the entries for each brother and sister of your ancestor.

Once you have the entry for your ancestor, find the entries for your ancestor's brothers and sisters:

- Search the baptism records for entries of your ancestor's brothers and sisters.
- Search local death records or the baptism records from surrounding parishes, especially if gaps of 3 or more years are between the christening of siblings. Gaps of 3 or more years may indicate there was another child.
- To make sure you have found entries of all the family members, search death records and baptism records of surrounding parishes for any additional children.
- Search for children born before the parents' marriage. Children may have been baptized under the mother's maiden name. Often the father's name is not given.

For help in finding the entries for the ancestor's brothers and sisters, see Tip 4.

Step 4. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 5. Analyze the information you obtain from the baptism record.

To effectively use the information from the baptism record, ask yourself the following questions:

- Is this the baptism entry of my direct line ancestor? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and is the mother's maiden name given?
- Were additional event dates, such as marriage and death given in the entry's margin? (The minister may use a symbol such as + for death.)
- Did more than 3 years pass since the baptism of the last child? If so, another child may have been baptized in a neighboring parish or died before it could be baptized.
- Did you search 5 years without finding any earlier baptism entries of children? If you find no other entries, then begin looking for the parent's marriage record.
- Did the minister identify the order and gender of the child being baptized, such as "the 5th child and 2nd son"?

For help in verifying that you have the correct record entry, see Tip 5.

Background

Description

Baptism records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was baptized?

The following types of records may give the age of the ancestor if they are available:

- Confirmation records.
- Marriage records.
- Death or burial records.
- Census records.
- Probate records.
- Citizenship records.

By subtracting the ancestor's age from the year of the record in which they appear, you can determine the approximate year of baptism.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the Names, Personal section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I find the record for each brother and sister?

Remember, within the family, one or more children may have the same given name(s).

When more than one set of parents has the same given names and surnames (for example two John and Mary Smiths), use the following identifiers and records to separate the families:

- The place of residence of the family.
- The father's occupation.
- The witnesses or godparents.
- Other sources, like census and probate records, that list family members as a group.

Tip 5. How do I verify the baptism of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be baptized within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years on each side of the supposed baptism year, and copy the entry of every child with the same given name and surname as the ancestor.
- If one or more entries exist, check church burial records to eliminate those entries of children who died before your ancestor.
- If burial records do not exist or you are not able to eliminate all of the possible entries, check marriage records to eliminate those who married someone other than your ancestor's spouse.
- If you still cannot eliminate 2 or more possibilities, trace all lines to see if they go back to a common ancestor. Then continue research back from the common ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the baptism entry for your ancestor.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of baptism records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian baptism records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the baptism records for your locality, you will need to write in Italian to the parish office. For assistance in writing, please see the *Italian Letter Writing Guide*.

Italy Church Record Baptism 1866-Present

Guide

Introduction

After 1866 the churches still required their clergy to keep baptism (or christening) records. The records may include birth dates. Information may be recorded on or after the date of birth. Information found in a baptism depends on how detailed the minister made his record. Many ministers stopped keeping detailed records because the civil registrar was required to.

For more information on church baptism records, see Background.

What You Are Looking For

The following information may be found in a baptism entry:

- The name of your ancestor.
- The date of your ancestor's baptism.
- The name of your ancestor's parents.
- The names of the witnesses or godparents.
- The date of your ancestor's birth.
- The place of your ancestor's birth.
- The residence of the parents.
- The occupation of the father.
- Whether your ancestor was of legitimate or illegitimate birth.

Steps

These 5 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's baptism or christening record.

To find the christening records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's baptism record, remember:

- Baptism records are arranged chronologically.
- Baptism records may be intermixed with marriage or burial records.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last name, which is often clearly written; then look for the given name.

If you do not know the names of your ancestor's parents, you may have to check further to make sure you find the correct entry:

- Find the entries for all the children with the same given name and last name as your ancestor. Start with the year when you think your ancestor was born. Then check the entries for five years before and five years after. You may find several entries for children with the same name but with different parents.
- Eliminate the entries that contradict what you know about your ancestor. Check death records to see if any of the children died before your ancestor did. Check marriage records to see if any of the children married someone other than your ancestor's spouse (but remember that your ancestor may have married more than once).
- Try to make sure the baptism entry is of your direct line ancestor. Because names are so common, you must be sure you have the correct entry.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 5.

Step 3. Find the entries for each brother and sister of your ancestor.

Once you have the entry for your ancestor, find the entries for your ancestor's brothers and sisters:

- Search the baptism records for entries of your ancestor's brothers and sisters.
- Search local death records or the baptism records from surrounding parishes, especially if gaps of 3 or more years are between the christening of siblings. Gaps of 3 or more years may indicate there was another child.
- To make sure you have found entries of all the family members, search death records and baptism records of surrounding parishes for any additional children.
- Search for children born before the parents' marriage. Children may have been baptized under the mother's maiden name. Often the father's name is not given.

For help in finding the entries for the ancestor's brothers and sisters, see Tip 4.

Step 4. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 5. Analyze the information you obtain from the baptism record.

To effectively use the information from the baptism record, ask yourself the following questions:

- Is this the baptism entry of my direct line ancestor? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and is the mother's maiden name given?
- Were additional event dates, such as marriage and death given in the entry's margin? (The minister may use a symbol such as + for death.)
- Did more than 3 years pass since the baptism of the last child? If so, another child may have been baptized in a neighboring parish or died before it could be baptized.
- Did you search 5 years without finding any earlier baptism entries of children? If you find no other entries, then begin looking for the parent's marriage record.
- Did the minister identify the order and gender of the child being baptized, such as "the 5th child and 2nd son"?

For help in verifying that you have the correct record entry, see Tip 5.

Background

Description

Baptism records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was baptized?

The following types of records may give the age of the ancestor if they are available:

- Confirmation records.
- Marriage records.
- Death or burial records.
- Census records.
- Probate records.
- Citizenship records.

By subtracting the ancestor's age from the year of the record in which they appear, you can determine the approximate year of baptism.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the Names, Personal section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I find the record for each brother and sister?

Remember, within the family, one or more children may have the same given name(s).

When more than one set of parents has the same given names and surnames (for example two John and Mary Smiths), use the following identifiers and records to separate the families:

- The place of residence of the family.
- The father's occupation.
- The witnesses or godparents.
- Other sources, like census and probate records, that list family members as a group.

Tip 5. How do I verify the baptism of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be baptized within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years on each side of the supposed baptism year, and copy the entry of every child with the same given name and surname as the ancestor.
- If one or more entries exist, check church burial records to eliminate those entries of children who died before your ancestor.
- If burial records do not exist or you are not able to eliminate all of the possible entries, check marriage records to eliminate those who married someone other than your ancestor's spouse.
- If you still cannot eliminate 2 or more possibilities, trace all lines to see if they go back to a common ancestor. Then continue research back from the common ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the baptism entry for your ancestor.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of baptism records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian baptism records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the baptism records for your locality, you will need to write in Italian to the parish office. For assistance in writing, please see the *Italian Letter Writing Guide*.

Italy Church Record Christenings

Guide

Introduction

Beginning about 1520, many churches required their clergy to keep baptism (or christening) records. The records may include birth dates. Information may be recorded on or after the date of birth. Information found in a baptism depends on how detailed the minister made his record.

For more information on church baptism records, see Background.

What You Are Looking For

The following information may be found in a baptism entry:

- The name of your ancestor.
- The date of your ancestor's baptism.
- The name of your ancestor's parents.
- The names of the witnesses or godparents.
- The date of your ancestor's birth.
- The place of your ancestor's birth.
- The residence of the parents.
- The occupation of the father.
- Whether your ancestor was of legitimate or illegitimate birth.

Steps

These 5 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's baptism or christening record.

To find the christening records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's baptism record, remember:

- Baptism records are arranged chronologically.
- Baptism records may be intermixed with marriage or burial records.
- Baptism records of illegitimate children may be listed separately.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last name, which is often clearly written; then look for the given name.

If you do not know the names of your ancestor's parents, you may have to check further to make sure you find the correct entry:

- Find the entries for all the children with the same given name and last name as your ancestor. Start with the year when you think your ancestor was born. Then check the entries for five years before and five years after. You may find several entries for children with the same name but with different parents.
- Eliminate the entries that contradict what you know about your ancestor. Check death records to see if any of the children died before your ancestor did. Check marriage records to see if any of the children married someone other than your ancestor's spouse (but remember that your ancestor may have married more than once).
- Try to make sure the baptism entry is of your direct line ancestor. Because names are so common, you must be sure you have the correct entry.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 5.

