



Chapter V-A

[ITALY Edition]

*Patarino Famiglia Lineage
Castellaneta, Puglia, Italy*

*1482 to 1919
Generation I to XI*

Patarino Family - Generation-to-Generation

The Chapter V generation-to-generation family lineage in this *Storia del Cognome Patarino* is published in four different Editions. Each subsequent Edition includes the previous chapters for a complete generational story. It made sense to only publish the personal stories of one's actual ancestors in each Edition. The ITLY Edition comprises Chapter V-A, which includes our ancestors from Castellaneta, Italy. The NY Edition comprises Chapters V-A and -B, which adds my great-grandfather and grandfather who immigrated from Italy to New York. The CO Edition comprises Chapters V-A, -B, and -C, which adds my father and his children who left New York and moved to Colorado. Finally, the IN Edition comprises Chapters V-A, -B, -C, and -D, which adds my story of living in New York, Colorado, Florida, and Indiana.

Our Patarino family comes from southern Italy and members of our Patarino family have lived in the commune of Castellaneta for over 500 years, starting with the first person with the surname Patarino born in 1482. Chapter V-A provides as much detail as available about each person and the history of the period in which they lived to provide context to their lives. **As you read about our ancestors' lives and the individual challenges they had to endure, think about the characteristics they needed not just to survive, but to thrive. They needed strength, endurance, resilience, and adaptability. These are the innate traits passed down through the generations along with their southern Italian sensibility.**

Italian Naming Customs

The Italian custom of naming one's children after one's parents is evident in our generation-to-generation family lineage. **Generations I through XIV generally followed this naming custom for 500 years** (note that some generations did not follow the custom precisely but still used a given name from a family ancestor). The Italian custom for naming children is as follows (History of Italy for Genealogists by Lynn Nelson, 1997):

- The first male child is named after his paternal grandfather
- The second male child is named after his maternal grandfather
- The first female child is named after her paternal grandmother
- The second female child is named after her maternal grandmother
- Subsequent children are usually named after a parent, a favorite family member, the patron saint of the town, a favorite saint, or a deceased relative

Such naming customs make it easier to identify one's possible ancestors since the use of a unique name would be used in succeeding generations (e.g., Egidio is a unique given name used in our family and enabled me to track my grandfather Egidio Patarino to his native town in Italy).

Approach to determining our Ancestors from 1482 to 1728

The Maldarizzi.it Registry of Families is a “gold mine” of information where each family that lived in Castellaneta is documented by surname with different levels of information regarding each person's name, parents, spouse, children, birth date, death date, and other types of

interesting information. The Registry spans over 500 years of Castellaneta history and in 2020 included 372 people who had the surname Patarino. The Registry has a direct documented lineage for my Patarino family from 1908 (my grandfather Egidio Antonio Patarino) back to 1728 (Nicola Francesco Patarino). Documenting our family lineage in the Registry from 1728 back to 1482 required more analysis and making some logical assumptions. To complete this undertaking, I used the following process to analyze the data:

1. I copied the Registry's 372 individuals with the surname Patarino into a document.
2. I sorted the individual's given names by birth year from 1482 to 1938.
3. I sorted the names into 25-year segments (e.g., 1450 to 1500, 1501 to 1525, 1526 to 1550), approximating that generations change about every 25 to 30 years.
4. I assumed most people would start having children at about 25-years old, so I reordered the names into potential generation groupings by date of birth.
5. I then used the Maldarizzi Registry to find family generation-to-generation linkages when such information was provided (sometimes there was only 1 or 2 generations linked).
6. I assessed the use of Italian naming conventions to establish potential family relationships (e.g., when a unique male or female given name is used, it makes it easier to trace a person's potential lineage back several generations).
7. I noted that when a generation has a lot of female births, the surname Patarino would diminish slightly in the next generation.
8. I allowed the actual Maldarizzi Registry information to determine separations between generations (i.e., in the later the years, the information is better).

Castellaneta Patarino's Family Progenitor



It was amazing how this simple analysis was an “ah-ha” moment for my research. It took me about 40 hours to complete this process and once I was done, the following generational family tree (“G1”, “G2”, etc.) jumped off the pages, based on birth groupings:

G1.	1482	(1) Patarino born, no other Patarino's in Castellaneta until G2.
G2.	1511 to 1523	(4) Patarino's born, 29 years after 1482 (3 men 75% of births)
G3.	1541 to 1553	(8) Patarino's born, 30 years after 1511 (7 men 90% of births)
G4.	1571 to 1598	(11) Patarino's born, 30 years after 1541 (7 men 64% of births)
G5.	1601 to 1631	(35) Patarino's born, 30 years after 1571 (14 men 40% of births)
G6.	1631 to 1667*	(28) Patarino's born, 30 years after 1601 (13 men 46% of births)
G7.	1667 to 1719	(67) Patarino's born, 36 years after 1631 (20 men 30% of births)
G8.	1728	Fully linked family generations begin

*The Plague of 1656-1658 killed 40% to 50% of Castellanetans and would have affected Patarino births.

The exponential growth of the surname Patarino in Castellaneta is clear from this analysis and doubled over several generations depending on the number of male births. It seems like there is no doubt that all the Patarinos in Castellaneta in the last 500 years can tie their ancestry back to the very first Patarino born in 1482. A **progenitor** is a family's most distant ancestor that can be documented by tracing one's family lineage back generation-to-generation with no discontinuity. **It is probable that our Castellaneta Patarino family's progenitor is Giovanni Patarino, born in Castellaneta in 1482.**

To determine our direct generation-to generation linkages from 1482 to 1728 (G1 to G8), I needed to fill in a few missing links based on unique given names and family naming conventions (e.g., common family names like Giovanni, Vincenzo, Biagio, Nicolò Francesco, etc.). Some of my assumptions could be wrong but I believe it is highly likely that the linkages I made are correct. If further information is discovered, our lineage will be revised and updated.

Did our Progentitor come from Northern Italy?

Root and Dialect of the Surname Patarino

Since the root of a surname can provide historical information on where a surname originated, what can we decipher from the root of the word “*patarino*” to determine where Patarino families throughout Italy originated from? In Chapter VI, it is noted the surname Patarino in 2011 was being used by approximately 64 people in Italy and was mostly concentrated in the regions of Puglia (20), Piemonte (17) and Calabria (8) (www.Cognomix.it). As we know from Chapter III, the Piemonte region in northern Italy was home to families using the surname Patarino starting in 1195 (there is no evidence of Patarino’s living in southern Italy prior to the 15th century). In 2011, the majority of Patarino’s in the Puglia region lived in the commune of Castellaneta (14 of 20; the others lived within a few miles) and in the Calabria region in the commune of Roccabernarda (6 of 7). With Patarino’s being mostly concentrated in these two communes in southern Italy, it is probable that these two communes were each the location of an individual Patarino who migrated from northern Italy.

As we learned in Chapter II, the root of the word, “*patarino*” is of the Milan dialect (northern Italy) and was used to identify Milan’s “*patarino* movement” in the 11th century. In the 13th and 14th centuries, the denotation of the word “*patarino*” was adapted by the Catholic Church to describe certain people as religious heretics when they aspired to more than what the Roman Catholic Church offered at the time. These heretics or “*patarinos*” were found throughout northern Italy but especially in the Piemonte, Milano, and Verona areas (see Chapter II). Based upon these facts, it is probable that the first families who used or were given the surname Patarino lived in northern Italy. **Having the surname Patarino would not have been a popular thing to do in the Middle Ages with the Roman Catholic Church dominating most aspects of one’s life and torturing and killing heretics during the Inquisition.**

A study conducted by the **dialectology linguistic G. Rohlfs** in the 1920’s and 1930’s, showed Italian dialects spoken around the Tyrrhenian hinterland between the regions Basilicata and Calabria (southern Italy) have little to do with other southern Italy dialects but rather stem from Gallo-Italic dialects spoken in northern Italy. Rohlfs’ thesis assumed that starting in the 12th century, entire colonies started fleeing from northern Italy to southern Italy due to the persecution of heretics and they brought along with them their Gallo-Italic dialect.

It is noted by Rohlfs that this could explain the surnames Patarino and Patara in the Calabria region (www.biblioteche2.comune.parma.it/lasagni/Ai-am). In Chapter III, Giovanni Facio Patarino from 1474 lived in the Calabria region and probably was the ancestor of many Patarino’s currently living in the commune of Roccabernarda.

Our Patarino Family Lore

When I was young, my schoolteacher asked me to write a short family history about where our family came from. I asked my father about our Italian family and heritage, and he shared with me that our family emigrated from southern Italy. ***He then conveyed the family lore that our ancestors in southern Italy came from northern Italy several hundred years ago when a family member who was considered a noble had to flee the area.*** This was interesting to me at the time, but I did not think about it again for almost thirty years. There are many questions to ask regarding this “lore”, when did this happen, why did they flee, and where did they flee from?

In 2021, our 78-year-old cousin **Paolo Patarino** (our shared ancestor is Nicola Francesco Patarino born in 1728), an engineer living in Milan, reached out to me by email to share details of his family history in Castellaneta. ***He told me, “according to my uncle Angelo, the Patarino’s in Castellaneta are two families who split centuries ago.”*** This could mean that the Patarino family was split into two families when a Patarino left northern Italy and relocated to southern Italy. “Centuries ago,” could easily mean 500 years ago. Note that this lore was passed down by two different branches of the same Patarino family in Castellaneta with a common ancestor that lived almost 300 years.

When you combine this family lore with our Historic Family Document, the root and dialect of the word “patarino”, the history of the Piemonte Patarino family in Chapter III, and the history of 15th century wars in Italy, there are some interesting connections.

- Our Historic Family Document starts our family history about the year 1500.
- Giovanni Patarino, our family progenitor was born in Castellaneta in 1482. There are no families in Castellaneta with the surname Patarino prior to Giovanni.
- The preferred given name for the Piemonte Patarino family in northern Italy (communes of Ceresole and Torino) was Giovanni (see Chapter III). Italian naming customs could have passed this given name down to our progenitor Giovanni.
- The word, “patarino” is a root word that comes from an Italian language dialect that is only spoken in northern Italy. The word “patarino” and surname Patarino would not have spontaneously started in southern Italy.
- During the 15th to 17th century, the Piemonte Patarino family in northern Italy was a prestigious family in the communes of Ceresole and Torino and were nobles having the title of Count (see Chapter III).
- The Historical Family Document refers to a proof of nobility from a Patrician “as early as 1500 and written down by a magistrate”. The Piemonte Patarinos had a proof of nobility documented in the *I Concegnamenti d’Arme Piemontesi* by a magistrate.
- In the late 15th century, the **Great Wars of Italy** began for the supremacy of Europe. The wars were unleashed by France and involved the Italian city states (Savoy, Milan, Venice, Florence, etc.), the Holy Roman Empire, Spain, England, Kingdom of Naples (*Regno di Napoli*), and the Ottoman Empire. The footpath for soldiers during these wars was through northern Italy and especially the Piemonte region, which was considered a

crossroads of Europe due to the *Via Francigena* that passed through the region (this was an established Roman road that was part of a bundle of routes through the Alps that led to ports in southern Italy used by pilgrims and crusaders to board ships to the Holy Land). These wars would have given anyone a reason to migrate and find a safer place to live

- Giovanni Patarino, our family progenitor was born two years after the end of the War of Otranto, which was in *Terra d'Otranto*, the same province as Castellaneta, and the war was considered a crusade by the Church. His father could have been a soldier from the northern Patarino family in Piemonte who stayed in the area and started a family.



The peninsula of Italy in 1499 during the Great Wars of Italy (Wikipedia “Wars of Italy of the 16th century”). Note the locations of the *Regno of Napoli* (Kingdom of Naples where Castellaneta is located) and the *Ducato of Savoia* (Duchy of Savoy where the Piedmont region is located).

Is it possible that a member of the northern Patarino family in Piemonte migrated from the area in the late 15th century to protect his family from war or left to fight in the War of Otranto? A family member leaving northern Italy for southern Italy would certainly have “split” up the Patarino family as described in our family lore.

500+ Years of Lineage for our Patarino Surname

17 Famiglia Generations



CHAPTER V-A - ITALY

Generation I



Giovanni Patarino
(1482-?)

Born in Castellaneta
PROGENITOR

Generation II

Biagio Patarino
(1511-?)

Born in Castellaneta

Generation III

Francesco Antonio Patarino
(1598-?)

Born in Castellaneta

Generation IV

Nicoló Francesco Patarino
(1598-?)

Born in Castellaneta

Generation V

Vito Biagio Patarino
(1623-?)

Born in Castellaneta

Generation VI

Vincenzo Patarino
(1649-?)

Born in Castellaneta

Generation VII

Nicoló Domenico Patarino
(1679-?)

Born in Castellaneta

Generation VIII

Nicola Francesco Patarino
(1728-1802)

Born in Castellaneta

Generation IX

Vincenzo Gaetano Patarino
(1769-1838)

Born in Castellaneta

Generation X

Nicola Francesco Pasquale
Patarino (1800-1870)

Born in Castellaneta

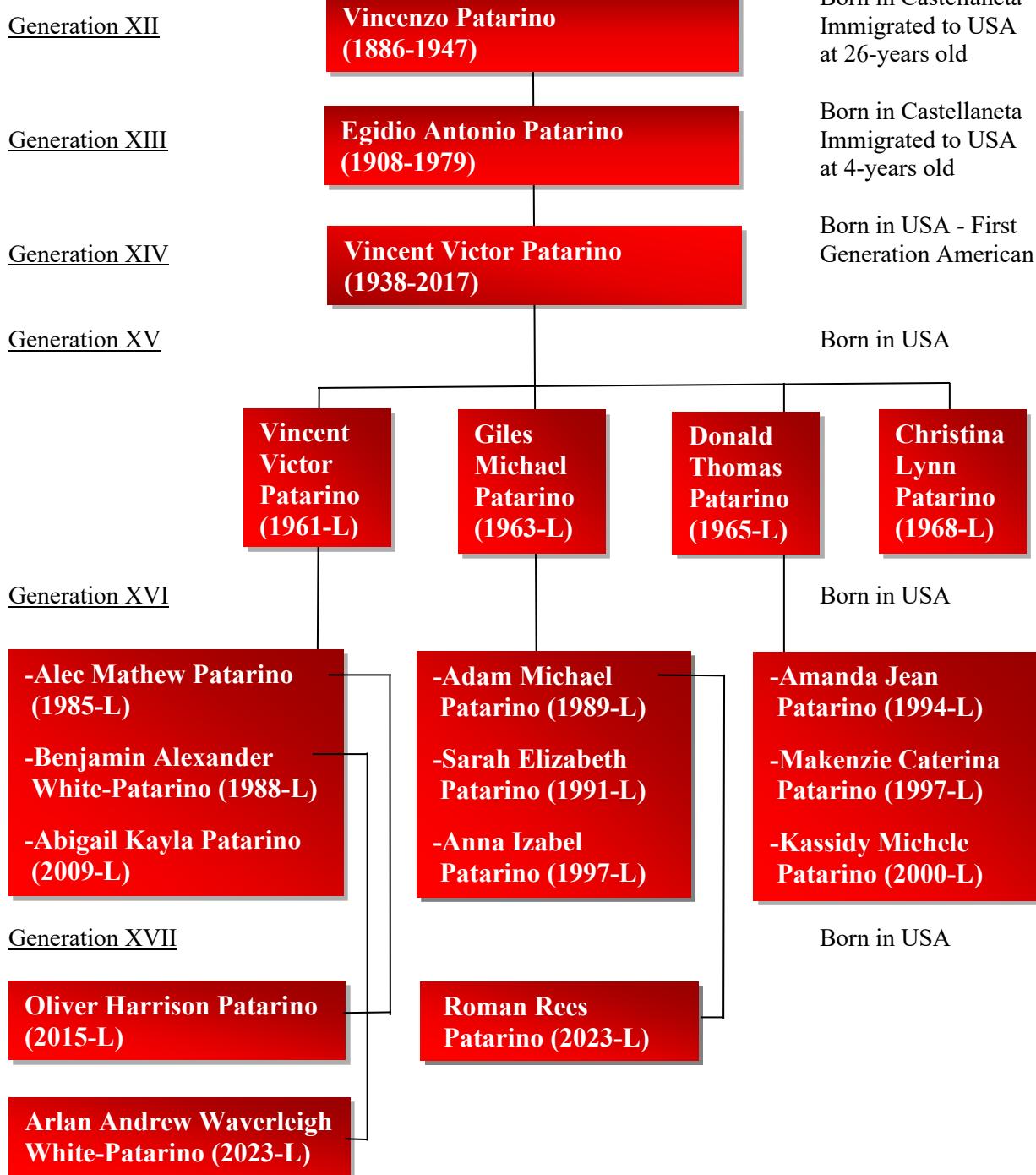
Generation XI

Egidio Santo Anselmo Domenico
Patarino (1848-1919)

Born in Castellaneta



CHAPTER V-B, -C, -D – UNITED STATES



Chapter V is a history of each Patarino in our 500 year lineage, generation-to-generation, starting in 1482. Enjoy our family story.

Generation I



Giovanni Patarino (1482-?) (Current Progenitor)

Giovanni Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples in 1482 (although he may have migrated to Castellaneta). The year he died is unknown. The names of his parents are unknown. He was married in 1502 in Castellaneta at twenty years old, the name of his wife is unknown. Giovanni lived in Castellaneta, and we believe he had four children:

1. **M-Biagio Patarino (born 1511)**
2. F-Caterina Patarino (born 1512)*
3. M-Nicolò Patarino (born 1513)
4. M-Domenico Patarino (born 1523)

*Only Caterina Patarino is noted in the Maldarizzi Registry as the child of Giovanni. The Registry notes that she married Marino Laterza in 1532 and that she had one child named Nicola Angelo Laterza, christened on 9/17/1542.

According to the Maldarizzi Registry, Giovanni is the FIRST person with the surname Patarino to born in Castellaneta. There are no other people with the surname Patarino in Castellaneta until Giovanni is 29 years old and the second generation is born. There can be no doubt that all individuals with the surname Patarino that were born in Castellaneta are descended from Giovanni Patarino. Therefore, Giovanni is our family's progenitor.

We know that Giovanni's children, Biagio, Nicolò, and Domenico all used similar given names for their male children, such as, Giovanni, Antonio, Pietro, and Domenico, which would be standard for siblings following Italian family naming conventions. We do not know whether Giovanni or his parents migrated to Castellaneta prior to 1482 or whether the surname Patarino was used upon his birth as required by local parish priests starting in the 15th century.

We know that at this time, the given name Giovanni was commonly used for Patarino's who lived in the Duchy of Savoy (the current Piemonte region of northern Italy; see Chapter III) and that the dialect of the word, "patarino" is from a northern Italian dialect. **Most important, according to family lore, "our Patarino family had to flee northern Italy several hundred years ago for southern Italy".**

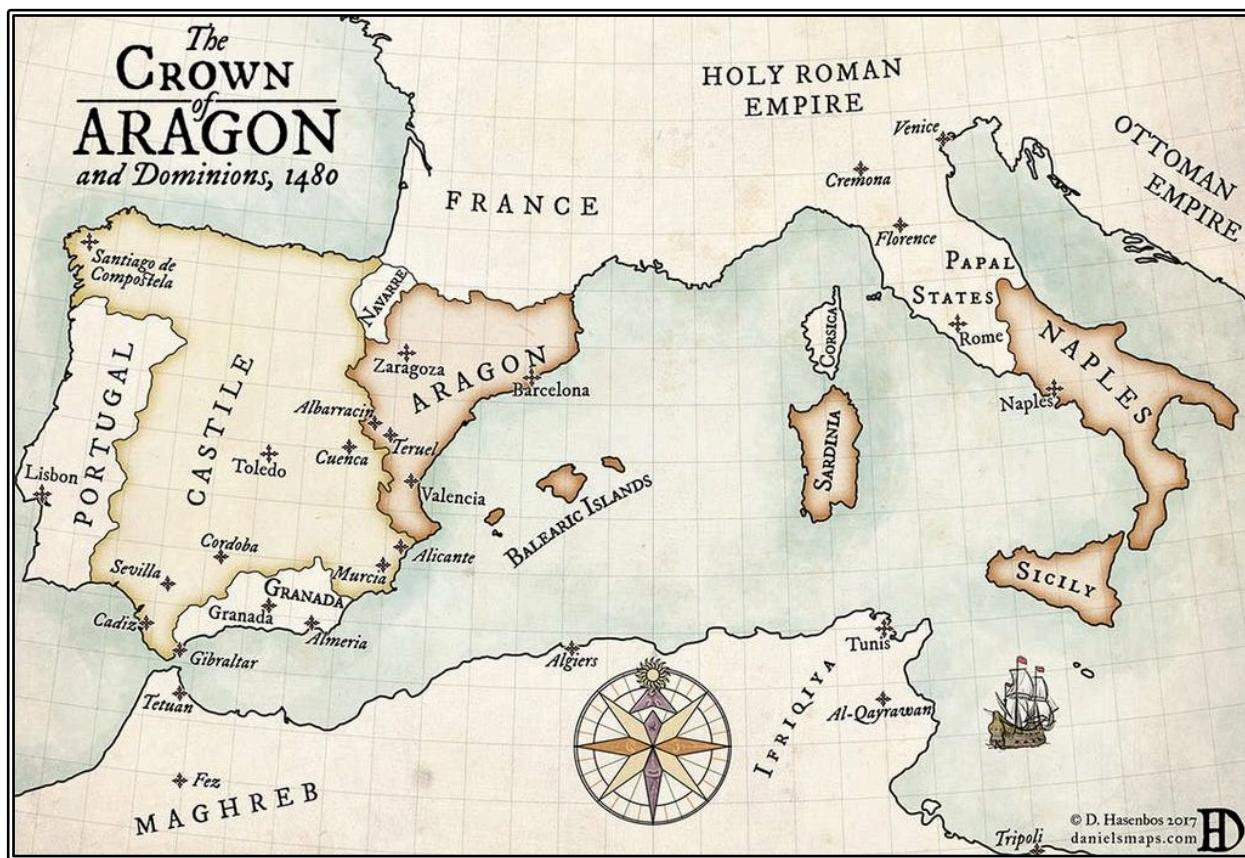
Use of the Surname Patarino

The different spellings of the surname Patarino were researched and documented in *C'era una Volta in Lombardia, la Pataria, I Pattarini* by **Casto Pattarini** (note this book is in my personal library). In the 1400s, nearly 100% of people using the surname "Patarino" used the spelling, Patarinus. The spelling of the surname started changing between 1596 and 1700, where 43.7% were using the spelling Patarino and 18.8% were using the spelling Pattarini. Casto Pattarini notes that in 2017, the spelling of the surname Patarino was mostly used in the Piemonte Region (22%) and the Puglia Region in southern Italy (32%). It is likely that our progenitor Giovanni's parents used the surname Patarino and came from northern Italy.

The Kingdom of Naples

The commune of Castellaneta was part of the Kingdom of Naples between 1282 and 1734, which comprised the Italian peninsula south of the Papal States. The Kingdom of Naples was ruled by the Crown of Aragon (Spain) between 1442 and 1516. In 1469, **Ferdinand II, King of Aragon**, married Isabella, the future Queen of Castile, which was regarded as the political cornerstone that became the foundation of the future Spanish monarchy.

In 1492, Ferdinand II and Isabella commissioned Christopher Columbus to find a westward maritime route for access to Asia, which resulted in the Spanish arrival in the Americas. In 1494, the royal couple signed the Treaty of Tordesillas, which divided the entire world between Portugal and Castile (Spain) for conquest and territory.

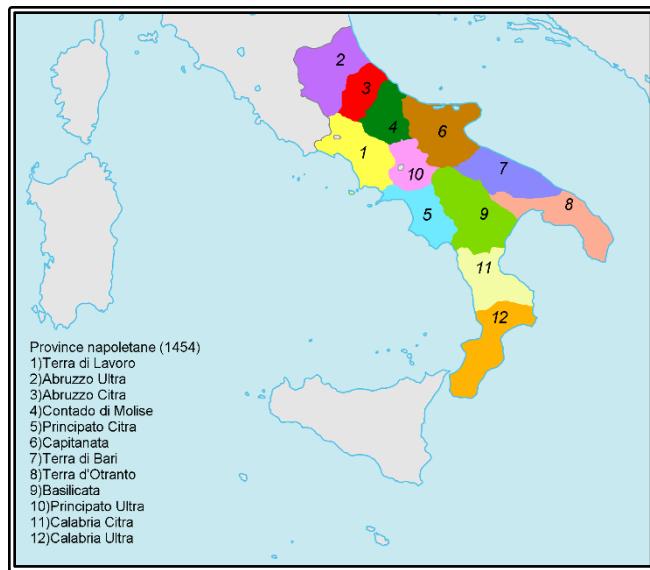


1480 map of the Crown of Aragon (brown highlight), which included the Kingdom of Italy

In 1492, Ferdinand and Isabella defeated the last Muslim state in Iberia in the war with Granada, which resulted in Pope Alexander VI awarding the royal couple the title of "Catholic Monarchs". The war in Granada was a fight by the whole of Christendom and was accorded crusading status by the papacy. "The struggle continued long after serious attempts to recover the Holy Land had been abandoned, and so can rightly be called the last crusade in the West" (The Last Crusade in the West: Castile and the Conquest of Granada, by Joseph F. O'Callaghan, 2014).

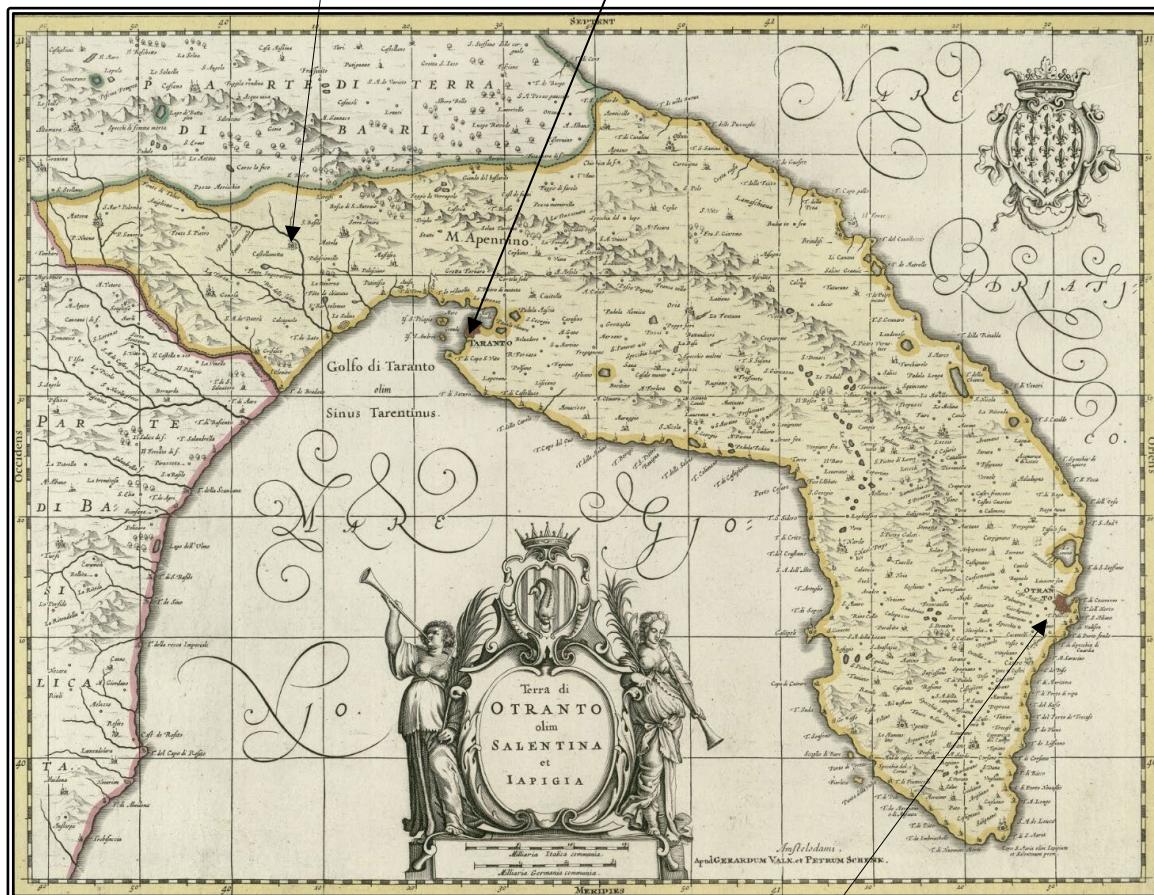
Life in *Terra d'Otranto* and Castellaneta

In the 15th century, Castellaneta was a small walled town on the edge of deep ravine where a couple thousand people lived. It was a state owned town, part of the Kingdom of Italy, and located in the province of *Terra d'Otranto* or the Land of Otranto (the so-called “heel” of the Italian peninsula, see “8” on the 1454 map). The *d'Otranto* province was a historical geographic and administrative area for over a thousand years. It took its name from the city of Otranto in the south of the “heel” and had great importance in the early Middle Ages as southern Italy’s seat of the Byzantine government (the Eastern Roman Empire) with its capital in Constantinople.



Map of the Kingdom of Naples

Commune of Castellaneta



16th Century map of d'Otranto

City of Taranto

Commune of Otranto

In 1453 the famed city of Constantinople, the capital of the Byzantine Empire, was attacked by Sultan Mehmet II of the Ottoman Empire with a huge army of 250,000 men and massive cannons. The city was defended by mercenaries and volunteers from all over Europe and especially Italy. The fall of Constantinople in fifty-three days shocked Europe and there was panic and widespread fear that the Italian peninsula would be attacked next. After the fall of Constantinople, Mehmed changed the name of the city to Istanbul and made it the capital of his Islamic Empire and he started to style himself as a Roman Emperor; he called himself “*Kayser-iRum*” or Caesar of the Roman Empire. Rome, the original seat of the Roman Empire was an attractive target to Mehmed and the seat of his principal enemy, the Roman Catholic Church. For several decades, the Italian peninsula lived in fear and the shadow of the Ottoman Empire.

In the mid-15th century, Castellaneta was a state owned property and was governed by **Francesco del Balzo, Marchese of Castellaneta**, Prince of Altamura, and Grand Constable of the Kingdom of Naples. His oldest son, Pirro del Balzo was married to Maria Donata Orsini in 1454, whose father died while fighting under the walls of Constantinople. In 1480, **Pirro del Balzo** took part in the *battaglia di Otranto* against the Ottomans and distinguished himself in the commune of Roca where a battle resulted in the death of seventy Ottomans who were stocking up on weapons and supplies (Wikipedia “Pirro del Balzo”). The Balzo and Orsini were both important families in the Kingdom and the *Terra d’Otranto*.

***Battaglia di Otranto 1480* (or War of Otranto)**

In July 1480, twenty-seven years after the fall of Constantinople, Sultan Mehmet II attacked the Italian peninsula trying to create a bridgehead for further operations in Italy against the Kingdom and eventually Rome. The Ottoman force of 18,000 soldiers and 128 ships laid siege to the commune of Otranto, located in the south of *Terra d’Otranto*, which at the time had about 22,000 inhabitants living in the surrounding area. Noteworthy, Otranto was the location in the 11th century where 12,000 crusaders received enthusiastic blessings just before they set sail to take part in the First Crusade against Islam in 1095.

After a 15-day siege of Otranto, the Ottoman army breached the walls and rushed through the town killing anyone in their path, going house-to-house, sacking, looting, and setting everything on fire. Upon capturing the town, the infants and elderly were brutally murdered, men were carted off to slave markets, and the women and girls were raped by the soldiers or sent off to slavery. About 12,000 people in the surrounding area died with 5,000 enslaved. The local Archbishop who refused to denounce his faith was cut into pieces and his decapitated head paraded through the streets on a pike. A small group of 813 exhausted, beaten, and starved survivors were left alive and chained together and offered the choice of conversion to Islam or death. The Christian men refused to convert and on August 15, the day of the Assumption of Mary, they were led outside the commune to the Hill of Minera and beheaded one-by-one in the full view of the other prisoners. These men became known as the **Martyrs of Otranto** and were collectively canonized as saints by the Catholic Church in 2013.

Between August and September 1480, the King of Naples with the help of **King Ferdinand II of Aragon** tried unsuccessfully to recapture Otranto, which led **Pope Sixtus IV** to call for a crusade to liberate Otranto fearing that Rome would suffer the same fate. For the next year,

the Ottoman's used Otranto as a garrison to roam undisturbed throughout the *Terra d'Otranto* (Puglia), including attacking the coastal communes of Taranto, Lecce, and Brindisi. Throughout the winter, the entire peninsula of Italy was in a state of alarm with rumors of Ottoman invincibility and thinking Otranto was the first step in the Ottoman's relentless conquest of the peninsula and then all of Christianson. With the support of several Italian city-states, the Papal States, France, and Hungry, Christian forces were gathered and able to answer the Pope's plea for a crusade to stop the Ottoman's in the *Terra d'Otranto* rather than battle them elsewhere. In September 1481, after a 13-month occupation, the Ottomans finally surrendered Otranto. The siege of Otranto was the last major military attempt by a Muslim force to conquer southern Italy. ("How the 800 Martyrs of Otranto Saved Rome" by Matthew E. Bunson, Catholic.com Magazine, 2008; Wikipedia "Ottoman Invasion of Otranto")



This 1480 painting hangs in the Naples Cathedral depicting the siege of Otranto and the mass beheadings

Giovanni Patarino was born in Castellaneta about two years after the War of Otranto ended. Could Giovanni's father have been a soldier that took part in the Pope's crusade to fight the Ottomans at Otranto and push them out of the Italian peninsula to save Rome? Could Giovanni's father have lived in the Duchy of Savoy (the current Piemonte region) and have been related to the Piemonte Patarino family discussed in Chapter III? If so, after the war ended, could he have stayed in *Terra d'Otranto* and settled in Castellaneta? We know that people from the Castellaneta area were involved in the War, like Pirro Balzo, who became the Marchese of Castellaneta and Prince of Altamura after his father died in 1482.

"A Crusader was sent to the Holy Land by Federico II of Aragona from which he was invested with the title of Gilded Knight." [Historical Family Document]



Assumption: Could Giovanni's father be the "crusader" mentioned in the Historical Family Document (see Chapter II)? The Pope, through Papal Bulls, encouraged

Christians to crusade and seek armed confrontation with the Ottoman “infidels” and then granted indulgences and titles for those who did, such as the title of Gilded Knight. At the time, the term “Holy Land” was used as an adjective in the spiritual meaning so any conflict with Muslims would be considered a “just war”. If Giovanni’s father fought to retake Otranto from the Ottomans, he would have been considered a crusader and could have received an indulgence and a title for his efforts.

Il Saco di Castellaneta 1503

In the late 15th Century, the Italian Wars began and were a series of conflicts fought mainly on the Italian peninsula between 1494 and 1559 for the supremacy of Europe. These wars were unleashed by French sovereigns to assert their hereditary rights over the Kingdom of Naples in southern Italy and over the Duchy of Milan. It started as local wars and then in a short period of time grew to a European scale and included the Kingdom of Naples, Republic of Venice, Duchy of Milan, the Papal States, France, the Holy Roman Empire, Spain, England, and the Ottoman Empire. It was a general struggle for power and territory marked with increasing degrees of alliances, counter-alliances, and betrayals. (“Wars of Italy in the 16th Century”, Wikipedia)

In 1499, King Louis XII of France invaded northern Italy and seized the Duchy of Milan. In 1500, he reached a secret agreement to wrest control of the Kingdom of Naples away from King Ferdinand II of Aragon (Ferdinand the Catholic) and divide the Kingdom. Ferdinand II, unaware of the treaty, was forced to surrender his Kingdom in 1501. King Louis claimed possession of the entire area and named himself King of Naples. Disagreements about the terms of the partition led to a war between Louis and Ferdinand II. The French army, under the leadership of the Duke of Nemours, occupied the entire Kingdom of Naples including Castellaneta.

In April 1502, the people of Castellaneta were housing fifty French spearmen and had negotiated their own safety from the French army by exchanging food and housing for a monthly payment of gold coins. After ten months, and tired of waiting for payment from the French soldiers, the Castellanetans in protest went to find help from Spanish soldiers in the area. On February 23, 1503, armed with sticks and stones, the Castellanetans surprised the French garrison with an ambush at night while they were sleeping, disarmed the French soldiers, stripped them of their garments, and brought them to the Spanish soldiers who tied them up and put them in prisons. Upon hearing the news, the French army immediately came to besiege Castellaneta. While the town population was barricaded behind the town walls, the Duke of Nemours’ army shot cannonballs into the town. To end the siege, Castellanetans offered thousands of pounds of gold to the Duke, but he demanded three times the amount and threatened to set the town on fire. In despair, the Castellanetans took up arms again and with the help of the Spanish soldiers, managed to save the town. For their heroic resistance, the commune of Castellaneta was awarded the title of ***fidelissima civitas or most loyal town*** by King Ferdinand II. (True Story of the Sack of Castellaneta, by Pietro Loglisci, 2005).



Assumption. Giovanni Patarino would have been 21-years old during Il Saco di Castellaneta and able to support his fellow Castellanetans in resisting the French army and saving the town. Our family history is likely tied to this event.

Generation II



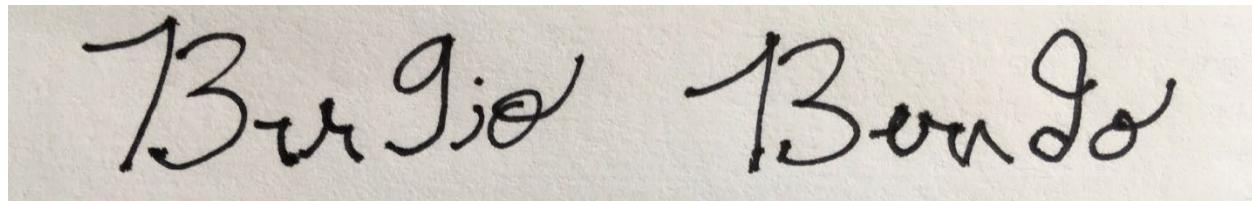
Biagio Patarino (1511-?)

Biagio Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples in 1511. The year he died is unknown. His father was Giovanni Patarino (1482-?). He married **Dianora Bosco** in 1531 in Castellaneta when he was 20 years old. Dianora was born in 1511 in Castellaneta. Her father was Mariano Bosco who was born in 1481 in Castellaneta and was married in 1501, her mother's name is unknown. Biagio lived in Castellaneta and the Maldarizzi.it Registry shows he had at least four children:

1. M-Antonio Giovanni Patarino (christened 9/21/1541)
2. M-Giovanni Domenico Patarino (christened 11/30/1544)
3. M-Stefano Nicolò Patarino (christened 2/22/1550)
4. **M-Francesco Antonio Patarino (christened 3/18/1553)**

Could Biagio Patarino be the “Bernardo” identified in the Historical Family Document?

When my great-aunt Maria traveled from Castellaneta to Brooklyn in 1958, she brought a copy of the Historical Family Document. This Document was typed with a hand drawn copy of a heraldic banner displaying a family coat-of-arm. She most likely copied it from an original parchment handwritten in either old Italian or Latin. My great-Aunt Maria was not formally educated and probably misspelled words and made mistakes in dates and transcribing the Document into English. From the handwriting in the 17th Century, it is easy to understand how a “g” could appear as a “d”, and an “a” could appear as a “n” or “r”, making it easy to misinterpret the name “Biagio” (pictured below left) for “Bernardo” (pictured below right).



EXAMPLES FROM THE 1500s TO THE EARLY 1900s	
Uppercase	Lowercase
A A A A A A	a a a a a a
B B B B B B	b b b b b b
C C C C C C	c c c c c c
D D D D D D	d d d d d d
E E E E E E	e e e e e e
F F F F F F	f f f f f f
G G G G G G	g g g g g g
H H H H H H	h h h h h h
I I I I I I	i i i i i i
J J J J J J	j j j j j j

EXAMPLES FROM THE 1500s TO THE EARLY 1900s	
Uppercase	Lowercase
L L L L L L	l l l l l l
M M M M M M	m m m m m m
N N N N N N	n n n n n n
O O O O O O	o o o o o o
P P P P P P	p p p p p p
Q Q Q Q Q Q	q q q q q q
R R R R R R	r r r r r r
S S S S S S	s s s s s s
T T T T T T	t t t t t t

It is interesting to note that there are no individuals using the name “Bernardo Patarino” in the 500 years documented in the Maldarizzi Registry. But the name “Biagio Patarino” is used

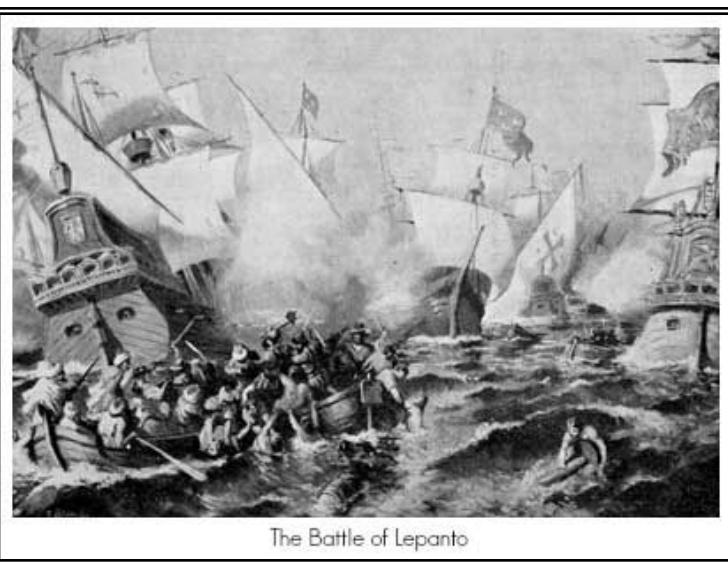
U	u u u	u u u
V	v v v v v	v v
X	x x x x x	x x x
Z	z z z z z	z z z

Example of Old Italian alphabet handwriting from the 1500s to the 1900s

Guerra di Ciprio and the Battle of Lepanto 1571

The **Guerra di Ciprio or War of Cyprus**, also known as the Fourth Ottoman-Venetian War, was fought between 1570 and 1573. The war was fought to recapture the island of Cyprus from the Ottoman Empire and was led by the Republic of Venice with support from a coalition of Christian states formed by the Pope, which included the Holy League, Spain, Kingdom of Naples, Republic of Genoa, Duchy of Savoy, Grand Duchy of Tuscany, and the Knights of Malta. Cyprus had been a large and wealthy island under Venetian rule since 1489 and together with the island of Crete, was considered a major overseas Venetian possession. To defend Christendom and drive the Ottoman Empire out of Europe, Pope Pius V called for a crusade to liberate Cyprus. For those that joined the Christian banner in the crusade against the Ottomans, the Papacy provided indulgences and titles.