Step 3. Find the entries for each brother and sister of your ancestor.

Once you have the entry for your ancestor, find the entries for your ancestor's brothers and sisters:

- Search the baptism records for entries of your ancestor's brothers and sisters.
- Search local death records or the baptism records from surrounding parishes, especially if there are gaps of 3 or more years between the christening of siblings. Gaps of 3 or more years may indicate there was another child.
- To make sure you have found entries of all the family members, search death records and baptism records of surrounding parishes for any additional children.
- Search for children born before the parents' marriage. Children may have been baptized under the mother's maiden name. Often the father's name is not given.

For help in finding the entries for the ancestor's brothers and sisters, see Tip 4.

Step 4. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, etc.).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 5. Analyze the information you obtain from the baptism record.

To effectively use the information from the baptism record, ask yourself the following questions:

- Is this the baptism entry of my direct line ancestor? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and is the mother's maiden name given?
- Were additional event dates, such as marriage and death given in the entry's margin? (The minister may use a symbol such as + for death.)
- Did more than 3 years pass since the baptism of the last child? If so, another child may have been baptized in a neighboring parish or died before it could be baptized.
- Did you search 5 years without finding any earlier baptism entries of children? If you find no other entries, then begin looking for the parent's marriage record.
- Did the minister identify the order and gender of the child being baptized, such as "the 5th child and 2nd son"?

For help in verifying that you have the correct record entry, see Tip 5.

Background

Description

Baptism records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was baptized?

The following types of records may give the age of the ancestor if they are available:

- Confirmation records.
- Marriage records.
- Death or burial records.
- Census records.
- Probate records.
- Citizenship records.

By subtracting the ancestor's age from the year of the record in which they appear, you can determine the approximate year of baptism.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the Names, Personal section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I find the record for each brother and sister?

Remember, within the family, one or more children may have the same given name(s).

When more than one set of parents has the same given names and surnames (for example two John and Mary Smiths), use the following identifiers and records to separate the families:

- The place of residence of the family.
- The father's occupation.
- The witnesses or godparents.
- Other sources like census and probate records that list family members as a group.

Tip 5. How do I verify the baptism of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be baptized within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years on each side of the supposed baptism year, and copy the entry of every child with the same given name and surname as the ancestor.
- If one or more entries exist, check church burial records to eliminate those entries of children who died before your ancestor.
- If burial records do not exist or you are not able to eliminate all of the possible entries, check marriage records to eliminate those who married someone other than your ancestor's spouse.
- If you still cannot eliminate 2 or more possibilities, trace all lines to see if they go back to a common ancestor. Then continue research back from the common ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the baptism entry for your ancestor.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilm(s) of baptism records from the Family History Library. The library charges small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian baptism records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available from the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the baptism records for your locality, you will need to write in Italian to the parish office.

Italy, Church Record Marriage 1809-1865

Guide

Introduction

Beginning about 1520, many churches required their clergy to keep marriage records. The records may include birth dates. Information found in a marriage depends on how detailed the minister made his record.

For more information on church marriage records, see Background.

What You Are Looking For

The following information may be found in a marriage entry:

- The names of your ancestors.
- The date of your ancestors' marriage.
- The name of your ancestors' parents .
- The names of the witnesses.
- The date of your ancestors' birth (usually their age at the time of marriage).
- The place of your ancestors' birth (and/or where they were residing when married).
- The residence of the parents.
- The occupation of the father.
- The dates of the marriage proclamations or banns.

Steps

These 4 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's marriage record.

To find the marriage records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's marriage record, remember:

- Marriage records are arranged chronologically.
- Marriage records may be intermixed with baptism or burial records.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last names, which are often clearly written and underlined; then look for the given names.

You may have to check further to make sure you find the correct entry:

- If the entry gives the ages of the bride and groom, they should be compatible with their ages at death or on census or other records.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 4.

Step 3. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, etc.).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 4. Analyze the information you obtain from the marriage record.

To effectively use the information from the marriage record, ask yourself the following questions:

- Is this the marriage entry of my direct line ancestors? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and are the mothers' maiden names given?
- Were additional event dates, such as christening, death, etc., given in the entry's margin? (The minister may use symbols such as * for birth, oo for marriage, and + for death.)

For help in verifying that you have the correct record entry, see Tip 4.

Background

Marriage records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was married?

The following types of records may give the age of the ancestor's first child if they are available:

- Baptism record of the first child
- Death or burial records of the first child

By subtracting the first child's age plus one year from the year of the record in which they appear, you can determine the approximate year of the parent's marriage.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the "Names, Personal" section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I verify the marriage of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be married within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before the birth of the first child.
- If one or more entries exist, check church burial records to eliminate those entries of couples that died before or after your ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the marriage entry for your ancestors.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of marriage records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian marriage records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available from the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the marriage records for your locality, you will need to write in Italian to the parish office.

Italy, Church Record Marriage 1866-Present

Guide

Introduction

Beginning about 1520, many churches required their clergy to keep marriage records. The records may include birth dates. Information found in a marriage depends on how detailed the minister made his record.

For more information on church marriage records, see Background.

What You Are Looking For

The following information may be found in a marriage entry:

- The names of your ancestors.
- The date of your ancestors' marriage.
- The name of your ancestors' parents .
- The names of the witnesses.
- The date of your ancestors' birth (usually their age at the time of marriage).
- The place of your ancestors' birth (and/or where they were residing when married).
- The residence of the parents.
- The occupation of the father.
- The dates of the marriage proclamations or banns.

Steps

These 4 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's marriage record.

To find the marriage records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's marriage record, remember:

- Marriage records are arranged chronologically.
- Marriage records may be intermixed with baptism or burial records.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last names, which are often clearly written and underlined; then look for the given names.

You may have to check further to make sure you find the correct entry:

- If the entry gives the ages of the bride and groom, they should be compatible with their ages at death or on census or other records.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 4.

Step 3. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, etc.).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 4. Analyze the information you obtain from the marriage record.

To effectively use the information from the marriage record, ask yourself the following questions:

- Is this the marriage entry of my direct line ancestors? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and are the mothers' maiden names given?
- Were additional event dates, such as christening, death, etc., given in the entry's margin? (The minister may use symbols such as * for birth, oo for marriage, and + for death.)

For help in verifying that you have the correct record entry, see Tip 4.

Background

Marriage records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was married?

The following types of records may give the age of the ancestor's first child if they are available:

- Baptism record of the first child
- Death or burial records of the first child

By subtracting the first child's age plus one year from the year of the record in which they appear, you can determine the approximate year of the parent's marriage.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the "Names, Personal" section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I verify the marriage of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be married within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before the birth of the first child.
- If one or more entries exist, check church burial records to eliminate those entries of couples that died before or after your ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the marriage entry for your ancestors.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of marriage records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian marriage records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available from the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the marriage records for your locality, you will need to write in Italian to the parish office.

Italy, Church Record Marriage 1520-1808

Guide

Introduction

Beginning about 1520, many churches required their clergy to keep marriage records. The records may include birth dates. Information found in a marriage depends on how detailed the minister made his record.

For more information on church marriage records, see Background.

What You Are Looking For

The following information may be found in a marriage entry:

- The names of your ancestors.
- The date of your ancestors' marriage.
- The name of your ancestors' parents.
- The names of the witnesses.
- The date of your ancestors' birth (usually their age at the time of marriage).
- The place of your ancestors' birth (and/or where they were residing when married).
- The residence of the parents.
- The occupation of the father.
- The dates of the marriage proclamations or banns.

Steps

These 4 steps will guide you in finding your ancestor in Italian church records.

Step 1. Find the year of your ancestor's marriage record.

To find the marriage records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's parish is listed.

When looking for your ancestor's marriage record, remember:

- Marriage records are arranged chronologically.
- Marriage records may be intermixed with baptism or burial records.

For helps in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last names, which are often clearly written and underlined; then look for the given names.

You may have to check further to make sure you find the correct entry:

- If the entry gives the ages of the bride and groom, they should be compatible with their ages at death or on census or other records.

For more help in finding the record entry, see Tip 2.

For help in reading the record entry, see Tip 3.

For help in verifying that you have the correct record entry, see Tip 4.

Step 3. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The minister may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, etc.).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 4. Analyze the information you obtain from the marriage record.

To effectively use the information from the marriage record, ask yourself the following questions:

- Is this the marriage entry of my direct line ancestors? Because names are so common, you must be sure you have the correct record.
- Did the minister identify both parents, and are the mothers' maiden names given?
- Were additional event dates, such as christening, death, etc., given in the entry's margin? (The minister may use symbols such as * for birth, oo for marriage, and + for death.)

For help in verifying that you have the correct record entry, see Tip 4.

Background

Marriage records go back to the 1500s, when they began after the Council of Trent. Because of wars, natural disasters, and accidents, many churches were destroyed along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was married?

The following types of records may give the age of the ancestor's first child if they are available:

- Baptism record of the first child
- Death or burial records of the first child

By subtracting the first child's age plus one year from the year of the record in which they appear, you can determine the approximate year of the parent's marriage.

Tip 2. How do I find the entry of my ancestor?

Look for the surname and Latinized given name. Priests commonly Latinized the given names. A person born and baptized under the Latin name of "Josephus," for example, may have later married and had children under the name Giuseppe, the Italian form of Josephus.

For help with name variations, see the "Names, Personal" section of the *Italy Research Outline*.

Tip 3. What if I can't read the record?

Catholic church records are usually written in Latin, and most Protestant church records are written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 4. How do I verify the marriage of my direct-line ancestor?

Often more than one family in a parish has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be married within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before the birth of the first child.
- If one or more entries exist, check church burial records to eliminate those entries of couples that died before or after your ancestor.
- If you eliminate all the possibilities, check the surrounding parishes, and repeat the above process until you find the marriage entry for your ancestors.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of marriage records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see Family History Centers.

Family History Library

The Family History Library has microfilmed many of the Italian marriage records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available from the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Parish Offices

If the Family History Library has not microfilmed the marriage records for your locality, you will need to write in Italian to the parish office.

Italy Civil Registration Birth 1809-1865

Guide

Introduction

As a result of Napoleon's rule, a large part of Italy began keeping civil registration records in about 1809. In many of the areas of the north, keeping records ceased in 1815 but continued in the south up to 1865. Information found in a birth entry depends on how detailed the civil registrar made his record.

For more information on civil registry birth records, see Background.

What You Are Looking For

The following information may be found in a birth entry:

- The name of your ancestor.
- The name of your ancestor's parents.
- The names of the witnesses or godparents.
- The date of your ancestor's birth.
- The place of your ancestor's birth.
- The residence of the parents.
- The occupation of the father.
- Whether your ancestor was of legitimate or illegitimate birth.
- The name of the midwife, if she reported the birth.

Steps

These 5 steps will guide you in finding your ancestor in Italian civil registry records.

Step 1. Find the year of your ancestor's birth record.

To find the birth records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's town is listed.

When looking for your ancestor's birth record, remember:

- Birth records are arranged chronologically.
- Birth records may be intermixed with marriage or burial records.

For help in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last name, which is often clearly written on printed forms; then look for the given name.

If you do not know the names of your ancestor's parents, you may have to check further to make sure you find the correct entry:

- Find the entries for all the children with the same given name and last name as your ancestor. Start with the year when you think your ancestor was born. Then check the entries for five years before and five years after. You may find several entries for children with the same name but with different parents.
- Eliminate the entries that contradict what you know about your ancestor. Check death records to see if any of the children died before your ancestor did. Check marriage records to see if any of the children married someone other than your ancestor's spouse (but remember that your ancestor may have married more than once).
- Try to make sure the birth entry is of your direct line ancestor. Because names are so common, you must be sure you have the correct entry.

For help in reading the record entry, see Tip 2.

For help in verifying that you have the correct record entry, see Tip 4.

Step 3. Find the entries for each brother and sister of your ancestor.

Once you have the entry for your ancestor, find the entries for your ancestor's brothers and sisters:

- Search the birth records for entries of your ancestor's brothers and sisters.
- Search local death records or the birth records from surrounding civil registries, especially if gaps of 3 or more years are between the birth of siblings. Gaps of 3 or more years may indicate there was another child.
- To make sure you have found entries for all the family members, search death records and birth records of surrounding civil registries for any additional children.
- Search for children born before the parents' marriage. Children may have been born under the mother's maiden name. Often the father's name is not given.

For help in finding the entries for the ancestor's brothers and sisters, see Tip 3.

Step 4. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The civil registrar may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 5. Analyze the information you obtain from the birth record.

To effectively use the information from the birth record, ask yourself the following questions:

- Is this the birth entry of my direct line ancestor? Because names are so common, you must be sure you have the correct record.
- Did the civil registrar identify both parents, and is the mother's maiden name given?
- Were additional event dates, such as marriage and death, given in the entry's margin? (The civil registrar may use a symbol such as + for death.)
- Did more than 3 years pass since the birth of the last child? If so, another child may have been born in a neighboring civil registry district.
- Did you search 5 years without finding any earlier birth entries of children? If you find no other entries, then begin looking for the parent's marriage record.
- Did the civil registrar identify the order and gender of the child being born, such as "the 5th child and 2nd son"?

For help in verifying that you have the correct record entry, see Tip 4.

Background

Birth records go back to 1809 because of wars, natural disasters, and accidents, many civil registries were destroyed, along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was born?

The following types of records may give the age of the ancestor, if they are available:

- Confirmation records.
- Marriage records.
- Death or burial records.
- Census records.
- Probate records.
- Citizenship records.

By subtracting the ancestor's age from the year of the record in which they appear, you can determine the approximate year of birth.

Tip 2. What if I can't read the record?

Civil registry records are usually written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.

- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 3. How do I find the record for each brother and sister?

Remember, within the family, one or more children may have the same given name(s).

When more than one set of parents has the same given names and surnames (for example two John and Mary Smiths), use the following identifiers and records to separate the families:

- The place of residence of the family.
- The father's occupation.
- The witnesses.
- Other sources, like census and probate records, that list family members as a group.

Tip 4. How do I verify the birth of my direct-line ancestor?

Often more than one family in an area has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be born within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before and after the supposed birth year, and copy the entry of every child with the same given name and surname as the ancestor.
- If one or more entries exist, check civil registry death records to eliminate those entries of children who died before your ancestor.
- If death records do not exist or you are not able to eliminate all of the possible entries, check marriage records to eliminate those who married someone other than your ancestor's spouse.
- If you still cannot eliminate 2 or more possibilities, trace all lines to see if they go back to a common ancestor. Then continue research back from the common ancestor.
- If you eliminate all the possibilities, check the surrounding civil registries, and repeat the above process until you find the birth entry for your ancestor.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of birth records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see **Family History Centers** section of Family History Library Services and Resources.

Family History Library

The Family History Library has microfilmed many of the Italian birth records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Civil Registry

If the Family History Library has not microfilmed the birth records for your locality, you will need to write in Italian to the civil registry. For assistance in writing, please see the *Italian Letter Writing Guide*.

Italy Civil Registration Birth 1866-Present

Guide

Introduction

After 1866 the government required civil registrars to keep birth records. Information found in a birth entry depends on how detailed the civil registrar made his record.

For more information on civil registry birth records, see Background.

What You Are Looking For

The following information may be found in a birth entry:

- The name of your ancestor.
- The name of your ancestor's parents.
- The names of the witnesses or godparents.
- The date of your ancestor's birth.
- The place of your ancestor's birth.
- The residence of the parents.
- The occupation of the father.
- Whether your ancestor was of legitimate or illegitimate birth.
- The name of the midwife, if she reported the birth.

Steps

These 5 steps will guide you in finding your ancestor in Italian civil registry records.

Step 1. Find the year of your ancestor's birth record.

To find the birth records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's town is listed.

When looking for your ancestor's birth record, remember:

- Birth records are arranged chronologically.
- Birth records may be intermixed with marriage or burial records.

For help in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last name, which is often clearly written on printed forms; then look for the given name.

If you do not know the names of your ancestor's parents, you may have to check further to make sure you find the correct entry:

- Find the entries for all the children with the same given name and last name as your ancestor. Start with the year when you think your ancestor was born. Then check the entries for five years before and five years after. You may find several entries for children with the same name but with different parents.
- Eliminate the entries that contradict what you know about your ancestor. Check death records to see if any of the children died before your ancestor did. Check marriage records to see if any of the children married someone other than your ancestor's spouse (but remember that your ancestor may have married more than once).
- Try to make sure the birth entry is of your direct line ancestor. Because names are so common, you must be sure you have the correct entry.

For help in reading the record entry, see Tip 2.

For help in verifying that you have the correct record entry, see Tip 4.

Step 3. Find the entries for each brother and sister of your ancestor.