During the war, the historic naval **Battle of Lepanto** was waged on October 7, 1571. At Lepanto, the Holy League won a crushing victory in a five hour battle off the western Greek coast, which included a Christian fleet of 206 galleys and 70,000 men. When the fighting ended, 8,000 Christians were killed and 21,000 wounded. The Battle of Lepanto is known as the last major naval battle to be fought solely between rowing vessels. It was one of history's most decisive battles since it was a turning point in the continuing conflict between the Ottoman Empire and Europe. After the war, the cultural domination of the Ottomans and Islam in parts of Eastern Europe was over and a "new world" was born.



The Battle of Lepanto

In 2017, our cousin Egidio Giovanni Patarino (the eldest son of Mario Patarino) from Castellaneta shared a story: "My father told me that our family worked for the Marquis Giovinazzi. The Giovinazzi's were and still are a powerful family in Puglia. They were involved in the Battle of Lepanto in 1571." It is well documented that a company of soldiers from Puglia participated in the Battle of Lepanto on Maltese galleys (www.prolococastellaneta.it and www.famedisud.it).

The Knights of Malta sent three galleys to the Battle of Lepanto, *The Capitana of Malta, The Order of St. Peter, and The Order of St. John*. The galleys were part of the Central Battle Division as the battle was fought in three separate areas corresponding to the three wings of the fleet. (Lepanto 1571, The greatest naval battle of the Renaissance by Konstam, 2003) At the time of the Battle of Lepanto, the Knights of Malta, a vassal of King Phillip II of Spain and the Kingdom of Naples, held areas of Bari as a fiefdom (Bari is located 38 miles to the east of Castellaneta along the Adriatic Sea) (www.prolococastellaneta.it and www.famedisud.it).

In the 1570s, the commune of Castellaneta and the surrounding area was a fiefdom owned by the Marquis Carlo Caracciolo (*Storia Documentata della Citta di Castellaneta*, by Mauro Perrone, 1896). Living in Castellaneta, the Marquis Giovinazzi family and the Patarino family would have both been vassals of the Marquis Caracciolo, who in turn was a vassal of King Phillip II of the Kingdom of Naples. If ordered by King Phillip or Marquis Caracciolo to fight in or support the War of Cyprus and the Battle of Lepanto, our family as feudal vassals would have been obligated, and they could have joined other people from Puglia on the Maltese galleys.

As news of the great victory [at the Battle of Lepanto] reached Europe. “church bells rang all over the cities and countryside of Europe” and for months, “[Pope] Pius V had urged Catholics to say the daily rosary on behalf of the morale and good fortune of the Christian forces” (www.catholiceducation.org).

As King Phillip II considered himself a chief defender of Catholic Europe and promoted a policy of awarding titles and pensions for their loyalty in fighting the Ottomans at the Battle of Lepanto (*The Limits of Empire: European Imperial Formations in early Modern World*, 2012), he could have awarded our Patarino family the title of Count Palatine for our loyalty or bravery.

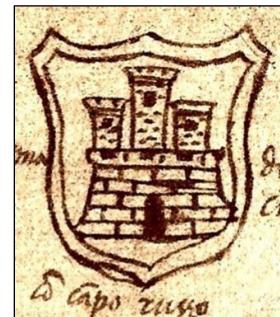
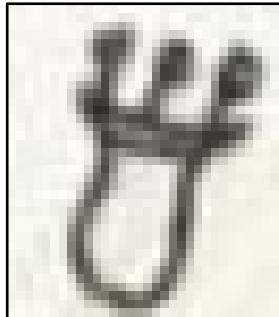
“Spread in Pistoia, Perugia, the Marches, and to a learned Bishop of Ferrara in 1572. Giovanni and Bernardo [Biagio] were valiant warriors who took part in the War of Cyprus. Bernardo [Biagio] for his bravery obtained the title of Count Palatine.”

[Historical Family Document]



Assumption. If we determine that the Historical Family Document was misinterpreted and mistranslated and that “Bernardo” is actually “Biagio”, then we may have found our family member who was a Count Palatine. At the time of the Battle of Lepanto, Biagio would have been 60-years old, maybe too old to fight, but he could have assisted the war effort in another way. Biagio had four sons and one named, Giovanni, who would have been in his twenties during the war and certainly could have joined the company of soldiers from Puglia on the Knights of Malta galleys. Could this be our ancestor’s “Giovanni and Bernardo [Biagio].”

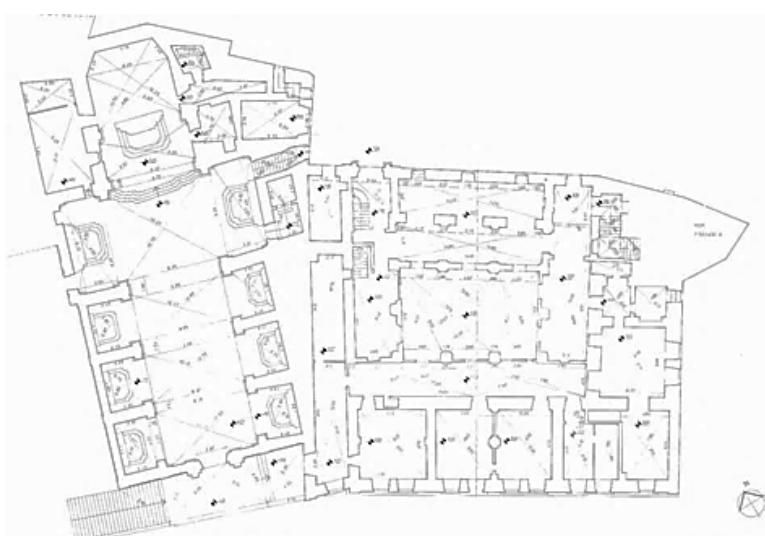
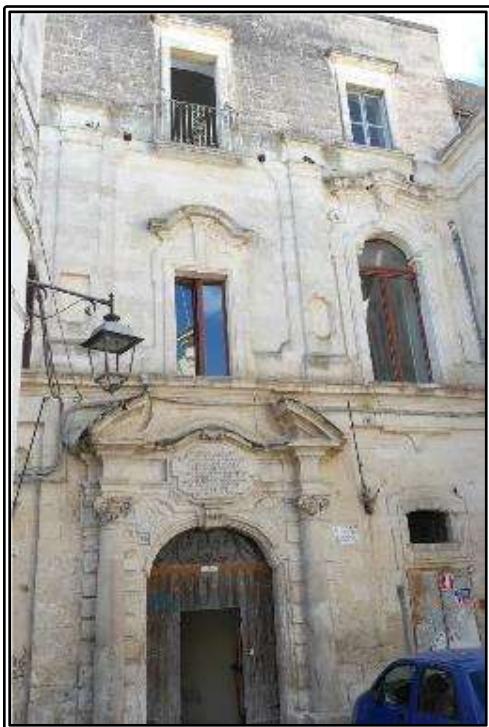
With the title of Count Palatine, Biagio would have been considered a noble and may have designed a family coat-of-arms as pictured in the Historical Family Document. As discussed in Chapter II, the 3 “charges” (pictured-left) may be simple castle designs with merlons like the 1540 Castellaneta coat-of-arms (pictured-right) to indicate his home. The inclusion of 3 charges may be honoring the 3 sons of his father, Giovanni Patarino.



Biagio's Son, Giovanni Domenico Patarino

Renovations to the Convent of San Domenico, located next to the Church of San Domenico (the historic church of the Patarino family), was supported by **Mastro Giovan Domenico Patarino** in a notary deed in 1609 and 1616 (Giovanni would have been 56 and 65 years old). A maestro is defined as an artistic master and someone with an enormous amount of skill and talent. His support was documented in, “*Il Recupero del Convento di San Domenico. Recupero di un Patrimonio Pubblico Importante*” or The Recovery of the Convent of San Domenico, Recovery of an Important Public Assets” (artbonus.gov.it/2292-convento-di-san-domenico.html).

*“In a notarial deed of 13 December 1609 an agreement is stipulated between the Prior of the convent of the Most Holy Annunziata of the Order of Preachers of S. Domenico in Castellaneta, Father Tommaso Sasso, and **Mastro Giovan Domenico Patarino**, for works to be carried out at the agreed price of 42 ducats, to which the costs of the necessary materials must be added. Two rooms must be built, one with a barrel vault, with "the gradiata and two ballads". It is an adjacent building to the church, with which it even interferes, and is clearly a first nucleus of the convent. A second document, dated 11 November 1616, stipulates an agreement between Friar Luca Caraccio, procurator of the convent and **Mastro Bartolomeo Patarino**, of Castellaneta, for works to be carried out inside the convent at the price of 110 ducats. A considerable sum that indicates a substantial construction phase, of great restructuring, enlarging the refectory and kitchen section, which was to be on the ground floor, while the upper floor was to have the function of a dormitory. Only later, and probably in the eighteenth century, after completing the imposing church (1681), our convent was invested by a second construction phase in which it assumed its current form, organized around the quadrilateral of the cloister, in communion with the wall right of the church and facing the remaining three sides on public roads, thus occupying an entire block.” Early on, our family were carpenters and constructors.*



Generation III



Francesco Antonio Patarino (1553-?)

Francesco Antonio Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples in 1553. The year he died is unknown. His father was Biagio Patarino (1511-?) and his mother was Dianora Bosco (1511-?). The name of his wife is unknown. Francesco lived in Castellaneta and how many children he had is unknown:

1. **M-Nicolò Francesco Patarino (1598-?)***
2. Unknown

*We currently do not have formal lineage information from Francesco Antonio Patarino to Nicolò Francesco Patarino to confirm their father-son linkage, but we do know that Nicolò named his son Biagio and his daughter Dianora, which would have followed standard Italian naming conventions, making it highly likely that Nicolò is the son of Francesco.

During the life of Francesco, Castellaneta and its surrounding area was ruled as a fiefdom of **Marchese Ferrante Caracciolo, Duke of Airola, who was at the Battle of Lepanto in 1571**, who later wrote an extensive account of the battle in *Il Commentarii delle Guerre Fatte coi Turchi da D. Giovanni D'Austria* (this book is in my personal collection).

“In Castellaneta, the Patarino name is old and respected”

In 2014, our cousin Marika Patarino in Castellaneta told me about her friend who is a history scholar of the commune of Castellaneta. The scholar described the Patarino family in Castellaneta as being **“long respected notables of the city with past occupations as lawyers, notaries, clergy, landowners, doctors, and merchants.”**

Our family origins in Castellaneta are rather old with an early reference in the Church of St. Domenico where there is an epitaph dedicated to a master stonemason named Patarino who decorated the marble altar and other parts of the church that were remodeled in the early 18th century. As important benefactors of the Church of St. Domenico and the community, several Patarino family members have been buried in the church. The scholar also mentioned two abbesses of the convent of Santa Chiara in Castellaneta, one who was named Agnes Patarino. To be an abbess, the female superior of the convent, one had to belong to a good family, be educated, and give a rich dowry to the church.

“In 1600 the family was elevated to Consular and in 1660, to the Council of Elders.”

[Historical Family Document]



Assumption. Francesco Patarino would have been of fighting age during the War of Cyprus (1570-1573) and the Battle of Lepanto in 1571 and may have joined the family in this crusade as a vassal of the Marchese Caracciolo. If Francesco's father and brother are the “Giovanni and Bernardo [Biagio]” in the Historical Family Document and his father was named a Count Palatine in 1572, the family would have been

considered nobles in Castellaneta. In 1600, one of Biagio's four sons would have been in their 40's and could have been named Consular in Castellaneta.

Castellaneta History during Francesco's Life

As mentioned, the commune of Castellaneta was a fiefdom, and from 1546 to 1580, was ruled by the Caracciolo's, a family of Genoese merchants who abused their lordship at the expense of the people. Living in Castellaneta, Francesco and his family would have been impacted by their frightful rule. ***“Every possible form of violence, oppression, and trial was inflicted on our ancestors, who were guilty of nothing other than their subjection to the yoke of feudalism and of not being able to find anyone to do them justice or give them relief”*** was recorded in Storia Documentata della Citta di Castellaneta, by Mauro Perrone, 1896, p.186-209:

The state of the city under the Caracciolos

The feudal yoke of the Caracciolos that our ancestors accepted “cheerfully” and “happily” in 1521, trusting in the promises and oaths made by the first of those marquises, gradually became odious and intolerable. The documents that we cited above show that the Caracciolos claimed a number of rights to the detriment of their vassals, whom they treated as mere livestock to be milked. Nothing escaped their rapaciousness: ovens, fishing, the town square, the gatekeeping of the city, the notaryship (mastrodattia), the bailiff's office (bagliva), the weights and measures. Like all other feudal lords, they engaged in endless litigation and excesses. In 1577, Marquis Carlo filed his claim to seven grana coins for every barrel of wine that entered the city, which was dismissed by the courts from which he had sought recourse.

Caracciolo wanted to impose his will in the municipal elections, and when the elected officials proved not to his liking or were not devoted to him, he sought to have them resign before their term of office had expired, or, more expediently, had them imprisoned on false charges. The baronial prison was an incredibly cruel dungeon known as La Canaia (“pack of delinquents”), which could barely hold just four people, and where anyone who dared resist the marquis' arrogance was jailed. Not only did the marquis refuse to preserve those privileges and prerogatives that past sovereigns, including his own ancestors, had granted to the city, but he overturned every civic custom to demand greater fees than what he was owed for legal disputes, exacting money even when such disputes were amicably settled, increasing punishments at his whim, and demanding that the captain rule on civil and criminal disputes as best suited him.

Private possessions, horses and other beasts of burden were as if they belonged to him, and he used them as he pleased. He let his herds and livestock graze in citizens' pastures, and he made use of their animals for the convenience of his own family, without ever paying them anything. He had private citizens' fruit trees cut down, using their wood as firewood for himself and his family. He also obligated these humble people to cut wood in the forest for him on holidays and to transport it to his home without paying them any compensation. Not satisfied with this, in his baronial arrogance he claimed from his vassals wine, food, clothing, horses, water, lumber, and other things. which he didn't pay for.

It is appropriate here to mention another act of arrogance that was committed in those unfortunate times of feudalism, when the barons, who incessantly harassed their vassals in every which way, also despoiled foreigners passing through our territory. They demanded a “fee of passage,” which consisted of the forced exacting of a given sum for every wagonload of goods and every head or herd of livestock that traveled through the territory. This was the thinly veiled robbery committed by the baron’s baglivi, the bailiffs, who themselves demanded these fees at their own discretion and without any measure, under the specious pretext that the income was used to keep the roadways in a suitable state for traffic.

In the late 16th century, the increase in the population of Naples created a large potential market for agricultural products from the rest of the Kingdom. The *Terra d’Otranto* (the current Puglia region) with its large-scale state agricultural production and large number of peasant laborers, became an essential supply area for the economic functioning of Naples and the King.

The Castellaneta area also had vast royal land leases being used mostly for sheep pasture by the Caracciolos who was exclusively interested in the collection of taxes generated by the pastures (the pastures of the Castellaneta area were the largest in *d’Otranto*). The large amount of land that was used as pastures limited the development of a new agricultural merchant class capable of accumulating capital to invest in the development of farms. The result was a large amount of land ownership accumulated in the hands of only a few privileged families. (*Masserie e Campagne a Castellaneta, Storia del Paesaggio Agrario*, by Antonio Ludovico, 1992)

In 1580, the Caracciolo’s sold the fiefdom of Castellaneta for 30,000 ducats (\$500,000 at today’s gold price) to Nicola Bartirotti Piccolomini of Savona, another Genovese merchant who was active in trade in Naples. He jointly acquired the fiefdom with his son Gianpaolo, who took the title of Prince of Castellaneta. The Bartirotti family were despotic, **“like rapacious harpies sucking every drop of blood from these miserable folks.”**

Just as readily as a herd of sheep is sold by one farmer to another or a colt is sold in the public market, so too did our city change hands, and one fine day, our ancestors woke up to find out that their lord had signed a contract to sell the city, and they had changed masters!

State of the city during the time of the Bartirottis

*The most pitiful and lamentable view of the state of our city in the forty-four years during which it suffered the oppression of the Bartirotti princes can be found in the *Istoria Civile*. My fellow citizens, I cannot refrain from transcribing a fairly tearful page from that work. I don’t know whether it will inspire more pity or disdain in you, or both at once, but I will exclaim, quoting Dante, “And if this does not make you cry, for what then would you shed tears?”*

Under the Bartirotti princes, the city continued to live through an age almost of iron, worked over from all sides. There was an increasing amount of disasters, debts and afflictions, and the city continued to live under the yoke of contributions, enormous taxes

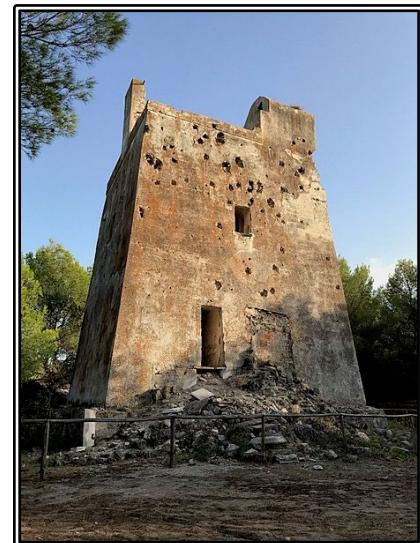
and arbitrary duties with no end in sight. There were numerous commissioners and military actions, removals of animals belonging to the well-off, seizures and confiscations of citizens' belongings. Actually, the commissioners during those times would hide in the caves outside the city gates along with their henchmen, whence they would emerge during the major holidays like so many bears and wolves, assaulting well-dressed women and stripping them in public, taking their precious clothes from them by force and leaving them in their undergarments, forcibly removing the rings from their hands, the necklaces from the necks, and the golden earrings from their ears.

The city was left deserted and abandoned as everyone fled to the neighboring villages to live there, such that the city appeared to be a desolate cavern. In three years, 1618, 1619, and 1620, tragedy struck as so many thousands and thousands of ducats of debt piled up, and the city was bled and assassinated by militias.

Protection from Saracens and Pirate Raids

Around 1570, during Francesco's life and a year before the Battle of Lepanto, the **Torre di Lato Fiume** watch tower was built along the beach on the Ion Sea, in a bend in the *Lato Fiume* or Lato River to defend the Castellaneta territory from Ottoman raids. The tower is located six miles from the town of Castellaneta, and near Castellaneta Marina. (Castellaneta History Adventure, Facebook, 4/26/20)

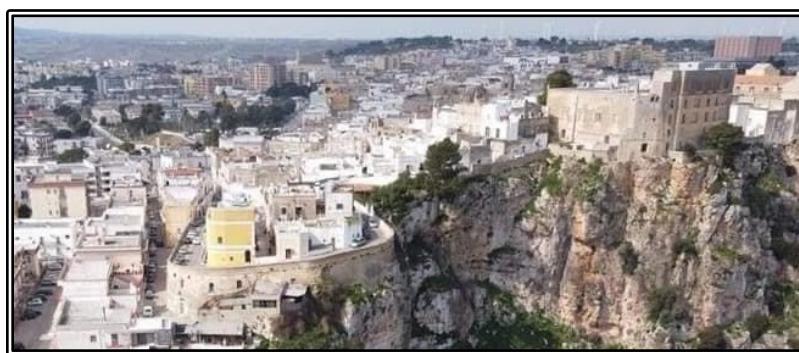
Saracens from the Ottoman Empire and North African pirates frequently raided the southern Italian coast during the 15th and 16th centuries. Such raids intensified during the early 16th Century due to the political weakness of the Kingdom of Naples. The Spanish viceroys built a system of 366 defensive alert towers along the Puglia coast and throughout the Kingdom of Naples. When Saracens were sighted off the coast, a fire was lit at the top of the tower providing a luminous signal to interior towns warning of the arrival of raiding parties.





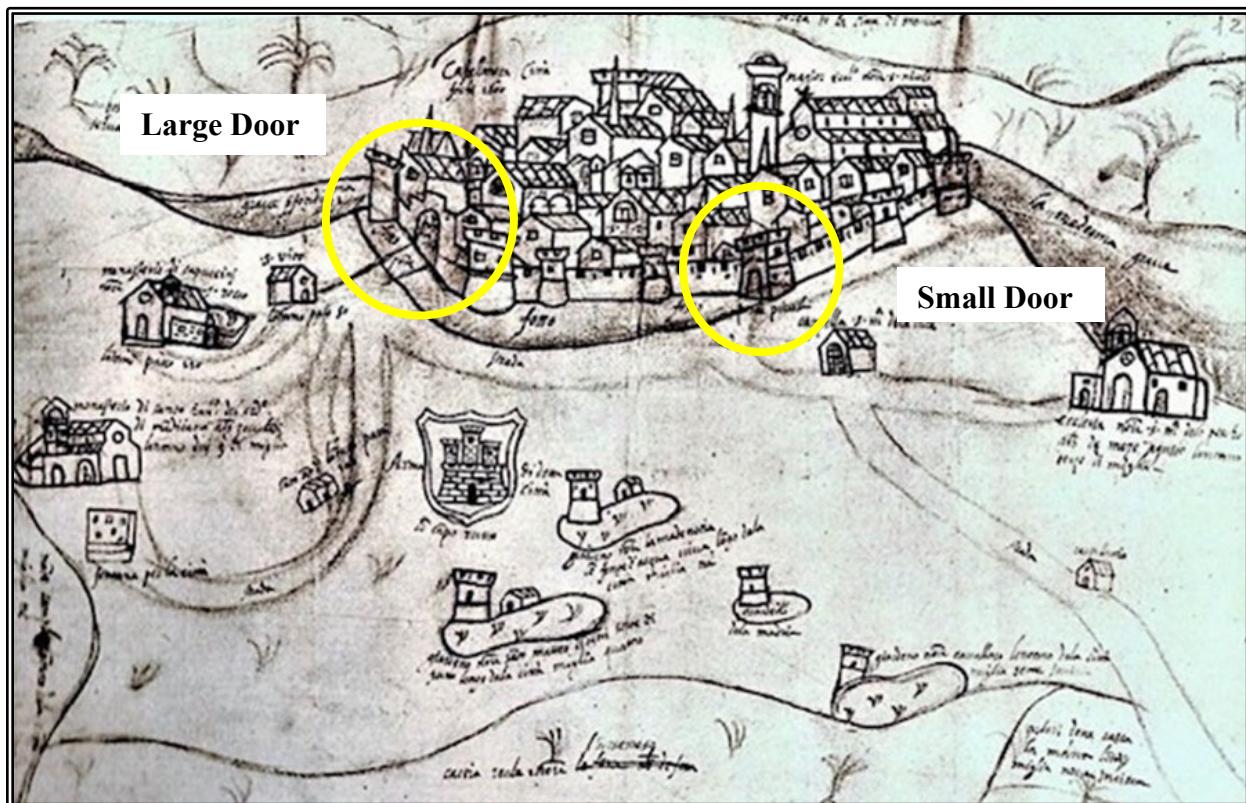
1741 map of the *Terra d'Otranto* showing the *posti di guardi* or watch posts along the Ion coast; note the location of Castellaneta and other communes being protected from Ottoman raids

Town Walls around Castellaneta in 1584

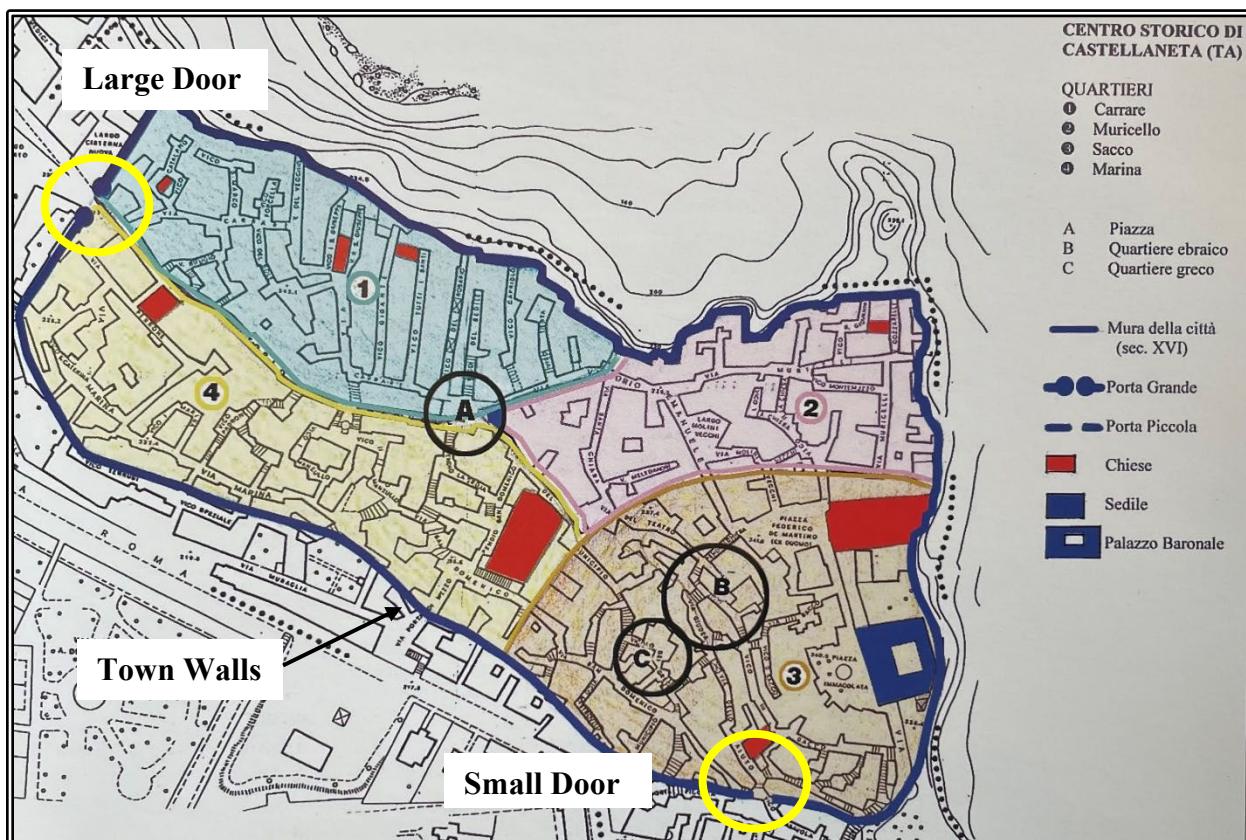


moat and bridge. The Small Door, or *Porta Piccolo*, was the door of service and used by the regular town's people. The last parts of the defensive wall were torn down in 1841.

The 1584 map of Castellaneta (next page) shows the original walls around the town to protect it from the Saracen and pirate raiders. The town walls included a Large Door and Small Door located at different sides of the town. The Large Door, or *Porta Grande*, was used by superior classes and was preceded by a



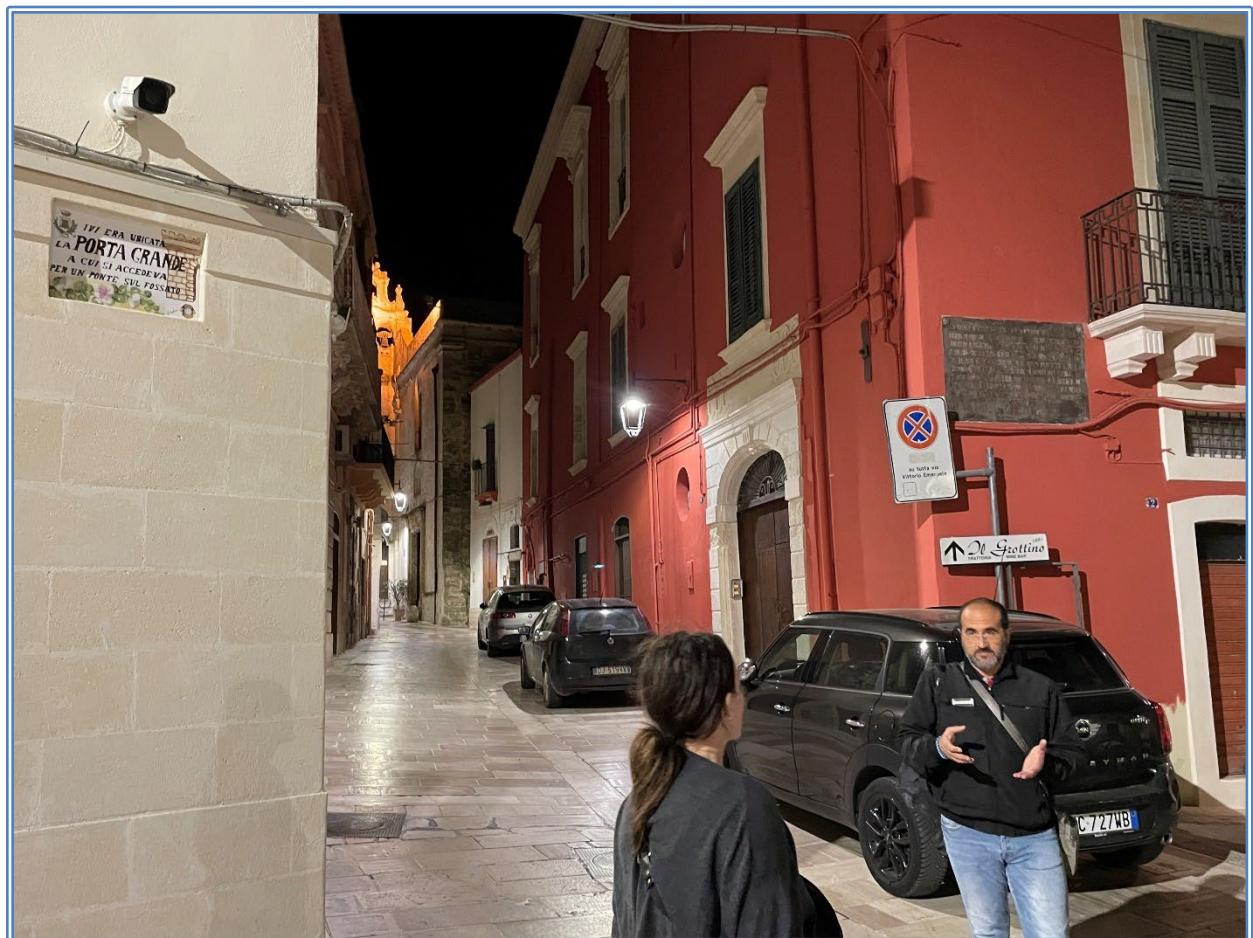
Castellaneta, Antica veduta tratta da Carte Rocca (1584 circa)



The historic *Porta Grande* entered the town at the west side between the *Carrare* and *Muricello* quarters of the old town. The town of Castellaneta has identified the original location of the *Porta Grande* with a sign at the entrance to the current Via Vittorio Emanuele. The sign reads as follows: “**6th century, the large door was accessed by a bridge over a moat.**”



Looking west from the *Porta Grande*



The *Porta Grande* was located between these two buildings on Via Vittorio Emanuele (photo in 2022)

Generation IV



Nicolò Francesco Patarino (1598-?)

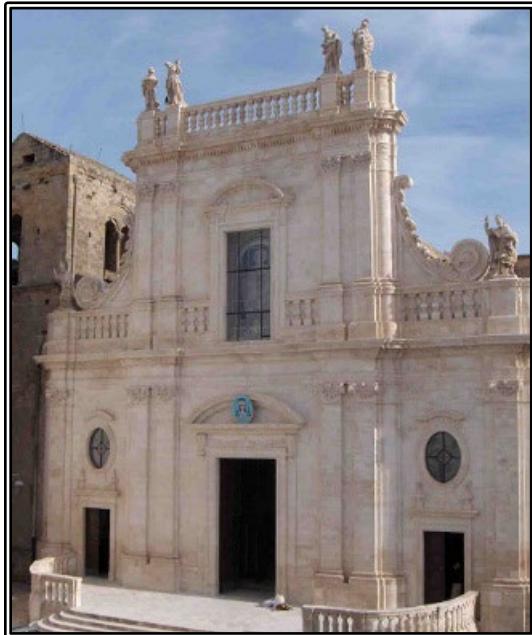
Nicolò Francesco Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples in 1598. The year he died is unknown. His father was Francesco Antonio Patarino (1553-?) and his mother's name is unknown. He married **Laudonia Montemurro** in 1618 in Castellaneta when he was 20 years old. Laudonia was born in 1598 in Castellaneta. Her father's and mother's names are unknown. Nicolò lived in Castellaneta and the Maldarizzi.it Registry shows he had at least four children:

1. F-Caterina Chiara Patarino (8/10/1620-?)
2. M-Vito Biagio Patarino (1/28/1623-?) (*named after his grandfather Biagio*)
3. F-Perna Antonia Leonarda Patarino (6/3/1628-?)
4. F-Dianora Leonarda Patarino (4/10/1631-?)

*We currently do not have direct lineage information from Francesco Antonio Patarino to Nicolò Francesco Patarino to confirm their father-son linkage. We do know that Nicolò named his son Biagio and his daughter Dianora, which would have followed Italian naming conventions, which makes it highly likely that Nicolò is the son of Francesco.

Nicolò Francesco Patarino may have been named after the patron saints of the Commune of Castellaneta, which are ***San Nicholas*** and ***San Francesco***. During the Middle Ages, the Church strongly encouraged the giving of saintly names to children (behindthename.com).

Castellaneta's Cathedral of *San Nicholas* was originally dedicated in 1220 and was renovated in the 18th Century along baroque architectural lines. Castellaneta's Church of *San Francesco* was originally dedicated in 1471. Both churches are in the historic old town area.



Cattedrale di San Nicola



Chiesa di Francesco d'Assisi

Generation V



Vito Biagio Patarino (1623-?)

Vito Biagio Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples on January 28, 1623. The year he died is unknown. His father was Nicoló Francesco Patarino (1598-?) and his mother was Laudonia Montemurro (1511-?). The name of his wife is unknown. This is the first use of the given name “Vito” for a Patarino in Castellaneta. Vito lived in Castellaneta and how many children he had is unknown:

1. M-Vincenzo Patarino (1649-?)*
2. Unknown (*Did any of his children die during the plague of 1657?*)

*We currently do not have direct lineage information from Biagio Patarino to Vincenzo Patarino to confirm their father-son linkage. We do know from the Maldarizzi Registry that Vincenzo named one son Nicoló and another son Vito. In Castellaneta, Vito’s father was the first one to have the given name “Nicolò” and this was the first time the given name “Vito” was used. Since this would have followed Italian naming conventions, it is highly likely that Vincenzo is the son of Vito. Note that in Castellaneta the given name “Biagio” is rare when used with the surname Patarino (i.e., only 4 times: 1511, 1607, 1623, 1702), which would also indicate a linkage of family members.

Consiglio degli Anziani or Seat of the Elders

From 1283 to 1450, the ***Seggio degli Anziani*** or Seat of the Elders, ruled the commune of Castellaneta. In 1572, the town was separated into 16 districts or *Contrade*, clusters that represented different neighborhoods (e.g., *Carraresi*, *Muricello*, *Sedile*). Each of the Districts were represented on the *Consiglio Comunale* (Town Council) or *Decisione Communale* (Decision Council). (Castellaneta History Adventure, Facebook, 2020)

“In 1600 the family was elevated to Consular and in 1660, to the Council of Elders.”

[Historical Family Document]



Assumption. In 1660, there were probably about 10 men or less with the surname Patarino living in Castellaneta that could have been the family member elevated to the Council of Elders. Since this was three years after the plague in 1657, it is likely that many town elders died, and replacements needed to be found.

The Great Plague of 1657 in Southern Italy

In 1647, plague broke out in eastern Spain and then affected Sardinia in 1652, and the Kingdom of Naples in 1656. During 1656 and 1657, all southern Italy was infected except for Sicily. The plague was known as the “Second Pandemic”, which started with the Black Death in the 14th Century. **In the Kingdom of Naples, it is estimated that the plague killed about 1,250,000 people, between 50% and 60% of the population.** In Naples, the capital of the Kingdom, the city was almost completely depopulated with many generations of intellectuals, politicians, and artists, completely gone. (“Plague of 1656”, Wikipedia.com)



Contemporary painting of Naples during the plague of 1656

Historical records indicate that plague in the region of Puglia started after the arrival of the ship *Santa Andrea* to the port of Barletta on May 26, 1656 (Barletta is about 70 miles from Castellaneta). After a sanitary check of the ship, it was prevented from landing, but this was not sufficient to prevent the spread of disease. Of the original Barletta population of 20,000, the plague killed 7,000 to 12,000 people, about 50% of the population (“Plague Epidemic in the Kingdom of Naples, 1656-1658”; [cdc.gov/eid/article/18/1/11-0597_article](https://www.cdc.gov/eid/article/18/1/11-0597_article)). In Baresi, 12,000 out of 15,000 people died. In Trani, “more than a hundred of the best families had been extinguished.” In Otranto, “a quarter of the population died.” “Without enough labor to work them, the price of arable lands, olive groves, and vineyards slumped; by 1670 they were almost unsaleable.” ([Old Puglia](#), by Sewers and Mountgarret, 2019)

Puglia did not escape the epidemic where thousands upon thousands of people died. Due to its geographic location with many coastal ports, it was especially exposed to plagues transmitted by rats and fleas to people aboard ships. In the face of contagion, prevention and treatment measures were put into place everywhere, such as closing of the gates into the towns, rigorous house-to-house quarantines, disinfecting and burning anything that came into contact with a plague victim, and using hygienic and prophylactic methods. When despair took over people who were locked in their homes or towns, soldiers were given orders to fire against anyone who tried to escape. The plague devastated the entire region with extraordinary virulence profoundly transforming it on a demographic, economic, and social level. (“[1656: la peste attacca la Puglia](#)”, July 26, 2015, by Verardi; pugliain.net; and “History of Puglia” Wikipedia)

Castellaneta was affected by the plague, and with “over 5,000 inhabitants...suffered a high drop in population between 40% and 50%, so much so that only in the nineteenth century it managed to exceed 5,000 inhabitants again.” (*Masserie e Campagne a Castellaneta, Storia del Paesaggio Agrario*, by Antonio Ludovico, 1992)

Assumption. At the beginning of Chapter V, it was determined that the surname Patarino started in Castellaneta with one progenitor and then had exponential growth in each succeeding generation (i.e., G1-1, G2-4, G3-8, G4-11, G5-35). Then in generation G6, the birth rate of people with the surname dropped to 28 people until generation G7 when it increased again to 67 people (G7 births begin in 1667). Note that Patarino’s in generations G5 and G6 were living in Castellaneta during the plague of 1657. Based on this collapse in the use of the surname Patarino, it is likely that up to 50% of the Patarino’s in generation G5 died during the plague and never had children (i.e., Vito Biagio Patarino’s generation).

During the 1656 plague, many people turned to *San Michele the Arcangelo* with prayers and fasting. *San Michele*’s role was the leader of the army of God and his forces to triumph over evil, which many believed included the task of eliminating pestilences. The prayer to *San Michele* read as follows, “*St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.*” In Puglia, when word spread that people living in the town of Gargano remained immune to the plague, a delegation was sent from the city of Bari to the sanctuary of *San Michele* in the town of Mont San Angelo to collect relics and fragments of blessed stones to bring back and hang on the facades of the most important buildings to exorcise evil (“*1656: la peste attacca la Puglia*”, July 26, 2015, by Verardi; pugliain.net).

Many churches in Puglia region built in the late 17th Century are dedicated to purgatory and the plague of 1656, trying to make people aware of their mortality. The church of *San Michele Arcangelo* in Castellaneta started construction in 1669, after the plague, and finished in 1696. The interior of the church includes a painting from the 18th century depicting *San Michele* chasing away demons.



A plague doctor in 1656 believed that his clothing protected him from contagion. He wore a waxed cloak, protective glasses and gloves, a beak with aromatic substances in it, and used a stick to contact the patient. The etching is by Paulus Furst in 1656. (“History of Plague” Wikipedia)

Generation VI



Vincenzo Patarino (1649-?)

Vincenzo Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples in 1649. The year he died is unknown*. His father was Vito Biagio Patarino (1623-?) and his mother's name is unknown. He married **Ardelia Quartarale** in Castellaneta in 1667 when he was 18-years old. Ardelia was born in 1647 in Castellaneta. Her father was Agostino Nicolo Quartarale (1601-?) and her mother's name is unknown. This is the first use of the given name "Vincenzo" for a Patarino in Castellaneta. Vincenzo lived in Castellaneta and the Maldarizzi.it Registry shows he had at least six children:

1. F-Grazia Antonia Patarino (4/21/1667-?)
2. M-Vito Modesto Onofrio Patarino (1668-?), (*named after his father Vito*)
3. F-Rosa Francesca Patarino (10/27/1670-?)
4. M-Carmine Antonio Patarino (8/29/1673-?)
5. M-Nicoló Domenico Patarino (12/11/1679-?), (*named after his grandfather Nicolo*)
6. F-Antonia Santa Patarino (10/31/1681-?)