Once you have the entry for your ancestor, find the entries for your ancestor's brothers and sisters:

- Search the birth records for entries of your ancestor's brothers and sisters.
- Search local death records or the birth records from surrounding civil registries, especially if gaps of 3 or more years are between the birth of siblings. Gaps of 3 or more years may indicate there was another child.
- To make sure you have found entries for all the family members, search death records and birth records of surrounding civil registries for any additional children.
- Search for children born before the parents' marriage. Children may have been born under the mother's maiden name. Often the father's name is not given.

For help in finding the entries for the ancestor's brothers and sisters, see Tip 3.

Step 4. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The civil registrar may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 5. Analyze the information you obtain from the birth record.

To effectively use the information from the birth record, ask yourself the following questions:

- Is this the birth entry of my direct line ancestor? Because names are so common, you must be sure you have the correct record.
- Did the civil registrar identify both parents, and is the mother's maiden name given?
- Were additional event dates, such as marriage and death, given in the entry's margin? (The civil registrar may use a symbol such as + for death.)
- Did more than 3 years pass since the birth of the last child? If so, another child may have been born in a neighboring civil registry district.
- Did you search 5 years without finding any earlier birth entries of children? If you find no other entries, then begin looking for the parents' marriage record.
- Did the civil registrar identify the order and gender of the child being born, such as "the 5th child and 2nd son"?

For help in verifying that you have the correct record entry, see Tip 4.

Background

Birth records go back to 1866, when they began. Because of wars, natural disasters, and accidents, many civil registries were destroyed, along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was born?

The following types of records may give the age of the ancestor, if they are available:

- Confirmation records.
- Marriage records.
- Death or burial records.
- Census records.
- Probate records.
- Citizenship records.

By subtracting the ancestor's age from the year of the record in which they appear, you can determine the approximate year of birth.

Tip 2. What if I can't read the record?

Civil registry records are usually written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.

- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 3. How do I find the record for each brother and sister?

Remember, within the family, one or more children may have the same given name(s).

When more than one set of parents has the same given names and surnames (for example two John and Mary Smiths), use the following identifiers and records to separate the families:

- The place of residence of the family.
- The father's occupation.
- The witnesses.
- Other sources, like census and probate records, that list family members as a group.

Tip 4. How do I verify the birth of my direct-line ancestor?

Often more than one family in an area has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be born within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years on each side of the supposed birth year, and copy the entry of every child with the same given name and surname as the ancestor.
- If one or more entries exist, check civil registry death records to eliminate those entries of children who died before your ancestor.
- If death records do not exist or you are not able to eliminate all of the possible entries, check marriage records to eliminate those who married someone other than your ancestor's spouse.
- If you still cannot eliminate 2 or more possibilities, trace all lines to see if they go back to a common ancestor. Then continue research back from the common ancestor.
- If you eliminate all the possibilities, check the surrounding civil registries, and repeat the above process until you find the birth entry for your ancestor.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of birth records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see **Family History Centers** section of Family History Library Services and Resources.

Family History Library

The Family History Library has microfilmed many of the Italian birth records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Civil Registry

If the Family History Library has not microfilmed the birth records for your locality, you will need to write in Italian to the civil registry. For assistance in writing, please see the *Italian Letter Writing Guide*.

Italy, Civil Registration Marriage 1809-1865

Guide

Introduction

As a result of Napoleon's rule, a large part of Italy began keeping civil registration records in about 1809. In many of the areas of the north, keeping records ceased in 1815 but continued in the south up to 1865. Information found in a birth entry depends on how detailed the civil registrar made his record.

For more information on civil registry marriage records, see Background.

What You Are Looking For

The following information may be found in a marriage entry:

- The names of your ancestors.
- The date of your ancestors' marriage.
- The name of your ancestors' parents .
- The names of the witnesses.
- The date of your ancestors' birth (usually their age at the time of marriage).
- The place of your ancestors' birth (and/or where they were residing when married).
- The residence of the parents.
- The occupation of the father.

Steps

These 4 steps will guide you in finding your ancestor in Italian civil registry records.

Step 1. Find the year of your ancestor's marriage record.

To find the marriage records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's town is listed.

When looking for your ancestor's marriage record, remember:

- Marriage records are arranged chronologically.
- Marriage records may be intermixed with birth or burial records.

For help in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last names, which are often clearly written and underlined; then look for the given names.

You may have to check further to make sure you find the correct entry:

- If the entry gives the ages of the bride and groom, they should be compatible with their ages at death or on census or other records.

For help in reading the record entry, see Tip 2.

For help in verifying that you have the correct record entry, see Tip 3.

Step 3. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The civil registrar may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 4. Analyze the information you obtain from the marriage record.

To effectively use the information from the marriage record, ask yourself the following questions:

- Is this the marriage entry of my direct line ancestors? Because names are so common, you must be sure you have the correct record.
- Did the civil registrar identify both parents, and are the mothers' maiden names given?
- Were additional event dates, such as birth, death, etc., given in the entry's margin? (The civil registrar may use symbols such as * for birth, oo for marriage, and + for death.)

For help in verifying that you have the correct record entry, see Tip 3.

Background

Marriage records go back to 1809. Because of wars, natural disasters, and accidents, many civil registries were destroyed, along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was married?

The following types of records may give the age of the ancestor's first child if they are available:

- Birth record of the first child
- Death record of the first child

By subtracting the first child's age plus one year from the year of the record in which they appear, you can determine the approximate year of the parent's marriage.

Tip 2. What if I can't read the record?

Civil registry records are usually written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 3. How do I verify the birth of my direct-line ancestor?

Often more than one family in a civil registry has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be married within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before the birth of the first child.
- If one or more entries exist, check civil registry death records to eliminate those entries of couples that died before or after your ancestor.
- If you eliminate all the possibilities, check the civil registries of surrounding towns, and repeat the above process until you find the marriage entry for your ancestors.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of marriage records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see **Family History Centers** section of Family History Library Services and Resources.

Family History Library

The Family History Library has microfilmed many of the Italian marriage records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Civil Registry

If the Family History Library has not microfilmed the birth records for your locality, you will need to write in Italian to the civil registry. For assistance in writing, please see the *Italian Letter Writing Guide*.

Italy, Civil Registration Marriage 1866-Present

Guide

Introduction

As a result of Napoleon's rule, a large part of Italy began keeping civil registration records in about 1809. In many of the areas of the north, keeping records ceased in 1815 but continued in the south up to 1865. Information found in a birth entry depends on how detailed the civil registrar made his record.

For more information on civil registry marriage records, see Background.

What You Are Looking For

The following information may be found in a marriage entry:

- The names of your ancestors.
- The date of your ancestors' marriage.
- The name of your ancestors' parents .
- The names of the witnesses.
- The date of your ancestors' birth (usually their age at the time of marriage).
- The place of your ancestors' birth (and/or where they were residing when married).
- The residence of the parents.
- The occupation of the father.

Steps

These 4 steps will guide you in finding your ancestor in Italian civil registry records.

Step 1. Find the year of your ancestor's marriage record.

To find the marriage records available at the library, look in the Family History Library Catalog. Go to **What to Do Next**, select the **Family History Library Catalog**, and click on the tab for **Town Records** to see if your ancestor's town is listed.

When looking for your ancestor's marriage record, remember:

- Marriage records are arranged chronologically.
- Marriage records may be intermixed with birth or burial records.

For help in finding the year, see Tip 1.

Step 2. Find the entry for your ancestor.

Look for the last names, which are often clearly written and underlined; then look for the given names.

You may have to check further to make sure you find the correct entry:

- If the entry gives the ages of the bride and groom, they should be compatible with their ages at death or on census or other records.

For help in reading the record entry, see Tip 2.

For help in verifying that you have the correct record entry, see Tip 3.

Step 3. Copy the information, and document your sources.

If you can, photocopy the record. If you can't, be sure to copy all the information in the entry, including:

- All the people listed and their relationships to each other. (Remember, witnesses are often relatives.)
- All the dates in the entry and the events they pertain to. (Sometimes birth, marriage, and death information pertaining to the child or parents may be included. The civil registrar may use a symbol such as + for death.) Be sure to look for additional dates in the entry's margin.
- All the localities in the entry and who was from the places listed.

On the copy, document the source of the information. List:

- The type of source (a paper certificate, a microform, a book, an Internet site, and so forth).
- All reference numbers for the source. Carefully record any microfilm, book, or certificate numbers or the name and Internet address of the site you used.

Step 4. Analyze the information you obtain from the marriage record.