*The Maldarizzi Registry shows that Ardelia Quartarale had two other marriages; Orazio DelliSanti and Andrea Bruno (married in 1686 and had two children). Since Vincenzo's last child was born in 1681, it could be that he died sometime after that date and before 1686, which means that he probably died in his late thirties.

When Vincenzo was 8-years old, he lived through the southern Italy **Plague of 1657** that likely killed up to 50% of the population of many towns in Puglia, including Castellaneta. This would have impacted Vincenzo's family including his siblings, uncles, aunts, and cousins.

The de Mari Family Purchase the Castellaneta Fiefdom

In 1664, **Baron Giambattista de Mari** purchased the fiefdom of *Acquaviva delle Fonti* (located 18 miles north of Castellaneta) for 216 thousand ducats to settle the debts of the previous lord (note that this was only 7-years after the Plague of 1657, which could be a reason the lord had financial issues). In the late 16th century to the mid-17th century, Castellaneta as a fiefdom, was owned by multiple Genoese lords from northern Italy, who were constantly selling it, bequeathing it upon death, renting it to others, disposing of it to pay for the King's taxes or debts, or using it for a child's dowry. The history of renting the commune in 1656 was recorded in the *Storia Documentata della Citta di Castellaneta*, by Mauro Perrone, 1896, pages 219-220:

*Just as readily as a herd of sheep is sold by one farmer to another or a colt is sold in the public market, so too did our city change hands, and one fine day, our ancestors woke up to find out that their lord had signed a contract to sell the city, and they had changed masters! So, according to this notarial deed, it appears that, with an instrument authenticated in Naples on April 18, 1656, by the notary Francesco Leone, **Filippo Bartirootto, Prince of Castellaneta, had leased and rented the city to Mr. Giovan Maria Quintana of Castellaneta**, and that this person, on April 23, with a deed authenticated by*

this same notary, appointed as his legal representative Mr. Scipione del Vescovo of Acquaviva, so that he could take possession of the city in his name. The prince leased out not just the city and its territory, but also all the baronial jurisdictions over things and persons, with the judicial bench and the hearing of civil and criminal cases, the corresponding emoluments, and the mastrodattia clerk fees and the bailiff's fees.

Imagine a city that is granted on a lease, as if it were a farm or a house! What's more, cum hominibus, vassallis, vassalorumque redditibus [“with men, vassals, and their income”], and the right to administer justice! Our city had to endure this extreme outrage of being treated as if it were a thing for rent, and our ancestors were forced to suffer through this great humiliation, perhaps unprecedented in the annals of feudalism!

My fellow citizens who have followed along with me this far, have you noticed how easily these gentlemen of ours went bankrupt? De Franco went bankrupt in 1630, Gentile in 1649, Dionisio Lamonaca went under in 1662, and his son Giansimone did so in 1665. Four bankruptcies in just seven lustrums! And can you not detect the hand of the Almighty in this, who wanted to punish these ravenous vultures who had come from the Ligurian shores, eager only to stuff their coffers, rejoicing at our misfortunes and quenching their thirst with our blood?

On April 9, 1665, Baron Giambattista de Mari continued his purchase of fiefdoms in Apulia by buying the fiefdom of Castellaneta for 42,260 ducats for his son Carlo de Mari I (the de Mari family then held the fiefdom until feudalism was abolished in 1806 by Napolean).

Carlo de Mari was a nobleman and grandson of Ambrogio Doria, the 94th Doge of the Republic of Genoa. The de Mari family was one of the most important families in the Genea Republic and were wealthy from banking. In 1653, Carlo married Geronima Doria of the prestigious Genoese Doria family. The de Mari family lived in Naples and family members held important positions in the Kingdom of Naples' administration. The de Mari family were not popular in Apulia and were known to be brutal feudal lords, they exercised their feudal power over the population in a violent, arrogant, and extreme authoritarian manner.

At the time of the de Mari family purchase of Castellaneta, the commune's elected officials and administrators tried to wrest control of the commune and its people from the yoke of feudal servitude. The history of this action was written in the Storia Documentata della Citta di Castellaneta, by Mauro Perrone, 1896, pages 230 – 232:

The fiefdom of Castellaneta was acquired by Giambattista De Mari, another rich Genoese merchant living in Naples, for his son Carlo, as he intended to continue with his trading business. The acquisition was made in Genoa on April 9, 1665, in a deed drawn up by the notary Giuseppe Celosia, and after obtaining royal consent, Carlo De Mari took possession of the city on August 9 through his legal representative, Domenico Antonio Contessa. The price agreed to was 35,300 pieces of eight (coins worth 12 carlino coins), equal to 42,360 ducats, and 30,000 gold scudi (each one worth 11 carlino and three grana coins), equal to 33,900 ducats. But it was a known fact that the true price was only the 35,000 pieces of eight, and that the 30,000 scudi were only mentioned for the sake of baronial pomp. In fact, the interest on the ownership of the fiefdom was agreed to only for

the first currency, but not the second. Nor, for that matter, was there any reason why this instrument would specify two kinds of currency.

Our Innocenzo Iacobellis wanted to take advantage of this favorable situation to bring about a plan near and dear to his heart, worthy of his keen, perceptive mind. He thought that the city could be redeemed from feudal servitude and reintegrated into the royal domain by paying Mari the same sum of 42,360 ducats, the true price that Mari had disbursed, as the city held the right of preemption under royal pragmatic sanction 63 de officio procuratoris Caesaris. He believed that he could accumulate this non-negligible sum in just a few years, as the yield on the defense outlying areas had increased significantly during that period. In the meantime, because vassals in the time of feudalism were obligated to swear loyalty and pay tribute to their lords, our ancestors were supposed to fulfill this duty towards Mari, the new owner of the city. But, in the hope of freeing themselves of the yoke of feudalism, the city's administrators that year, Mayor Francesco Catalano and the elected officials Andrea Giacoia, Rocco Greco, and Antonio Tambillo, believed that they did not have to take the oath before protesting solemnly that this could not impair the city's rights.

That is how things went at that point in time, according to the draft of a certificate drawn up by two notaries that I came across right as I had begun to write these very pages. The citizens of the town organized themselves so that, when the formality of taking the oath was supposed to take place in the church, two notaries and a mastrodatti (a magister actorum, or court clerk) would be there to receive the protests, in the presence of 12 witnesses. In fact, on the appointed day of July 11, 1666, the following went to the Cathedral where the baron's delegate, Mr. Giovan Battista Agera, had already arrived: the notary Giovanni La Guardia, the notary Domenicantonio D'Anela, and the notary Giovanni Pio, mastrodatti of the baronial court, with the twelve witnesses summoned for this purpose. The Mayor and the Elected Officials were then asked by this delegate to take the oath of loyalty and to offer tribute to their new lord, and, in kneeling to fulfill this formality, they asked the aforementioned mastrodatti Notary Pio and the two notaries La Guardia and d'Anela to authenticate a deed consecrating the protest they were presenting, which they held in their hands, after which they would be ready to take the oath. Agera vigorously objected to this request, demanding that they take the oath first and then authenticate the deed of protest, but the Mayor and the Elected Officials insisted on their demand. The delegate continued to refuse, and the argument went on for a long time, during which those gentlemen never got up from their knees. Night finally fell and the mortified delegate left.

Nevertheless, fearing the baron's spite, our officials took refuge in the Church of the Magdalene, and in fact, a short while later, another delegate arrived in the city, a certain Claudio Albertini, who forced them with rigorous penalties and seizures. Compelled thus by force, viribus praeturae compulsi, they took the oath, but on August 11, the city produced a formal protest authenticated by the notary Alfonso Palermo, so that the rights of the citizens and their descendants would not be harmed or impaired, including those of the Royal Domain itself to which the city had proclaimed itself on the previous July 30 with a resolution adopted in public on the 21st with the participation of 120 citizens.

Generation VII



Nicolò Domenico Patarino (1679-?)

Nicolò Domenico Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples on December 11, 1679. The year he died is unknown. His father was Vincenzo Patarino (1649-?) and his mother was Ardelia Quartarale (1647-?). The name of his wife is unknown. Nicolò lived in Castellaneta and how many children he had is unknown:

1. M-Nicola Francesco Patarino (1728-?) *
2. Unknown

*We currently do not have direct lineage information from Nicolò Domenico Patarino to Nicola Francesco Patarino to confirm their father-son linkage. We do know from the Maldarizzi Registry that Nicola named one son "Vincenzo". In Castellaneta, Nicola's grandfather was the first one to have the given name "Vincenzo" in Castellaneta. Since this would have followed Italian naming conventions, it is highly likely that Nicola Francesco is the son of Nicolò Domenico. Note that in Castellaneta the given name "Vincenzo" is rare when used with the surname Patarino (i.e., only 10 times between 1649 and 1899), which would also indicate a linkage of family.

Castellaneta History during Nicolo's Life

Nicolo lived in the Kingdom of Naples until 1735 when King Charles III was also crowned King of Sicily and the two kingdoms were reunited into a "personal union" thereafter named the **Kingdom of the Two Sicilies** (1735-1861). When the northern peninsula of Italy was famously referred to as a "geographical expression" due to the number of city states, the southern peninsula was a well-established and stable kingdom. At the time, Naples was the third largest metropolis in Europe and there was a familiar saying of, "see Naples and die".

The political climate of the people toward the Kingdom of the Two Sicilies was characterized by apathy, stoicism, cynicism, and a general lack of a national identity. Medieval peoples ruled by city-states in the north, such as, Venice, Milan, Florence, Torino, and Genea, viewed their city-states as their own and identified with its monarchs and ruling elite. **In the south, people identified more with their historical regions and communities (e.g., for our Patarino family, they identified as people of d'Otranto).** Their social identity was maintained by their traditional religious feasts, passion processions, and weddings. (The Kingdom of the Two Sicilies, by Louis Mendola, 2020)



Generation VIII



Nicola Francesco Patarino (1728 - 1802)

Nicola Francesco Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of Naples about 1728 and died in Castellaneta in 1802 at 74-years old. He was buried in the Church of St. Domenico. His father was Nicoló Domenico Patarino (1679-?) and the name of his mother is unknown. Nicola married **Vincenza Vinerito** on October 6, 1758, when he was 30-years old. Vincenza was born about 1728 in Castellaneta and died on October 24, 1774, at 48-years old and was buried in the Cathedral of St. Nicholas. The names of her parents are unknown. Nicola lived in Castellaneta and had at least three children:

1. M-Cataldo Patarino (12/15/1756-11/27/1826) * (see descendant information)
2. F-Maria Rosa Patarino (1759-1799)
3. M-Vincenzo Gaetano Patarino (1/22/1770-11/16/1838) (*named after his Grandfather Vincenzo, who was the first Patarino to use that given name*)

*Cataldo Patarino's death record in 1826 from the *Registri dello Stato Civile di Castellaneta*, indicates his father as Nicola Francesco Patarino and his mother as Irene Battaglino (who was born 1727 as Irene Maria Modesta Battaglino in Castellaneta). The Maldarizzi.it Registry does not list Cataldo as a child of Nicola, but the Registry is not complete and, in several cases, the Registry does not properly identify all the children in a family. The *Registri dello Stato Civile di Castellaneta* is the official birth, death, and marriage record of a community and therefore is more accurate.

It is likely that Nicola and Irene married in 1755, the year before Cataldo was born, and then died a couple of years later. Nicola then married Vincenza in 1758 and had more children, which was not uncommon at that time. There may be additional children of Nicola and Vincenza between 1759 and 1770, which are not currently identified. Note that several of Cataldo Patarino's children and grandchildren are listed in the Maldarizzi.it Registry and in the *Stato Civile* as *masseria proprietario* or landowners. As we now know, the descendants of Cataldo Patarino were the owners of the Masseria Patarino.

Chiesa San Domenico (our famiglia church)

The *Chiesa San Domenico* in Castellaneta was built on the existing foundations of *Chiesa dell'Annunziata* dedicated in 1412. The church was designed as a Latin cross with an imposing hall covered by a barrel vault. At the center of the choir area, there is a painting of *la Madonna del Rosario* or Our Lady of the Rosary that dates to 1571 and celebrates the victory of the Holy League over the Ottoman Empire at the **Battle of Lepanto** (see other Chapters for our family connection to the Battle of Lepanto). The painting includes Pope Pius V, King Phillip II, Catherine of Austria, a bishop, a cardinal, hooded monks, and some devotees. According to our history, Castellanetans were at the battle and most likely our family members were too.

It is noted in the Maldarizzi Registry that Nicola Francesco Patarino was buried in the Chiesa San Domenico, which means he was a patron and benefactor of the church. The church is in the historical old town area of Castellaneta and is 150 feet from the *Vico Patarino*, an alley named after the Patarino family, who were an important and socially respected family in Castellaneta (see Nicola Francesco Pasquale Patarino 1800-1870).

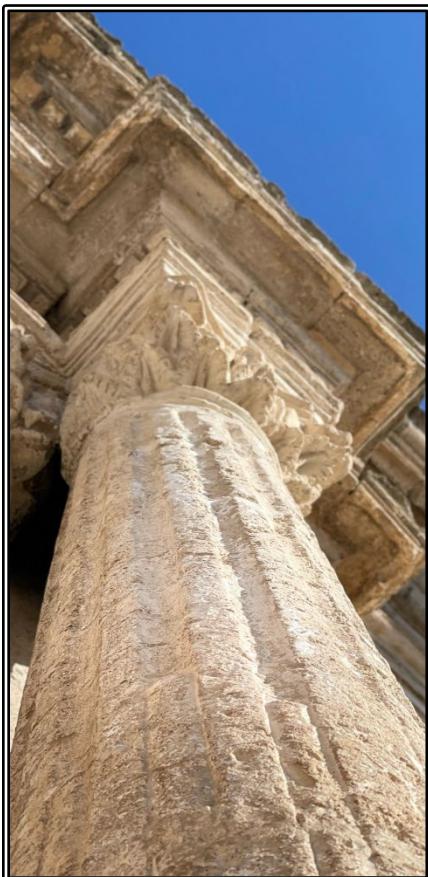
In 2014, don Franco, the pastor of Chiesa San Domenico, told our cousin Marika Patarino, "in ancient times it was customary to bury church patrons in the crypts below the church."

The corpses were lowered from above through an opening into the crypt below without the protection of a coffin so that they dropped on top of the other skeletons that were already in the crypt. The result was a large mass of bones that were not identifiable. When someone would go down into the crypt, they would walk on the bones and the remains of the dead. It was not until the beginning of the 19th century that cemeteries began to be used by the church.





At the doors to the *Chiesa San Domenico*, the historic famiglia church of the Patarino's, is Nicola Francesco Patarino's great-great-great-great-grandson, Giles Michael Patarino. Photos of *San Domenico* taken by Giles Michael Patarino in 2022 during a visit to Castellaneta.



Under the *Chiesa San Domenico* is an ancient hypogeum, an underground structure, that was used as a *trappeto*, a mill crushing olives for the production and storage of oil. The hypogeum is found under the road and is accessed by a simple door in the church that leads to a stair with about fifteen steps down underground.



In the center of the naïve in the *Chiesa San Domenico* is a 1571 painting of *la Madona del Rosario* celebrating the victory of the Holy League over the Ottoman Empire in 1571 at the Battle of Lepanto (see previous generations for the connection of the battle to our family and the Historical Family Document).

The *Chiesa San Domenico* has several side chapels with the last two completed in 1743 and 1748 (i.e., constructed during the life of Nicola Patarino). The side chapels are dedicated to *San Antonio*, *San Maria Annunziata*, *San Lucia*, *San Vincenzo Ferreri* (known as the patron saint of construction workers), and the *Crocoifisso*. There are stone bands at the entrances to the chapels that are decorated with human faces, which are probably faces of the artists or parish patrons living at the time (Castellaneta360.it).

According to the pastor of Chiesa San Domenico, “The church includes an epitaph dedicated to a master stonemason named Patarino who sculpted and decorated the marble altar in the chapel dedicated to St. Antonio.” The chapel was built to be an aristocratic family chapel. As stated, it's interesting that Nicola Francesco was a known patron of the Chiesa San Domenico and was buried in the church's crypt and succeeding generations of our family lived in a house 150 feet from the church.



Are these faces of parish patrons carved in the stone? (Castellaneta360.it)



Side chapel of *San Antonio*, altar by a stone mason named Patarino (Castellaneta360.it)



Assumption. Could Nicola Francesco Patarino or his father Nicoló Domenico Patarino have been the stone mason named Patarino that sculpted the marble altar in the side chapel of Chiesa San Antonio? The date "A.D. 1743" is carved in the decorative stone above the chapel and could have been carved by a Patarino (Castellaneta360.it)

Cataldo Patarino (son of Nicola) and his descendants

Masseria Proprietario (Owner of the Masseria Patarino)

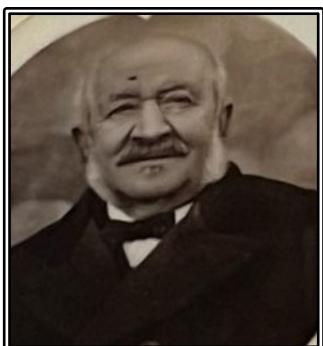
Cataldo Patarino was born in 1756 to **Nicola Francesco Patarino** (1728-1802) and Irene Maria Modesta Battaglino (1727-?). Irene was the first wife of Nicola and most likely died in childbirth or immediately afterward since Nicola remarried in 1758. When Cataldo was 20-years old, he married Francesca Nicola Deserivo (1759-?) in 1779 and they had at least four children: Giovanni Patarino (1782-?), Irene Patarino (1786-?), Niccolò Francesco Maria Patarino (1793-?), and Antonio Vito Fedele Patarino (1800-?).

When Cataldo's son **Antonio Vito Fedele Patarino** was 19-years old, he married Vita Maria Nicola Vincenza Greco in 1819 and they had nine children. Their ninth child was Giovanni Cataldo Patarino (1840-1915).

When **Giovanni Cataldo Patarino** (see below for more information) was 31-years old, he married Francesca Di Donna in 1871 and they had six children. Their sixth child was **Giovanni Battista ("Giambattista") Alfonso Candido Patarino** (1890-1969) (see below for more information).

Cataldo Patarino and his descendants are listed in the Maldarizzi Registry as **masseria proprietario or landowners**. A *proprietario* was a gentleman landowner, different from an *agrioltore* or peasant landowner; a distinction created after feudalism was abolished in 1806. A *masseria* was a large fortified agricultural estate for farming and usually included a large, fortified county home with support buildings. **Cataldo and his descendants were the owners of the historic Masseria Patarino** (see the following pages for more detail), located south of the commune of Castellaneta on the Lato River.

In January 2021, **Paolo Patarino** (1943-L), the grandson of Giambattista Patarino, who currently lives in Milan, Italy, contacted me after reading this *Storia del Cognome Patarino*. *Our cousin Paolo told me, "My great-grandfather was a notary in Castellaneta. His name was Giovanni, son of Antonio. Giovanni was a large landowner, including the Masseria Patarino Grande, which was sold by my grandfather, Giambattista, a well-known doctor in Bari." It is likely that Paolo's great-great-grandfather Antonio probably added land to the masseria brought from the Giovinazzi family in the 1820s that had been part of the Difesa delle Rene di Mezzo feudal property. The masseria was sold by the family in the 1960s.*



Notaio Giovanni Cataldo Patarino (1840-1915) was born in Castellaneta and served as a notary in Castellaneta. During his life, Giovanni was the landowner of the Patarino Masseria.

In the 19th century, a notary was a public officer dealing in legal transactions and had to join a guild that also included attorneys. After Italian unification, the notary was appointed by the state and as a public officer, authenticated and attested to certain acts, and had jurisdiction over voluntary private law

An instance of Giovanni's work as a notary occurred on October 5, 1898, a "contract was concluded between the bricklayer Giuseppe De Cuia and the notary Giovanni Patarino, president of the commission for the construction of the church in the Sergella district near the town". On October 26, 1899, there was a ceremony for the laying of the foundation stone for the church and school building, which took place in the presence of the Bishop, mayor, architect, provincial councilor (cavalier Mauro Perrone), and the promotor of the building. The construction of the church and school never happened.

(Pictured is the architect's drawing of the building) (Castellaneta History Adventure, Facebook, "Leggere Castellaneta attraverso le sue strade", May 18, 2020)



Giovanni was buried in the *Cimitero Comunale Castellaneta* and his tomb epitaph says the following: **"The Notary, Giovanni Patarino, was a good Christian and lived only for good and had boundless goodness. He held high delicate offices and received flattering honors in life. He is unanimously generally mourned in death."**



Giovanni's tomb in the Castellaneta cemetery (picture taken 2022)



Giovanni Battista (“Giambattista”) Alfonso Candido Patarino (1890-1969) (pictured at left) was born in Castellaneta and lived there until he left for his university studies. He graduated in medicine from the University of Naples in 1914, attended medical officer’s school in Florence, and then was sent to the Italian-Austrian front to manage a hospital camp during World War I. In his position, Giambattista was promoted to captain and decorated with a bronze medal for his valor.

After the war, he married a girl from Bari, who was from an illustrious family in the city, and he opened a medical office and became one of the most renowned doctors in the city. Giambattista was a man with a passion for painting, music, and Italian football. He was a painter and pianist himself and spent many years as a doctor at the Petruzzelli Theatre during the opera season.

In the 1920s, Giambattista was a technical director of the Liberty Football Club and in 1928 collaborated in the football merger of the Blue and White Company with the Ideal Sports Union. He was later appointed treasurer of the newly created Bari Sports Union football team and in 1938, he was named Sports Director and then President for the 1939-1940 season.

Pictured below is the Bari Sports Union football team on a player trip to Albania about 1940. Giambattista is on the right in a hat and our cousin Paolo’s father is on the far left wearing glasses, who was the team’s Technical Director.

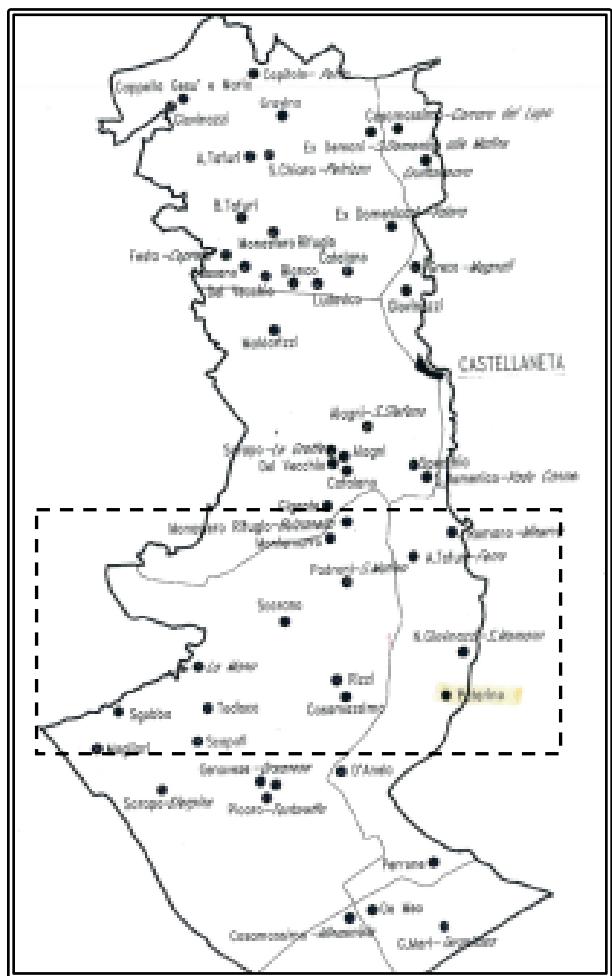


In 1941, Giambattista was quoted in the *Gazzetta del Mezzogiorno* about the behavior of many citizens of Bari who attended home football games without paying for admission due to the empty stands. Giambattista is included in Wikipedia by searching, “Giambattista Patarino”.



Our cousin Paolo Patarino (left) is standing with his uncle Angelo in front of the family's **Patarino Masseria Grande** home in 2000. The photo was provided to me by Paolo in 2021.

The *Difesa delle Rene di Mezzo* Feudal Property



The Masseria Patarino is in an area known as the *Difesa delle Rene di Mezzo*, which was a former feudal property identified in a deed dated November 1, 1822. The deed held that the property was well defined within the following boundaries: north to the old road Palagiano-Ginosa, east to the land owned by signor Giovinazzi (the Masseria San Mama and the **Masseria Patarino**), south to the edges of the estate Cavallaro and the Masseria Chiulli (all owned by signor Giovinazzi), and west to the Masseria D'Anela and Masseria Rizzi (property of signor Giovanizzi). The extent of the *Rene di Mezzo* was a total of $36 \frac{1}{2}$ *carra* (approx. 2,200 acres), including 12 *carra* of arable land and 24 $\frac{1}{2}$ *carra* of vegetables. The *Rene di Mezzo* was divided in three parts: first, a number of various settlers; second, 4 *carra* and 19 *versure* (approximately 300 acres) were bought by the Picaro, **Patarino** and Rizzi families; and third, 19 *carra* and 10 *versure* were granted in 1822 in a lease to the Giovanizzi family by the Executive Board of Tavoliere, the authority responsible for land management subject to the regime of the former Dogana of Foggia. ([Masserie e Campagne a Castellaneta](#))



The Masseria Patarino di Castellaneta



A **Masseria** was a large *latifondi*, or agricultural estate, between the 16th and 19th centuries used for farming (e.g., olive oil, wine, produce, and livestock) and usually included a large, fortified country home. These masseria were mainly located in Sicily and the Puglia region (especially in the Puglia countryside of Taranto, Brindisi and Lecce, which included over one hundred *masseria*). Today, the protection and preservation

of historic *masseria* buildings have resulted in some abandoned *masseria* being refurbished and used as modern bed & breakfasts, hotels, and cultural tourist attractions. In medieval times, the estate farm was an expression of a geo-economic organization which supplied income to the aristocracy and bourgeoisie, like a feudal estate. In the 16th and 17th Centuries, vast unpopulated and uncultivated areas in the Kingdom of the Two Sicilies were licensed by Spanish rulers to nobles and agrarian lords for re-population and colonization for the purpose of providing agricultural grains to Spain; the result was the birth of the *masseria*. (Wikipedia.org; about.com) The map pictured above is an 18th Century map of the *masseria* in Taranto (www.Pereghegisis.it).

The typical *masseria* country home included fortified buildings with few perimeter openings mostly facing inward to an enclosed courtyard to protect the agrarian lordship's family from intruders and attack by bandits and pirates. One or more upper floors were sometimes used by the master's family for living residences while the lower floors were used by the peasants for living, which also included storage rooms, work areas, stables for horses and mules, and breeding areas for chickens, rabbits, and birds. (Wikipedia.org)

In the [Relazione generale - schede delle azioni di gestione - Provincia di Taranto, 2008](#) or the General Report, Board of Management Actions, Province of Taranto, Management Plan of the Ionian Arc of Ravines, section 2.14.1 Castellaneta, some of Castellaneta's most significant *masseria* in terms of architectural and cultural history are listed: "Masseria Minerva, Masseria Del Vecchio Nuova, **Masseria Patarino**, Masseria San Domenico alle Matino, Masseria Del Porto, Masseria Giacoia, and Masseria Casone" (provincial.taranto.it).

Masseria Minerva



Masseria San Domenico (hotel and spa)



Masseria Del Vecchio Nuova

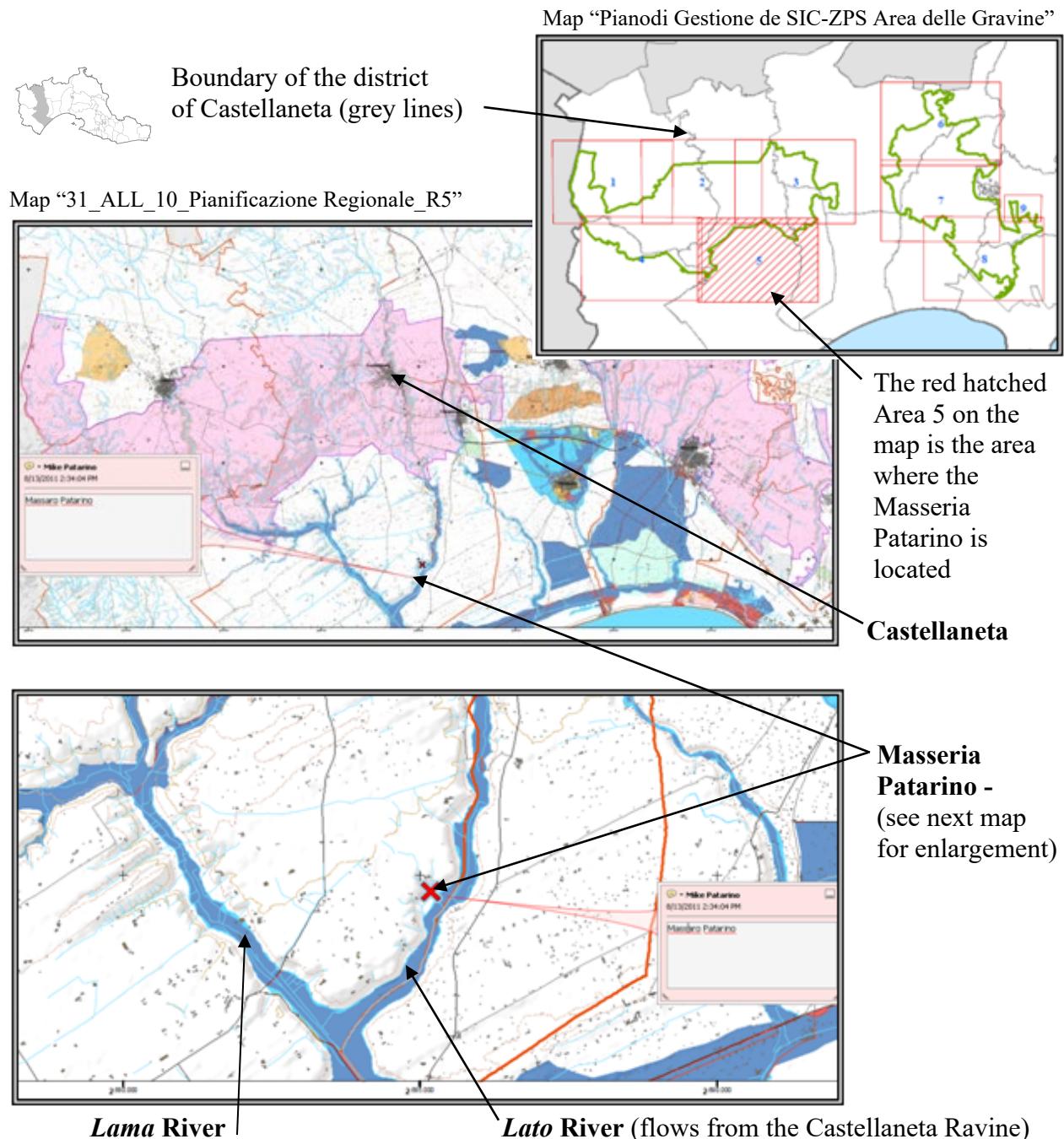


The location of the *Masseria Patarino* is more specifically indicated on page 78 of the Management Plan of the Ionian Arc of Ravines, which is translated as follows:

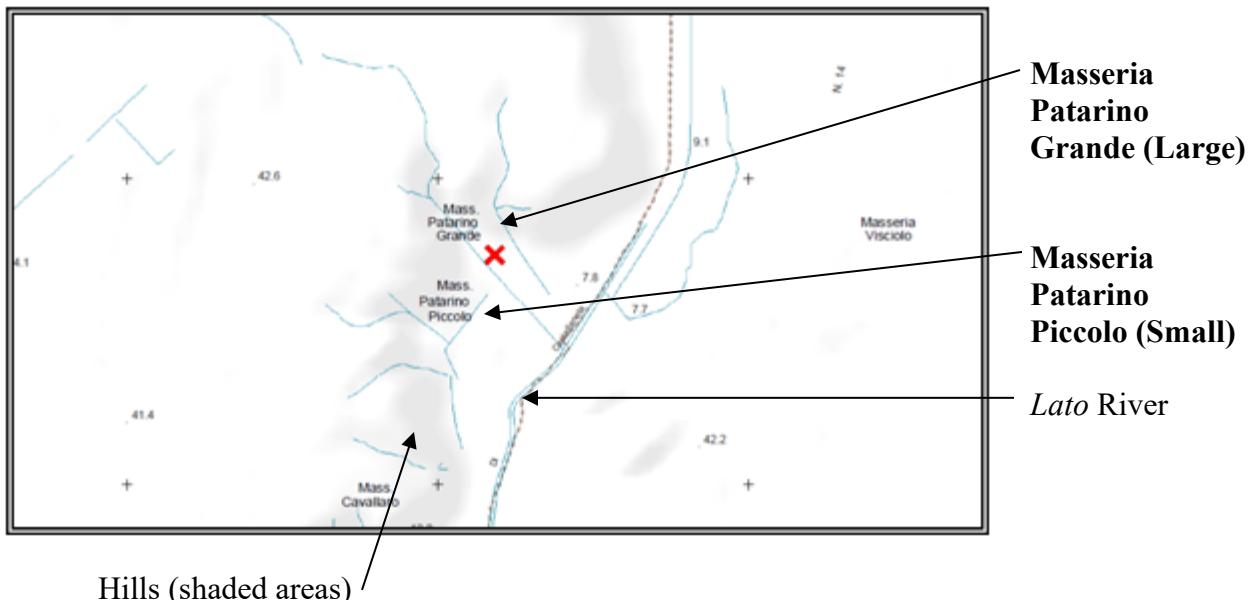


Masseria Patarino. Located 36 meters above sea level and south of Castellaneta in the vicinity of the Lama [River]. The masseria is structured into a single body in an open courtyard which is spread over two floors.

This management plan includes geological cartography maps of the area, which identifies the location of many masseria.



Map “14_ALL_5_7 Carta Habitat_Settorre 5_R5” (Enlargement of Maps above)



The Masseria Patarino can be found on [Google Maps](#) at 40°32'35.90" N, 16°56'57.34" E:



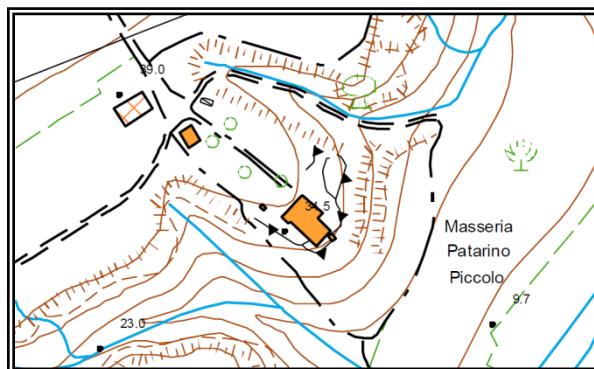
The Masseria Patarino is located 4 miles from the Ionian Sea and the Gulf of Taranto, 6 miles from the Commune of Castellaneta, and 1.5 miles from the confluence of the *Lato* and *Lama* rivers, which empty into the Ionian Sea. There are two Masseria estate homes that sit atop a hill that is 36 meters (118 feet) above sea level, enabling one to see the whole agricultural area for miles. These masseria estate homes were fortified to protect the Patarino families from North African pirates who raided the Mediterranean Sea coasts during the 17th and 18th centuries.

The Masseria Patarino estate homes also appear on the **Wildlife Hunting Company** cartography maps.

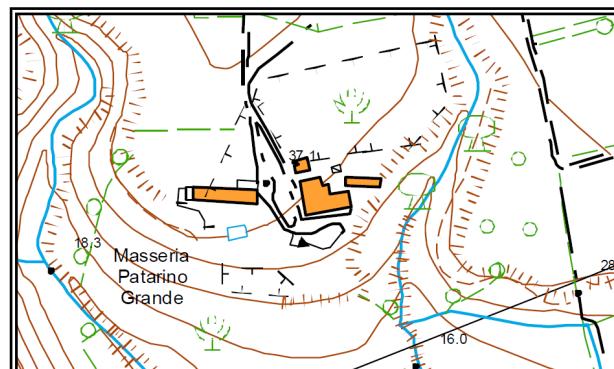
Note the images below are enlargements of the map to the right. These maps indicate the exact location of the estate structures that are also on Google Maps.

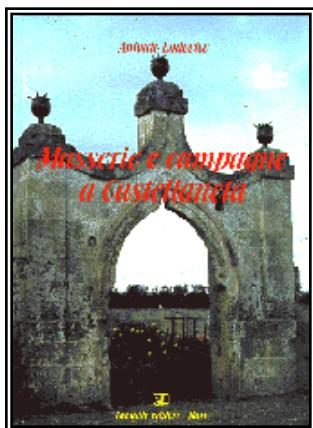


Masseria Patarino Piccolo



Masseria Patarino Grande



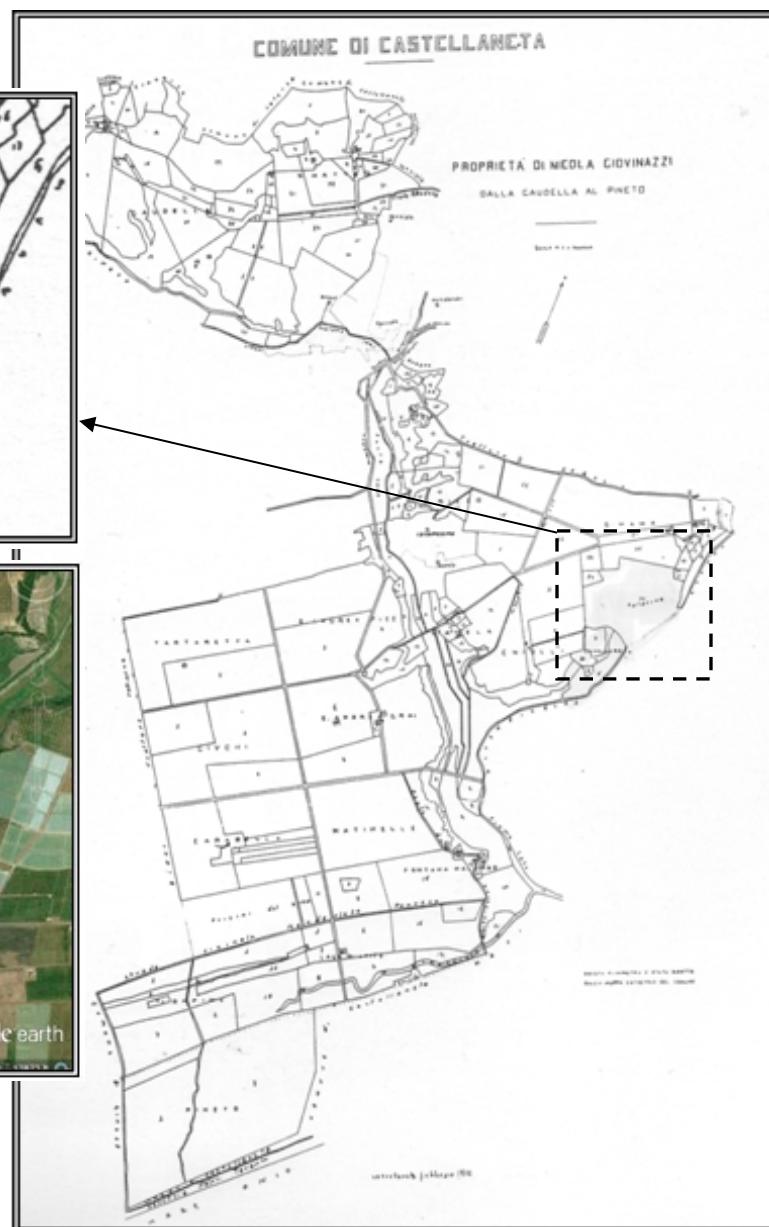


In the book, **Masserie e Campagne a Castellaneta** or **Farms in Rural Castellaneta** by Ludovico, Antonio, 1998, the Masseria Patarino is listed several times and Cataldo Patarino and Michelangelo Patarino are identified as the owners of masseria in the territory of Castellaneta in the early 19th Century. The 211-page book discusses the history of Castellaneta masseria and rural farms and includes maps, pictures, and information of these historic estates. A 1922 map on page 64 shows the approximately 14,000 acres in the area of Castellaneta that was owned by the Giovinazzi family in the early 19th Century. The name “Patarino” is indicated on land along the Lato River, which is the location of the Masseria Patarino (i.e., this book is part of my personal book collection).

The area of the Masseria Patarino is approximately 250 acres.

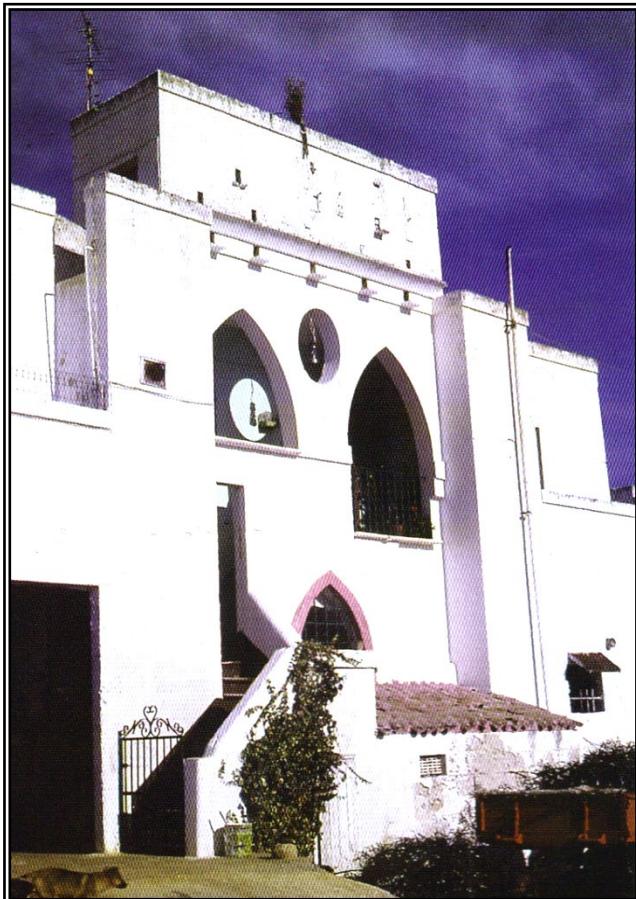


Note how the current roads and fields still follow the outline of the Masseria Patarino.



Masseria Patarino Grande

The **Masserie e Campagne a Castellaneta** has a chapter on historic Masseria located south of Castellaneta (page 131), which are characterized by the agricultural landscape of the Lama and Lato rivers. The **Masseria Patarino Grande** is included on Page 172 as follows.



MASSERIA PATARINO GRANDE

Località	Rene di Mezzo
Classificazione architettonica	Masseria aperta con accorpamento di volumi
Elementi storici	<p><u>Catasto Muratiano 1815:</u> Patarino Michelangelo massaro "Casa rurale S. Bartolomeo 0 1/4 stoppello Macchia 2,4 tomoli Erboso 14,1 tomoli Sem. ordin. 9 tomoli Oliveto 6 tomoli"</p>

Location:

-Rene of Mezzo

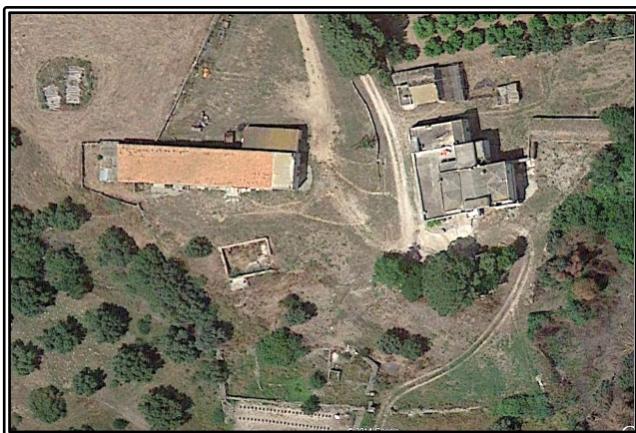


Architectural Classification:

-Farmhouse with merging open volumes
 Historical Elements:

- Catasto Muratiano 1815 (land registry)
- Home in the St. Bartolomeo District
- Land: Thickets – 2.4 *tomoli*
 Grassy – 14.1 *tomoli*
 Ordinary Arable – 9 *tomoli*
 Groves – 6 *tomoli* (or 5.9 acres)

**Tomoli* and *Stoppello* are ancient local units of measurement. Land was measured in *tomoli*; one *tomoli* is equal to approximately 0.9 acre.



The **Muratian Land Registry of Castellaneta** was compiled in 1815 at the end of the Napoleonic rule of the Kingdom of Naples (1806-1815). Napoleonic rule ended the feudal system and the concentration of land in the hands of feudal lords and the Church and increased

the holdings of gentleman landowners. In Castellaneta, the Marquis Giovanni would own well over 7,000 hectares of land, about one-third of the territory in the districts south of Castellaneta. The 1815 registry included a list of the Castellaneta area masseria, which numbered about eighty. Fourteen masseria were still owned by the Church and the rest by the privileged and new bourgeois land owners. The districts south of Castellaneta included about thirty masseria .

The Registry included **Cataldo Patarino** as the *proprietario* or landowner of a masseria in the *Quezzo della Cipolla* district and **Michelangelo Patarino** as the landowner of a masseria in the *San Bartolomeo* district.

Tabella 3 - Proprietari di masserie nel territorio di Castellaneta nel primo Ottocento.
(elaborazione Antonio Ludovico dal catasto muratiano del 1815)

PROPRIETARIO	CONTRADA	PROPRIETARIO	CONTRADA
Nicola Alagni	Gravaglione Grotte Santo Stefano	Francesco Ludovico Gaetano Magliari Don Pietro Maldarizzi Giuseppe Mari (cavaliere in Acquaviva)	Rene Favale Magliari Marrese Termitosa Montecampio Parco di Santa Chiara e Vitosa
Eredi di Vincenzo Bianco	Rene-Favale	Monastero Santa Chiara	Cortaglione Canale del Petrizzo Pulzanello
Perna Bonavoglia	Tromba	Monastero del Rifugio	Rifugio alla muraglia Murgia ossia Matine
Giuseppe Cataldo Bufano	Dragone	Giuseppe Montemurro Nicola Padroni Alfonso Padroni	Lama di Noce San Matteo San Matteo
Don Vincenzo Buttiglione	Canale alle Zoppole	Michelangelo Patarino Cataldo Patarino	San Bartolomeo Quezzo della Cipolla
Cappella di Gesù e Maria	Murgia	Vincenzo Perrone Don Giuseppe Tafuri*	Pascione Grottelupare
Capitolo	Porto	Giuseppe Pica Filippo Picaro	Rene Favale - Marrese
Michele Cassano	Santa Margarita	Demanio di Matera Demanio ex Domenicani	Tartaretto La Mano Vado Cannella
Giuseppe Casamassima	Canale dello Lacci	Giovanni Rizzi Gennaro Rizzi	San Domenico alle Matine Valora
Francesco Casamassima	San Bartolomeo	Luigi Romano	Rizzi (San Bartolomeo)
Michele Casamassima	Carraro dello Lupo	Domenico Sgobba	Rizzi (San Bartolomeo)
Francesco Paolo Catalano	Minasciolo	Raffaele Sarapo	Minerva
Eredi di Giuseppe D'Anela	Grotte	Pasquale Scapati	Sterpine
Pasquale De Meo Baccaro	Catalano - Rene Favale	Nicola Scarano	Grotte
Giuseppe del Vecchio	D'Anela - Lama	Gian Battista Specchi	Sterpine
Pietro Festa	Minasciolo	Antonio Tafuri	Sterpine
Giovanni Festa	Del Vecchio - Matine	Berardino Tafuri	San Felice Ariello e Lama
Don Michele Frisino	Grotte	Pietro Todisco	Specchia
Letizia Foresio	Fiume		Ferre
Eredi di Francesco Gravina	Coprra		Pretizzo
Giovanni Genovese	Cafari		Zunzo
Giuseppe Genovese	Ponte		Tampitte e Mezzane
Francesco Greco	Porto	• Prebenda tesoriale	
Leonardo Greco	Orsanese		
Eredi di Domenico Greco	Orsanese		
Carmine Gigante	Magnati - Renella		
Nicola Giovinazzi	Magnati - Renella		
Giuseppe Ladiana	Magnati - Renella		
	Gigante		
	Perito		
	Sopra il Giardino		
	San Momano		
	Zoppole		
	Bernardo		
	Quaranzana		
	San Bartolomeo		

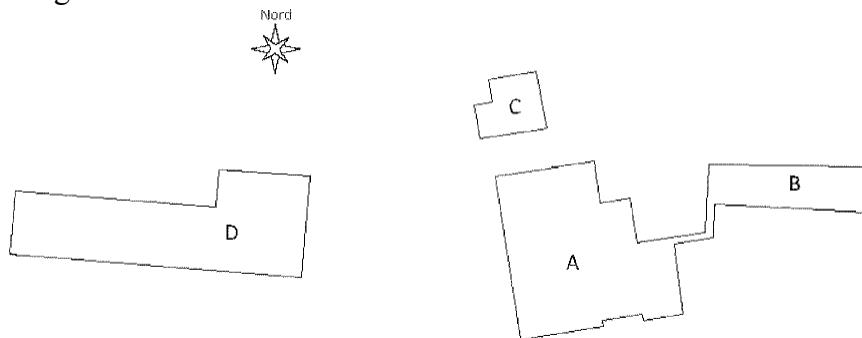
Masserie e Campagne a Castellaneta, Storia del Paesaggio Agrario, by Antonio Ludovico, 1992, p. 107

The Masseria Patarino Grande estate included a 2-story main building for living and several support buildings for crops and animals and maybe sleeping quarters for field workers. The main building would have served as the home of the Patarino *famiglia*. Note the rectangle area in the bottom left of the Google Maps picture could be a fenced cemetery for the family.



The **Court of Taranto** in July 2016, listed the **Masseria Patarino Grande** for sale in a judicial bankruptcy auction by the creditor Banca Delle Nuova Terra S.P.A. The real estate was identified as a rural agricultural estate in Castellaneta, known as the Patarino Masseria, which included 302,965.00 square meters or 74.86 acres of land and 11,323 sf of buildings of ancient workmanship. The estimated value was listed as €770,000 Euro or \$845,000. The real estate listed by *Aste Guidiziarie* included pictures, floor plans and detailed information regarding the Masseria. The entire property is currently in a state of disrepair. The Masseria Patarino Grande structures include the following:

- A. Main Building
- B. Piggery
- C. Oven and Henhouse
- D. Stable & Tool Shed



Main entry road and gate to the Masseria



Vineyards (Castellaneta can be seen in the upper left)



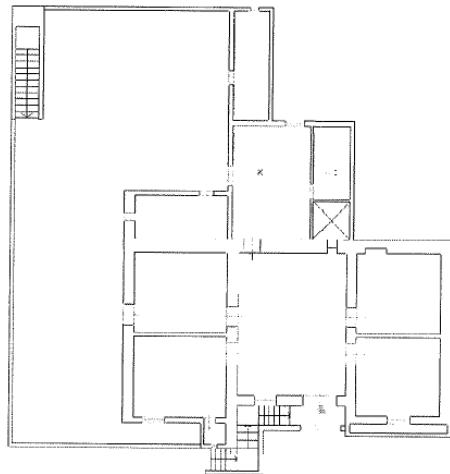
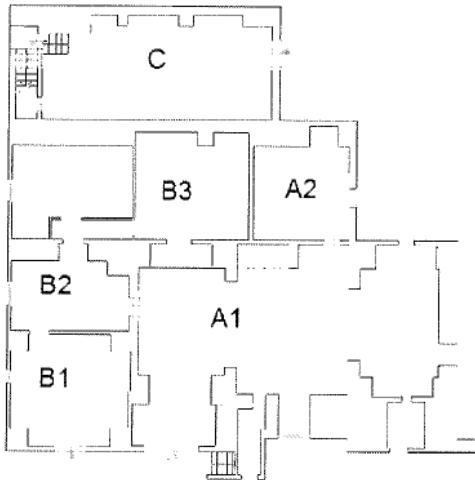
Main Building (front view from east)



Main Building (front view from west)

Corpo Principale or Main Building

The two-story main building is in a dominant position with respect to the land with views of the sea to the south and Castellaneta to the north. The building has connection to the electrical utility but does not have sewer, water nor gas connections. The water supply is from a well on the property.



The 6,275-sf two-story building includes a first floor of 3,003 sf with five rooms (A1, A2, B1, B2 and B3) and an additional storage room (C) leading to a small basement. The second floor of 1,421-sf consists of a living room, dining room, kitchen, bathroom and four bedrooms. The second-floor terrace of 1,647 sf includes two additional rooms for storage. The second floor living quarters is accessed by external stairways on the front and rear of the building. The ceilings are vaulted and are 10 ft to 13 ft high. The flooring is concrete, and the walls are a plastered load bearing *tufo* masonry (a volcanic rock local to Puglia). The exterior terrace is paved with *chianche corigliano*, a rustic antique stone typical in Puglia masseria. The overall condition of the estate home is poor.

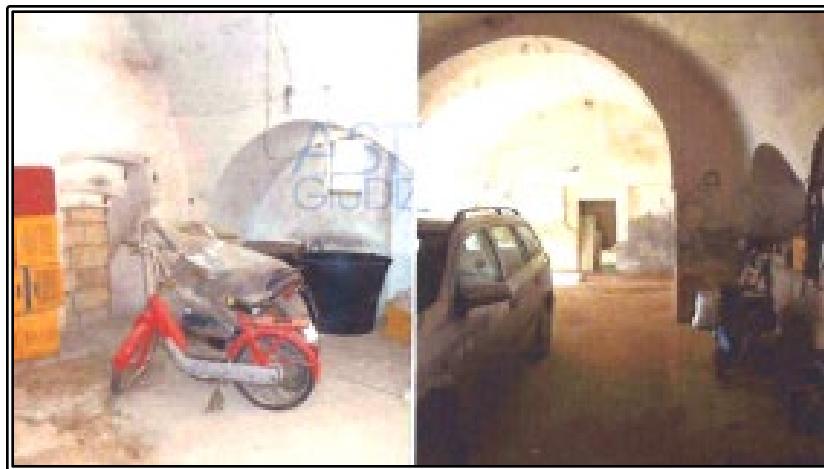


Main Building Second Floor Terrace



Main Building East side

The first floor of the Masseria is being used as a garage and storage rooms, while the second floor is used for the living quarters (kitchen, dining, and bedrooms). During the 18th Century, the Noble's family would have lived on the upper floor which was more secure from pirates and bandits while servants lived on the first floor.



First Floor – Area A1 (Garage)



First Floor – Area B3



First Floor – Area C



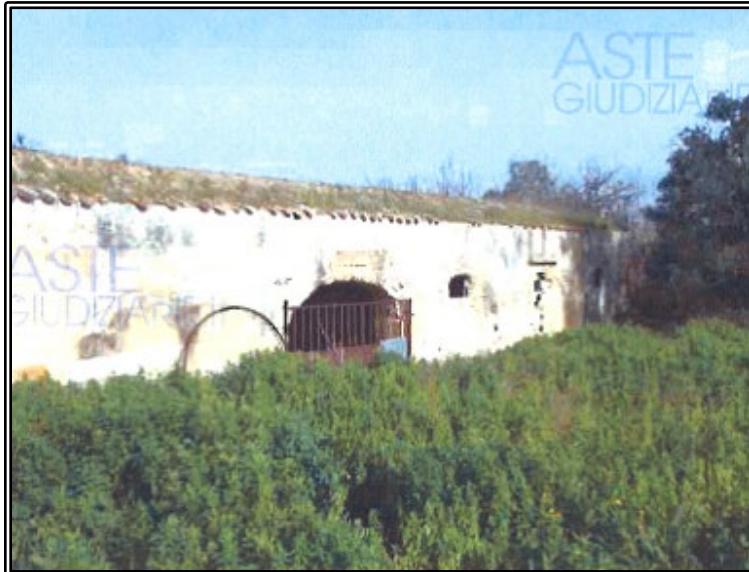
Second Floor – Dining Room



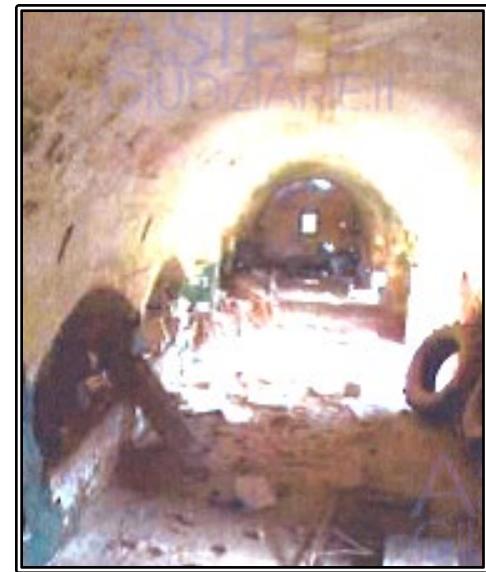
First Floor – Area B1

Porcilaia or Piggery

The 839-sf one-story piggery building is a rectangular shape about 255 ft long and 12 ft high. The walls are a load-bearing *tufo* masonry with a barrel vault roof. The building is in a state of neglect.



Piggery to east of the Main Building



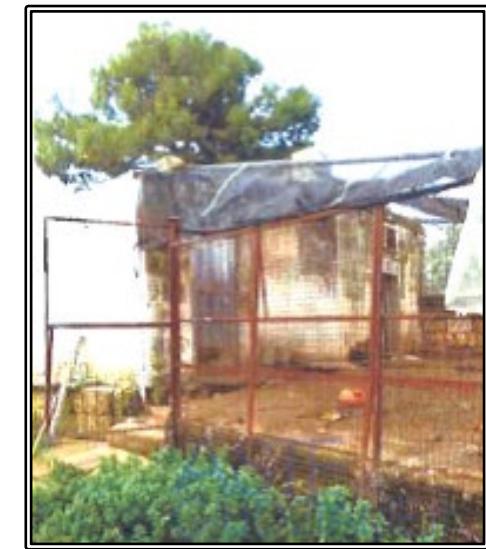
Piggery Interior with Barrel Roof

Forno e Pollaio or Oven and Chicken Coop

The 452-sf one-story building includes an outdoor wood fired oven for cooking and baking and an adjacent enclosed chicken coop with an 8 ft high corrugated metal roof.



Outdoor Oven to north of Main Building



Chicken Coop

Stalla e Ricovero Atrezzi or Stable and Tool Shed

The 2,561-sf one-story stable building is a rectangular shape and is about 95 ft from the main building. The walls are a load-bearing *tufo* masonry with a single pitched roof over a wood structure about 13 ft high. Adjacent to the stable is a 570-sf tool shed. The buildings are in fairly good condition.



Stable as seen from Main Building



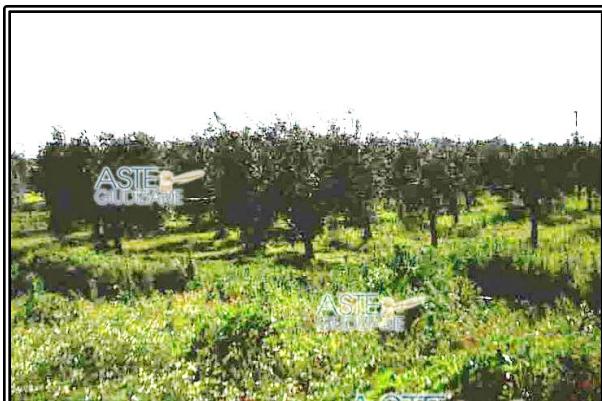
Tool Shed adjacent to Stable



Looking north at Stable (left) and Main Building (right); could that be a graveyard in the foreground below Stable?

Surrounding Agricultural and Arable Land

The land to the north is substantially flat and includes an orange orchard, vineyards (with anti-hail covers), olive groves, and other crops. The land to the south descends to the Lato River and a series of lower-level terrain with various vegetation. The agricultural and arable land is summarized as follows: vineyards 8.60 acres, olive groves 7.88 acres, orange orchards 1.02 acres, arable land 51.68 acres, and pasture 3.43 acres. The agricultural portion of the Masseria was valued at €448,666 Euro or \$492,410.



Olive Tree Grove



Orange Tree Orchard



Vineyard



Vineyard



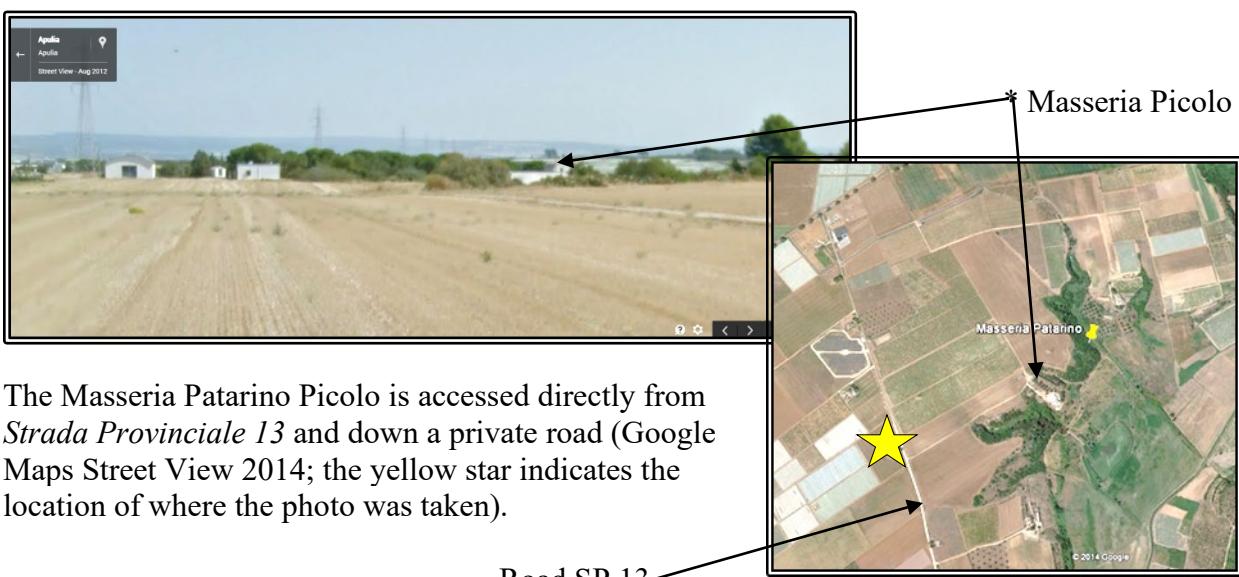
Arable Land to the South



Land to the South

Masseria Patarino Piccolo

No information or picture of the *Masseria Patarino Piccolo* is included in the *Masserie e Campagne a Castellaneta*. Using Google Map measurement tools, the Masseria Piccolo's first floor appears to be approximately 5,700-sf. It is located one-quarter mile from the *Masseria Patarino Grande*. The main building is also surrounded by support buildings, probably used for the storage of crops and animals. **I was told in 2021 by our cousin Paolo Patarino, “this masseria was owned by a brother of one of his Cataldo’s family members”.**



Google Images surrounding the Masseria Patarino

Google Image #3



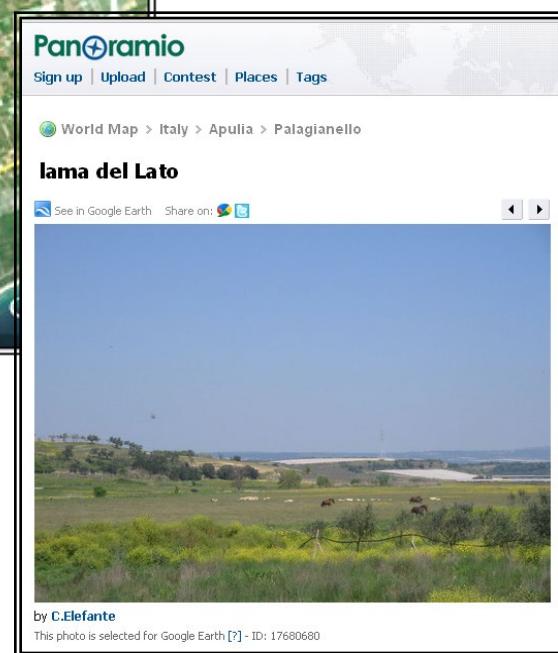
Masseria Patarino (outlined in white)

Google Image #1

Google Image #2

Google Image #4

Lato River



Google Image #1 – looking north towards the Masseria hill (0.8 miles)

Google Image #2 - looking northwest to the Masseria Patarino; the image is taken near the Med Wind Power solar farm (see next page); (1.5 miles)

Google Image #3 – looking east toward the hill that the Masseria Patarino buildings are located (1 mile)



Google Image #4 - looking north-east toward the Masseria from a country road (1.8 miles)

Generation IX

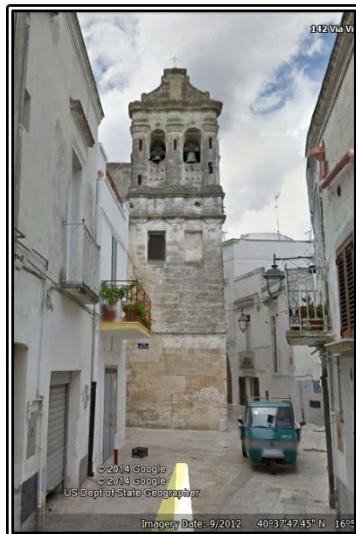


Vincenzo Gaetano Patarino (1770 - 1838)

Vincenzo Gaetano Patarino was born in Castellaneta, *Terra d'Otranto*, Kingdom of the Two Sicilies on January 22, 1770, and died on November 16, 1838. His parents were Nicola Francesco Patarino and Vincenza Vinerito. He was named after his great-grandfather Vincenzo Patarino (1649-?). He married **Rosa Santa Todisco** on September 11, 1791, when he was 22-years old. She was born on January 16, 1772, and died in 1852. Vincenzo's occupation was a **beccao or butcher** and Rosa's occupation was a **filatrice or spinner**. The Maldarizzi.it Registry shows they had twelve children:

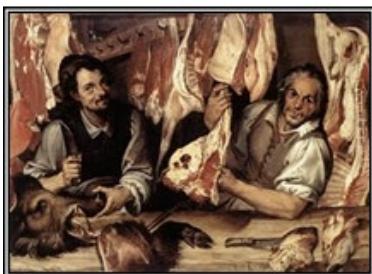
1. F-Maria Vincenza Domenica Patarino (9/8/1792-1/30/1856)
2. M-Nicola Patarino (4/22/1794-?)
3. **M-Nicola Francesco Pasquale Patarino (7/16/1800-6/23/1870)**
4. F-Maria Nicola Patarino (4/14/1803-?)
5. M-Giuseppe Michele Salvatore Patarino (1/1/1807-?)
6. F-Maria Giuseppa Teresa Patarino (4/15/1808-3/21/1852)
7. M-Nicola Giulia Patarino (1810-8/15/1838)
8. F-Maria Raffaela Patarino (1811-11/4/1840)
9. F-Nunzia Maria Crocefissa Patarino (1/25/1812-4/18/1829)
10. F-Concetta Maria Domenica Patarino (1/8/1815-6/6/1818).
11. M-Giuseppe Michele Patarino (3/23/1818-?)
12. F-Maria Patarino (1820-4/20/1865)

Vincenzo and Rosa lived on **Strada Santa Chiara** in the old town area of Castellaneta. This road is located at the east side of the *Chiesa di San Chiara*, which is located at 121 *Via Vittorio Emanuele*, and about 250 feet from the *Chiesa San Domenico*. Other Patarino's are noted to have lived on *Strada Santa Chiara* including Vincenzo's brother Cataldo Patarino and Cataldo's children, who were *proprietario* or large landowners (LDS microfilm records). Is it possible that Vincenzo's father, Nicola Francesco Patarino, lived at this location.



Pictured left to right: Church of St. Chaira; *Via* or *Strada Santa Chiara* (to the left of the building corner); and the entrance to the church under the bell tower.

The ***Stato Civile Atto di Morte*** or the Italian Civil Vital Death Record, indicates that Vincenzo died in the family home at *Strada Santa Chiara* at 5:00 AM. Vincenzo's 25-year old grandson, Pietro, was a declarant to his death. The record indicates Pietro's occupation was a ***sarto or tailor***. Pietro lived in the *Strada Marina*, which was the designation of an ancient district in the old town area of Castellaneta. (*Registri dello Stato Civile di Castellaneta, Morti 1828-1850*, Family Search Catalog LDS microfilm #1798047; Familysearch.org).



Vincenzo's occupation was a ***beccario or butcher***. A *beccario* was a person whose occupation was to slaughter animals for food or for market and was considered a skilled occupation (The Imperial Dictionary of the English Language by John Ogilvie, 1883). Butchers would cut whole animal carcasses into sides and quarters and then into smaller cuts for customers. In the 19th Century before refrigeration, meat had to be sold immediately or salted for later. For most people, meat was a luxury item. A

southern Italian's eating habits consisted mostly of course black bread, peppers, beans, tomatoes, various wild plants and olive oil. Dry pasta was also considered a luxury item. As a *beccario* in Castellaneta, Vincenzo Gaetano Patarino would have been considered a merchant.



Rosa's occupation was a ***filatrice or spinner***. A *filatrice* was a person who worked with a spinning wheel in the process of taking a mass of raw fibrous material and with a twisting operation making it into a yarn or thread to be used for sewing and the manufacture of fabrics and clothing. Spinning was a time-consuming job for a community and included a considerable portion of the population.

The birth records of Vincenzo's and Rosa's children indicate that the declarants were also *beccarios*, which could have been employees of Vincenzo's or other butchers in the commune. (e.g., *Registri dello Stato Civile di Castellaneta, Nascita*, Family Search Catalog LDS microfilm #1797635 Giuseppe Michele Patarino; Familysearch.org)

Castellaneta History during Vincenzo's Life

During the life of Vincenzo, **Castellaneta was a fiefdom ruled by the Baron of Castellaneta, Giabattista de Mari, Third Prince of Acquaviva delle Fonti**. The de Mari family owned the commune of Castellaneta from 1664, when his great-grandfather Carlo de Mari I, bought it for 42,350 ducats. The de Mari dynasty were feudal lords for 144 years and were known to be despots, usurping, and exploiting the peoples of Acquaviva, Gioia, and Castellaneta.

In 1789, the **French Revolution** broke out in France and monarchs across Europe worried that the revolution's democratic ideals of "liberty, equality, fraternity" would spread to their countries. When French King Louis XVI and his wife Marie Antoinette were executed in 1793, monarchs across Europe watched in fear. King Ferdinand I of the Kingdom of the Two Sicilies (the kingdom included the southern area of the Italian peninsula and Sicily) was a cousin of Louis XVI and Ferdinand's wife, Queen Maria Carolina, was the sister of Marie Antoinette.

Ferdinand and Maria opposed the republican reforms of the French Revolution, although they did officially recognize another nation founded in revolution, the United States of America, with President George Washington sending a consular to their court in Naples. By 1796, Napoleon brought the revolution to the Italian peninsula, and it came under French domination. The French army invaded everywhere and were hated by the people for their looting, military conscription, taxation, and cruelty. In the Puglia region, thousands of civilians were massacred.

The changes brought by Neapolitan to the Kingdom of the Two Sicilies were titanic, at least for a short time. The French freed slaves and political prisoners, abolished slavery, abolished the rights of the nobility and feudalism, instituted civil vital statistic records, and introduced many democratic principles. In 1815, Napoleon was defeated, and Castellaneta was restored to the rule of the Kingdom of the Two Sicilies and Ferdinand I.

The most significant change made by the French that remained was the **abolition of feudalism in 1806**. “In practice it meant that any vestige of feudal privilege vanished overnight. Anachronistic rights of local taxation and control over forests, streams, and lakes were abolished. Land holdings large and small became ‘freehold’ properties for which only the owners or the state could claim rights to water and minerals...major roads became the property of the state. No longer was it possible for a baron to literally own an entire town.” (The Kingdom of the Two Sicilies, by Louis Mendola, 2020, p. 124) This ended the ruthless ownership of Castellaneta by the de Mari family practically overnight.

With the end of the feudalism, the people of Castellaneta rejoiced and exclaimed the end of servitude (*Storia Documentata della Citta di Castellaneta*, by Mauro Perrone, 1896, p. 248):

State of the city at the end of its feudal servitude

We find the state of our city at the start of this century, when it was freed of the yoke of feudalism, to be pitiable beyond all words. Our fellow citizen Pietro Todisco described it in the following way in his brief in defense of Castellaneta against the Baron Carlo de Mari, who, despite the abolition of feudalism, tormented by the loss of all those rights that his predecessors had usurped, continued to make the most bizarre claims: “For anyone who craves a fair idea of the abyss of misery into which the abolished feudal system could plunge an unfortunate people, let them come with me to consider Castellaneta. Which wounds will he not see on its unhappy body? Vast, fertile areas usurped in a variety of ways, universal revenues misappropriated, prohibitive taxes introduced at whim and vigorously enforced, a population that has been bullied, diminished, destroyed, and whatever more dreadful fate one could ever imagine—this all happened to the detriment of this unfortunate city. Whence so much inequity? To whom could it be a secret? From the greed of the feudal lords who, entering as poor people into a rich city, wanted to become rich in a city they impoverished by despoiling it of its most beautiful properties.”

Following the downfall of Napoleon, monarchs across Europe were scrambling to institute some democratic reforms to accommodate popular demands, yet Ferdinand I reassumed the role of doctrinaire despot. It was remarkable that some freedom remained.

Generation X

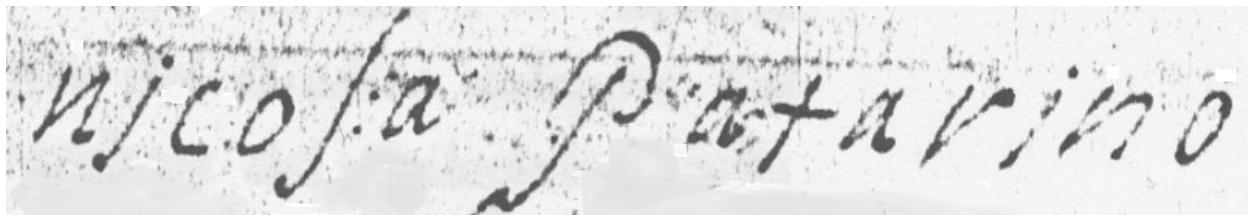


Nicola Francesco Pasquale Patarino (1800 - 1870)

Nicola Francesco Pasquale was born in Castellaneta, *Terra d'Otranto*, the Kingdom of the Two Sicilies on July 16, 1800, and died on June 23, 1870, when he was 70-years old, after the unification of the entire Italian peninsula into the Kingdom of Italy. His parents were Vincenzo Gaetano Patarino and Rosa Santa Todisco. He married **Maria Ausilia Vinella*** on January 31, 1837, when he was 37-years old, and she was 19-years old (note this was two days after the birth of their first child). She was born September 7, 1818, in Castellaneta and died on January 5, 1874. Her parents were Anselmo Vinella (occupation was a *sarto* or tailor) and Francesca Trotta. Nicola's occupation was a **becciaio or butcher**, like his father. They lived in Castellaneta and the Maldarizzi.it Registry shows they had ten children (Nicola was 63-years old when his last child was born!):

1. F-Rosa Santa Patarino (1/29/1837-5/5/1896)
2. M-Vincenzo Gaetano Francesco Saverio Patarino (12/3/1839-2/2/1915) *
3. F-Francesca Carmela Rufino Patarino (9/1/1842-3/2/1876)
4. M-Anselmo Domenico Patarino (3/3/1846-4/21/1848) *
5. **M-Egidio Santo Anselmo Domenico Patarino (11/1/1848-4/3/1919)**
6. F-Maria Addolorata Patarino (3/3/1851-5/14/1874)
7. M-Giuseppe Michele Patarino (12/24/1853-7/1/1906) (see added information)
8. F-Carmela Paola Patarino (4/4/1856-7/7/1869)
9. F-Maria Teresa Patarino (8/23/1858-?)
10. F-Anna Maria Patarino (4/16/1861-6/11/1918) (see added information)

*According to the Maldarizzi.it Registry, Vincenzo Gaetano Francesco Patarino received "initiatory ordinances" in 2011 and Anselmo Domenico Patarino received "initiatory ordinances" in 2006 in the Swiss-Bern Switzerland Temple. Their mother, Maria Ausilia Vinella received "initiatory ordinances" in 2010 and her parents in 2005 and 2008. Initiatory Ordinances is a ritual performed for both the living and the dead by the **Church of Jesus Christ of Latter-day Saints** (known as the LDS Church or Mormons). The LDS Church believes such ordinances are essential to achieve the condition of "Exaltation" after the final judgment. Since there is a vast number of dead souls that exist in a condition termed "spirit prison", the temple ordinances are completed to free the dead souls of their imprisoning condition. A descendant of both Anselmo and Vincenzo must be a member of the LDS Church.



The *Atto della Solemn Promessa di Celebrare il Matrimonio* or the **Act of the Solemn Promise to Celebrate the Wedding between Nicola and Maria** indicates that Nicola lived on *Strada Santa Chiara* and Maria lived on *Strada Carrara*, both in the old town area of Castellaneta. The signature above is Nicola's actual signature on the wedding record from 1837. The four witnesses to the wedding were rather well-to-do upper-class families. They included: Antonio

Patarino (who was 37-years old and Nicola's first cousin and the son of Cataldo Patarino) a *proprietario* or land owner of the Masseria Patarino living on *Strada Marina*; Nicola Testa a *proprietario* living on *Strada Marina*; Nunzio Rizzi a *proprietario* living on *Strada Maggiore* (the husband of Nicola's second cousin Francesca Teresa Patarino who was 32-years old and granddaughter of Cataldo Patarino, married to Nunzio in 1823); and Don Vito Spierti a *medico* or doctor living on *Strada Maggiore* ("Don" was a title of respect for high standing member of society). The upper-class witnesses at the wedding meant that Nicola and the Patarino family were well respected members of Castellaneta society and probably wealthy. (*Registri dello Stato Civile di Castellaneta, Matrimonio 1836-1840*, Family Search Catalog LDS microfilm #1797905; Familysearch.org).

Maria Ausilia Vinella's occupation was a **venditore or seller/vendor** as indicated on the birth record of their son, Egidio Santo Anselmo Patarino. Maria could have worked with Nicola selling his butcher's meat at the market. (e.g., *Registri dello Stato Civile di Castellaneta, Nascita*, Family Search Catalog LDS microfilm #1797900 Egidio Santo Anselmo Patarino; Familysearch.org)

Strada Santa Domenico and Vico Patarino

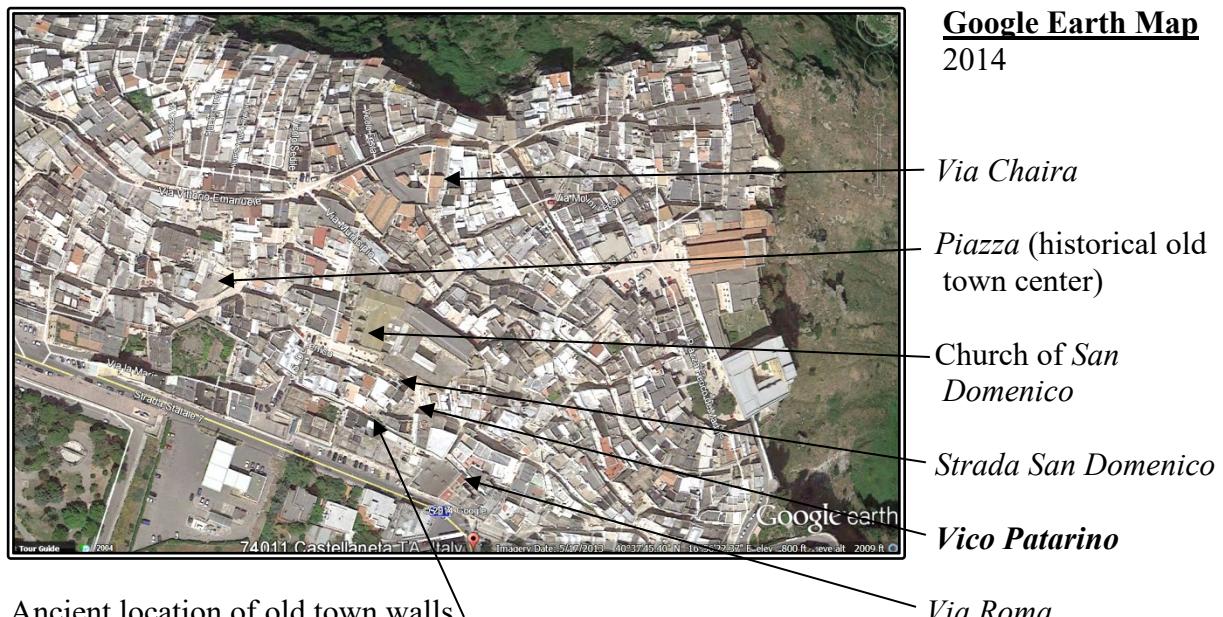
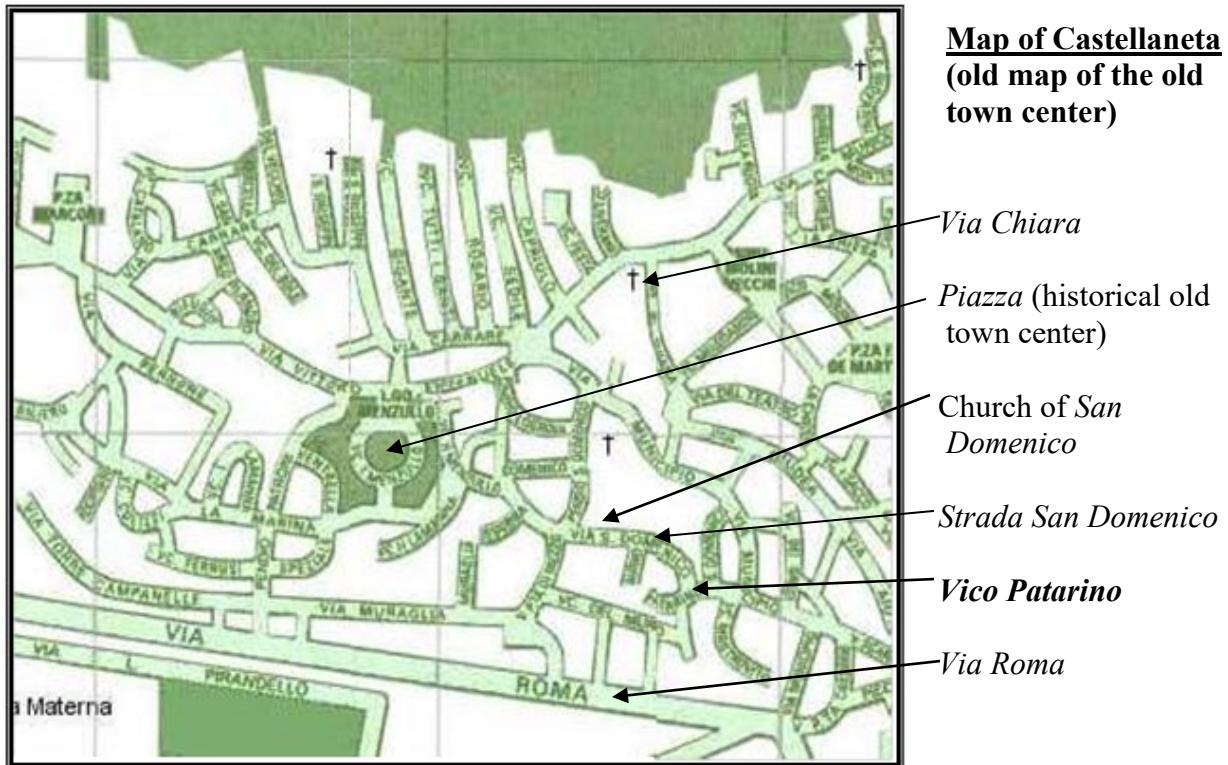
Nicola Francesco Pasquale Patarino's family was counted in the Castellaneta **censimenti, or census**, which included a *certificato di stato di famiglia* or certificate of family status. In 1858, the Kingdom of the Two Sicilies (two years prior to the unification of Italy) began a census to collect general statistical information regarding the households in the Kingdom. This census record identified Nicola's family living on the roads or *strada*, "*Marina e Carrara e San Domenico e Mezzullo e Piazza*" in the old town area of Castellaneta. We know Nicola's maternal grandparents lived on *Strada Marina* and that Maria's parents lived on *Strada Carrara*, which probably accounts for why these roads are listed in the *censimenti*. According to the birth records of Nicola's and Maria's children, when Rosa Santa was born in 1837, they lived on *Strada Marina* and then when their fifth child, Egidio Santo Anselmo Domenico was born in 1848, they lived on *Strada Santo Domenico*.