To effectively use the information from the marriage record, ask yourself the following questions:

- Is this the marriage entry of my direct line ancestors? Because names are so common, you must be sure you have the correct record.
- Did the civil registrar identify both parents, and are the mothers' maiden names given?
- Were additional event dates, such as birth, death, etc., given in the entry's margin? (The civil registrar may use symbols such as * for birth, oo for marriage, and + for death.)

For help in verifying that you have the correct record entry, see Tip 3.

Background

Marriage records go back to 1809. Because of wars, natural disasters, and accidents, many civil registries were destroyed, along with all or part of their records.

Tips

Tip 1. How do I find the year my ancestor was married?

The following types of records may give the age of the ancestor's first child if they are available:

- Birth record of the first child
- Death record of the first child

By subtracting the first child's age plus one year from the year of the record in which they appear, you can determine the approximate year of the parent's marriage.

Tip 2. What if I can't read the record?

Civil registry records are usually written in Italian. The language used in the record may also be affected by:

- The language of bordering countries.
- An invasion by foreign countries.
- The movement of ethnic groups into Italy, such as the Albanians.

For publications that can help you read the languages, see the *Italian Word List,* and the *Latin Word List.*

Tip 3. How do I verify the birth of my direct-line ancestor?

Often more than one family in a civil registry has the same family name. Because the same children's given names are used in every family, several children with the same given and family names could be married within a few years of each other. To identify the correct direct-line ancestor and his or her parents:

- Check 5 years before the birth of the first child.
- If one or more entries exist, check civil registry death records to eliminate those entries of couples that died before or after your ancestor.
- If you eliminate all the possibilities, check the civil registries of surrounding towns, and repeat the above process until you find the marriage entry for your ancestors.

Where to Find It

Family History Centers

Many Family History Centers can borrow microfilms of marriage records from the Family History Library. The library charges a small fee to loan a microfilm to a Family History Center.

Family History Centers are located throughout the United States and other areas of the world. For the address of the Family History Center nearest you, see **Family History Centers** section of Family History Library Services and Resources.

Family History Library

The Family History Library has microfilmed many of the Italian marriage records. There is no fee for using these microfilms in person.

You may request photocopies of the record from the library for a small fee. You will need to fill out a Request for Photocopies—Census Records, Books, Microfilm, or Microfiche form. The Family History Library microfilm number is available on the Family History Library Catalog. Send the form and the fee to the Family History Library.

See *Family History Library Services and Resources* for information about contacting or visiting the library.

Civil Registry

If the Family History Library has not microfilmed the birth records for your locality, you will need to write in Italian to the civil registry. For assistance in writing, please see the *Italian Letter Writing Guide*.

WORLD
CONFERENCE
ON RECORDS

PRESERVING OUR HERITAGE

August 12-15, 1980

The Role of the Notary in European Family Life

C. Russell Jensen

Series 528

THE ROLE OF THE NOTARY IN EUROPEAN FAMILY LIFE

C. Russell Jensen

Born in Utah. Resides in Salt Lake City, Utah. Adjunct Professor of History, Brigham Young University. Ph.D., University of Chicago, Chicago, Illinois. Author, lecturer, demographer.

As the title suggests, this paper will review, briefly, the origin and social role of the notary, particularly in the later medieval and early modern periods (ca. 1200–1800) when the public notary developed in Europe. Particular attention will be accorded Italy and France, since notarial records originated in the former and the latter is of special interest in view of the rather extensive collection of notarial documents held by the Genealogical Society of Utah. Thereafter, the basic structure and content of notarial records will be discussed, and finally, the survey will conclude with a consideration of some of the more important ways in which these resources have been and can be utilized.

Although scribes, who exercised what would today be regarded as at least some of the functions of a public notary, have been traced to ancient Greece, Egypt, and the Near East, their most prominent role as forerunners of the medieval and early modern notaries was played within the Roman Empire.[1] In imperial Italy, there were three types of Roman functionaries who influenced the subsequent emergence of public, ecclesiastical, or royal notaries, namely, the tabellio, the tabularius, and the notarius. The first two terms derived ultimately from the tabella, or writing tablet, while the last is traceable to notae, or shorthand notes.[2]

The tabelliones were free public scribes, as opposed to civic officials or slaves, usually organized into corporations or guilds in the later Roman Empire. Initially the contracts and other acts they redacted were structured according to legal customs and traditions or current protocol. With the appearance of the Justinian law code (A.D. 528–38), however, the form of acts written by these individuals fell under specific regulations regarding organization,[3] signatures, witnesses, etc.

The transactions recorded by the tabelliones became valid only after they were entered into the local municipal registry of justice by another type of scribe, the tabelarius, a true public official. This individual resembled the modern notary public in that he took and kept evidence. By contrast, the notarius was generally a slave or freedman who kept notae of judicial proceedings and acted in the capacity of a stenographer to the more influential Roman citizens or as a private scribe.

The tabellio persisted into early medieval Italy, especially in the central portion. By the tenth century, tabelliones were evident in Naples, Amalfi, and other nearby cities, organized into colleges (guilds) or curia and transcribing, with the aid of clerks, acts of ecclesiastical or government officers as well as those of ordinary citizens.

In the seventh century, during the period of Lombard rule, a new type of scribe appeared in northern Italy, who bore the name notarius but had many of the same or similar functions as the tabellio or tabularius (the latter seems, in general, either to have disappeared completely during the early medieval era or to have merged with the tabellio). He was a pub-

[redacted] lic functionary, protected and controlled by Lombard law, who served not only the Lombard nobility but also the church in northern Italy.[5]

At the end of the eighth century, when the Carolingian empire had absorbed the Lombard Kingdom, Frankish law proclaimed notaries of this type to be a kind of royal or imperial official, assigned to each count or bishop within the empire and permitted to collect a tax for the transcription of all documents redacted. Approximately one century later, notaries for counts, dukes, and other members of the nobility were a more or less permanent fixture of the Carolingian empire. Many of their activities were subsequently assumed by royal and imperial notaries within the so-called Holy Roman Empire. In this same period, notaries became increasingly attached to the papal chancellory, primarily as papal secretaries.[6]

By the twelfth century, however, notaries in Italy had assumed the status of public officials, especially those not associated directly with the papacy or other branches of the medieval church, appointed by local officials or the nobility and granted authority to redact contracts and other acts in the territory over which they were allowed jurisdiction. Certain cities also acquired the privilege of investing notaries, as, for example, Pavia in 1191 and Genoa in 1221.[7]

Although it is difficult to pinpoint the transition, possibly by the eleventh century the notarius gradually assumed many of the functions and some of the status of the tabellio, albeit, unlike the Lombard notarius, he acted primarily in a municipal capacity. The notarius of the higher middle ages in Italy and elsewhere transcribed all acts which had required a contract according to Roman law, and his clients came from all groups and classes in or near the town or village in which he worked: nobility, artisans, tradesmen, peasants, etc.

The earliest extant records left by this type of notary are located in Venice for the eleventh century and Genoa for the twelfth. (By the beginning of the thirteenth century, there were notarial record collections in Lucca, Pavia, Pisa, and Siena, among others.) In the case of Genoa, the records of one Johannes Scriba date from approximately 1154.[8]

The medieval notarius, as opposed to the Carolingian scribe, seems first to have made an appearance in and around Provence, possibly arriving from Italy through Marseilles and other ports. In Catalonia (Spain) notaries are found by the end of the thirteenth century, whereas in other parts of Europe and England they are evident by the early fourteenth century.[9]

The revival of the study of Roman law in the twelfth century had the effect of improving the legal status of the notary and, consequently, reinforcing the validity of his documents. Thus, for example, the signatures of the witnesses no longer constituted the sine qua non in guaranteeing the efficacy of a notarial transaction, as they had under Lombard law. Instead, the signature of the notary himself now became the ultimate factor in endowing a contract or act with an aura of final authority.[10]

For France, at least two important distinctions among notaries should be recognized. The notaires du roi were created by Phillip le Bel in the early fourteenth century as a sort of royal secretary specially attached to the person of the king and redacting acts originating more or less exclusively from the royal office.[11] By contrast, the notaires royaux were legal scribes, similar to public notaries in Italy, established in provosts, bailiwicks, and other areas of local or royal jurisdiction, with power to record and validate acts of both public and private individuals. In the north of France, the notaires royaux

retained a more direct connection with royal affairs than in the south, where they became, in general, civic notaries.