When Nicola and Maria lived on the road ***Strada San Domenico***, they most likely lived in a home on ***Vico Patarino*** since this was a side street or alley that was part of the road *San Domenico* (see the following pages for "*Vico Patarino*"). *Vico Patarino* is located about 150 feet from the Church of *San Domenico*, which was the church of this Patarino family. It is known that Nicola's son Egidio Santo Anselmo Domenico lived in this house in the late 19th century.

In 1865, after the unification of Italy in 1860, the authorities in southern Italy, including Castellaneta, were directed to start naming roads to provide an official framework for the retention of records of family civil status. Before that time, the custom was for directions to a place to be given by reference to town districts, plazas, churches, significant buildings and structures, and socially important families in specific neighborhoods. On April 5, 1878, the *Consiglio Comunale di Castellaneta* (town council) approved and posted a new list of roads. The roads were named after churches, saints, politicians, and local historical places. In some cases, they were named after socially important people who lived on the road or alley, such as ***Vico Patarino***, which was named after our Patarino family. (prolococastellaneta.it)

Vico Patarino

An alley or a side street in the old town area of Castellaneta is named ***Vico Patarino*** after our socially important Patarino family in Castellaneta. The family of Nicola Francesco Pasquale Patarino was known to be living on *Strada San Domenico* as recorded in the *Stato Civile* Castellaneta documents when the side street would have been named in 1878.



Below is a 2022 photo of the historic *Vico Patarino* street sign. The sign is mounted on a wall in the *Vico* or side street. In the image are the words, “*Vico Patarino: Casato Castellanetano*”, which means, “**Vico Patarino: Castellaneta Family**”.

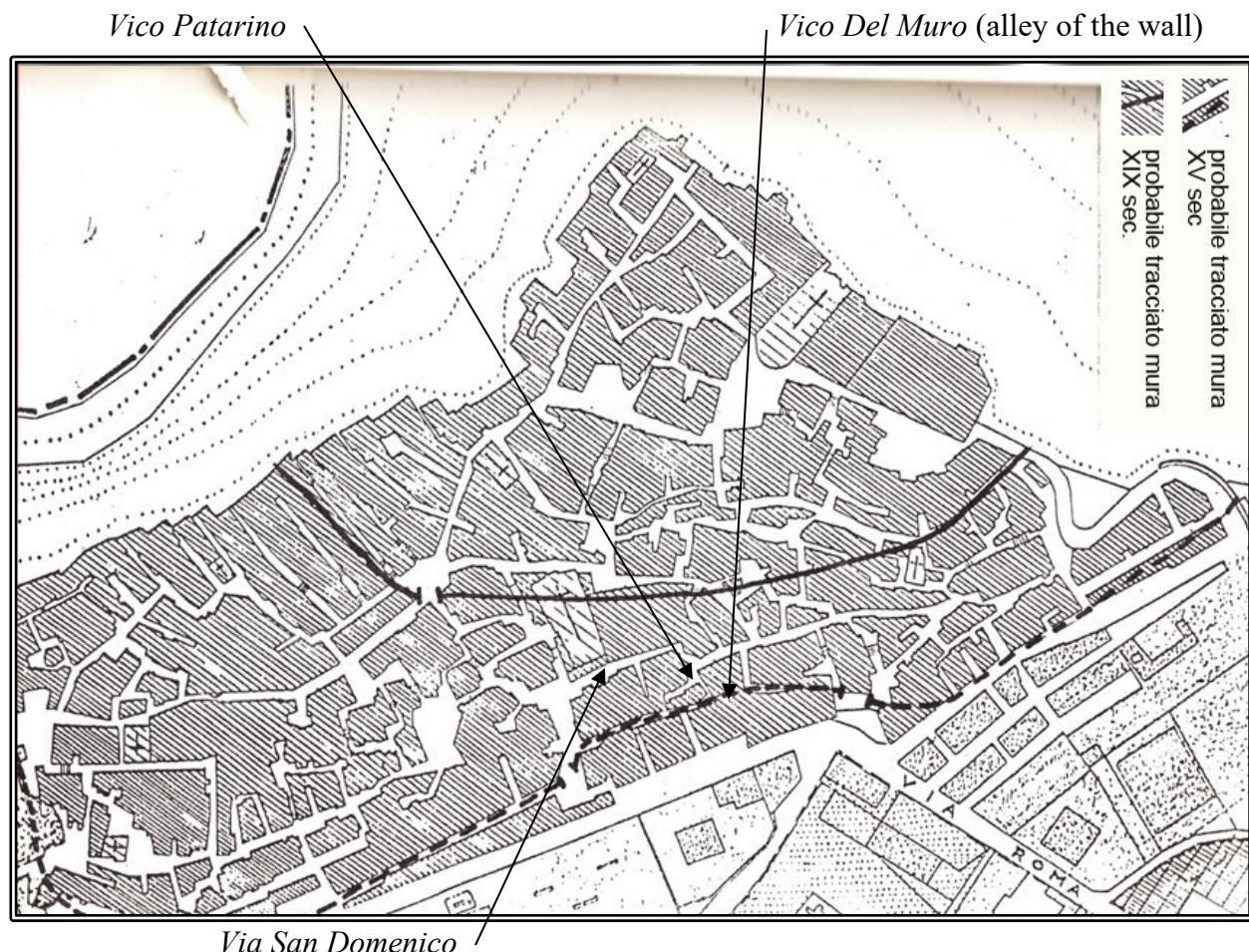


Photos of *Vico Patarino* taken by Giles Michael Patarino in 2022

In 2014, our Italian cousin Marika Patarino noted, “my grandfather Giuseppe Antonio Patarino lived in a house on Vico Patarino when he was a child. Giuseppe was the grandson of Nicola Francesco Pasquale Patarino and the son of Egidio Santo Anselmo Domenico Patarino. As an adult, Giuseppe had to renovate the house to make it more livable for his wife and children since it was old and shabby. Giuseppe was given the house by his father Egidio who was given the house from his father Nicola. Giuseppe later moved to the city of Taranto [about 23 miles southeast of Castellaneta] and some decades later, the house that his family had lived in for generations collapsed and was demolished due to dilapidation.”

Vico Patarino is located just inside the old walls surrounding the old town area. The road *Vico del Muro* or Alley of the Wall is the ancient location of the wall surrounding Castellaneta. Between 1799 and 1818 the ancient wall surrounding Castellaneta began to fall into disrepair. In 1839 the wall was torn down to build the road to Taranto. The last pieces of the wall were demolished in 1841 and there is no trace of the wall today except for the alleys.

There are dwellings in the old town that have dates carved into their facades and lintels. One dwelling on *Via San Domenico* is dated to 1732. It is likely that the original home of the Patarino family was built around that time. The dashed line indicates the ancient wall surrounding the town and the solid line the original wall. (Castellaneta.it)



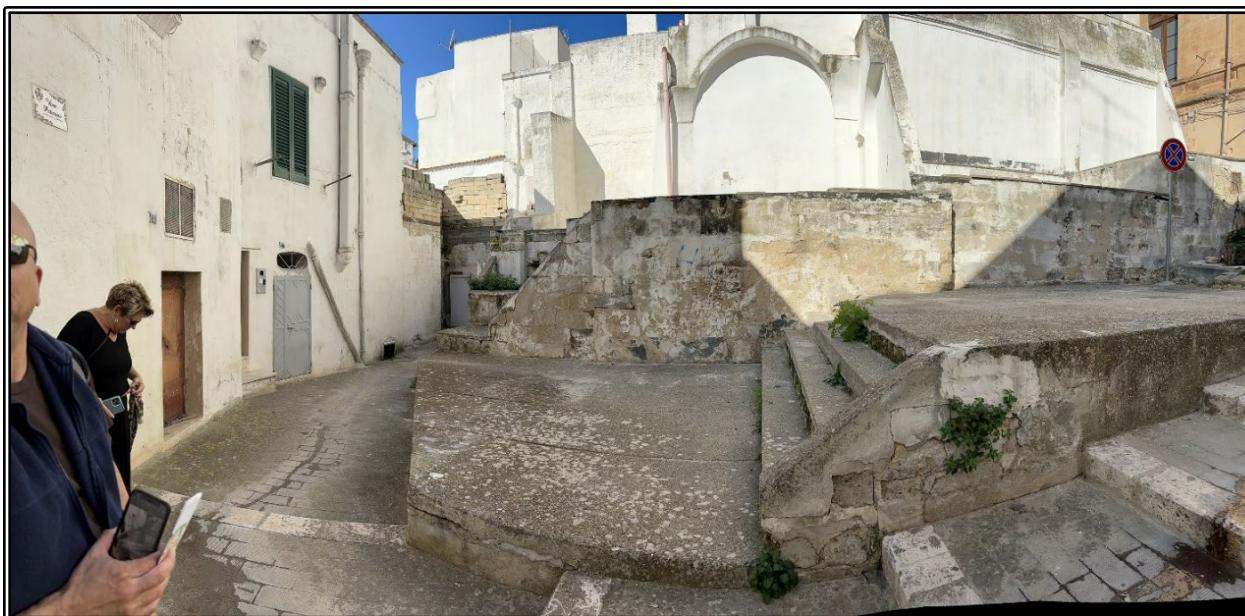
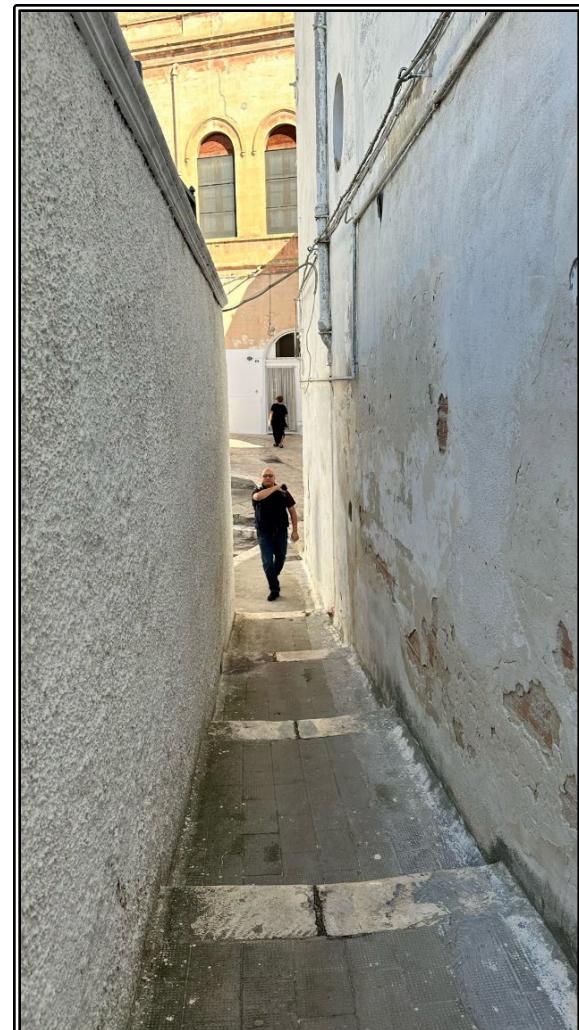


Chiesa San Domenico

Vico Patarino

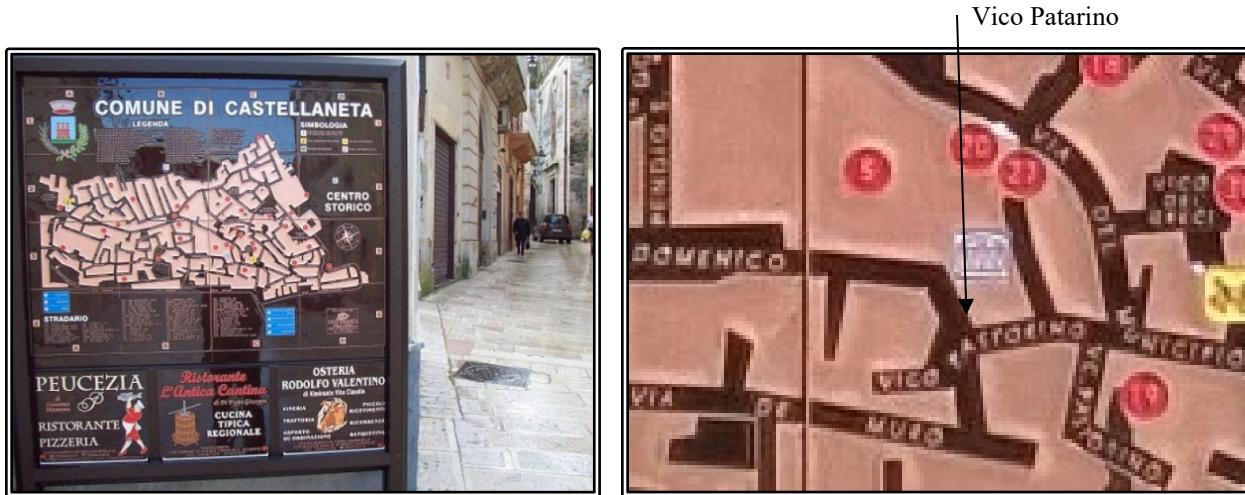


Wider photo of Vico Patarino in 2022



The location of the demolished Patarino home on *Vico Patarino*

The historic Patarino home was probably a 3-story structure with a main entrance off Via San Domenico with a single door and no windows. The main floor would have included a small space to cook and eat as a family. A narrow stair would have led to the second floor with small sleeping rooms that included windows overlooking the street and alley including narrow metal balconies. Based on the slope of the alley to the back of the home, there was probably a storage room for food and olive oil.



The historic old center of Castellaneta and its roads, alleys, churches, and places are located on a street map. Vico Patarino is identified on the map.





The walls and foundation of the demolished Patarino home on *Vico Patarino* and *Via San Domenico*

La Carboneria di Castellaneta

Many of the streets and alleys in Castellaneta refer to important citizens in the town, such as mayors, bishops, artists, doctors, and scholars. *Via Lacobellis* refers to a mayor elected seven times that was considered a “patrician of great mind” who was able to free the town from huge debts, which had overburdened the town. *Vico Catalano, Vico Del Vecchio, Vico Terrrusi, Vico Tafuri, and Arco Liverano* all refer to town administrators. Other streets and alleys refer to illustrious families whose members distinguished themselves including citizens belonging to the **secret society of the Carboneria**, such as, *Vico Lamanna, Vico Mastrovito, Vico Patarino, Vico Ventrella, Vico Colizzi, and Vico Sgobba*. (Castellaneta History Adventure, Facebook, “Leggere Castellaneta attraverso le sue strade” or “Reading Castellaneta through its streets”, 5/18/2020)

Puglia actively participated in the Neapolitan revolution in 1799, which ended feudalism, introduced the modern ideas of Neapolitan republican principals, and improved the living conditions of the region. With the collapse of the revolution and the return of the monarchial Spanish Bourbons in 1815, the political/social movement of *Risorgimento*, or Resurgence, began fueling nationalism and the unification of the peninsula for decades to come. Castellaneta was not immune to these movements and immediately began opposing the Bourbons in 1821 with the establishment of a *Carboneria* group. (Wikipedia, “Italian Unification”)



The **Carboneria** were a populist secret movement and society of tradesmen, farmers, and intellectuals. The society started in southern Italy at the beginning of the 19th century with a general political agenda that included the dream of democracy and the implementation of progressive principals. By 1820, the movement gained enough support to foment open revolts advocating the end of monarchial absolutism to defeat tyranny and to establish a constitutional government. It was probably a division within the society of Freemasonry to disassociate itself from neo-Napoleon politics and to oppose the Bourbons and King Ferdinand I of the Kingdom of the Two Sicilies. Many citizens in Puglia

joined the movement, each group with its own distinctive name and motto. **In Castellaneta, the name of the local Carboneria group was “Miverva sul Colle Archinto” and their Latin motto was “prudens non loquax” or “be wise do not gossip”.** They used the convent of *San Rocco* (pictured above) as a meeting place, where during a later building renovation, a windowsill was demolished and hidden memorabilia of the group was found (e.g., ornaments, symbols, and signs). Over the next few decades, the *Carboneria* spread across Italy and was a source of political turmoil until after unification in the 1860s. (Castellaneta History Adventure, Facebook, “La Carboneria di Castellaneta”, May 3, 2020; Wikipedia, “Italian Unification”)



Assumption. Since the Vico Patarino was named after Nicola Francesco Pasquale Patarino, he or his father could have been a member of the Carboneria.

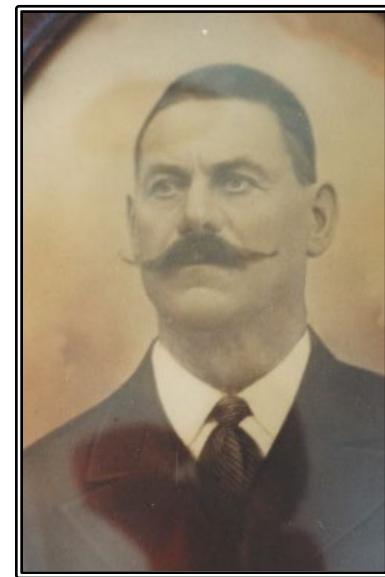


19th century photo of *Via Roma*, “*Panorama da via Taranto*” (the road to Taranto), looking towards Castellaneta

Anna Maria Patarino (daughter of Nicola Patarino)

Anna Maria Patarino was the last child born to Nicola Francesco Pasquale Patarino and Maria Ausilia Vinella. She was born in Castellaneta in 1861 and she died in 1918. She married **Nicola Luigi D'Elia** in Castellaneta, and they had six children. Their daughter Maria (“Mary”) Ausila D'Elia (1892-1970) was born in Castellaneta and married Domenico D'Eredita (1885-1839). Maria and Domenico (pictured right) immigrated to the United States in 1920, initially settling in Brooklyn and finally settling in Seneca Falls, New

York (information and pictures obtained in 2014 from Ancestry.com D'Eredita/D'Elia Family and Anna's descendant, Linda Simone York who lives in Maryland).



Giuseppe Michele Patarino (son of Nicola Patarino)

Giuseppe Michele Patarino was the fourth son of Nicola Francesco Pasquale Patarino and Maria Ausilia Vinella. He was born in Castellaneta in 1853 and died in 1906 at 53 years old. He was married to Maria Cristina Tramonta in 1883 who was born in Castellaneta in 1867 and died in 1921 at 54 years old. Maria was 15 years old, and 14 years younger than Giuseppe when they were married. It is not known whether they had any children. From the epitaph, we know that Giuseppe was a wealthy person from his work, but we do not know what work he did.

Giuseppe and Maria were both buried in a tomb in the local cemetery, *Cimitero Commune Castellaneta*. Of the people buried in the cemetery with the surname Patarino, Giuseppe's and Maria's individual burial tomb is the largest. The epitaph on their tomb states the following:

*"1853-1906. After a fortunate life,
here lies Giuseppe Michele Patarino.
Shrewdness and daring activity in his
work, brought him wealth of which he
was never proud remembering his
poverty in youth."*

*"Strong fortitude, remedies of science,
and affection of family members were
not able to snatch Maria Cristina
Tramonta from the unexpected, ruthless,
and cruel disease.
25 June 1867 – 3 March 1921."*

*"Joint love in their last remains by
Luigi Tramonta, Lelia Andriola, Rosa
Tramonta, Rosa Patarino, Gerolama
Tramonta, and Giuseppe Ancona,
gathered on April 17, 1921."*





The tomb of Giuseppe and Maria Patarino in the *Cimitero Comune Castellaneta*. Giuseppe was the younger brother of Egidio Santa Anselmo Domenico (our direct relative).

Is the Historical Family Document made-up?



Our Castellaneta family ancestors and cousins in generations VII to X (mid-17th century to mid-19th century) lifted themselves up to become craftsmen, landowners, doctors, magistrates, maestros (artists and constructors), merchants, businessmen, benefactors of the Church, and important citizens. These Patarinos owned large agricultural masseria in the countryside and homes in the old town area. A handful of these Patarino's became prosperous for their time. They were considered part of the **bourgeoisie**, the late Middle Ages' middle class (i.e., between the lower class peasants and the upper class aristocracy and feudal lords).

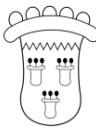
After Napolean's army invaded the Kingdom of Naples in 1806, the Napoleonic Code was introduced which eliminated feudal, aristocrat, and royal privileges in favor of citizens' equality before the law. When the Napoleonic regime collapsed in 1815, many judicial and government administrative reforms survived, but the progress of the bourgeoisie was hampered by the aristocrats retaking control of government. This led to widespread discontent and the strengthening of secret societies such as the bourgeoisie Carbonari (the Patarino's were members in the 1820s, see Generation X for a description). The bourgeoisie were more determined than ever before to take part in politics, promote business interests, and seek power and prestige.

Could it be likely that a member of our bourgeoisie Castellaneta Patarino family in the 1800s created the Historical Family Document to legitimize their status as an important family in the *d'Otranto* province and the Kingdom of Naples? Even being part of the bourgeoisie class, our family would still have been looked down upon by the local aristocracy and feudal lords who disdained and disregarded their hard work and personal achievements. This would have been infuriating and humiliating. At this time, members of the Castellaneta Patarino family would have known that in the late 15th century the family was split from a northern Italy Patarino family. With a little research, they would have also known about the 17th century noble Piemonte Patarino family who were aristocratic Counts with a documented proof of nobility recorded in the *I Concessamenti d'Arme Piemontesi* (see Chapter III).

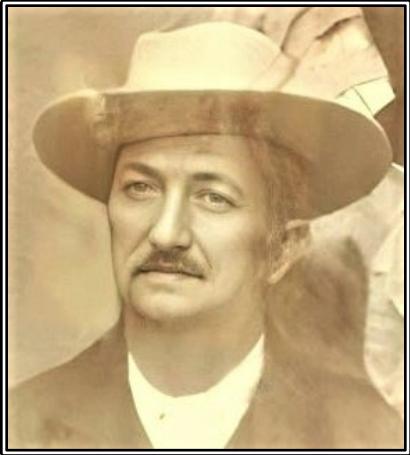
The Historical Family Document could have been written after 1700 by a Castellaneta Patarino who combined certain life events from both the Castellaneta and Piemonte Patarino families to create a misrepresentation that our Castellaneta Patarino family was of noble lineage (note the last life event in our historic document was 1660 so it must have been written after that date). A new coat of arms could have then been designed to identify our Castellaneta Patarino family as a different branch. Officially, then and now, a coat of arms, aristocrat title, and heraldic description are considered incorporeal property of specific noble families and unrelated families that share a surname cannot make a claim of nobility.

If our Castellaneta Patarino family used life events from the noble Piemonte Patarino family to create the Historical Family Document, it would have been wrong to do it. Yes, it could have been done simply to "thumb their noses" at the local aristocracy and feudal lords to establish our family as important in Castellaneta and the *d'Otranto* province. If this assumption is even close to being accurate, the original handwritten document would not be recorded in any local or parish archive and it is probably lost and will never be found.

Generation XI



Egidio Santo Anselmo Domenico Patarino (1848 - 1919)

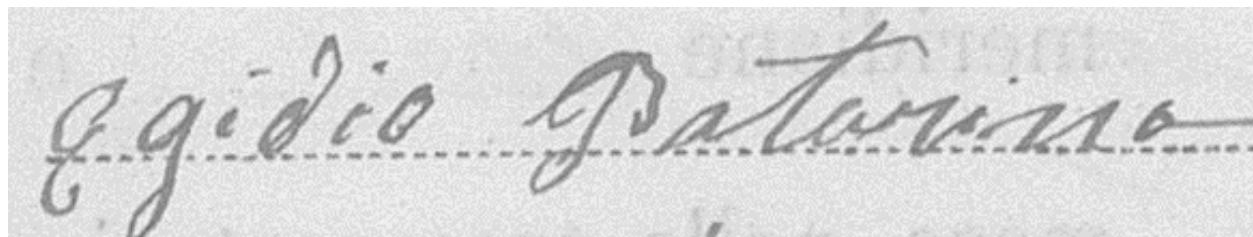


Egidio Santo Anselmo Domenico was born in Castellaneta, Apulia, Kingdom of the Two Sicilies on November 1, 1848, and died on April 2, 1919, at 71-years old, then the Kingdom of Italy. His parents were Nicola Francesco Pasquale and Maria Ausilia Vinella. He married **Giovanna Fedele Pulignano** on September 11, 1869. Giovanna was born in 1849 in Castellaneta and her parents were Francesco Paolo Pulignano (employed as a *tintore di panni* or clothes dyer) and Anna Crescenza. Egidio was a **maestro falegname** or master carpenter specializing in the building of carriages (also known as a wheelwright). They lived in a house on *Vico Patarino* in Castellaneta. They had nine children:

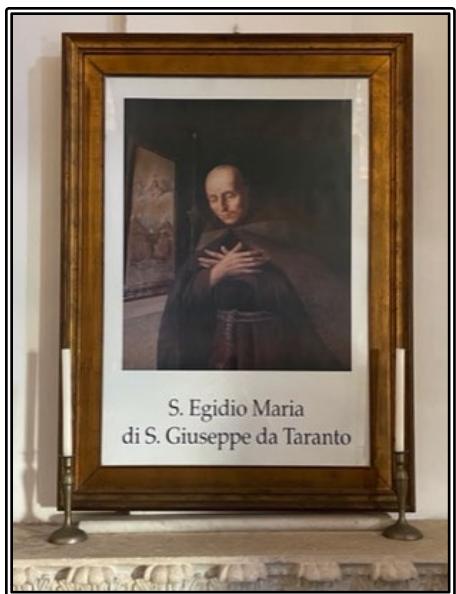


1. M-Nicola Patarino (1870-1871); died as a baby
2. M-Nicola Vito Francesco Patarino (1873-1960); **immigrated to U.S. in 1905**
3. M-Francesco Vito Nicola Patarino (1877-1952); **immigrated to U.S. in 1906**
4. F-Vita Maria Ausilia Patarino (Placido) (1881-?); **immigrated to U.S. in 1913**
5. F-Anna Maria Immacolata Patarino (Germinario) (1882-?)
6. **M-Vincenzo Patarino (1885-1947); immigrated to U.S. in 1912**
7. F-Rosa Patarino (1888-?); assumed died young
8. M-Giuseppe Antonio Erasmo Patarino (1889-1976): moved to Taranto, Italy
9. M-Salvatore Vito Nicola Patarino (1892-1954): **immigrated to U.S. in 1912**

Egidio's occupation was a wheelwright carpenter in the 19th century. According to our Italian cousin, Egidio was, "*a master wheelwright, a prestigious carpenter specializing in the construction and decoration of passenger carriages and work carts*" (details provided in 2014 by Marika Patarino, Egidio's great grandchild). In the 19th century, elegantly made passenger carriages were pulled by horses and used by the upper class, while the working class used simple carts pulled by donkeys. Being a master carpenter would have meant that he was part of the merchant class and probably wealthy compared to others.



Fun Fact: The name Egidio is translated in English as Giles and in old French as Gilles and is a derivative of the Latin name Aegidius, which means "carrier of the shield". Variations and nicknames for the name are Gil, Gillis, Gyles, Jiles, Jyles, and Jules (note that the nickname Jules is used by later generations of Patarino's named Egidio).



Egidio Santo Anselmo Domenico was the first Patarino in Castellaneta to be named Egidio. Now, several generations later, there are many descendants in Italy and the United States named after him. Egidio was possibly named after the notable lay ***Fratre Egidio or Friar Giles*** (1729-1812); who was born in the commune of Taranto, Apulia (25 miles from Castellaneta) and was known for the countless miracles performed during his life and after death. He took the name Friar Giles of the Mother of God or ***Fratre Egidio della Madre di Dio*** and later changed it to ***Fratre Egidio Maria di San Giuseppe da Taranto***. ***Fratre Egidio*** was beatified by Pope Leo VIII in 1888 and canonized by Pope John Paul II in 1996. The picture above of **Saint Egidio Maria** of San Giuseppe of Taranto is hung in the historic 15th century Convent of Saint Francesco in Castellaneta.

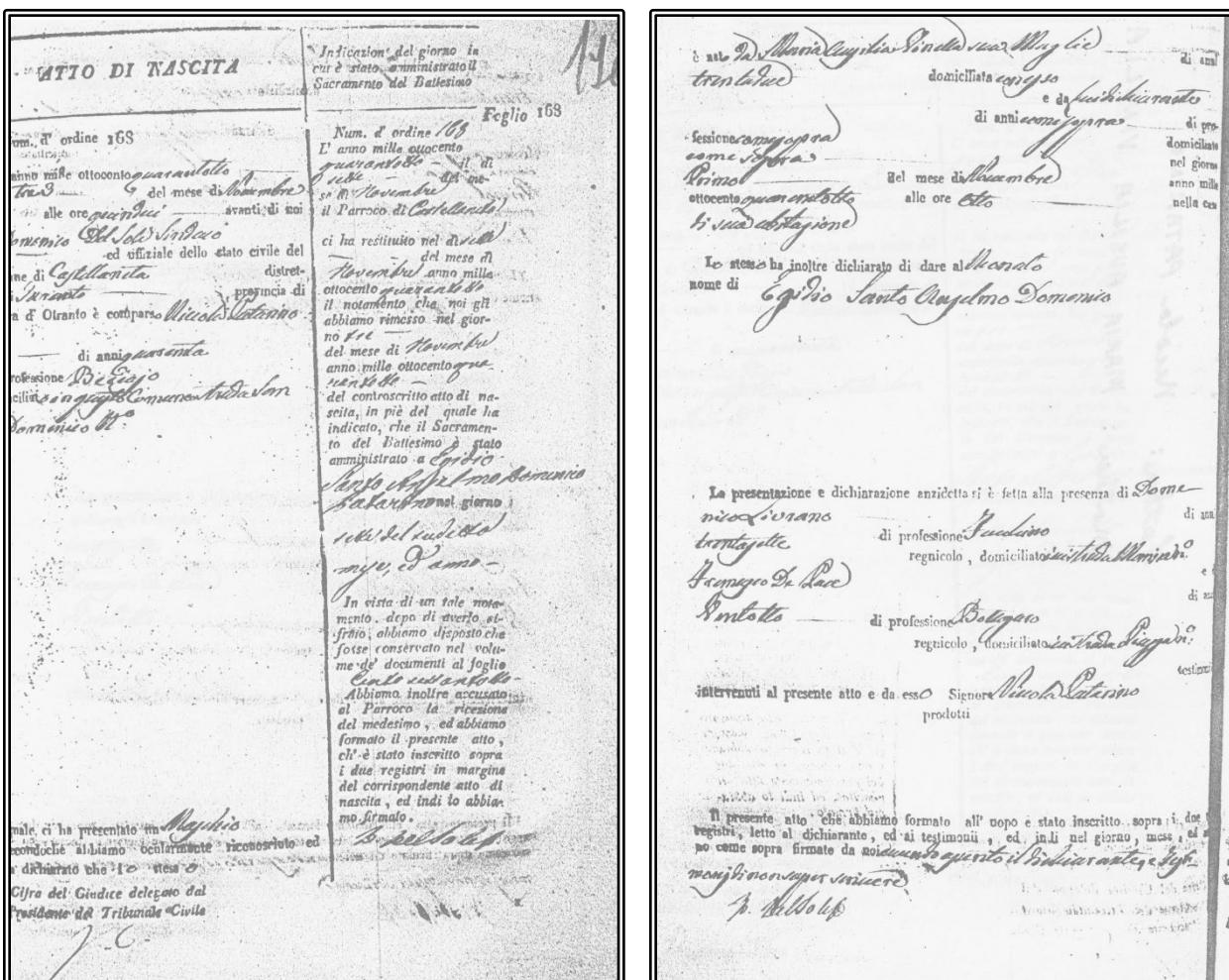
In the photo below, **Egidio** appears to be in his early thirties (1880s), the same time that the brigands were roaming the southern Italy countryside. Egidio is shown holding a double-barrel shotgun. Our Italian cousin told me, “***Egidio enjoyed hunting and was considered a skilled hunter by his family.***” (Pictures/details by Marika Patarino, Egidio’s great-great grandchild.)



Egidio lived in a house on Vico Patarino, about 150 feet from the family's Church of *San Domenico*, which was his father's home (see "Vico Patarino" under Nicola Francesco Pasquale Patarino). According to our Italian cousin, *"My grandfather Giuseppe and his brothers, lived in the family house on Vico Patarino. The family renovated the house, which was very old and run down and they lived there for several years. A few decades after my grandfather left the home on Vico Patarino and moved to Taranto, the house was demolished because it was dilapidated and unsafe"* (details provided in 2014 by Marika Patarino, Egidio's great grandchild).



Foundations of the demolished Patarino home on Vico Patarino in 2022



Birth Certificate of Egidio documented in the *Archivio di Stato di Taranto*



The Castellaneta Piazza in the early 20th century (looking west)

Southern Italy during Egidio's Life

Egidio was born in The Kingdom of the Two Sicilies (1734-1861) (see map on next page) and lived through the turbulent, traumatic, and disastrous transition to a unified Italian peninsula under the Kingdom of Italy (1861-1946). The phase, “Two Sicilies” is ironic, given there were not two Sicilies; rather, the name referred to the unification of the Kingdom of Sicily and the Kingdom of Naples under one monarch. The southern area of the Italian peninsula has a long history and its own ethos, with Naples the focal point of social, economic, political, and cultural life. The southern peninsula was referred to as, *al di qua del faro* (“on this side of the lighthouse”) while the island of Sicily was referred to as, *al di là del faro* (“beyond the lighthouse”). The Italian peninsula and Sicily were separated by only two miles at the Strait of Messina and there were lighthouses on each side, hence the names. Most of the people in the south were rural and spoke with pride when referring to the “thousand cities” of the realm.

The kingdom was administered by viceroys who considered the people taxable subjects who could be conscripted by the military at any time. As a result, the people were distrustful of the state and looked to their families and local towns for a sense of identity and solace in an *indifferent world*. *Since neither kingdom had been a constitutional state, absolutism ruled and “personal rights were all but unknown. Rape was rarely prosecuted; it was difficult to know if it were even to be considered a serious crime. Yet a man or women suspected of an offence against the crown could be arrested on the slightest pretext, then tossed into a jail cell and left to rot there until authorities decided to level a formal charge. The wealthy could purchase justice as necessary.”* (The Kingdom of the Two Sicilies by Louis Mendola, 2020, p.58)

In 1831, one of the first acts of the new King Ferdinand II was the promise to guarantee justice to the people; he was considered a progressive reformer. By the middle of the 19th century, the world was beginning to change; the kingdom laid tracks for the first railroad (1839), making travel between areas of Europe easier, and laid network lines for the telegraph (1852), making communication faster across the kingdom. These changes resulted in the rise of popular dissent. Alexis de Tocqueville saw “*a world divided between those who had nothing joined in common envy against those who had everything joined in common terror.*” By the 1840s, the people of the kingdom were rioting and demanding a constitutional monarchy like other European countries. In 1848, a constitution was finally enacted but was soon abolished within a few years.

It was during this time that the stage was set for the *divario*, an Italian dichotomy, a regional antipathy, between Turin and Milan in the north and Naples and Palermo in the south. **A rivalry by northerners against southerners that taints Italy to this day.** While the Kingdom of the Two Sicilies didn’t need the north, the north needed them. By the 1860s, the Kingdom of the Two Sicilies’ wealth and gold reserves eclipsed all the other states on the Italian peninsula combined, and it had the *largest* army, commercial bank, naval yard, steel plant, porcelain factory, and the *first* welfare program, steamship in the Mediterranean, suspension bridge, railroad, telegraph, and public mercantile and commodities exchange, as well as the *lowest* tax rate and infant mortality rate. The north saw financial advantages in a unification of the entire Italian peninsula, which was advocated for by the political elite for their benefit; they wanted the gold in Naples, and they were willing to kill for it. (The Kingdom of the Two Sicilies, by Louis Mendola, 2020, p.263)

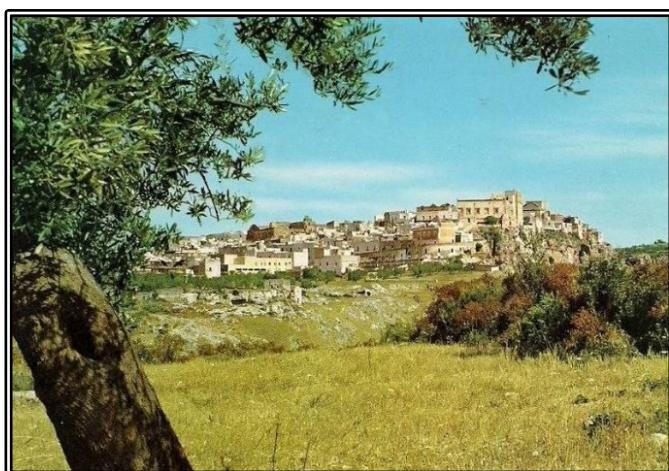


In 1859, King Ferdinand II of the Kingdom of the Two Sicilies died, which paved the way for the unification of Italy. Ferdinand II was a popular ruler and known as a southerner to his “fingertips”, *“a big buff, virile man, he was a type whom the people understood, the perennial capo or boss, constantly sticking cigars into deserving mouths...and whose staple diet was pasta.”* (Old Puglia, by Seward and Mountgarret, “The Death of the Regno”)

With the coronation of young Francis II as King of the Two Sicilies, Victor Emmanuel II, King of Savoy in Turin, suspected Francis II would not be as strong as his father, but nevertheless he knew it was too risky to engage in a direct military invasion against the largest army on the peninsula. In 1860, to avoid being accused of provoking a war, he decided to hire **Giuseppe Garibaldi**, a sometime mercenary with a checkered past, to militarily invade the south starting with Sicily. Garibaldi’s ragtag group of volunteers were expendable, and Turin could plea plausible deniability. To support the mercenary invasion, the elite in the north engaged in covert old-fashioned bribery, treason, and sedition of the southern people and the Kingdom of the Two Sicilies’ army generals. (The Kingdom of the Two Sicilies, by Louis Mendola, 2020)

Risorgimento and the 1861 Unification of Italy

To gain support from the peasants in the Kingdom of the Two Sicilies for the unification of the Italian peninsula into one nation, Victor Emmanuel II promised *il Risorgimento*, an improvement of the socioeconomic status of all peasants in southern Italy. In the aftermath of the invasion by Garibaldi, a referendum for unification was called for in all states in the Italian peninsula. *“Even though the paper ballots were ostensibly ‘secret’, the election officials, who already saw the fall of the Two Sicilies as a fait accompli, would know who the local dissenters were most likely to be...so the officials simply ‘corrected’ any dissenting ballots to reflect approval.”* Throughout Italy, and region after region, the people “approved” unification. *“Of course, the referendum of 1860 was fraudulent. Only the most inscient...would claim otherwise.”* (The Kingdom of the Two Sicilies, by Louis Mendola, 2020, p. 187, 188)



The people of Castellaneta, not knowing that the vote was corrupt and a *fait accompli*, voted almost unanimously for the unification of Italy. **“The people of Castellaneta initially greeted this event with demonstrations of joy that seemed to have lasted three or four months”** (Castellaneta: Le Origini Ricerca Storica by Rocco Ricciardi, 1994).

For people in Puglia and the Kingdom of the Two Sicilies, the actual promise and experience of *il Risorgimento* was

bittersweet. Far from providing liberty and the improvement of life for the people, the south became the victim of another northern conquest, *“by arrogant invaders who sneered that Africa begins south of Rome.”* This was the end of the 700-year-old *Regno di Napoli* or the Kingdom of Naples. (Old Puglia, by Seward and Mountgarret)

After the referendum, Francis II abandoned the Kingdom of the Two Sicilies, and Victor Emmanuel II's army officially invaded the rich south. In January 1861, Victor Emmanuel II, victoriously proclaimed a unified Kingdom of Italy. The former Kingdom of the Two Sicilies became an occupied country in everything but name.

The unification was a disaster for the south and what emerged was an ingrained national disdain for the south and its people. Within months of unification, the new Kingdom of Italy abolished four centuries of land regulation in southern Italy and opened Puglia for land purchase, resulting in a speculative land boom. The agrarian and commercial bourgeoisie of northern and central Italy and the landed classes of southern Italy purchased large areas of southern land as rapidly as possible, resulting in a few concentrated families owning most of the land and dividing their holdings into smaller productive units (typically 250 to 350 acres in size), which they managed through short-term leases with local administrators whose sole concern was to make money as fast as possible. Land was immediately turned into single-crop systems of wheat and grapes, changing the economy into one where most of the population became permanent impoverished agricultural day laborers who joined work gangs under an overseer that were hired every morning in the piazzas. The result was the creation of two distinct classes of people, the landowners and the landless, where there *"was no comprehension, no communication, and no sympathy."* For the people of southern Italy and the former Kingdom of the Two Sicilies, the promise of *il Risorgimento* for the south was a complete failure. (Violence and the Great Estates in the South of Italy, Apulia, 1900-1922, by Frank M. Snowden, 1986)

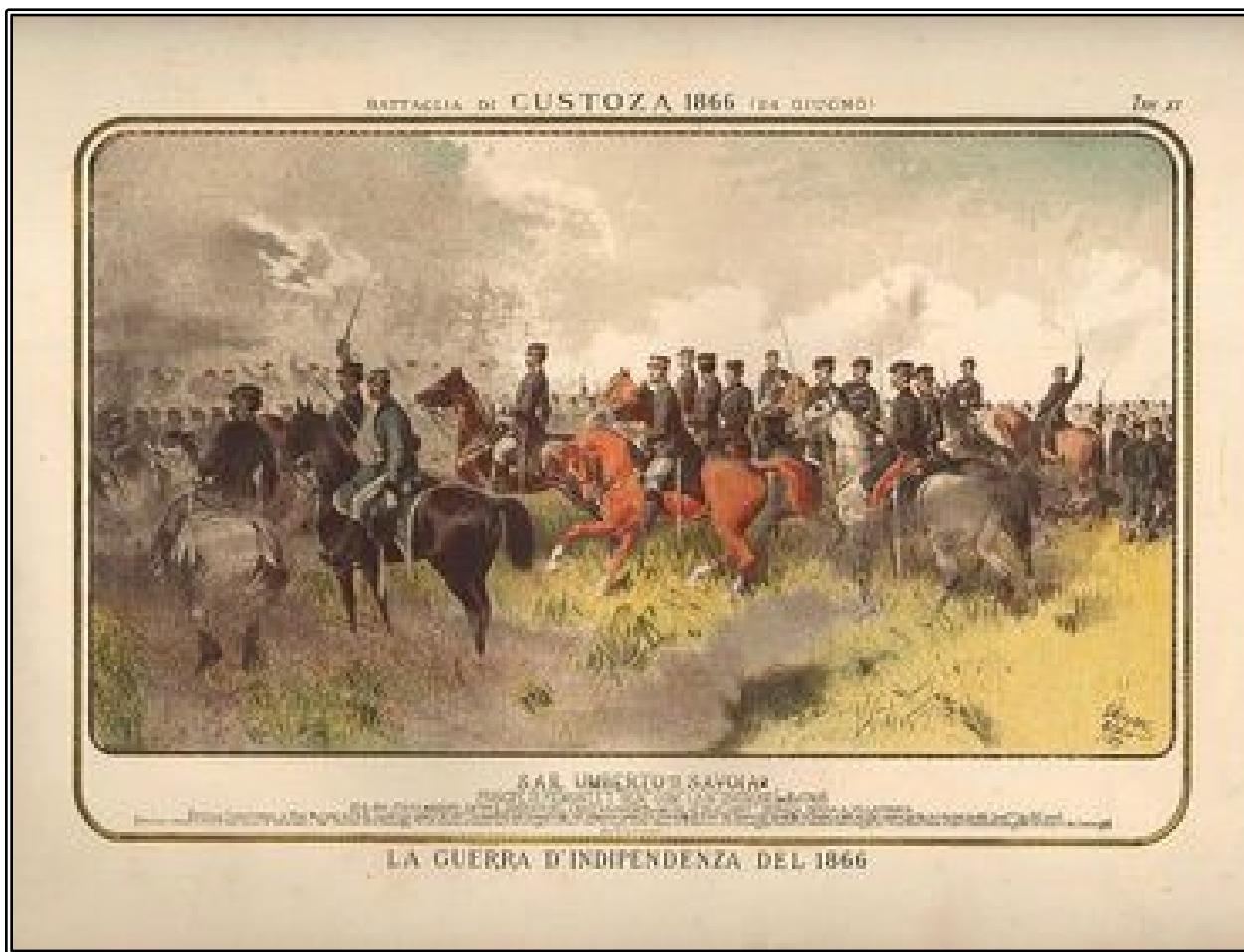
The Brigand's War



shooting officials loyal to the Kingdom of Italy. The brigands were supported by landowners, former officials, priests, and the peasants. This was a genuine civil war, with battles between the brigands and the army occurring all over Puglia. The cruelty of the Kingdom of Italy's army was unprecedented. Hundreds of Puglian non-combatants were killed, women raped, men were imprisoned without trial, and some people were burned alive or crucified. As a result, people fled to the cities leaving their farms boarded up. It was impossible to travel anywhere without an armed escort. (Old Puglia, by Seward and Mountgarret, "The Brigand's War")

What used to be a prosperous Kingdom of the Two Sicilies soon after unification became an economic slum area, with the people of Puglia suffering the most. For a decade after unification, 120,000 soldiers from Piedmont were needed to hold down southern Italy. Brigands, who were ex-soldiers of the Kingdom of the Two Sicilies, self-appointed leaders, and peasants, took to the Puglian hills and ravines ambushing soldiers, cutting telegraph lines, and riding into cities

In 1863 and 1864, bands of brigands, which included individuals in the Castellaneta territory, began robbing and looting. The fighting between the police and the bandits caused many deaths. To destroy these gangs around Castellaneta, the new national Italian cavalry and infantry set up in Castellaneta in the former Barons Palace, Bishops Palace, and in the former Convent of St. Domenico" (*Castellaneta: Le Origini Ricerca Storica* by Rocco Ricciardi, 1994).



Castellaneta was used as a refuge by many briganti including the famous robber Antonio Lacaso who was known as "Il Crapariello", and who was executed by the Italian militia with his body left in the Castellaneta main square for more than two days. (Discovering your Italian Ancestors, by Lynn Nelson).

By 1865, the Kingdom of Italy officials from Piedmont began cooperating with the old monied classes of southern Italy allowing them to buy up confiscated crownlands and lands owned by the church; they essentially bought the support of southern landowners by means of asset-stripping the old Kingdom of the Two Sicilies. The landowners and local officials who had been sheltering and providing food and ammunition to the brigands, now feared their own estates would be confiscated and began to raise private armies to cower their peasants to stop helping the brigands. By 1867, the old "Kingdom of the Two Sicilies degenerated into *La Questione Meridionale* (The Southern Question) – poverty stricken, despised southern Italy."

In the decade following unification, the south's literacy rate actually declined. In schools, two versions of history started to be taught. The “official” one in the Kingdom of Italy’s authorized textbooks noting every shortcoming of the Kingdom of the Two Sicilies (revisionism and propaganda), and the “oral” one which explained the blunt facts of the Savoy’s rule and invasion in 1860. As decades passed, these oral histories were all but forgotten. (The Kingdom of the Two Sicilies, by Louis Mendola, 2020, p. 193)

In the last decade of the 19th century, the brigands who rode out from the hills and ravines were replaced by urban gangsters and their ideals were passing into folk-memory. The people of northern Italy “*always remembered their hatred for their southern brothers. Puglia, on the other hand, had neither forgotten nor forgiven their liberation.*” (Old Puglia, by Seward and Mountgarret, “War of Extermination”) The turn of the century found most southern Italians virtually destitute. The people born in the old Kingdom of the Two Sicilies did not identify as national Italians but as Neapolitans (from Naples), Calabrians (from southwest Italy), Apulians (from southeast Italy), Sicilians, and only secondarily as “Italians”.



In January 2020, the cultural association, *Amici delle Gravine* of Castellaneta, sponsored a “places tell the story” event entitled, “**Brigandage, the Southern Questions and the Unity of Italy.**” It was a re-reading of the book, *Napoletanitathose* that tells the story of the southern Italy brigands around the time of the unification of Italy. It would be interesting to know if Egidio Patarino supported the brigands during that time.

Egidio’s Life after Unification

In 1860, during the referendum vote for national unification, Egidio was 12 years old. Over the next ten years, as he grew into adulthood, he lived through the destruction of the southern economy, occupation by northern armies, and the selling of southern land to northern elites. In 1865, there were about 5,000 people living in Castellaneta (A Handbook for Travelers in Southern Italy, by John Murray, 1865, p. 401). In 1869, when Egidio was 21 years old, he married Giovanna. Their first child was born in 1870 and died in 1871 and they didn’t have another child until the end of 1873. Over the next twenty years, Egidio and Giovanna had another six children, and he became a carpenter to support his family. It would be interesting to know whether Egidio had trouble finding work during this time.

As a master carpenter, Egidio made furniture and cabinets and repaired wheeled carriages and wagons. He may also have helped build wood framed houses. Egidio’s career and family social status (see previous generations) allowed him to avoid the starvation and homelessness that the local day laborers and peasants were subject to due to the collapse of the economy. Although guilds were not common in southern Italy, a master carpenter like Egidio would have started his career as a journeyman working for another master carpenter while he learned his trade. By the turn of the century, Egidio’s children would have been searching for work and become the generation hardest hit by Italian unification.

Photos of Egidio and his Family (early 20th century)



Egidio and Giovanna Patarino with their son Giuseppe Antonio Erasmo, daughter Anna Maria Immacolata, and Anna's daughter's Anntoinetta and Giovanna (about 1916).



Giovanna Pulignano (about 1920s), *“an imposing lady dressed in the fine clothes of the 19th century”* (as stated by Marika Patarino, the great-granddaughter of Giovanna)



Nicola Patarino (about 1920 in Brooklyn, New York)



Francesco Patarino (about 1922 in Castellaneta, Italy)



Vincenzo Patarino (about 1929 in Brooklyn, New York)



Vita Maria Ausilia Patarino (Placido) (about 1910 in Castellaneta)



Anna Maria Immacolata Patarino (about late-1910s in Castellaneta)



Giuseppe Patarino (about 1918 in Castellaneta, Italy)



Salvatore Patarino dressed in his WW I uniform (about 1918 in Brooklyn, New York)

Cimitero Comune di Castellaneta

Egidio Santo Anselmo Domenico Patarino died on April 2, 1919, at 71-years old, and was buried in an above-ground tomb in the *Cimitero Comune Castellaneta*. The epitaph on his tomb (pictured below) states the following:

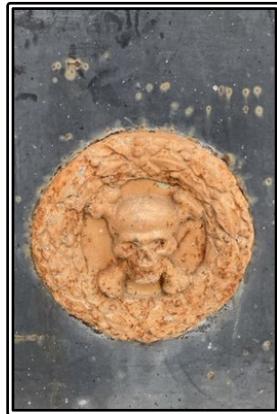
The thought of God died away with the name on the lips of the distant children whom he now looks upon and blesses from heaven where he trustingly awaits the complete reward of his labor and his honesty. His wife and children who they gave birth to, all weeping and grateful, born 1 November 1848, died 2 April 1919.

It's notable that Egidio's epitaph refers to his "**distant children**". As you read in the following pages, between 1905 and 1913, due to the aftermath of unification, four of five sons, and one of two daughters, left Castellaneta and immigrated to the United States to find work and support their families. Egidio's only remaining son also left Castellaneta and moved to Taranto, an industrial seaport about 25 miles away, to find work and support his family. Egidio and his wife Giovanna were probably dreadfully lonely without their children. It's significant that in 1920, the year following his father's death, Egidio's son Francesco who immigrated to the United States in 1906, moved his wife and son back to Castellaneta to be with his mother until she died.



The Cimitero Comune Castellaneta (cemetery) in 2022

On May 2, 1919, exactly one month after Egidio died, his **granddaughter Giovanna**, who was 17-years old, also died (she was the daughter of his oldest son Nicola). Giovanna had tried to immigrate to the United States in 1906 and was refused entry and sent back home to the Kingdom of Italy. She was buried in the tomb immediately above Egidio. Could it be possible that they both died from the Spanish Flu? In the Spring of 1919, the third wave of the Spanish Flu struck hard in Italy. The Spanish Flu occurred between March 2018 and April 2020 and killed about 390,000 Italians and between 20 and 50 million people world-wide. ("Spanish Flu in Italy: New Data, New Questions", by Fornish, Breschi, and Manfredini, *Le Infrazioni in Medicina*, n. 1, 97-106, 2018)



The Cimitero Comune Castellaneta in 2022



Tomb of Egidio Santo Anselmo Domenico Patarino

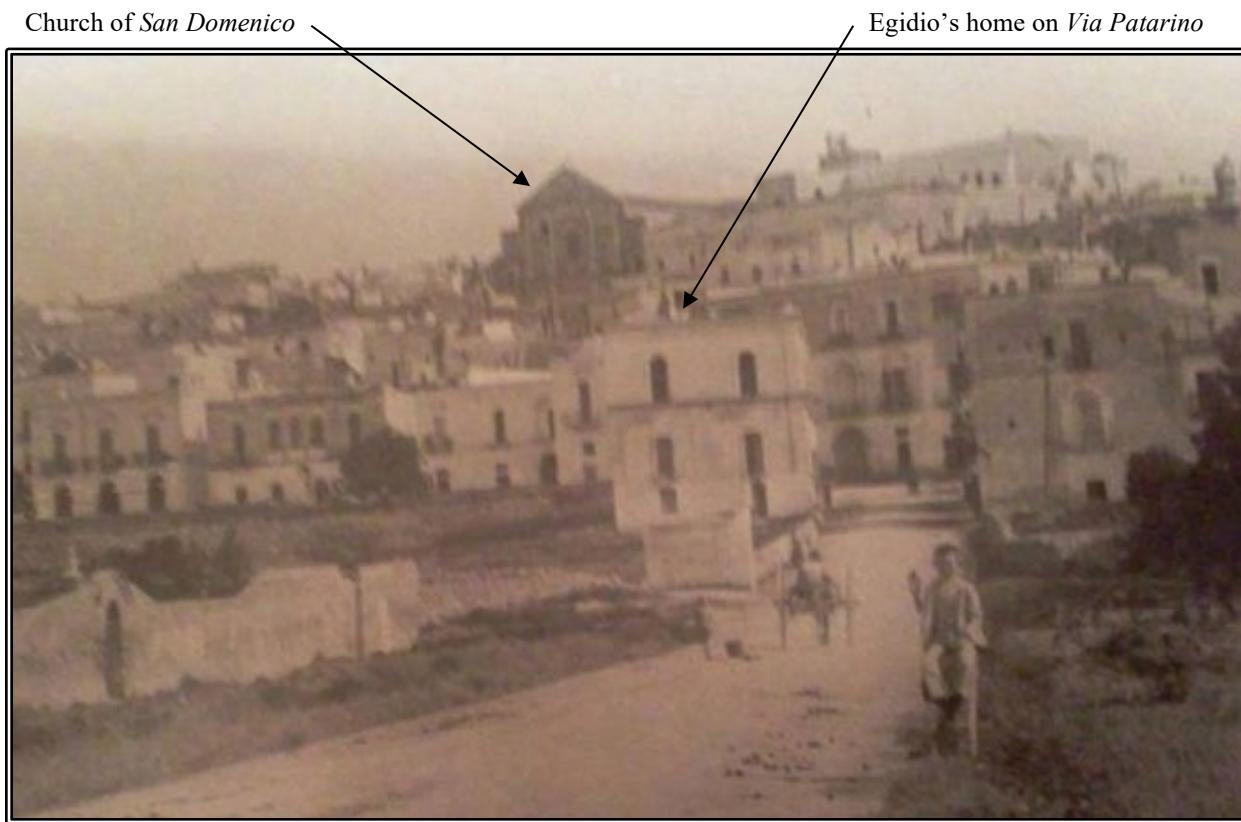
Grave of
Giovanna
Patarino
(daughter of
Nicola, the
oldest son of
Egidio), who
died in 1919

Grave of
Egidio Santo
Anselmo
Domenico
Patarino, who
died in 1919



In 2022, Giles Michael Patarino, the great-great-grandson and namesake of Egidio, traveled from the United States to visit his 2nd and 3rd cousins in Castellaneta and to find Egidio's grave.

Castellaneta in the early 20th century



Via Roma (main road entering Castellaneta) about 1910 (looking north)



Via Roma in the early 20th century with the Piazza to the right side (looking west)



Valentino's home at 114 Via Roma (looking south) in the early 20th century and in 2024 (Google image)

Fun Fact: Rudolf Valentino. Rudolph Valentino was a famous 1920s Italian actor in the United States, who was known as "The Latin Lover" and starred in several silent films including the *Four Horseman of the Apocalypse* and *The Sheik*. He was born in 1885 as **Rodolfo Pietro Filiberto Raffaello** in Castellaneta, Italy. As a Bourgeois veterinarian (middle class merchant), Rudolfo's father was a man of authority, and his mother was a French woman of noble birth. Rudolfo was a handsome boy and popular. At an early age, the girls would turn their heads and he would run to them. His childhood friend, Joeseph Nico told the stories, "when we were about 10 [years old], to dismiss a lively compliment, a girl gave him a slap. Yet he, in response, just stroked her blonde braids. At the parties of rich friends, he was always present because all vied to invite him. But it was the girls who often pressured their brothers to make sure he wasn't missing. His charm and conversation had an effect on them, and they were all in love with him. In Castellaneta, there were many handsome boys, yet none like him, no one had his eyes, his magnetism. The most beautiful girls were his friends." ("His fame Still Lives, A Blog focused on the life and career of Rudolf Valentino," August 29, 2021, www.hisfamestillives.home.blog/tag/italy) **Rudolfo and his family lived at 114 Via Roma, which was about 900 feet from where Egidio Patarino and his children lived. As a small town with less than 10,000 people at the time, it is likely that since Egidio was also a Bourgeois merchant, the Patarino children knew Rudolfo before he left Castellaneta for France in 1904.**



Plaque on the front of Valentino's home

Photos of Rudolf Valentino

Egidio's Children Emigrate to the United States

In 1850 there were less than 4,000 Italian immigrants reportedly in the United States. By 1880, thirty years later, the Italian population in the United States grew to 44,000. By 1900, the Italian population skyrocketed to 485,027. From 1900 to 1920, about 9 million Italians immigrated to the United States (between 1861 and 1985 about 29 million Italians emigrated). The high point of Italian immigration occurred in 1913, when 872,598 people left Italy in one year. No other ethnic group in history had so many immigrants come to the United States in so short a period. Eighty percent of these immigrants came from southern Italy, seeking higher wages, an end to poverty, and a better life as was promised by the unification of Italy through its proposed promise of *il Risorgimento*. **This large-scale migration was known as the Italian Diaspora.**

“Imagine what enormous forces would need to gather to compel these men and women to leave their families, *paese*, and *comune natale* and then emigrate over 4,500 miles to a different continent and a new life in the United States. The break was traumatic. The rift was decisive and permanent. Their strong cultural attachments make their voyage to America all the more poignant and wondrous.” (Finding Italian Roots by Colletta, 2003)

While a stagnant southern Italian economy made jobs scarce, even those who worked received virtually unlivable wages for their efforts. For example, carpenters in Italy received a pitiful thirty' cents to \$1.00 per day, or, for a six-day week, from \$1.80 to \$8.40. Their counterparts in the United States made about \$18 for a 50-hour week ("From Italy to Boston's North End: Italian Immigration and Settlement, 1890-1910", by Stephen Puleo, Graduate Masters Theses, 1994, p. 26). As carpenters trained by their father Egidio, the Patarino sons could seek a better life in America as craftsmen.



Once in the United States, most Italian immigrants had to start work from the bottom up taking jobs such as shoe shining, sewer cleaning, rag picking, mining, factory labor, construction, and whatever hard, dirty, and dangerous jobs that other people did not want to do. The Italian immigrants were known for rarely accepting charity and for their diligence and sobriety as workmen and due to their courage and work ethic, they persevered. While the

Italian immigrants came from mostly agricultural backgrounds, by 1900 an abundance of cheap land could no longer be found in the United States, leading them to seek urban employment.

Italian immigrants brought with them their family-centered peasant culture and their fiercely local identifications or *campanilismo*. In Italy, they had viewed themselves as residents of a particular town or region, not as national Italians. Once in America, these immigrants often

sought out “little Italy’s” because of the hostility they encountered in American society. As a despised minority rooted in the working class and seemingly resistant to assimilation, Italians suffered widespread discrimination in housing and employment. American responses to the immigrants occasionally took uglier forms as Italians became the victims of intimidation and violence. Italian mass migration coincided with the growth of a nativism that identified southern and eastern Europeans as undesirable individuals. Powerful stereotypes centering on poverty, clannishness, illiteracy, high disease rates, and an alleged proclivity toward criminal activities, underscored the view that southern Italians were a degenerate “race” that should be denied entry to the United States (encyclopedia.com). This stereotype did not include northern Italians that were more educated and seen as more European and cosmopolitan.

Between 1905 and 1913, five of Egidio’s and Giovanna’s seven living children emigrated from Castellaneta, Italy to the United States looking for a better life and opportunities not available in southern Italy under the newly unified Kingdom of Italy.

Egidio and Giovanna must have been devastated that their *famiglia* was being divided. Paul Paolicelli describes in his book, Under the Southern Sun (see the Forward in the *Storia del Cognome Patarino*), that the core values of southern Italians were (and still are) family, work, faith, and the village tradition. A man’s job was to protect his family and a women’s job was to care for the family; the father was the head and the mother the heart. There was a strong cultural commitment to the family and to one’s children. Can you imagine the heartbreak and the tears that were shed over many years, as Egidio and Giovanna said goodbye to one child after another until all seven of their children were gone? Their *famiglia* was their life, but no more.

The children of Egidio and Giovanna Patarino were part of the extraordinary history of the **Italian Diaspora** and their official records tell us interesting stories of family and one’s desire to live a better life. Each child’s immigration date was as follows:

1905 **Nicola** was the oldest living child of Egidio and Giovanna and the 1st child to leave the *famiglia* and their native town of Castellaneta. Nicola was 32-years old, married to Maria, and they had two children, Giovanna (4-years old) and Egidio (1-years old). Nicola, Maria, and Egidio emigrated to the United States in 1905, leaving their daughter with Nicola’s parents. The 1905 New York State Census indicated that Nicola and his wife Maria were farm laborers working in the Village of Eastchester, 20 miles north of New York City. By 1906, they moved to Brooklyn, settling in the Navy Yard area, living in a tenement building. Nicola worked as a carpenter.

1906 **Francesco** was the second oldest child of Egidio and Giovanna and the 2nd child to leave Castellaneta. Francesco was 29-years old and single. He emigrated to the United States in 1906. He mostly lived with his brother Nicola in Brooklyn and on occasion he lived as a boarder. Francesco worked as a laborer on roadwork.

1910 **Salvatore** was the youngest child of Egidio and Giovanna and the 3rd child to leave Castellaneta. Salvatore was 19-years old and single. He emigrated to the United States in 1910. He lived with his brothers Nicola, Francesco, and Vincenzo in

Brooklyn for many years until he was married in 1942 at 50-years old. Salvatore worked as a laborer and a waiter in restaurants.

1912 **Vincenzo** was the fifth child of Egidio and Giovanna and the 4th child to leave Castellaneta. Vincenzo was 27-years old, married to Filomena, and they had two children, Egidio (4-years old) and Leonardo (2-years old). He emigrated alone to the United States in April 1912 to find work and a place to live. Filomena and their children emigrated to the United States in December 1912 to join Vincenzo. The family lived in Port Chester, New York for a few years before moving to the Brooklyn neighborhood of Borough Park, living in a 3-story row house. Nicola's daughter Giovanna tried to emigrate with her uncle Vincenzo, but the Ellis Island authorities sent her home. Vincenzo worked as a blacksmith.

1913 Francesco returned home to Castellaneta in early 1913 to meet a woman from a good family. Francesco found and married Vita and they traveled back to the United States in late 1913. They lived in a tenement building near his brother Nicola in the Brooklyn Navy Yard area. Francesco found a job working as a carpenter.

Maria was the oldest daughter and the fourth child of Egidio and Giovanna and the 5th child to leave Castellaneta. Maria was 32-years old, married to Joseph Placido, and they had two children, Giovanna (4-years old) and Pietro (5-years old). Maria and her family lived with Francesco and his family in a Brooklyn tenement building.

1919 Egidio died in Castellaneta in April 1919. His epitaph on his tomb stated, "*The thought of God died away with the name on the lips of the distant children whom he now looks upon and blesses from heaven.*" At that time, only his daughter Anna and son Giuseppe remained in Castellaneta. Anna (37-years old) was married with two children and Giuseppe (30-years old) was single.

1920 Francesco and Maria, whose families lived together, decided to return to their native town of Castellaneta. We do not know their reasoning for leaving the United States, but it's likely it was due to a combination of things (e.g., the death of Egidio, Giovanna needing her children to come home, crime and overcrowding, low wages, ethnic hatred, the end of World War I, the difficulty assimilating into the American melting pot, and yearning for the slower life of Castellaneta, etc.).

During the 1920s and 1930s, Egidio's and Giovanna's two children who had not emigrated from Castellaneta finally left home. Anna, their fifth child, and her family moved from Castellaneta to Rome. Giuseppe, their seventh child, and his family moved from Castellaneta to Taranto (the capital of the Taranto Province). Maria, who in 1920 had moved back to Castellaneta from the United States, moved with her family from Castellaneta to Milan. By the 1930s, Francesco and Vita, who in 1920 had moved back to Castellaneta from the United States, and their children were the only remaining children of Egidio and Giovanna that remained living in Castellaneta.

Over 25 years, the chain migration of Egidio's and Giovanna's children broke up their *famiglia* and spread the family over two continents. Once the children arrived in their new home in

America, whose customs were strange to them, local family ties became even more central to their lives. The family practiced a high degree of sharing; incomes were combined, tenement apartments and homes were shared, older children watched and protected their younger cousins, and the cooperation between families was essential to improving their living conditions, economic stability, and overall survival. Through it all, these Patarino children displayed a pronounced attachment and loyalty to their family, kin relationships, and their network of other Italian families. The men used the skills of carpentry and blacksmithing, which they learned from their father who was a master carpenter and wheelwright, to find work and earn and save money, allowing them to eventually move their families into safer neighborhoods.



Ellis Island at the beginning of the 20th century

Within 100 years of the family's emigration and breakup, all the descendants of Egidio and Giovanna have had opportunities in the United States and Italy that each succeeding generation have leveraged to make better lives for themselves. An Italian proverb states, "*chi esce riesce*" or "he who leaves succeeds;" it was clear that each of the Patarino children had to make life changing decisions between 1905 and 1920 that would affect generations of their descendants. It could be said that each of Egidio's and Giovanna's children had the southern Italian intuitive sensibility, the southern sense, and that made all the difference.

The following stories of Egidio's and Giovanna's children narrate the fascinating lives of each of their children during a turbulent time in history. Each story breathes life into our family history and the survival decisions made at the beginning of the 20th century.



The first sight of the Statue of Liberty must have been emotional for all our family members

Nicola (“Nicholas”) Vito Francesco Patarino (12/12/1873 – 10/9/1960)



Nicola (“Nicholas”) Vito Francesco Patarino, the oldest son of Egidio and Giovanna, was born in Castellaneta in 1873 and emigrated to the United States in 1905. We know a lot of information about his family from the New York State and U.S. Federal Census’ and other official records.

Nicola married **Modestina (“Mary”) Giuseppa Moramarco** (1876-?) in 1899 in Castellaneta, Italy. In 1902, they had a daughter named Giovanna Vita Caterina Patarino in Castellaneta. In 1904, they had a son, named Egidio Vito Nicola Patarino in Castellaneta. In the 1900s, finding carpentry jobs and feeding one’s family was hard in southern Italy. As the Kingdom of Italy began fragmenting land ownership and agriculture production decreased, there would have been less need for skilled wheelwrights who built carriages and carts, which was the business of Nicola’s father Egidio Patarino and his sons.

We know that in 1905, Nicola decided to leave Castellaneta and he emigrated to the United States on June 15. His 1912 Declaration of Naturalization stated that in 1905 he traveled on a ship named the “*Roma*” from the Port of Naples (but this information may be inaccurate since the ocean liner *SS Roma* was built and came into service in 1926). He could have traveled on a ship smaller than an ocean liner and landed without official documentation. Currently, we cannot find any official passenger records listing his family’s emigration to the United States; it could be that his surname is misspelled and cannot be easily found.

The 1905 New York City Census stated Nicola was a boarder in a home on **Seardale Avenue in the Village of Eastchester, county of Westchester, New York** (about 20 miles north of Brooklyn). Nicola (25-years old) and Modestina (27-years old) are both listed as “farm laborers”, which is likely the only work they could find after immigrating that year. Their children are not listed in the Census. Note the Census misspelled Nicola’s surname as “Paterino”. Nicola stated that he had been in the United States for 8 years and Modestina for 4 years, which clearly was not true (note this could support the idea that they unofficially emigrated and for some reason didn’t want the authorities to know).

In 1900, after emigration from Italy went from 12,354 people in 1880 to 100,135 in 1900, the transoceanic steamship companies started seeing an enormously profitable business and began offering steerage tickets to the working class and laborers. They started sending their own agents

through the Italian countryside offering jobs in the United States (in 1885, the Italian government made these contracts illegal, but the offers were still made and drew workers by the thousands). After the cost of their passenger tickets, most emigrants had an average of \$17 with them, which was only enough to survive for two or three weeks without work. Once the immigrants stepped off the ship, the local *padrones* or bosses would recruit the men for work. The emigrants were told that America was some sort of “promise land” where people could earn high wages and get the chance to become rich (“Italian Immigration in the United States,” by Giuseppe Piccoli, 2014, Master’s Thesis, Duquesne University).

It could be likely that Nicola and Maria emigrated to the United States under one of these “work contracts” where they sold their labor to a *padrone* and ended up as farm laborers in the Village of Eastchester, New York. Such a contract would have paid their steerage passenger tickets on a ship which docked somewhere other than Ellis Island, which would explain why they have no official immigration record. This would make sense since Nicola was the first family member to emigrate from Castellaneta.

By July 1906, we know that Nicola and Maria had moved to Brooklyn, New York (his brother Francesco immigrated to the United States in July 1906 and his passenger record stated that he was joining his brother Nicola in “Brooklyn”).

The 1910 U.S. Federal Census stated Nicola lived at **180 Edwards Street in Brooklyn, New York**, which was a tenement building across the street from Fort Greene Park, which was two blocks from the Brooklyn Navy Yard and about one-half mile from the Brooklyn Bridge. He was living with his wife “Marie” and son “Edward” (Egidio). **His occupation was as a laborer at a paper mill.** Both Nicola and Maria stated they could read. The Census noted the family’s year of immigration as 1905. Since Egidio was listed in the Census, we know he must have emigrated as a baby with his parents in 1905 (according to Egidio’s U.S. Social Security Death Index, he was born August 27, 1904). Note the Census misspelled their surname as “Patauno”.

Although Nicola and Maria could choose what language they spoke, they could not control what they were called by others in America. Nicola became “Nicholas” and Maria became “Mary.” The anglicizing of given names was a common immigrant experience. This was especially common in the school systems where teachers dealt with uncommon names and changed their pupils’ names to something that sounded more American (“Italian Immigration in the United States,” by Giuseppe Piccoli, 2014, Master’s Thesis, Duquesne University).

When Nicola and Maria left the Village of Eastchester and moved to Brooklyn, they likely did so to find higher paying carpentry work. After 1880, Brooklyn had become one of the leading producers of manufactured goods in the country; there were “*dockyards, gas refineries, ironworks, slaughterhouses, book publishers, sweatshops, and factories...work though not always safe or healthy, was widely available*” (“History of Brooklyn, Early 20th Century”, www.thirteen.org). “*For an immigrant coming to New York City, getting a job was fairly simple. However, the jobs which they were given consisted of some of the dirtiest and dangerous jobs at low wage*”. Most immigrant working men earned less than \$10 per week. (“Immigrant’s in the 1900’s New York City, Jobs”, www.immigrants1900.weebly.com/jobs). As a skilled carpenter, Nicola could have earned a higher wage of about \$18 per week.



Early 20th century map of Brooklyn, New York

In the 1900s, the Brooklyn Navy Yard was the industrial center of New York City, so it's likely that Nicola chose to move his family to the Navy Yard area for the many job opportunities at the ship yard and its local supporting businesses. Nicola, as a skilled carpenter and blacksmith, both craftsmen trades learned from his father, would have been able to find a good paying job.

The **Brooklyn Navy Yard** was established in 1801 and was an active ship building yard and industrial site for the U.S. Navy. The Navy Yard employed thousands of blacksmiths, block makers, coopers, ship joiners, carpenters, sail makers, and laborers ("Brooklyn Navy Yard, Occupations, www.genealogytrails.com).

Most Italian immigrants in the United States were settling in areas that they called “colonies” but were better known to other non-Italians as “Little Italys”. Brooklyn in the 1900s had several such Italian enclaves (tan areas on the map below), which also included a small area west of Fort Greene Park and adjacent to the Navy Yard. The Navy Yard was also surrounded by several other ethnic neighborhoods that included Irish immigrants (green areas), Russian immigrants (red areas), and African-Americans (grey areas).

Navy Yard Area
(where the family lived from 1906 to about 1920 in the tan area)

Gravesend Neighborhood
(where the family lived from the 1920s)



Map of Brooklyn in 1920 by the Ohman Map Company showing segregated “racial colonies”

In the early 1900s, the Navy Yard area was an unpleasant place to raise a family. Urban life for immigrants was often filled with many hazards that included overcrowded housing, gang crime, discrimination, and hostility from native born Americans and other ethnic immigrants. **For Nicola and Maria, living in the Navy Yard area must have been an enormous shock.** Even though their house in Castellaneta was probably small and cramped, in Brooklyn, they would have found themselves in a slum, a dirty and disgusting smelly place where some tenement apartments had as many as twenty people living in a single room and eating food found in other people's garbage. ("Italian Immigration in the United States." by Giuseppe Piccoli, 2014, Master's Thesis, Duquesne University)

Once in America, most immigrants moved into poverty stricken neighborhoods and into neglected buildings, known as tenements. Tenement buildings were narrow, midrise apartment buildings that were usually grossly overcrowded; they were "*cramped, poorly lit, under ventilated, and usually without indoor plumbing, the tenements were hotbeds of vermin and disease*", and were frequently replete by disease ("Immigration and Relocation in U.S. History, Tenements and Toil", www.loc.gov). Basic sanitation in the tenements was mostly disregarded with one outhouse in the back, no running water, and garbage that piled up on the streets. Tenants could not bathe properly nor launder their clothing ("Immigrant's in the 1900's New York City, Jobs", www.immigrants1900.weebly.com/jobs).



The Brooklyn Navy Yard in 1918 looking south

In the early 1900s, the area around the Navy Yard included several gangs and was known as Irish Town because of its predominantly Irish residents. The area was a "*gang-infested area of vice and crime where the local thugs took turns hassling and assaulting the sailors who poured out of*

the [Navy Yard's] main gate at the end of Navy Street" (Al Capone: His Life, Legacy, and Legend, by Deirdre Bair, 2016).

The **Irish Rainmakers Gang**, lived under the docks and in tenement building basements. They were known as “dock rats” and stole from factories, freight yards, and barges; they brawled with police, and robbed locals living in the area. The **Irish Jay Street Gang** were a group of “vulgar bruisers” that forced laborers to pay a tribute to them after a day’s hard work or for the right to work.

The **Irish White Hand Gang**, the most infamous gang of Brooklyn at the time, was an umbrella organization for other Irish-American gangs. They were a dockland gang that forced local factories, warehouses, ships, and pier houses to pay them tribute. **The gang's hatred of Italians was legendary, demonstrated by their use of ethnic slurs like “dago”, “wop”, guinea”, and their history of being known for “ginzo hunting”, attacking Italians on the street and in bars (“Gangs of Brooklyn”, blog by Eamon Loingsigh, 2014, www.thewildgeese.irish).**

In 1907, the Navy Yard area also included the **Navy Street Boys**, an Italian gang, that included a young 19-year old gang leader who would become known in later years as the gangster Frank Nitti, and an 8-year old gang member named **Al Capone**, who would in the 1920s become the infamous and notorious leader of the Chicago Mafia.

“Navy Street and the area around the Navy Yard in Brooklyn was the home neighborhood to many hardworking, honest people, many of whom were Italian immigrants at the turn of the 20th century. There were, however, a share of young men in gangs that turned to criminal activity. In 1907 the ‘Navy Street Boys’ were led by a 19-year old gang leader who would become noted as Frank Nitti in later years. The gang included three brothers named Capone: Ralph, Salvatore, and the youngest, eight-year-old Alphonse. The Capones lived at 95 Navy Street.” (The Italian Squad: How the NYPD Took Down the Black Hand Extortion Racket, by Andrew Pail Mele, 2020)

Even after facing daunting urban conditions for seven years, on May 7, 1912, Nichola signed his **Declaration of Intention to become a United States Citizen**. The Declaration stated he lived at **193 Navy Street in Brooklyn, New York** (one block north of his 1910 address), was 38-years old, 5'-10" tall, and 185 pounds, with black hair and brown eyes, and that he had a distinctive scar on his neck. He stated his occupation was as a wheelwright (a carpenter like his father in Castellaneta). He stated for the second time that he emigrated to the United States from Castellaneta on the *SS Roma*, leaving the Port of Naples, Italy and arriving on June 15, 1905. In 1914 he was admitted as a naturalized citizen.

It should be noted that 193 Navy Street was just one block away from 95 Navy Street, the home of the Capone family. **The Patarino family most likely knew and feared the Capone boys during the time the Navy Street Boys were tormenting the neighborhood.** *“Everyone congregated on the streets to escape the overcrowded, squalid, and fetid tenement apartments in which they had to live. In good weather, family life, from the oldest patriarch to the newest baby, was lived outside, on the stoops and on the streets. Everyone knew everyone else’s business” (Al Capone: His Life, Legacy, and Legend, by Deirdre Bair, 2016).*

The Patarino's tenement home was also located one block away from the Raymond Street Jail, which would have added another level of fear and despair. The jail was particularly awful, being medieval in design, with no light, tiny cells, unsanitary conditions, and being overcrowded ("Past and present: Raymond Street Jail," by Suzanne Spellen, 2011, Brownstoner.com).

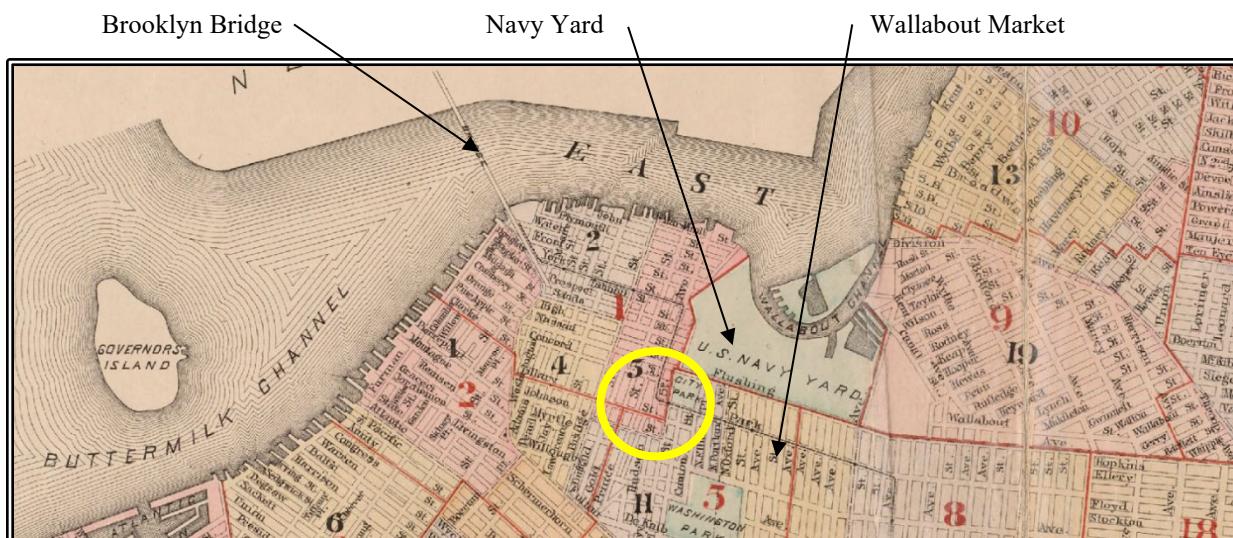
Now that Nichola had made his decision to stay in the United States and become a citizen, his daughter in Castellaneta, Giovanna, tried to emigrate to the United States. She traveled on the SS *Stampalia* with her aunt Filomena (the wife of her father's brother Vincenzo). They landed at Ellis Island on December 2, 1912, but she was not admitted into the United States, and she was sent home to Italy.