Inasmuch as France is of more immediate concern to this study, because of the materials located in the Genealogical Society of Utah (about which more will be said subsequently), than Italy, it is useful to include a brief synopsis of the development of the notary up to the French Revolution by which time the foundations for the modern notary public had been laid. During the early modern era to 1789, the notaires royaux gradually assumed the primary functions of the public notary in Italy (i.e., the combined tabellio and notarius), albeit some not always clearly or carefully defined distinctions did persist between the notaire and the tabellion and, in some instances, the two terms were used interchangeably.[12]

The organization of notaries differed somewhat in Paris from other areas of France. There was, for instance, no tabellionage but instead only a corporation or guild of notaires royaux, the so-called notaires du châtelet who served principally as proxys for various royal officials and who, increasingly, took over the judicial and legal functions previously reserved to these royal representatives. Charles VII (1422-61) placed these notaries under royal protection and permitted them to fix the royal coat of arms to their dwelling places.[13]

After the sixteenth century, the notaires royaux acquired even more authority than they had previously enjoyed, particularly with regard to the attachment of royal seals to the documents they redacted, a duty carried out earlier by other royal officials. This practice was upheld by the edicts of 1706 and 1710, which also obviated the discrepancy between the notary of the south and that of the north by permitting each to affix royal seals on their respective acts and contracts. The French Revolution brought to an end a number of privileges notaries had acquired since the middle ages. For example, the sale of notarial offices was abolished and they were made nonhereditary. In addition, all distinction between the various types of notaries was removed, thereby paving the way for the modern French notaire.[14]

As is suggested above, by the later middle ages (certainly no later than the fourteenth century), most notaries in southern Europe had become public, ecclesiastical, or royal officials who enjoyed certain legal and other privileges. In consequence, they came to play a rather prominent role in the socio-economic and, to a degree, political life of the towns. In Aubenas (France), for example, two of the nine town regents or councillors in 1405 were notaries. Several notaries also acted as proxies for the most influential town citizens.[15]

Notaries constituted the most fundamental part of the bureaucracy in fourteenth-century Florence. They carried out various court edicts, supervised the maintenance of walls, roads and bridges, and conducted investigations of the utilization of commercial funds and state property.[16] In Genoa, beginning in at least the thirteenth century, notaries were organized into a college or guild with established rules and regulations for the conduct of their professional activities. As in the case of other notaries, they were familiar with the rudiments of Roman law as well as the preservation of records. In addition, they developed their own forms of shorthand for transcribing the transactions (in Latin) with which they were involved.[17]

In France, as in Italy, the office tended to become hereditary, although the royal offices especially were available at a price. Consequently, the notaires royaux were of necessity more affluent than other classes and often enjoyed middle or even upper middle-class status, depending upon their total wealth and their position in the community. My own research in early modern French social history has disclosed that in southern France, for

example, the daughters of notaries tended to marry sons of wealthy merchants, landlords, and royal officials, as well as master artisans and craftsmen. (Sons of notaries who were, quite often, active in that profession themselves tended also to marry daughters from these social groups.) Dowry sizes were large for such marriages, ranging from approximately eight hundred to fifteen hundred livres; the average dowry size among the agricultural and artisan classes was, in contrast, about 250 livres.[18]

By the eighteenth century, the notary enjoyed a well established socio-economic position in his local community. Not only was his office likely to become hereditary, but it also represented (as it had since the middle ages) one viable alternative to a manual labor career aside from that of a merchant.[19] In addition, the notary frequently enjoyed a position of family confidant. Families often retained the same notary and his descendants for several generations, which assured him of a more or less consistent source of income.[20]

With regard to the general structure and content of notarial records, it should be noted, first of all, that by the later middle ages the contracts drawn up by notaries, with or without the aid of a clerk, conformed to legal patterns (not detailed in this general introduction) established, in many cases, in the Roman Empire.[21] Notaries recorded virtually every type of socio-economic or legal activity which necessitated a contract under Roman law. These included, among others, sales, leases, exchanges, business ventures, rents, wills, marriage contracts and various types of obligations.[22] (See Appendix A for a list of the more salient transactions drawn from early modern French notarial records.)

These contracts were written in a notebook or chartulary, usually in some form of short hand. The medieval chartulary generally consisted of the notae, or abbreviated first draft, from which the finished and official charter or instrumentum was redacted. Often the notae consisted of little more than a bare outline, suitable for calling to mind the complete contract at a later date. The amount of detail included in the initial copy frequently depended upon such factors as client prominence, complexity of the transaction, and the use of a clerk not necessarily present during the original transcription to prepare the final draft. Many of these chartularies are still in existence, although the charters were written on parchment and have by the large disappeared.[23]

In France, the shortened version was (and is) known as a minute and was somewhat less fully abridged than its Italian counterpart. With the transition to the vernacular in the sixteenth century, these minutes were condensed only slightly, if at all, which makes their perusal, on the whole, less difficult than the Latin chartulary.

These minutes comprise the largest part of the notarial record collection for southern France held by the Genealogical Society of Utah, principally from the départements of Gard and Lot-et-Garonne (the former provinces of Languedoc and Guyenne), which extend from approximately 1300 to the end of the eighteenth century and, in some instances, well into the nineteenth century. (There is also a sizeable Belgian collection as well.) These documents were originally filmed in order to provide a supplement to Protestant parish registers, which are often difficult to obtain due to the destruction of the wars of religion in France and the loss of legal and ecclesiastical status by Protestants after the revocation of the Edict of Nantes in 1685. On the basis of available archival guides, it is estimated that these notarial records are 85-90 percent complete for Gard and 90-95 percent complete for Lot-et-Garonne. (Additional information regarding this collection may be obtained from the recently completed survey of the French holdings in the Genealogical Society published by the University of Utah Press.)

Before turning to the perusal of a few examples from this collection (selected principally from Anduze, Gard and Clairac, Lot-et-Garonne), it should be pointed out that the study of notarial chartularies requires some special training. In addition to the appropriate language background, familiarity with the paleography of the period under consideration is strongly recommended. For those with a knowledge of Latin, the medieval records can usually be read with the aid of such standard references as Adriano Capelli, Dizionario di Abbreviature Latine ed Italiane (Milan, 1973). Although there are few French paleographic guides, handbooks, or other references in the Genealogical Society Library, the European reference desk (third floor) does have some information regarding sixteenth- and seventeenth-century French handwriting which may be obtained upon request. (A short list of helpful supplementary aids, many of which are available in the Genealogical Society Library, is found in Appendix B.)

In addition to paleography, a working knowledge of the socio-economic, political, and legal background of the document under examination, as well as of the historical period in which it falls, is very useful. An understanding of chronology and the problems relating to date discrepancy will also benefit the student of notarial records.

With these qualifications in mind, let us consider the five following examples:

A Power of Attorney (Procuration), 1364, Anduze (Gard, Languedoc)

A Rental Agreement or Lease (Arrentement), 1362, Anduze

A Sale (Achat), late sixteenth century, Clairac (Lot-et-Garonne, Guyenne)

A Sale (Achat), 1634, Clairac

A Sale (Achat), 1754, Clairac

The last four were selected for purposes of comparison because of similarity of style and content, while the first was chosen largely because the clarity of the handwriting and the completeness of the particular formulary exposition make it a suitable introduction to certain types of medieval notarial records. As may be seen, the latter is a notae, an abbreviated draft. Here is how the first few lines of this transaction appear when typewritten with the abbreviation marks added:

> In noie din ame. Anno eiqde incarnat m ccc sexag qrto et die septia mess app lis, indic secu da, pont stissmi pat s et din nri din Urbani dia pviden pape qnti anno secundo et dno Jo rege franc regn, nov nit univ si qstituta in p sen mei not et test infrasc pt ad hec spali vocat . . .

When these words are not abbreviated, this is the result (medieval usage and spelling is retained in both the Power of Attorney and the Lease):

> In nomine domini amen. Anno eiusdem incarnatione millesimo trecentesimo sexagesimo quarto et die septima mensis apprilis, inditione secunda, pontificatus sactissimi patris et domini nostri domini Urbani divina providentia pape quinti anno secundo, et domino Johanne rege francorum regnante. Noverint universi quod constituta in presentia mei notarii et testium infrascriptorum ad hoc specialiter vocatorum . . .

A rather literal English translation of the above might be: (transparency follows)

> In the name of the Lord, amen. In the year (after) the incarnation of the same 1364 and on the seventh day of the month of April, second indiction, and in the second year

> of the pontificate of our most holy father and lord of lord(s) Urban V (1362-70), by divine providence Pope, and in the reign of lord Jean (II, 1350-1364), King of the Franks, let all men know that it is established in the presence of me, the notary, and of the undersigned witnesses to this (duty) specially called . . .