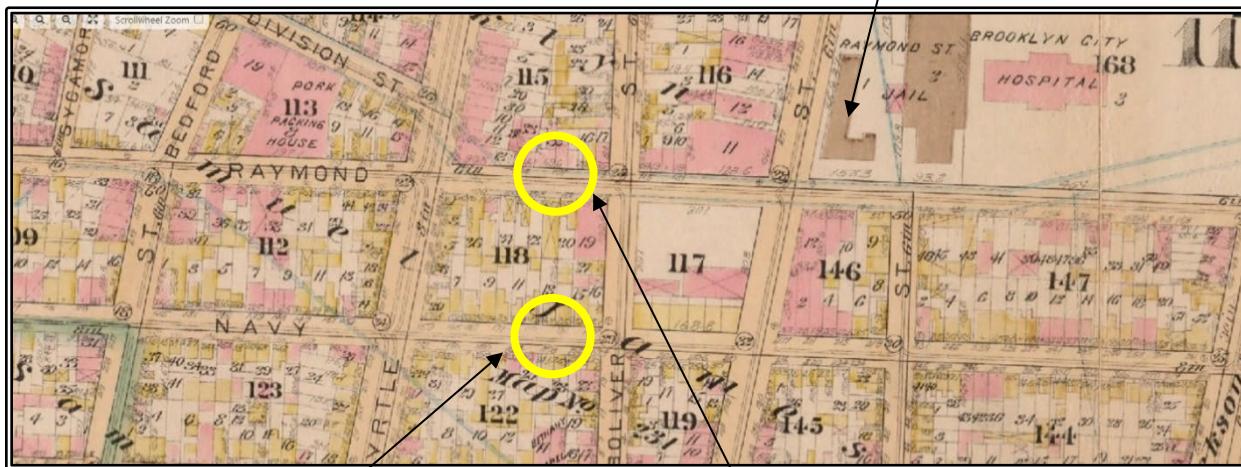
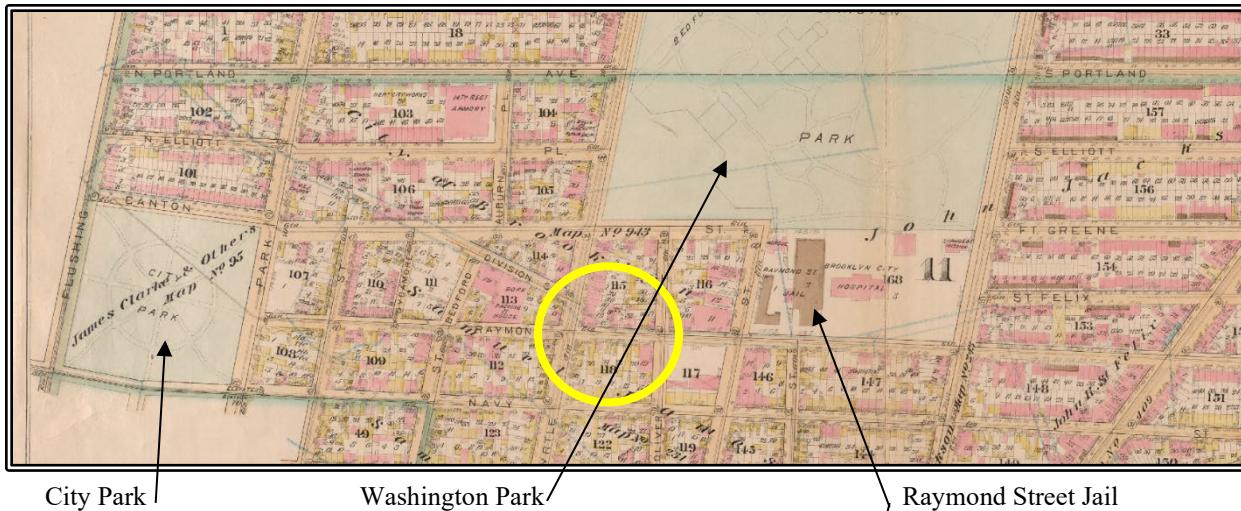
The 1915 New York State Census stated Nichola lived at **122 Raymond Street (now Ashland Place) in Brooklyn, New York**, which was still located in the area of Washington Park (now Fort Greene Park), south of the Navy Yard. He lived with his wife Mary and their son "Julius" (the American nickname for Egidio). His occupation was still as a wheelwright or carpenter.

In 1918, Nicholas' United States World War I Draft Registration Card stated his given name was "Nick" and that he had black hair and brown eyes and lived at **28 48th Street in Brooklyn, New York**, about one mile south of his residence in 1910, which was in the Brooklyn neighborhood of Red Hook. His occupation was as a "woodwright" working for "M. Hirshhorn" (the Hirshhorn family were wealthy industrialists in the early 20th century) at a company located at 131 Barrow Street, which was on the west side of Manhattan, two blocks from Pier 40.

Over at least a ten year period, the family lived in different tenements on Navy Street, Edwards Street, and Raymond Street (now Ashland Avenue), which were all located in the same area and within one city block from the Navy Yard, City Park (now Commodore Barry Park), Washington Park (now Fort Greene Park), Brooklyn City Prison (known as the Raymond Street Jail), and the Wallabout Market.

The following 1886 maps are from Robinson's Atlas of the City of Brooklyn, New York. The yellow circles indicate the location of Nicola and Maria's tenement apartment addresses:





Robinson's Atlas of the City of Brooklyn, New York, 1886; Plate 5: Bounded by Clermont Avenue, Greene Avenue, Hanson Place, S. Portland Avenue, Atlantic Avenue, Flatbush Avenue, Schermerhorn Street, Bond Street, Fulton Street, Gold Street, Tillary Street, Navy Street, and Flushing Avenue; Additional title: Plate 5: Part of Wards 3, 5, 11 & 20, Brooklyn, N.Y.

In 1919, Nicola and Maria had a daughter named **Frances M. Patarino**. It's instructive that they waited 15 years after their second child, Jules (Egidio) was born in Castellaneta, before they decided to have another child. Life must have been extremely difficult for the family while living in Brooklyn around the Navy Yard.

When Nicola and Maria emigrated, they brought no money, no furniture, and minimal belongings. What did they sleep on? How did they feed themselves? How did they live their daily lives with the criminal gang activity in the area, the ethnic hatred from the Irish in adjacent neighborhoods, the overcrowding and vermin in the tenements, and the diseases spreading through their neighborhoods? The loss of their *Castellaneta famiglia*, its surrounding community, and their cultural identity must have been devastating. The hope of building a better life and attaining the American Dream in their lifetime must have felt out of reach.



This 1920s photo was taken looking south down Navy Street near Myrtle Street, Brooklyn (about one street block from where the Patarino family lived on Navy Street). The photo is part of the Geo. P. Hall & Sons/ The New York Historical Society/Getty Images collection.

The 1925 New York State Census stated Nicholas lived at **108 28th Avenue in the Brooklyn neighborhood of Gravesend**, about one mile from the famous 20th century Coney Island Amusement Park and Brighton Beach. Nicola lived with his wife Maria, son Jules (Egidio), and daughter Frances. His occupation was noted as woodworking in “auto body” work.

It's likely that after their third child was born in 1919, the family moved out of the Navy Yard area to keep their family safe. Gravesend was an Italian immigrant enclave at the south end of Brooklyn where they could raise Francis, their first generation American-born child, in a supportive and safe Italian community. Jules (Egidio) was now 15-years old and would have been working and contributing to the family income to help them afford a nicer home. In Italian immigrant families, the family wellbeing was more important than one's personal needs. Personal decisions were subordinated to the family's goals. Boys started working when they were very young to increase the family's income and daughters remained at home to take care of younger children, clean, and cook for the family. (“Italian Immigration in the United States,” by Giuseppe Piccoli, 2014, Master's Thesis, Duquesne University)

The 1930 U.S. Federal Census stated Nicola still lived at 108 28th Avenue, Brooklyn, New York with his wife Maria, son Jules (Egidio), and daughter Frances. Nicola's occupation was a woodworker in a factory and Jules, who was 25-years old, was a telephone company worker. The Census noted Nicholas' year of immigration as 1905 and his wife and son's immigration as 1906 (this could this mean that their son Egidio did not immigrate with them in 1905 and that Mary went back to Castellaneta in 1906 to retrieve their son).

The 1940 U.S. Federal Census stated Nicola still lived at 108 28th Avenue, Brooklyn, New York (photo at left in 2022). **He now owned his house which was valued at \$3,800.**

Nicola was 65-years old and living with his wife Maria, daughter Frances, and his son and daughter-in-law, Jules and Lillian. Nicola's occupation was as a woodworker in an automobile factory. Jules' occupation was as a “dialman” with the “New York Telephone” making \$3,500 per year.

The 1950 U.S. Federal Census stated Nicola still lived at 108 28th Avenue, Brooklyn, New York with his family. He was 76-years old and lived on the first floor of the house. On the second floor lived his son Jules (Egidio), who was 45-years old and the head of the household, Jules' wife Lillian, and Nicola's daughter Frances, who was 30-years old. Nicola was a retired woodworker in construction (although he stated that he was “seeking work”), Jules' occupation was a telephone switchman for the phone company, and Lillian was a machine operator making suits in a factory. Frances was identified as never being married and not working; she was probably providing daily care for her father. In 1950, there were no children listed for Jules and Lillian. We assume that Nicola's wife Maria died before the 1950 Census was taken on April 3.



Nicola died in 1960 at 87-years old. He lived a long life working as a carpenter, a trade taught to him as a young man by his father in Castellaneta. Because he had only one son who didn't have any children, there are no descendants of Nicola with the surname Patarino. His children, throughout their lives, remained living in the New York area and maintained close relationships with their extended family and cousins.



Nicola in the 1950s in Brooklyn (note that he was always well dressed)



Egidio ("Jules") Joseph Patarino (1904-1988), Son of Nicola. Nicola's son Jules (photo at left), worked for the telephone company for his entire career and in his retirement, he took up watercolor and acrylic painting; it was said that he was quite talented. Jules traveled to Europe for seven weeks in 1956, debarking at the port of Le Haure, France. We assume he traveled to Castellaneta on his trip to meet his Italian cousins.). Jules died in 1988 without children and was buried in the St. Charles Cemetery, East Farmingdale, New York (located on Long Island).

On his trip to Italy in 1956, he spent time painting. He left a painting of clowns for his 1st cousin Mario's 2-year old son (Egidio, the great-grandson of Francesco Patarino) and left a painting of a dog for his 1st cousin Camelo (who still had the painting hung in his house in 2023).

Fun Fact: *Egidio, the son of Nicola, was born on August 27, 1904. Giles (English for Egidio) Patarino, great-grandson of Vincenzo (brother of Nicola) was born on August 27, 1963.*

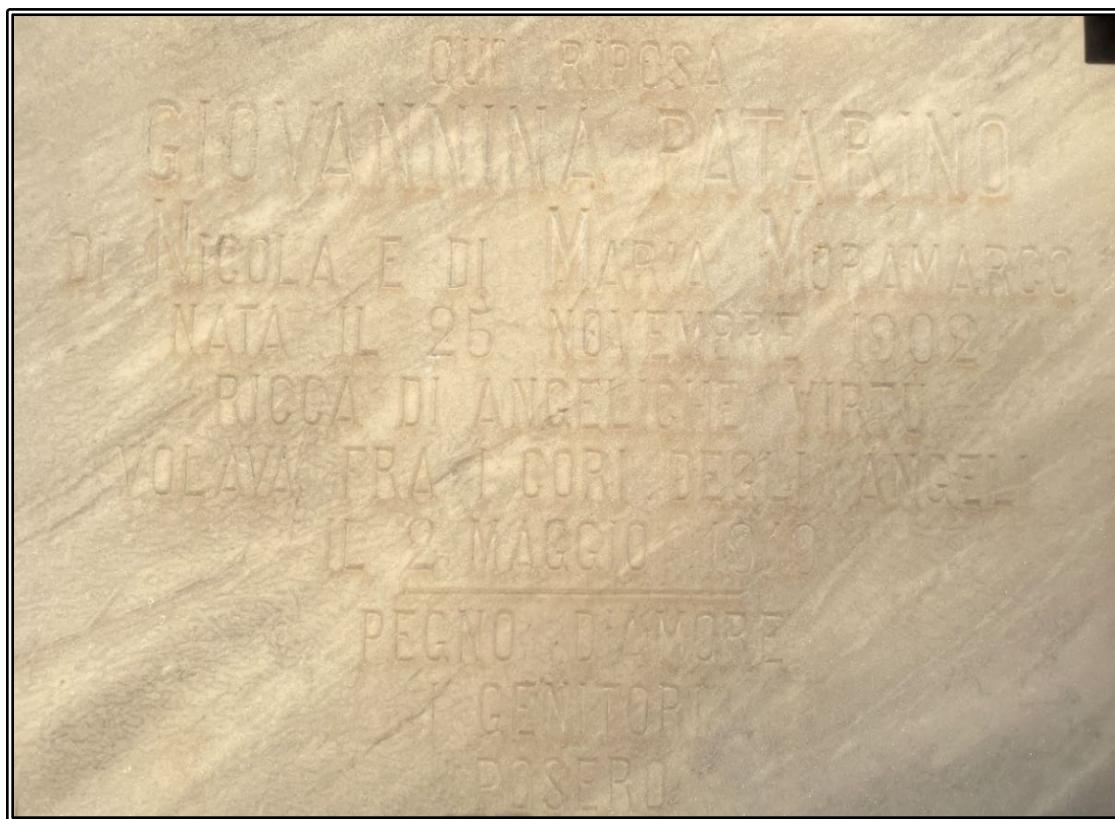


Egidio's art work given to his Italian cousins in Castellaneta in 1956

Giovanna Vita Caterina Patarino (1902-1919), Daughter of Nicola. On December 2, 1912, Nicola's and Maria's daughter Giovanna tried to immigrate to the United States from Castellaneta, Italy. She traveled on the ship *SS Stampalia* with her aunt Filomena (married to her Uncle Vincenzo Patarino who was already in New York) and her first cousin's Egidio Antonio and Leonardo Patarino. Her given name was misspelled and recorded in the ship's passenger manifest as "Gionamina". Her immigration record tells us the following:

- When she landed in America, she was 11 years old.
- She stated she came to America to join her father, "Nicola" in Brooklyn.
- She listed her grandfather, "Egidio" as her closest relative in Castellaneta.
- At Ellis Island, she was not admitted into the United States due to a "hunchback" condition. The ship's passenger manifest has her name struck through. She was sent back home to the Kingdom of Italy.

When she returned to Castellaneta, she lived with her grandparents Egidio and Giovanna for the next seven years until she died on May 2, 1919, at 17-years old. Giovanna died one month after her grandfather Egidio Santo Anselmo Domenico Patarino. She was buried in the *Cimitero Commune di Castellaneta* in a tomb immediately above her grandfather. It could be likely that both Giovanna and Egidio died of the Spanish Flu, which was in its third wave at the time and killing many Italians. Her tomb (pictured below) states the following: **"Here rests, Giovanna Patarino, of Nicola and Maria Moramarco, born on 25 November 1902, full of angelic virtues, flew among the choirs of angels on 2 May 1919, her parents place a pledge of love."**



Giovanna's tomb in the *Cimitero Commune Castellaneta* (cemetery)

Francesco Vito Nicola Patarino (12/16/1877 – 5/16/1952)



Francesco Vito Nicola Patarino, the second oldest child of Egidio and Giovanna, was born in Castellaneta in 1877 and emigrated to the United States in 1906. His immigration records, the U.S. Federal Census, and his family descendants in Italy provide additional information regarding his life.

One year after his brother Nicola emigrated to the United States, Francesco decided to emigrate there as well to seek his fortune in America. Was this always the plan for each brother to follow Nicola after he and his wife Maria settled themselves? It's interesting to note that between 1901 and 1910, over 2 million Italians emigrated to the United States, which was the largest ten year immigration wave of Italians between 1880 and 1970.

On July 17, 1906, Francesco emigrated to the United States, landed at the Port of New York, and entered the

United States through Ellis Island. He was 28-years old and had \$18 in his pocket. He sailed on the *SS Moltke* from the Port of Naples on July 14, where he traveled in steerage, the second-class cabins. A second-class ticket was more expensive but provided improved food, ventilation, and more space. On his entry document, he stated his occupation was a laborer and that he was going to join his brother Nicola in Brooklyn. Before he had left Castellaneta, he asked **Vita Maria Pistoia** (1885-1977) to marry him, and they became engaged. First, he would find work to make a life in America, and then he would have Vita join him.

Francesco was detained at Ellis Island and admitted by Dr. Memo to its hospital on July 18 for "LPO" (Lactoperoxidase, which is associated with Gingivitis, an inflammation of the gums caused by plaque buildup). He was detained for one day in the hospital, given breakfast, lunch, and dinner, and then released. At Ellis Island, any immigrant suspected of being of questionable health was chalk marked with a letter of the alphabet and taken out of line and moved to a physical or mental examination room. Those found with definite illnesses were moved to the Ellis Island Hospital for longer term stays.

We know that over the next several years, Francesco spent time living with his brother Nicola in Brooklyn and lived in different tenement apartments as a boarder to be close to work opportunities. It was common for immigrants in America to share apartments with family members until they could make enough money to have a private apartment as a boarder.

In the 1910 U.S. Federal Census (Patarino was spelled as "Patavino"), Francesco lived as a boarder with the Cardinale family at **28/30 Garside Street in Newark, New Jersey**, which included Ottino as the head of the household, Maria his wife, their six children, and another six boarders. Having several boarders in one's house was typical at the time to help pay the house

loan or the rent. Francesco stated his occupation was a “street laborer” (road construction work was typical at this time for many immigrants) and in 1909 was out of work for sixteen weeks. He stated that he could read and write. By train, Newark, New Jersey was about 12 miles west of Brooklyn and the Navy Yard where his brother Nicola lived.

In May 1913, Francesco finally traveled back to his native town of Castellaneta and married his fiancée Vita Maria Pistoia, who was still waiting for him. After spending seven years in the United States to seek his fortune, it was time to marry a well-brought-up women from his native town and start a family. Francesco was 36-years old, and Vita was 28-years old.



Francesco and fiancée Vita about 1906 (photo taken in Taranto, Italy)

On December 3, 1913, Francesco and Vita returned to the United States on the *SS Cincinnati*. They traveled with his cousin Bartolomeo Di Bari, his sister **Vita Maria Ausilia Placido**, and her husband Giuseppe and their two children, Pietro and Marianna. Francesco stated on the ship manifest that he was 5'-3" tall, his occupation was a carpenter (like his father), and that his father Egidio was his closest relative in Castellaneta, Italy. Francesco's sister may have emigrated with her brother due to all but two of her siblings having already emigrated to America.

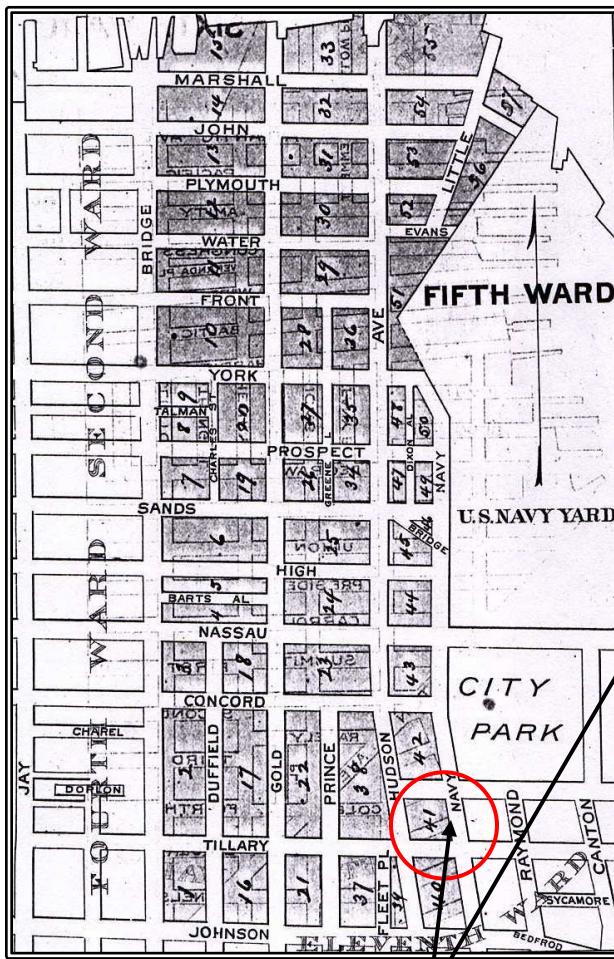
"Groups and networks of families and friends gave immigrants extraordinary assistance once they arrived in a country that was completely strange to them. Family ties were absolutely central in the immigrant's life. In the family there was a high degree of reciprocity; incomes were shared; the cooperation between members of the family were essential in order to survive, but also achieve other goals like improving their living conditions and obtaining economic stability." ("Italian Immigration in the United States by Giuseppe Piccoli, 2014, Master's Thesis, Duquesne University)

As newlyweds, Francesco and Vita wasted no time in starting a family. Vita was pregnant straightaway and on September 4, 1914, the couple had their first child, Egidio, who was born in Brooklyn, and was named after Francesco's father. They nicknamed him little "Gigino."

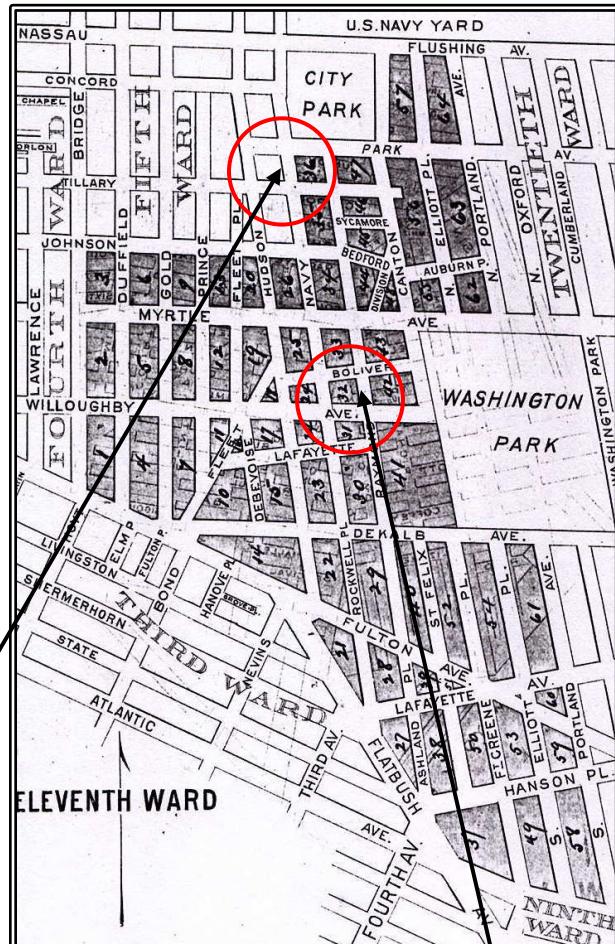
The 1915 New York State Census (Patarino was spelled as "Patterino") stated that Francesco (now known as "Frank"), Vita ("Veta"), and Egidio ("Jimmie") lived at **189 Navy Street in Brooklyn**, a tenement apartment building located two city blocks south of the Brooklyn Navy Yard. The Census recorded thirty-three people living in this tenement building, including eight different families plus five boarders. Tenants included his sister Vita Maria, her husband, and their two children, and Francesco's younger brother Salvatore (who emigrated in 1912). The Patarino's may have all lived together in one small apartment to save money. The tenement was likely a narrow 4-story brick building that was already decades old and was located just north of Washington Park (now Fort Green Park) where Francesco's brother Nicola was living (they lived within a few city blocks of each other as most Italian families did). Francesco's occupation was a wheelwright (carpenter) and he probably worked at the Navy Yard.

Enumeration of the Inhabitants of Block No. 1, Election District No. 24, Ward No. 1, City or Village New York.											
Borough of Brooklyn, Assembly District No. 1, County of Kings, State of New York, June 1, 1915.											
Name of Institution X											
PERMANENT RESIDENCE	NAME of each person whose usual place of abode on June 1, 1915, was in this family. Enter surname first, then the given name and middle initial, if any. INCLUDE every person living on June 1, 1915, OTHER children born since June 1, 1915.	RELATION	COLOR, SEX AND AGE	NATIONALITY	CITIZENSHIP	OCCUPATION	FOR INMATES OF INSTITUTIONS INFANTS UNDER ONE YEAR OF AGE				
Street.	House Number:	Relationship of each person to the head of the family.	Color or Race Sex.	Age in years Ans. in days.	If born in this country, write United States; if of foreign birth, write name of the country.	Number of years Since birth Ans. in days.	Children or alien.	Trade or profession of, or kind of work done by, each person enumerated.	Class.	Class.	Class.
1	2	3	4	5	6	7	8	9	10	11	12
Mary St.	189	DeBart Joseph	Son	W 2	U.S.	2	Cit	no occupation	X		
	"	Placido Joseph	Daed	W 35	Italy	2	Cit	Wheelwright	W		
"	"	" Mary	Wife	W 7 34	Italy	2	Cit	Housework	X		
"	"	" Peter	Soh	W 8	Italy	2	Cit	School.	X		
"	"	" Anna	Daugther	W 7	Italy	2	Cit	no occupation	X		
"	"	Patarino Frank	Daed	W 39	Italy	2	Cit	Wheelwright	W		
"	"	" Veta	Wife	W 7 29	Italy	2	Cit	Housework	X		
"	"	" Jimmie	Helpme	W 7 1	U.S.	1	Cit	no occupation	X		
"	"	" Salvatore	Brother	W 1 23	Italy	5	Cit	Candy Maker	W		
"	"	Egidio Albert	Daed	W 46	Italy	25	Cit	Shoe Droner	W		
"	"	" Jennie	Wife	W 7 42	Italy	15	Cit	Housework.	X		

Just south and west of the Navy Yard, the Fifth and Eleventh Wards of Brooklyn (the wards between 1898-1938 were for voting), were some of the worst slums in New York City in the first half of the 20th century. Francesco's tenement apartment building at 189 Navy Street was in the Fifth Ward. This area had some of the oldest tenement buildings in Brooklyn, which were riven with diseases like tuberculosis and smallpox, and had the highest rates of infant mortality in the entire city. It was said that this was a place, "where babies seemed to be born to die." Eighty-three percent of the tenement buildings lacked central heat and hot water, used outhouses, and had legions of rats. The Fifth Ward was an area with heavy industry, "where paint, soap, lead, and leather works spewed untold toxins into the soil, air, and water." The streets in and around the area were crowded with a hodgepodge of shops, factories, and slaughterhouses where "shopkeepers were squeezed by organized crime and lived in fear of holdups...there were basement gambling dens, porn shops, brothels male and female, and bars galore...bar brawls, scuffles, and stabbings were a nightly ritual on Sands Street." A 1940s journalist wrote that his birthplace, just south of the Navy Yard, was a "shithole...a place where I knew nothing but starvation, humiliation, despair, frustration, every god damn thing – nothing but misery, it was a place where the idea was to get out." (Brooklyn, the Once and Future City, by Thomas J. Campanella, 2019, pages 358 to 367)



Francesco's home at 189 Navy Street



Nicola's 1915 home at 122 Raymond Street

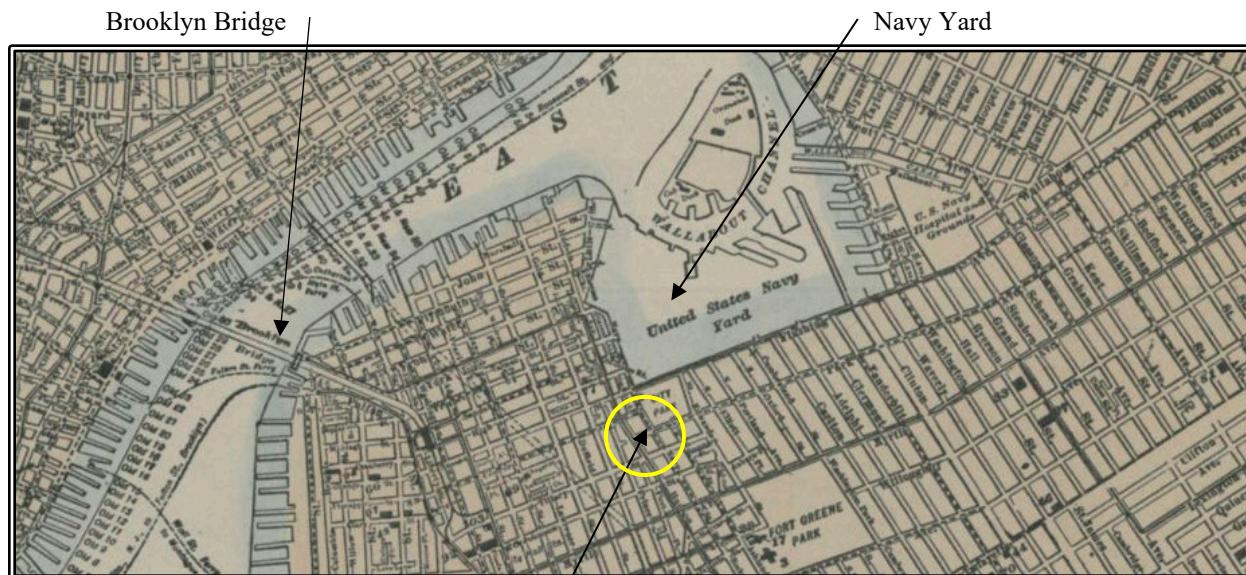
First to Twenty-eight Wards/Street Index of the City of Brooklyn 1872, Bklyn-genealogy-info.stevemorse.org



Looking over the Fifth Ward in the early 20th century (oldnycphotos.com/ collections/brooklyn-images)



Fulton Street looking west to Ashland Place 1915, four city blocks south of Francesco's tenement building at 189 Navy Street (oldnycphotos.com/collections/brooklyn-images)



Francesco's home at 189 Navy Street, Brooklyn

In the slums around the Navy Yard, swarms of dirty, ragged youth were everywhere. Without a steady hand to guide them, they took naturally to the street and idle ways and peddled and begged to help their family finances. The slums nursed the seed of youth gangs. Every corner had a gang who was not on the best of terms with rivals in the next block. Bravado and robbery were the real purpose of the gangs, men and boys who were toughs and foul-mouthed using the coward's weapon of brass knuckles, brick-bats, and deadly sand bags to terrify others. The gangs had clubrooms, which they called "social clubs," located in the tenements where they played cards, drank, and planned their raids, robberies, extortion, protection rackets, and murders. By day, they loafed in the corner of stores on their turf, by night they plundered those same stores that did not pay protection money, or they lied await to accost people who unwarily strayed their way. Even the police did not enter these areas around the Navy Yard. (How the other Half Lives, Studies Among the Tenements of New York, by Jacob A. Riis, 2015, p.164)



During the 1910s, the primary criminal organization in Brooklyn was the **Navy Street Gang** (they were different from the Navy Street Boys previously discussed), which operated as part of the Neapolitan Camorra, a criminal organization originating in southern Italy from the 17th century that was organized in small groups called clans. This clan's crime bosses were Alessandro Vollero and Leopoldo Lauritano who owned a **coffee shop at 133 Navy Street**, which they used as the "social club" for the gang. Pictured at left are the members

of the gang sitting together behind the coffee shop. **The coffee shop was located on the same city block as the tenement building at 189 Navy Street, the home of Francesco and Vita.**

On May 17, 1915, two Morello crime family members (a Sicilian gang from Manhattan), mob boss Nicholas Morello and Charles Ubriaco, were walking to meet the Navy Street Gang to discuss expanding their racketeering territory into Brooklyn. Vollero lured them to his coffee shop on the pretext of arranging a ceasefire of their bloody feud. As they approached the coffee shop, they were gunned down on Navy Street by the Navy Street Gang. The death of crime boss Morello led to all-out gang war, called the **Mafia-Camorra War**, resulting in several revenge murders, multiple police arrests, and ultimately the merger of the Neapolitan Camorra into the Morello crime family, creating the more modern 20th century five-families' Italian-American Mafia. (“Camorra: The Navy Street Gang,” Gang Rule, the History of the Mafia, www.gangrule.com; and Wikipedia: “Alessandro Vollero”)



Navy Street in 1915 (looking north towards the Navy Yard) and the first floor coffee shop, which was the headquarters of The Navy Street Gang. The locations of the murdered bodies are labeled. One of the tenement buildings in the foreground could be 189 Navy Street, the home of Francesco Patarino and his family. (“Camorra: The Navy Street Gang”, Gang Rule, the History of the Mafia)

Navy Street was also the home of the Capone brothers, who lived at **95 Navy Street** (Al Capone was the youngest Capone brother and who became the infamous Chicago Mafia boss during the 1920s). The Capone's were part of the Navy Street Boys gang (see the details of this gang in Nicola Patarino's history). **With all the criminal activity surrounding the Navy Yard area, Francesco and his family would not have been able to avoid the violence of the gangs that was occurring in the streets literally outside their home.**

Francesco, Vita, and Egidio lived in a tenement building that was likely overcrowded, neglected, dirty, unventilated with foul air, and had sick people living all around them. The streets around the Navy Yard were filled with beggars, vagabonds, drunkenness, youth gangs, rats, violence, and daily discrimination by the Irish, Germans, and Russians living in the area. Francesco

sacrificed his family's comfort to live close to the Navy Yard for its work opportunities like many other poor immigrants who lived in squalor just to save up money so they could eventually move away. To the family, Brooklyn was clearly not like home in Castellaneta.

On April 2, 1919, Francesco's father Egidio died in Castellaneta. When the family found out about Egidio's death, it would have been a heartbreak day. The Italian *famiglia* was the center of one's life, and Francesco knew that his parent's lives had been torn apart when five of their seven children had emigrated to America. At this time, Francesco and Vita likely started to deliberate about whether they should move back home to Castellaneta to care for Francesco's mother Giovanna and escape the violence, disease, and tenements in Brooklyn.

The 1920 U.S. Federal Census (Patarino was spelled as "Pitereno") for Francesco's neighborhood was taken in the first week of January 1920 and stated the family still lived at 189 Navy Street in Brooklyn. Francesco lived with his Vita, his 5-year-old son Egidio (spelled as "Agedio"), and his brother Salvatore (who emigrated in 1912). Francesco's sister Vita Maria and her family no longer lived with him. **Francesco's occupation was listed as a blacksmith in a shop** (probably working at the Navy Yard) and Salvatore's occupation was as a waiter in a restaurant. Both Francesco and Salvatore could read and write and speak English. Vita was listed as speaking only Italian and having no ability to read or write. The Census

In 2022, Francesco's and Vita's great-grandchildren told the story that "***Vita was unhappy in America, lonely, and she wanted to go home to Castellaneta***". Assimilation into American culture would have been hard without speaking or reading English but even harder living in a dangerous tenement slum area like the Navy Yard. It's revealing that Francesco and Vita never completed a Declaration of Intention to become United States Citizens.

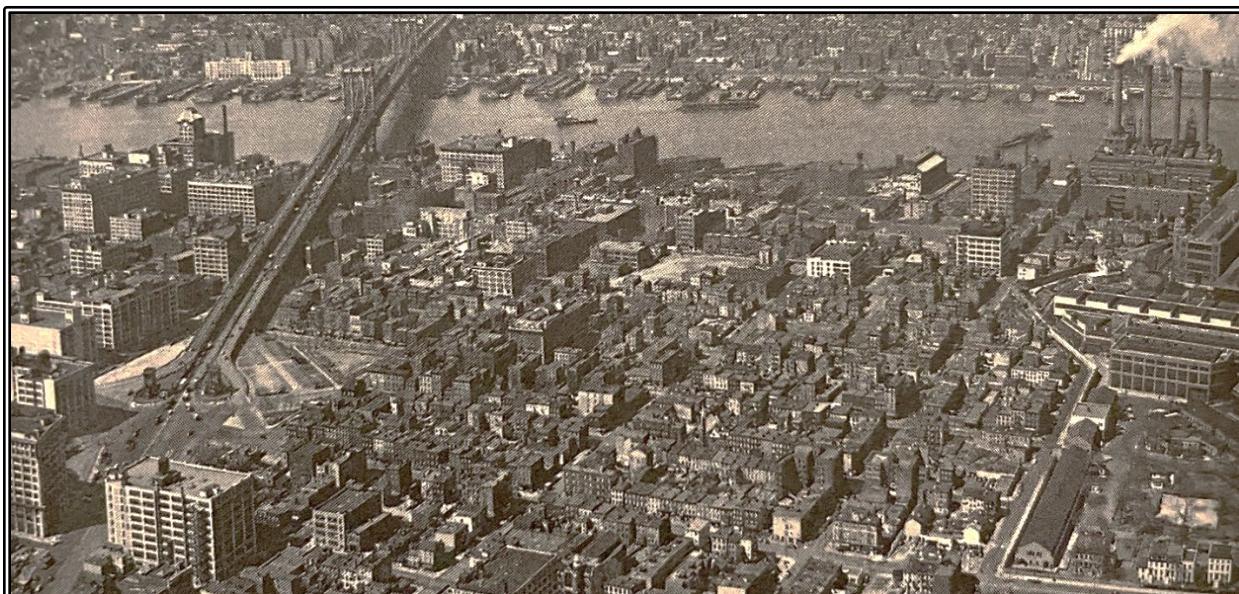
Without exception, many southern Italians came to America for economic reasons and then returned to Italy due to the emotional attachments to their native towns and family left behind. *"They praised the industrial system [in America] which furnished work paying as much as ten times what they formally earned in their home country, but they criticized the chaos and confusion of the cities in which the jobs were located...they hated the dingy tenement houses, which stood in contrast to the open fields outside Italian villages"* ("From Italy to Boston's North End: Italian Immigration and Settlement, 1890-1910", by Stephen Puleo, Graduate Master's Thesis, University Massachusetts Boston, 1994, p.46). In the 1940s, a New York City journalist wrote about his Italian mother who immigrated to America in the early 20th century: *"She loved quiet and hated noise and confusion. Here she never left the house unless she had to. She spent her days, and the waking hours of the nights, sitting at one outside window staring up at the little patch of sky above the tenements. She was never happy here and, though she tried, could not adjust herself to the poverty and despair in which she had to live."* (The Italian Americans: Troubled Roots, by Andrew Rolle, 1980, p.50)

In 1919, Robert Foerster described the Italian immigrant's decision-making process on whether to return to their native towns as a constant struggle, *"There is strife between the desire to continue to earn [in America] and that to return to Italy...there arises a contest between the old home and the new – the one calling, the other seducing"* ("From Italy to Boston's North End:

Italian Immigration and Settlement, 1890-1910”, by Stephen Puleo, Graduate Master’s Thesis, University Massachusetts Boston, 1994, pages 48).

Sometime in 1920, Francesco, Vita, and Egidio left the United States and migrated home, back to Castellaneta. It is notable that Francesco was the only son of Egidio Santo Anselmo Domenico Patarino to live in Castellaneta after the 1920s. Francesco’s and Vita’s 6-year old son Egidio was born in the United States and was an American Citizen but would grow up in southern Italy.

Francesco’s decision to return to Castellaneta was a good one. After having no additional children between 1914 and 1920, probably due to the deplorable living conditions in the Brooklyn Navy Yard, once they were back in their native town of Castellaneta, they quickly had a daughter named Giovanna in May 1921 and a son named Michele in June 1922.



The contrast between the large industrial city-borough of Brooklyn (photo in the early 20th century) and the small countryside commune of Castellaneta made the decision easy for Francesco and Vita to return to Italy.



Francesco and Vita with Egidio (little “Gigino”) in Brooklyn about 1915

Egidio (“Gigino”) Patarino (1914-1991), Son of Francesco. When he was of age, Gigino started working as an assistant barber and soon after followed his uncle Giuseppe Pistoia into the clothing business, working in Giuseppe’s clothing wholesale shop that sold fabric in bulk. In 1936, at 22-years old, Gigino set up his own business by opening a clothing fabric shop in Castellaneta known as, “PATARINO dal 1936,” located at 44 Via Roma. At the time, a fabric shop contained several shelves holding bolts of different fabrics. On a large sale counter, the fabrics were then unrolled to allow the buyer to see the quality, texture, and effect of different colors together. When a buyer, who was most likely a women, was undecided on a purchase, many fabrics would be stretched out and piled up on the counter. Over time, Gigino’s store followed the fashion industry and shifted to tailoring and became one of the most popular in Castellaneta selling clothing and hats. (“CastStory: Egidio Patarino, maestro del commercio,” by Aurelio Miccoli, Vivi, April 24, 2024) As the business was booming, Egidio married Paola (“Lilliana”) Cassano, and they had four children: Vita, Francesco (“Ciccio”), Carmelo (“Carmine”), and Mario. Ciccio managed the store after Gigino retired. After being in business for 86-years, the family reluctantly closed the store in 2022 after the COVID-19 pandemic.



Egidio (“Gigino”) Patarino’s clothing store in Castellaneta the 1940s



Egidio ("Gigano") Patarino in the 1960s

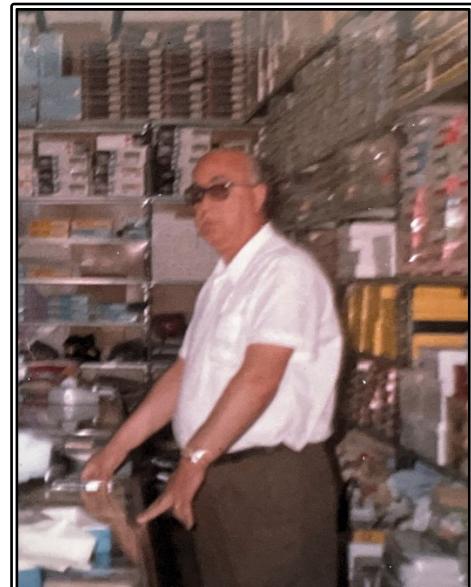
Francesco's and Vita's decision to leave Brooklyn and return to Castellaneta in 1920 resulted in a wonderful life with many descendants who still live in Castellaneta. Without Francesco and Vita returning to their *commune natale*, there would probably be no Patarino family living in Castellaneta who are descended from Egidio Santo Anselmo Domenico and Giovanna Fedele Pulignano. The Patarino family in Castellaneta live the traditional *famiglia*-centered life and practice the core values of our ancient southern Italian ancestors.