This document is an example of the kind of record written by a public notary who was also an ecclesiastical notary (notario auctoritate apostolica publica). Hence the above section represents a formal introduction of a definite type, found largely in such records. It encompasses the following five major parts:[24]

1. Formal introduction (Invocatio, Annus Imperii), which includes date, indiction (a fifteen-year chronological cycle utilized in a variety of ancient and medieval documents), identification of pope and, if not a strictly ecclesiastical charter, of the king or emperor. (The practice of citing the ruler persisted into the sixteenth century, somewhat after the pope was discarded.)

2. Participants and general statement of the transaction (Manifestatio, Arenga). This portion usually contained the names of all those involved in the act, together with their places of residence and parishes.

3. Details of the transaction (Dispositio, Rogatio et Tradito ad scribendum).

4. Names of witnesses, occasionally their occupations, towns or villages and parishes, and place (Locus) of the transaction.

5. Name and sometimes status of the notary. The signatures of both witnesses and notary completed the record (Subscriptiones testium, Completio).

This basic outline can be observed in the power of the attorney and the arrentement. However, the content and form of other notarial records varied according to the nature of the activity and the type of notary involved (for example, business contracts from thirteenth-century Genoa and those from fourteenth-century Anduze). Hence it will be of interest to compare the arrentement of 1362 with the achat of 1754 in order to determine to what extent the form of the medieval record was subsequently retained. (Unfortunately, the exigencies of time and space militate against an analysis of all of the documents previously examined, albeit the general pattern of the achat of 1754 is evident in the earlier acts.)

The lineaments of the arrentement (abridged in the interest of space) are:

1. Anno domini millesimo trecentesimo sexagesimo secundo et die secunda mensis aprilis, indictione quindecem, pontificatus sanctissimi patris et domini nostri domini Innocentii divina providentia pape sexti anno decimo, et domino Johanne rege francorum regnante,

2. Noverint universi quod ego Finas . . . di Berengarii pro me et meis heredibus et successoris futuris . . . vendo, cedo, trado seu . . . remito titulo . . . ad hodie et . . . per quinque annos continuous et completos . . . tibi Petro Planceni habitatori ville Sancti Johannis di Gardonica . . .

3. . . . pro te et tuis heredibus et successoris futuris . . . universos et singulos ususfructus perventus . . . in tenemento mansi di banhenis in loco vocato de fenili . . . et confirmo et sic tenebis in summa per

septem annos . . . omnis ususfructum . . . pro prato et dicto ususfructo . . . quindecem florum auri . . . deinceps retineas corporalem possessionem . . . dictorum ususfructorum superius . . .

4. Actum in Sancto Johanne di Gardonica . . . testes sunt Duratus Uricii, Bernardo Michaelis, Guirardus de Cessabernis . . . Bartholomeus de Area . . .

5. et ego Bartholomeus de Fabrica notario auctoritate apostolica publica qui . . . notam scripsi et recepi.

Translation:

1. In the year of our Lord 1362 and on the second day of the month of April, fifteenth indiction, and in the tenth year of the pontificate of our most holy father and lord of lords Innocent VI (1352-1362), by divine provident Pope, and in the reign of Jean, King of the Franks,

2. Let all men know that I, Finas . . . de Berengarii, in behalf of myself, my heirs and my future successors . . . sell, yield, grant or . . . transfer the title today . . . and for five full and continuous years . . . to you Petro Placeni resident of the town of Sanoti Johannis de Gardonica (languedoc) in behalf of you, your heirs, and your future successors . . .

3. Usufruct is fully attained . . . in the manse of banhenis in the place called fenili, and [so] I confirm and thus you shall hold [usufruct] for a maximum of seven years . . . [at a cost of] fifteen gold florins for the pasture and usufruct . . . finally, you shall retain full possession of the above mentioned usufruct . . .

4. Done in Sancto Johanne de Gardonica . . . witnesses are Duratus Uricii, Bernardo Michaelis . . . etc. . . .

5. and I, Bartholomeus de Fabrica, notary public by apostolic authority, who [illegible] wrote and preserved this nota.[25]

The achat of 1754 reads (modern French spelling has been used throughout):

1. Aujourd'hui du trente du mois de mars mille sept cent cinquante quarte avant midi dans la ville de Clairac in Agennais

2. and 3. par devant moi notaire royal soussigné (et en présence de) les témoins bas nommés fut présenté Ramond Guillon, brassier, habitant de ville lui . . . de quel de son bon gré a vendu, quitté et transporté . . . avec promesse de garantir à peine de payer dommages et intéret, en faveur de Pierre Baljeau, brassier, et habitant de la paroisse de St. Etienne de Jajouf, juridition de Tonneins, . . . une petite pièce de vigne contenance de vingt neuf escats . . . située à lieu appelé . . . Clot

4. en présence de Andre Laville, Jean Galie, Etienne Gallerder, Pierre Lafargue, Jean Dejira . . . Jean Lulbaud et Mathieu Boudu habitant de présent lieu et témoins qui ont declaré . . . avoir signé . . .

5. signé de quoi également acquis par moi, Chaumel, notaire.

Translation:

1. Today, the thirtieth day of the month of March, 1754, before noon, in the city of Clairac in Agennais (Lot-et-Garonne)

2. and 3. in the presence of me, the undersigned notaire royal, and the witnesses listed below, was presented Ramond Guillon, brassier (see page

nineteen) resident of the same town, who has of his own free will sold, discharged, and transferred . . . with a promise to guarantee (the transaction) on pain of having to pay damages and interest, to Pierre Baljeau, brassier, and resident of the parish of St. Etienne de Jajouf, under the jurisdiction of Tonneins (a short distance from Clairac), a small vineyard in area twenty-nine escats [a local unit of land measurement, 72 escats = 1 cartonat = 1/8 hectare] located at a place called . . . Clot

4. [this transaction has taken place] in the presence of Andre Laville, Jean Galie, Etienne Gallerder, etc. . . . residents of the same general area and witnesses who have declared [that] . . . they have signed [below] . . .

5. also signed with equal authority by me, Chaumel, notaire.

When these two documents are compared, some of the more interesting similarities and differences include:

a. Size, obviously the achat was less lengthy in this particular case, although other such acts included such items as the buyer's agreement to pay all seigneurial dues and other fees, the seller's promise not to ask for any additional money beyond the agreed upon settlement, the price of the land purchased, and the specific location of the land vis-à-vis the parish and neighboring vineyards. While this example was chosen largely because of its brevity, nevertheless the more modern transactions were, on the whole, considerably shorter than their medieval couterparts. An important reason for this change may be found in:

b. The absence of extensive introductory and other formulations. In the achat, for example, both pope and king are omitted and the act now begins with the chronological information. (The pope, as suggested previously, was removed in the sixteenth century, the king in the seventeenth, in part because of the religious and political controversies of the age.)[26] Thereafter, a statement by the notary is found and then the list of participants. The corpus of the entry is also remarkably free from lengthy expositions, which characterized medieval chartularies, a circumstance attributable to some extent to the gradual (and partial) substitution of local custom and royal decree for Roman legal formulations.[27]

c. Retention of certain basic phrases in both documents. Despite, and perhaps because of, the alternations in style and form summarized above, a number of formulaic phrases persisted in these records. Compare, for example, the following: ego Finas di Berengarii . . . vendo, cedo, trado . . . and . . . Ramond Guillon a vendu, quitté et transporté . . .

d. Continuation of residency, e.g., . . . tibi Petro Planceni habitatori ville Sancti Johannis de Gardonica . . . and . . . Pierre Baljeau . . . habitant de la paroisse de St. Etienne de Jajouf . . .

e. Identification of occupation in the achat but not in the arrentement. Status or profession was also generally included in the sixteenth and seventeenth century records.

f. Validation of the act by the witnesses and the notary is evident in both documents, as is the similarity of opening and closing sentences in so far as the notaries are concerned.

From these few points of comparison, it should be recognized that vestiges of the medieval notarial record, especially of the five-part outline described previously, did remain in the early modern act (in southern France at any rate). Conse-

quently, the student of notarial records may be well advised to become familiar with the medieval resources before turning to the modern. It is, of course, quite possible to begin in a somewhat later era and work back, but the more profound insights will, in all likelihood, be gained by investigating the medieval documents first.

With this background in mind, let us now consider some of the ways in which notarial records can be utilized. The value of these sources for economic, legal, and, to a lesser extent, social history has long been recognized. Robert S. Lopez, who has made extensive use of these resources in his studies of medieval Genoese economic history, listed in 1951 four basic factors which underscore the usefulness of notarial records:[28]

1. The evolution of private law can be traced via these sources, often more effectively than in "official codes."

2. Notarial records reflect almost all aspects of economic and social life.

3. The notary in southern Europe was an "interpreter and confidant" of a "'whole world which put on paper all engagements of any kind.'" This datum is particularly significant, since the notaries transcribed a wide variety of acts, sales, leases, wills, etc., and as a result, recapitulated the most significant aspects of the socio-economic life of the area in which they resided.

4. Occasionally in an individual charter, or group of chartularies, some insight into otherwise inexplicable political phenomena can be acquired. This is also true of military matters. Personal research in the chartularies of thirteenth-century Genoa has, for example, yielded an important and heretofore unrecognized reason for Genoa's rapid expansion in the thirteenth century. This was, namely, the successful use of crossbows in naval warfare by a small but apparently quite well-trained contingent of crossbowmen.

In the records for commercial voyages abroad, it is noted that this group often possessed powerful composite bows of wood and horn and were supervised by an individual titled magister pro balistris aptandis in a number of instances, who seems to have been some type of special instructor.[29] Toward the end of the century, the crossbowmen were separated from the ordinary seamen and became even more effective as a fighting force, which helped to assure Genoese predominance in western Italy and her steadily increasingly influence overseas.[30]

In addition to the problems of paleography and background, there are, however, several others pertinent to these documents which have not encouraged their extensive use by scholars. Some of the more important include: diffuseness or "over-abundance" of information, the lack of a fundamental and clear-cut pattern of organization of the type found in sources such as census records, tax lists, specialized royal and ecclesiastical transactions, and even parish registers, the lack of indexes and cross references in the medieval period, which is corrected to a degree in the early modern era. Furthermore, medieval notaries often kept separate records for the nobility and higher clergy, many of which have subsequently been lost. Such a hiatus can be a considerable disadvantage to those interested in employing notarial records to investigate these social groups.[31]

In view of these difficulties, especially that of diffuseness, some scholars have preferred to study specific acts, e.g., dowries, wills, leases, in order to determine certain types of socio-economic behavior. The sociologist Jean Paul Poisson has, for example, investigated the social and economic role of the Parisian notaries in 1749 by concentrating more or less exclusively on leases, sales, and powers of attorney.[32]

Yet the rich and variegated materials in notarial records can, if properly used, yield much new information and a greater degree of understanding than may be gleaned from more specialized or formal sources. This is particularly true in the case of family history, as the medievalist Diane Owen Hughes has pointed out. As she has suggested, notarial records have a distinct advantage in that they can be fixed in time and space, thereby providing a horizontal and vertical continuity which is most helpful when investigating closely knit groups like the family over a specific time period.

Using a model developed by the anthropologist P. H. Gulliver in his ethnographic study of the Ndendeali of Tanzania, Professor Hughes has traced "action sets," or the scope of individual socio-economic and political relationships, and "kin sets," the relationship of an individual to family or kin groups, i.e., "men or women upon whom he could exert claims and with whom he cooperated because he felt they were linked to him in a special, familial way."[33]

In other words, the number of transactions in which one person was involved in his or her lifetime, and the fact that, as suggested previously, many families engaged the same notary or his posterity through several generations, enables the researcher to trace the social, economic, and to a degree, political development of an individual during a particular time span. His family and kin can be related to him through the same references, since in many instances notarial records list all participants in a given transaction, including almost everyone who at some period in his or her life made use of a notary, their professions (quite often their social status as well, if different from their professions) and, particularly through marriage contracts, wills and inventories, the members of the nuclear and occasionally even the extended family.[34]

The work of M. Robine should be of special interest to genealogists and demographers. He has detailed some of the ways in which notarial records can be employed as supplements to parish registers. Marriage contracts, for example, purvey both nominal and ordinal data, i.e., names of bride and groom, names of prospective in-laws, professions or status of the groom, the father and father in-law, quite often the ages of everyone concerned, and dowry sizes or, in some instances, the total estimated wealth of both marriage partners.

Robine also proffers one way in which marriage contracts can be of help in tracing geographic mobility, namely, by providing information regarding Type E families whose marriages were celebrated outside their indigenous parishes (as distinguished from Type M families who remained within the confines of the local parish.) When data pertinent to Type E families can be extracted from the marriage contracts, it may also prove useful in increasing the percentage of reconstituted families, which is normally about 10 percent for the single parish.[35]

Furthermore, by comparing the date of the marriage contract with that of the birth of the first child (legitimate), the time of conception can be approximated. If the age of the bride is also known, it is then possible to calculate important fertility cycles.[36]

Other types of entries may also be utilized to supplement parish registers. Sales, leases, receipts, business ventures, etc., often provide information regarding age, place of birth, occupation, relatives, and kin of the participants. This is especially true of wills which generally contain a wealth of detail concerning the family of the testator.

With regard to local history, notarial records sometimes furnish information on regional and local customs and traditions which can be brought to light in no other way. An interesting case in point is the

so-called brassier. According to Marcel Marion, this individual was a native of Guyenne, visible primarily in the seventeenth and eighteenth century, who was employed as a subsistence farmer or agricultural laborer, so called because he worked mostly with his arm (bras) and owned no land or only as much as he could cultivate without the aid of farm animals.[37]

Yet research from a pilot study on social mobility in Clairac, a small town in southern France (in the former province of Guyenne) has shown that the brassiers were, in general, as well off economically, if not always socially, as the majority of laboureurs (the latter being a kind of peasant elite with land, tools, and animals).[38] Dowry sizes, wills, land sales, rents, among others, confirm this fact. Both groups appear relatively prosperous when measured against the artisans or small shopkeepers through notarial record entries.[39]

Finally, research for this pilot has indicated that notarial records are most fruitful sources for the study of social mobility, particularly in pre-industrial societies where the kind of concise categories involving skilled and unskilled workers, as well as the various groupings between these poles, which have been developed for the analysis of modern society, are simply not applicable.

At present, professor Davis Bitton of the University of Utah and I are engaged in a lengthy investigation of social mobility in eight specially selected towns in southern France (to be published by Stanford University Press), which utilizes the notarial record collections in the Genealogical Society as a major primary source. One important result of our endeavors to date has been to establish land sales, particularly those related to viticulture, as a very important determinant of what might be termed horizontal mobility, the increase or decrease of wealth without an ensuing change of status.[40]

After approximately 1760, there was a fairly sharp rise in land sales on the part of the upper middle class, primarily to the more prosperous peasants. In almost every case in which a member of the bourgeoisie is selling, it is the peasant who is buying. While the social position of the latter was not altered to any real extent because of this activity and individual purchases were quite small, the total increase in sales and purchases is, on the whole, rather dramatic. We believe this to be indicative of a decline in fortune among certain members of the bourgeoisie, which may have important implications for the middle- and upper middle-classes in southern France on the eve of the Revolution.

In conclusion, it should be recognized from the above examples that notarial records can be most valuable resources for the historian, demographer, genealogist, and others, particularly when subject to a rigorous methodology, like that of Professor Hughes, employed to supplement parish or other records, or utilized in novel ways such as in the study of social mobility. Of course a certain degree of paleographic expertise is necessary to work with these documents, together with some background in the socio-economic and legal history of the area under consideration and a knowledge of local customs and traditions. With these caveats in mind, however, notarial records, particularly the fine collection housed in the Genealogical Society, can and should be used in a variety of new and instructive ways to enrich our understanding of the multiferious life of the past, thereby bringing us closer to an appreciation of our own.

Other Resources Italy

Handy guide to Italian genealogical records / by Floren Stocks Preece and Phyllis Pastore Preece. HBLL Call Number CS 752 .P73x 1978

Cyndi's List Italy Links
http://www.cyndislist.com/italy.htm

Italian Ancestry.com
http://www.italianancestry.com/

Searchable Database of Italian Archive Locations(In Italian)
http://www.archivi.beniculturali.it/UCBAWEB/

Italian National Libraries, Archives, and Museums
http://www.intute.ac.uk/artsandhumanities/cgi-bin/browse.pl?id=201829

Piedmont project family group sheets
Family group sheets compiled from the microfilmed parish records pertaining to the Protestant Waldenses in the Piemonte region of Italy, especially the province of Turin. Surnames are arranged in alphabetical order.
http://www.familysearch.org/Eng/Library/fhlcatalog/supermainframeset.asp?display=titledetails&titleno=327231&disp=Piedmont+project+family+group+sheets%20%20&columns=*,0,0

FamilySearch Wiki
https://wiki.familysearch.org/en/Portal:Italy