This 2018 Castellaneta photo includes many of the descendants of Francesco and Vita Patarino. Lilliana, 99-years old, the wife of Egidio ("Gigano") Patarino, is pictured at the bottom of the photo.



Giovanna (left) and Michele (right), the children of Francesco with Lilliana (center) in August 1969

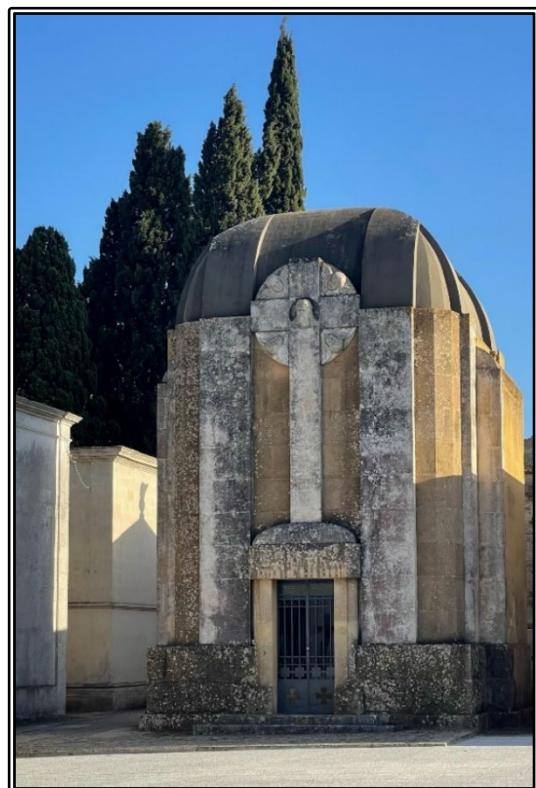


Egidio at his clothing store in August 1969



Michele Patarino, son of Francesco, with his wife Alena at the Vatican about the 1960s

When Francesco died in 1952, he was buried in the *famiglia* vault located in the **Cimitero Comune di Castellaneta**. The vault was built for the Patarino and Pistoia family descendants. The vault includes Francesco Vito Nicola Patarino, Vita Maria Pistoia, and their children, Giovanna, Michele and Egidio (“Gigino”), and Egidio’s wife Paola (“Lilliana”).



The Pistoia and Patarino family vault in Castellaneta in 2022



Pictured below are Giovanna and Michele, the children of Egidio ("Gigano")

Pictured above (left and right), Egidio ("Gigino"), born in Brooklyn, NY, but lived a full life in Castellaneta

Pictured below, Paola ("Lilliana") Cassano, wife of Egidio, she died one month before her 100th birthday



Vita Maria Ausilia Patarino (Placido)

(1/27/1881 - ?)



Vita Maria Ausilia Patarino, the oldest daughter of Egidio and Giovanna, was born in 1881 in Castellaneta and emigrated to the United States in 1913. She went by the name Maria in Italy and Mary in the United States. Her immigration and other official records tell us minimal details of her life.

Maria married **Giuseppe Vito Placido** (1880-1970s?) on January 21, 1905, in Castellaneta, Italy. Maria's and Giuseppe's first child, Pietro was born in 1907 in Castellaneta. Their second child, Egidio Santo was born on August 11, 1909, in Castellaneta and sadly died when he was only 4-years old on August 10, 1912. Their third child, Maria Anna, was born in 1913, in Castellaneta.

In May 1913, Maria's brother Francesco returned home to Castellaneta from Brooklyn, New York, to get married to a local women approved by his mother, and then return to the United States. While at home, he probably told his family a lot about the opportunities in the United States. Francesco may have convinced Maria and Giuseppe to emigrate, because later that year, they joined him on the same passenger ship back to the United States.

On December 3, 1913, Maria, Giuseppe, Pietro, and “Marianna” emigrated to the United States, landed at the Port of New York, and came through Ellis Island. They sailed on the ship SS *Cincinnati* from the Port of Naples, Italy. The family traveled with Maria's brother Francesco and his new wife, Vita Maria (Pistoia), and their cousin Bartolomeo De Bari (1875-?). Maria was 32-years old when she emigrated, and her youngest child was about 1-year old. Both Giuseppe and Bartolomeo stated their occupations were as carpenters and stated that Maria was a housewife. They all said that they were going to join Maria's and Francesco's brother Nicola who was living at 193 Navy Street in Brooklyn, New York. When asked if they had ever been in the United States before, only Francesco answered, “yes”. Maria stated that she was 5 feet 2 inches tall with brown hair and blue eyes. Maria and Giuseppe had \$84 in their possession.

In the 1915 New York State Census, Maria (“Mary”) was living at **189 Navy Street in Brooklyn, New York**. She was living with her husband Giuseppe (“Joseph”) and their two children, Pieter (“Peter”) and Anna. Also living with them were Maria's older brother Francesco, his wife Vita and their son Egidio (“Jimmie”), and Maria's younger brother Salvatore. Note there were thirty-three people living at this address. Maria's brother Nicola and his family were living nearby in the Navy Yard area.

In 1916, Giuseppe's mother Maria Abbondanza Placido died. In April 1919, Maria's father Egidio Patarino died. This must have been heartbreaking for the family. Since Maria and Giuseppe lived with her brother Francesco's family, it's likely that the two families had many

conversations together trying to decide if they should move back to Castellaneta. After 1915, there are no official documents in the United States recording the names of Maria, Giuseppe, Pieter, and Anna Placido. It's likely that the family migrated back to Castellaneta about 1920 when Maria's brother Francesco returned.



Maria and her husband Giuseppe about 1910 in Castellaneta

In 1930, Maria's son Pietro married Lucia Di Dio in Castellaneta, and in 1934, Maria's daughter Anna married Antonio Vito Sanarico in Castellaneta. By 1969, both Pietro and Anna were known to be living in Milan, Italy (their home addresses in Milan are recorded in Egidio Antonio Patarino's address book; Egidio is the son of Vincenzo Patarino, Maria's brother). It is not known when or why Pietro and Anna moved to Milan or whether Maria moved too.

In 1958, Maria, who was 77-years old, traveled to Brooklyn from her home in Italy to visit with her now American family. She attended the engagement party for her great-nephew Vincent Victor Patarino, who was the grandson of her brother Vincenzo. She brought with her a copy of the **Patarino Historical Family Document** and shared it with everyone. She may have copied it from an old heraldry book or discovered it in a local archive in Italy. The original document was probably written in Latin or used old Italian writing in the regional dialect. It was an important document to Egidio Antonio Patarino (the son of Maria's brother Vincenzo) because he kept a copy of it and handed it down to his son Vincent Victor Patarino and then Vincent handed it down to his children.

We have no further information on Maria's and Giuseppe's children and descendants in Italy. Maria likely died in the early 1970s (her nephew Egidio Antonio Patarino took a picture of her sick in bed during a trip he took to Castellaneta in 1969).



In 1958, Vita Maria Ausilia Patarino (77-years old) is in the center with her nephews and nieces Joseph, Josephine, Jean, and Egidio. These were children of her brother Vincenzo who had died in 1947. The picture was taken at the engagement party for Egidio's son Vincent Victor Patarino, Maria's great-nephew.



Anna Maria Immacolata Patarino (Germinario) (12/19/1882 - ?)



Anna Maria Immacolata Patarino, the second and youngest daughter of Egidio and Giovanna, was born in 1882 in Castellaneta. Anna never emigrated to the United States. We have minimal details of her life.

Anna married **Paolo Vita Germinario** (1882-?) on February 5, 1912, in Castellaneta, Italy. Paolo was born in Santeramo, a small town in the province of Bari, north of Castellaneta. Anna was 30-years old. In 1913, after four of her brothers and her only sister left Italy and emigrated to the United States, Anna remained in Castellaneta with her parents and with her brother Giuseppe, who were the only children left living in Italy.

Anna and Paolo had two daughters within the next several years and named them **Giovanna and Antoinetta**. At some point, the family moved from Castellaneta to Rome where they raised their daughters (this could have happened after Giovanna died; maybe in the 1930s).

The picture at right was taken some time between 1915 and 1918 and showed Egidio and Giovanna with their son Giuseppe, daughter Anna, and their granddaughter's Antoinetta (left) and Giovanna (right). These were Egidio's and Giovanna's only remaining family in Castellaneta. Note the picture is not taken in a studio like other pictures of the family and was probably taken inside their home with a sheet as a backdrop (note the concrete floor).



Grandchildren Giovanna and Antoinetta in 1942





Antoinetta Germinario in 1940



Giovanna Germinario in the 1940s (died in 1954)



Anna and Antoinetta in Roma in 1968



Antoinetta and her husband Fabio Vinoresi at the *Fontana Esedra*, Rome 1959

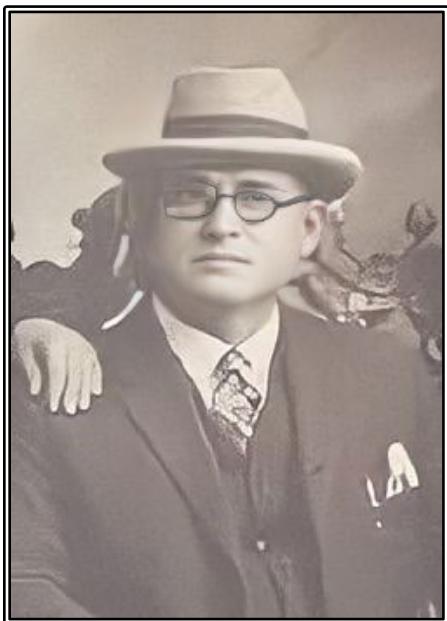


Anna's granddaughter's Antoinetta (left) and Giovanna (right) in Rome about 1942



Rome in 1959, the photo shows 87-year old Anna Patarino (left), her daughter Antoinetta (center), Fabio Villoresi (Antoinetta's husband in the back), Mario Patarino (grandson of Anna's brother Francesco-right), Enrico De Bellis (husband of Vita Patarino, granddaughter of Anna's brother Francesco at center), and Anna Maria (daughter of Enrico and Vita-front).

Vincenzo (“James”) Patarino (10/14/1885 - 4/11/1947)



Vincenzo Patarino, the third oldest son of Egidio and Giovanna, was born in Castellaneta in 1885 and emigrated to the United States in 1912. His immigration record, the U.S Federal Census, and other official records tell us a lot about his life.

Vincenzo married **Filomena Mancini** in 1907 in Castellaneta. Their first child Egidio Antonio was born in 1908 in Castellaneta. Their second child Leonardo Vito was born in 1910 in Castellaneta.

From 1905 to 1910, Vincenzo’s three brother’s Nicola, Francesco, and Salvatore had all already emigrated to the United States. It’s most likely that Nicola was writing letters home and telling the family that he and his brothers were able to find work and earn money, which was probably very difficult at the time in Castellaneta.

On April 12, 1912, Vincenzo emigrated to the United States, landed at the Port of New York, and came through Ellis Island. He traveled alone. He was 27-years old and had \$25 in his pocket. He stated his occupation was as a blacksmith. He stated that he was going to join his brother Nicola who was living in Brooklyn. He sailed on the SS *Cedric* from the Port of Naples; and he traveled in third-class steerage. He stated he was 5’-5” tall with dark hair and brown eyes, and that he could read and write. His name was written as “James”, which was typical for Italians named Vincenzo in America (when spoken in Italian, Vincenzo sounded like James in English). It is assumed that Vincenzo stayed with his brother Nicola in Brooklyn until he could find a job and then send for his wife and children to join him (note this only took a few months). The passenger record misspelled his given name as “Vicenzo”.

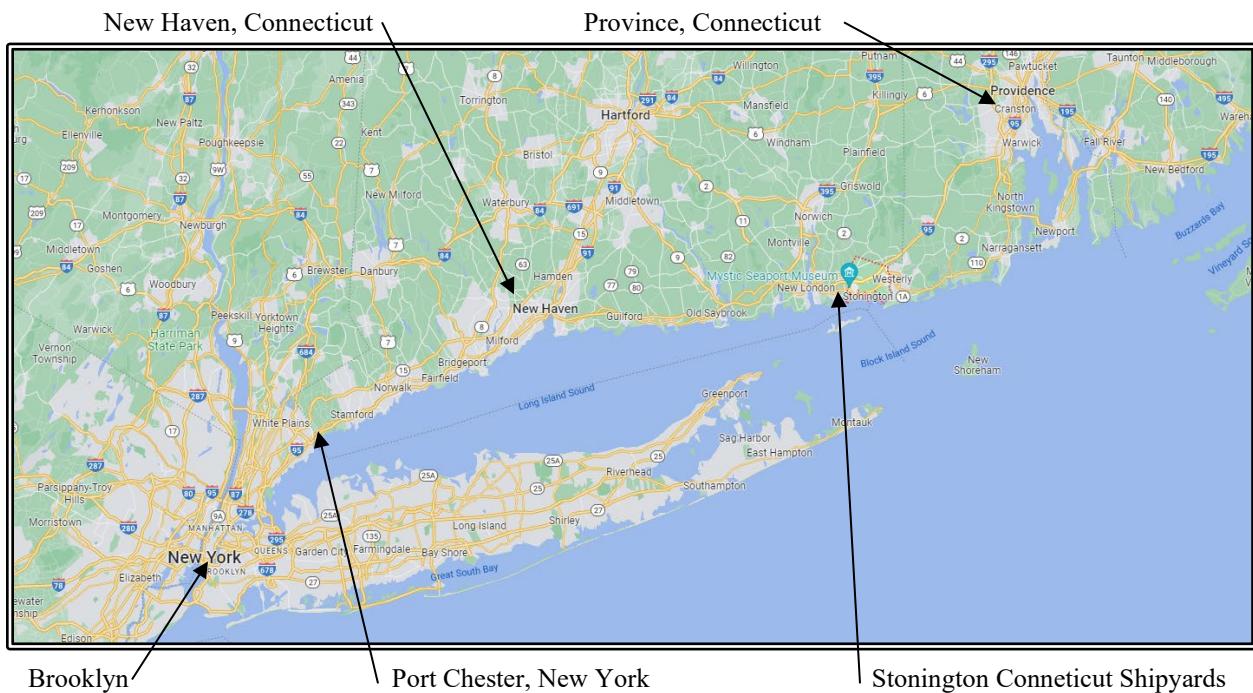
On December 2, 1912, Filomena, Egidio, and Leonardo emigrated to the United States, landed at the Port of New York, and came through Ellis Island. Egidio was 4-years old, and Leonardo was 2-years old. They traveled with Vincenzo’s niece Giovanna Patarino, who was 11-years old (Nicola’s oldest daughter born in Castellaneta). They traveled on the ship *SS Stampalia*. The passenger record misspelled their surname as “Patrino”.

After the family arrived in the United States, Vincenzo and Filomena began having more children. Jennie was born in 1913 and Joseph was born in 1916. After the family arrived in the United States, they probably immediately moved to the **Village of Port Chester, Manchester**

County, New York located on the state line between New York and Connecticut (according to the 1920 United States Census, Jennie was born in Connecticut). Vincenzo and Filomena must have felt they lived in a safe place and had enough money to begin expanding their family. This was a different experience than Vincenzo's brothers who lived in Brooklyn close to the Navy Yard; Vincenzo's brothers waited many years after they immigrated before having additional children probably due to the crime and overcrowded conditions of the Brooklyn tenements.

In April 1918, Vincenzo completed his World War I Draft Registration Card. He stated his name was "Vincenzo or James", that he lived at **134 Williams Street in Port Chester, Manchester County, New York, and that he worked as a blacksmith in the shipyards of Stonington, Connecticut**. Brooklyn was about 30 miles from Port Chester and Stonington was about 100 miles from Port Chester. Port Chester was a farming and seaport community in the early 20th century and was known as the "Gateway to New England", serving as a transportation hub between New England and New York.

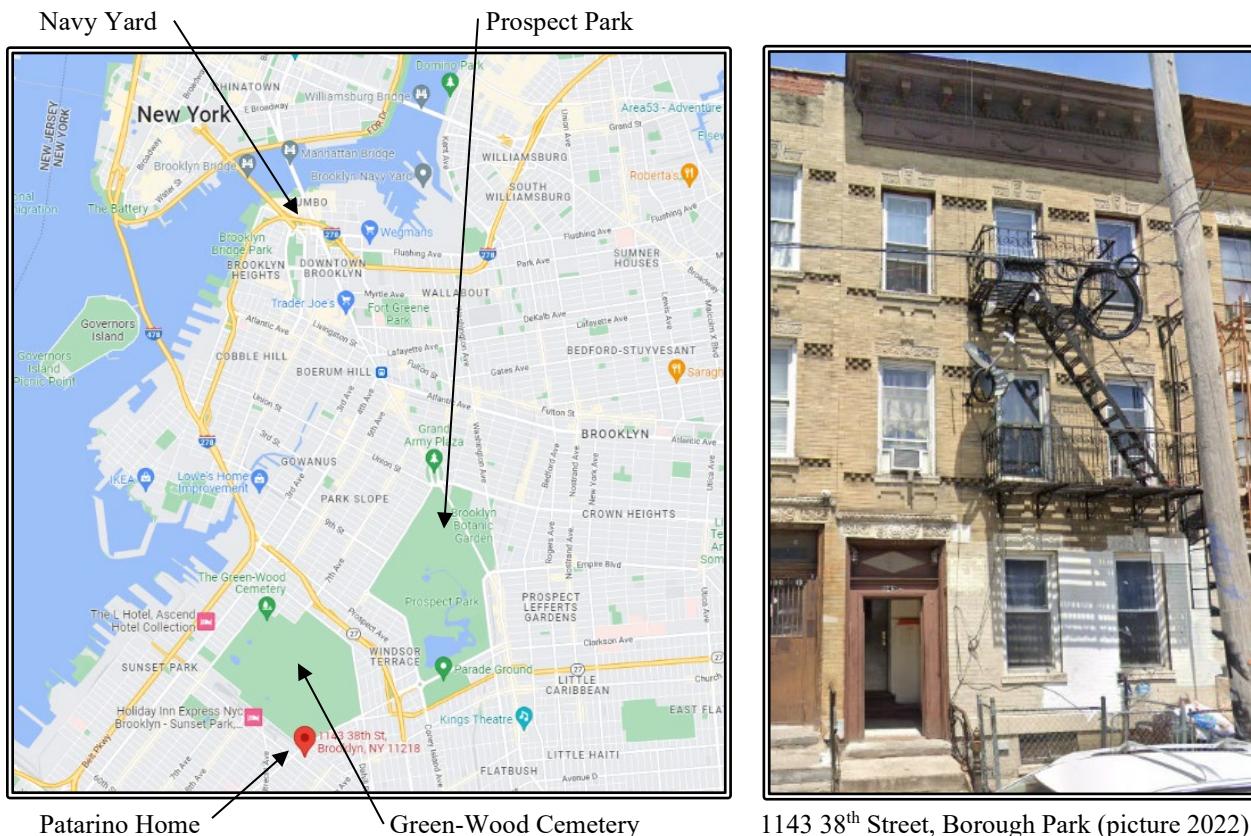
Vincenzo was likely working in the Stonington ship yards during the week to earn more money and then taking a train back to Port Chester over the weekends to be with his family. They lived in Port Chester for about seven years. Was this Vincenzo's "Italian southern sensitivity" that kept his family living in a safe place even though he was separated from his extended *famiglia*?



In 1919, Vincenzo's father Egidio died in Castellaneta. There is no record that he returned home to visit his mother Giovanna, sister Anna, and brother Giuseppe. In 1920, after his brother Francesco and sister Maria and their families returned to Italy, Vincenzo remained in the United States with his brother's Nicola and Salvatore. He never returned to Castellaneta.

The 1920 U.S. Federal Census stated that Vincenzo ("James") was renting a home at **1143 38th Street, Brooklyn, New York**. He lived with his wife Filomena ("Philomena") and children,

Egidio (“Julie”), Leonard, Jennie, and Joseph. They were the only family living in the house. He identified his occupation as a **blacksmith making horse shoes**. The Census misspelled his surname as “Spatarino”. The home was located in the **Brooklyn neighborhood of Borough Park**, which included a number of different ethnic groups but comprised primarily Italian, Russian, and Jewish immigrants. It was one city block from The Green-Wood Cemetery, a 478 acre cemetery with a park-like setting, established in 1838 (now a National Historic Landmark).



Vincenzo's and Filomena's fourth and youngest child Josephine was born in 1925. Both Joseph and Josephine were probably born in the home at 1143 38th Street.

The 1930 U.S. Federal Census stated Vincenzo lived at **1208 39th Street, Brooklyn, New York**. This was in the Brooklyn neighborhood of Gravesend. He lived with his wife Filomena and his children, Julies, Leonard, Jennie, Joseph, and Josephine. He stated that he owned his home and that it was worth \$8,000. **Vincenzo's occupation was as a blacksmith, Julies occupation was as an ironworker, and Leonard's occupation was as a laborer at an ice plant.** The entire family except for Vincenzo spoke both English and Italian, meanwhile Vincenzo still only spoke Italian. Egidio and Leonardo learned English while attending school.

From the time that Vincenzo and Filomena entered the United States, they stayed away from living in overcrowded mid-rise tenement buildings. They lived in different row houses, which were groups of low-rise residential houses usually two to five stories tall and built for the growing middle class. In front of the family's row house was a meat market (it was typical in the 1920s for businesses to be located on the ground floor of row houses).



The family home at 1208 39th Street, Brooklyn, in 1928. Vincenzo can be seen in the third floor center window, Filomena in the third floor right-side window, and Josephine standing on the roof below them.

The 1940 U.S. Federal Census stated Vincenzo still lived at 1208 39th Street, Brooklyn, New York. He lived with his wife Filomena and their children, Lenny (Leonardo), Jenny, Josephine, and Joseph who was listed as married to Mary. Vincenzo's brother Salvatore was living with the family. Jules (Egidio), his wife Vincenza and their 1-year old son Vincent were also living in the house and paying \$32 per month in rent. Further, Vincenzo was renting to three boarders for \$32 per month, Sebastian, his wife Julia, and their daughter Maria. In total, there were fourteen people living in the house, which was valued at \$2,166. The 1930s must have been difficult for the family as this was the Great Depression and is probably the reason why the entire family lived together and rented to boarders for additional income.

In 1940, Vincenzo, at 54-years old, was no longer working. Lenny was working as a die-maker in an advertising company making \$1,000 a year, Jenny was working as an operator in a factory making \$728 a year, Joseph was working as a truckman for a wholesale meat company making \$1,300 a year, and Jules was working as an assembler at a gas range dealer making \$1,380 a year.



Jules (Egidio) and his 1-year old son Vincent in front of the family's row house at 1208 39th Street in 1939

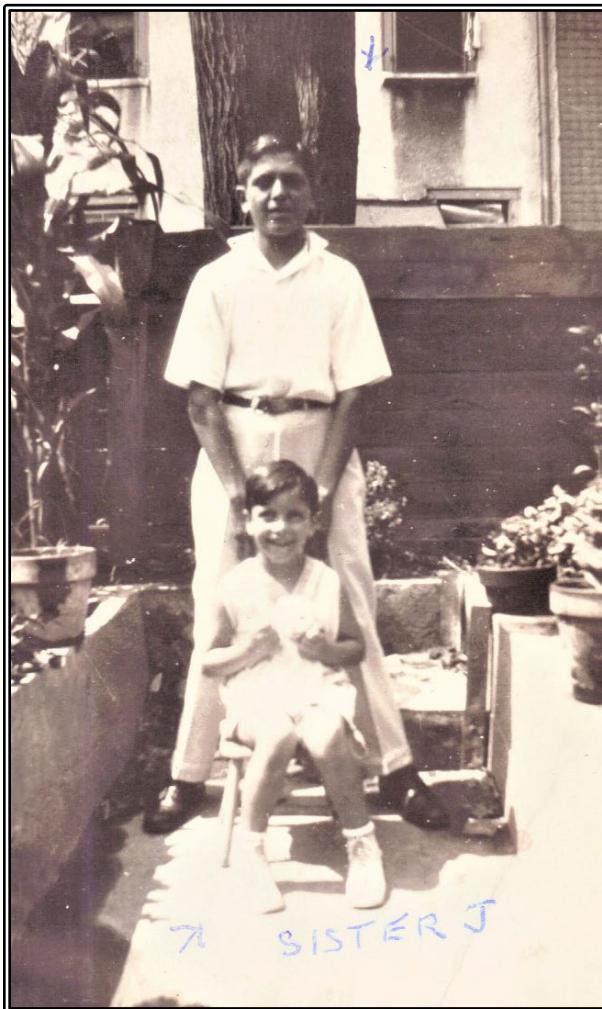
On Vincenzo's 1942 World War II Draft Registration Card, he identified his place of birth as Taranto, which was the province where Castellaneta was located. Its interesting that as an immigrant, he didn't identify himself as being born in Italy.

Vincenzo certainly still remembered the horrific results caused to the southern Italian economy after the unification of the Italian peninsula under the Kingdom of Italy and he may have blamed the Kingdom for his family needing to emigrate to another country.

On August 21, 1945, Vincenzo and Filomena both became naturalized US citizens. This was 32 years after they immigrated. Vincenzo was 60-years old, and Filomena was 57-years old. It's interesting that they waited so long to become citizens. Vincenzo's brother Nicola became a citizen in 1912, 7 years after he immigrated, and his brother Salvatore became a citizen in 1918, 8 years after he immigrated. Even Vincenzo's son Egidio became a citizen in 1939, when he was 31-years old. Could it be that Vincenzo was having health issues and wanted to die as an American citizen?

On March 11, 1947, Vincenzo died at 62-years old. He was buried at the Holy Cross Cemetery, in the East Flatbush neighborhood, Brooklyn, Kings County, New York. After Vincenzo's death, Filomena remained living in the family home. Josephine and her husband Louis Messina moved in with Filomena and became the head of the household, living with their two children, Louis and Vincent. They were living on the second floor of the home and had boarders living on the third floor paying rent. Filomena died in 1955 at 67-years old.

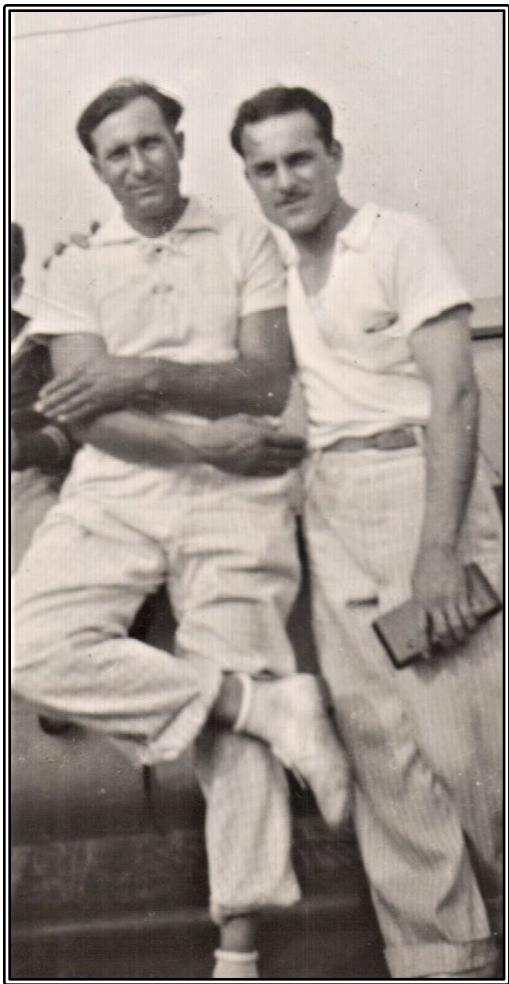
The descendants of Vincenzo and Filomena currently live in multiple states in the United States, including New York, New Jersey, North Carolina, Colorado, Indiana, Washington, and the District of Columbia.



Vincenzo's children Joseph and Josephine in the 1920s



Filomena, Leonardo, and Josepine in the 1920s



Vincenzo's children Leonardo, Jules (Egidio), and Josephine (she was a singer known as "Jo-Jo-Patti) in the 1930s



Vincenzo's children Jules (Egidio), Jean (Jennie), Josephine, and Joseph in 1959

Giuseppe Antonio Erasmo Patarino

(8/6/1889 - 4/28/1976)



Giuseppe Antonio Erasmo Patarino, the second to youngest child of Egidio and Giovanna, was born in 1889 in Castellaneta. Giuseppe was the only son of five that did not emigrate to the United States. We have some information on his life provided by his granddaughter Marika Patarino.

Giuseppe married **Carmela Taddeo** (1893-1965) about 1918 in Castellaneta. In April 1919, Giuseppe's father Egidio died in Castellaneta. At that time, Giuseppe and his sister Anna were the only children of Egidio and Giovanna still living in Castellaneta. Giuseppe was known to be a passionate and skilled hunter. Giuseppe's and Carmela's first child, Egidio, was born in October 1919 in Castellaneta. Their next child Giovanna was born about 1921, followed by another six

children, Vita (who died as a baby), Nicola, Vita, Annunziata, Maria, and Salvatore.

In 2014, our Italian cousin Marika Patarino noted, *“when my grandfather Giuseppe was a child, he lived in a house in Castellaneta that was in the side alley known as Vico Patarino. As an adult, Giuseppe had to renovate the house to make it more livable for his wife and children since it was old and shabby. Giuseppe was given the house by his father Egidio who was given the house from his father Nicola Francesco Pasquale Patarino. Some decades later, the house collapsed and was soon demolished due to dilapidation.”* After Giuseppe's father died in 1919, it's clear that he and Carmela spent the next few years caring for his mother Giovanna.

Probably due to the difficulty of finding work in Castellaneta, Giuseppe eventually moved to the larger city of Taranto (23 miles south of Castellaneta), which was the capital of the Province of Taranto (Castellaneta is also located in this province). Taranto was a large shipping port and industrial city of about 100,000 people on the Ion Sea versus Castellaneta which was a small town of about 8,000 people with an economy largely based on agriculture. It would have been easier for Giuseppe to find work in Taranto and support his family as a carpenter or iron worker, skills he learned from his father Egidio, a master carpenter. Giuseppe would never return to living in Castellaneta. Is it possible that Giuseppe moved to Taranto in the 1920s after his brother Francesco moved back home to Castellaneta in 1920 and after their father died in 1919?

In 2014, Marika Patarino (daughter of Egidio) provided the following family information regarding her father, uncles, and aunts: *“My father Egidio married my mother Maria Lea, but she died in childbirth when I was born. My father married again and had two more children. His sister Giovanna never married and took care of her family (she cared for her brother Salvatore who became paralyzed). His brother Nicola never married and was a policeman in Taranto. His sister Vita married but never had any children. His sister Annunziata married and had three children, Concetta, Giuseppe, and Carmela. His sister Maria never married, and his brother Salvatore never married.”* Marika added that, *“despite the difficulties that the family had, they were still a very close family.”*



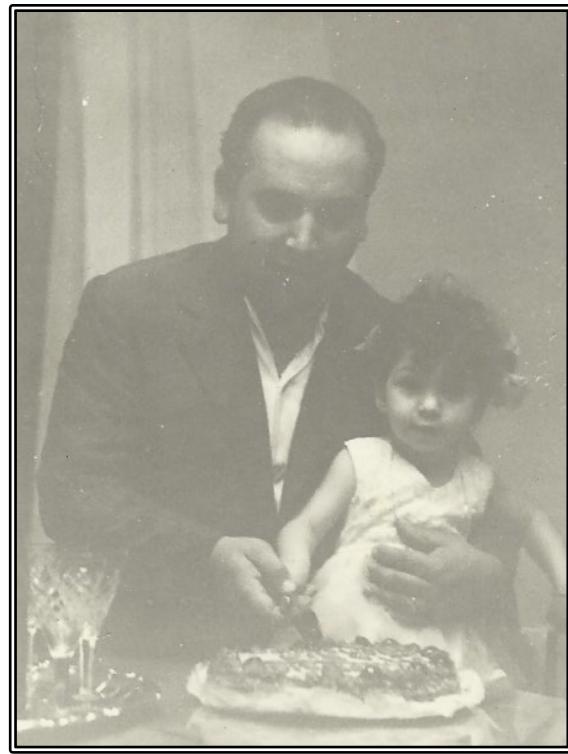
This family photo was probably taken about 1923 and includes Giuseppe, Carmela, Egidio, Giovanna, and Vita (who died as a baby). The picture was taken outside and was likely taken in front of their Castellaneta family home on Vico Patarino. Note that Francesco's clothing (jacket, shirt, tie, pants) are the same as what he wore in his earlier 1915 picture and that Carmela's clothing are not expensive and elegant like earlier family pictures; indicating the hard economic times the family was experiencing in southern Italy.

At some time in the 1930s, Guiseppe was a member of the **Italian Bersaglieri**. He is pictured below wearing his uniform with the traditional *vaira* hat and its signature peacock plume. The Italian *Bersaglieri* made their first appearance in the 19th century and were an elite light infantry troop of marksmen in the Italian Army's infantry corps. Guiseppe and his father Egidio were both known as avid hunters and good shots.





Egidio, son of Giuseppe



Egidio with his daughter Marika



Salvatore, son of Giuseppe (Taranto policeman)



Giovanna, daughter of Giuseppe



This 1969 photo includes Francesco at the end of the table celebrating his 80th birthday. He is surrounded by his son Egidio, daughter Annunziata, and their families.



This 1969 photo includes Francesco's children from left to right: Nicola, Maria, Giovanna, unknown person, Egidio, and Salvatore.



In 2014, the children of Giuseppe Patarino: Salvatore, Maria, and Giovanna (who was 92-years old)



Egidio and Maria Lea, his 1st wife, at their wedding about 1918



Egidio and his 2nd wife

Salvatore Vito Nicola Patarino

(4/17/1892 - 9/1954)



Salvatore Vito Nicola Patarino, the youngest son of Egidio and Giovanna, was born in 1892 in Castellaneta. Note that he was 22-years younger than Nicola, the oldest child. We do not have any record of his emigrating to the United States, but we do know some information about his life from the U.S. Census and other government records.

The 1915 New York State Census stated that Salvatore was living at **189 Navy Street in Brooklyn New York**. He was living with his sister Mary's (Vita Maria) family and his brother Frank's (Francesco) family. His occupation was as a "candy maker" and he stated he had been in the United States for five years. **If this information is correct, it would mean that he emigrated in 1910, when he was 19-years old.** At that time, both his brothers Nicola and Francesco were already living in Brooklyn.

On June 5, 1917, Salvatore completed his World War I Draft Registration Card. He stated he lived at 189 Navy Street in Brooklyn and had black hair and grey eye color. Salvatore claimed a draft exemption due to his father and mother being solely dependent on him for support. This could have been a lie to get out of military service or he could have been sending most of his earnings home to his parents in Castellaneta. He worked at the Du Bois Candy Factory on Carlton and Myrtle Avenues in Brooklyn. This would have been in the famous Wallabout Market a few blocks from where Salvatore lived in the Navy Yard area.

On May 26, 1918, Salvatore was 25-years old and was inducted into military service during World War I. Two days after he signed his paperwork, on May 28, 1918, Salvatore submitted a Petition for Naturalization for United States citizenship and he stated he had been continually in the country since September 20, 1910. He stated that he was 5'6" tall with brown eyes and dark hair and his occupation was as a soldier. His address is noted as 30th Company, 3 Group, Camp Hancock, Georgia. His Petition for Naturalization was approved on July 24, 2018. We can assume that he decided to join the military to both gain his United States citizenship and for employment due to the difficulty of finding work at the time.

While in the Army, Salvatore was a Private posted at Camp Hancock in Georgia. He served as a military chef from August 24, 1918, to June 22, 1919 (note that World War I officially ended on November 11, 1918). His Military Service card stated he received no injuries and was honorably discharged on June 20, 1919. His military service card stated his address was 189 Navy Street,

Brooklyn, New York. Sadly, Salvatore was discharged just two months after his father Egidio died in Castellaneta.



Salvatore at Coney Island Beach in the late 1920s

The 1920 U.S. Federal Census stated that Salvatore lived at 189 Navy Street in Brooklyn, New York. He lived with his brother Francesco's family. His occupation was as a waiter in a restaurant. He stated that he could read and write. Since we know that both Francesco's and Maria's families left Brooklyn soon after this and returned home to Castellaneta, we can probably assume that Salvatore then moved in with either his brother Nicola or Vincenzo.

In 1931, Salvatore visited his family in Castellaneta and arrived back to the Port of New York on December 21, 1931, on the *SS Conte Grande*. He stated he lived at **1208 39th Street in Brooklyn, New York**. This was the address of his brother Vincenzo. Since Salvatore is not listed on his brother's 1930 U.S. Census, we can assume that he was probably just left off.

The 1940 U.S. Census stated that Salvatore lived at 1208 39th Street in Brooklyn, New York. He still lived with his brother Vincenzo's family. An occupation was listed on the census form and erased; this may mean that he was not working.

On January 4, 1941, Salvatore applied for a New York marriage permit and married **Anna Ruggiero** who was also born in Italy. Salvatore was 49-years old and had no children, and Anna was 40-years old with three children, Pete, Joseph, and Rinaldi. It would be interesting to know why Salvatore waited so long to get married; did he enjoy dating too much?

On March 7, 1942, Salvatore's and Anna's first and only child together was born. They named him Egidio after Salvatore's father.

In 1942, Salvatore's World War II Draft Registration Card stated he was 50-years old, and that he lived at 2308 Coney Island Avenue in the Brooklyn neighborhood of Gravesend with his wife, Anna. He stated his occupation was self-employed. He owned and operated his own Italian eatery at 2307 Coney Island Avenue, Brooklyn, New York.



2307 and 2308 Coney Island Avenue pictured in 2022

The family story of Salvatore was that he was a bit of a "ladies' man" and that he enjoyed cooking. He lived with his brothers from the time he emigrated in 1910 until he was 50-years old when he finally decided to get married. His Italian eatery was the fulfillment of his life.



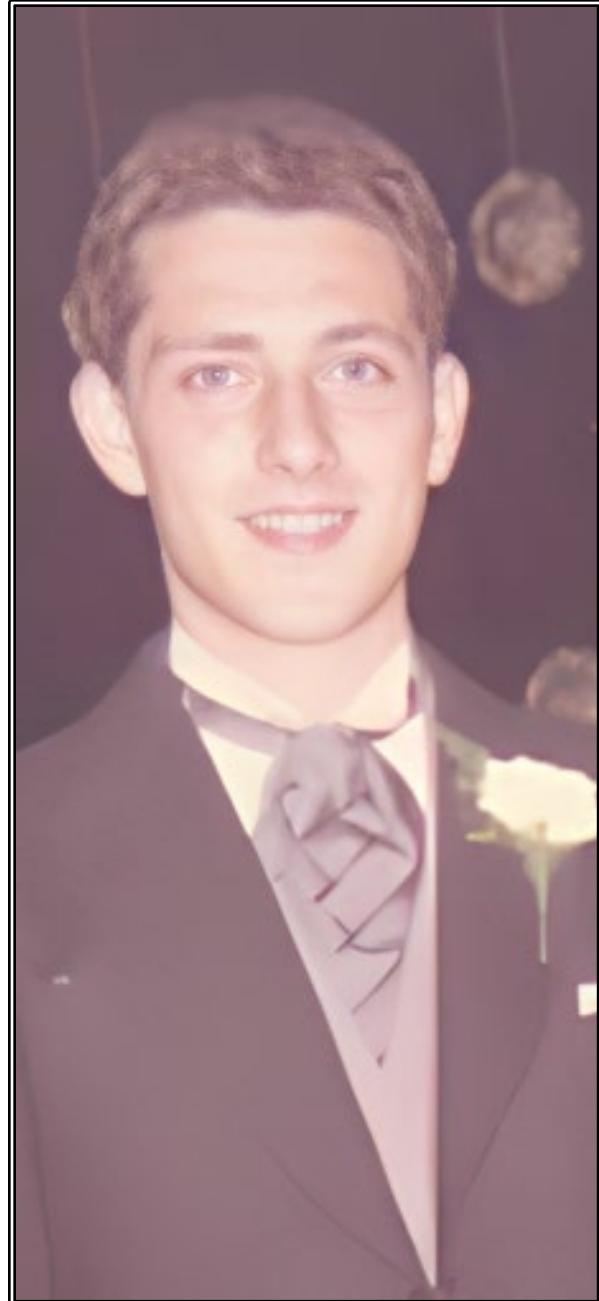
Salvatore at his Italian Eatery in the 1940s (at top of photo)

The 1950 U.S. Federal Census stated that Salvatore lived at **2311 Avenue T in Brooklyn, New York**. He was living with his wife Anna and four children, Pete (born 1928), Joseph (born 1930), Rinaldi (born 1934), and Julie (born 1942). He stated he was unemployed, that Anna was not working, and that Anna's three oldest sons were working in retail, radio wholesale, and as a roofing helper.

Salvatore died in 1954. His son Egidio (Julie) lived in Howard Beach, New York, and had a son he named Salvatore. We currently do not have any further information on his descendants.



Salvatore with the family dog in the 1920s



Egidio R. Patarino, Son of Salvatore, in 1959

Chapter End Notes

From the 15th to 19th century, our *famiglia* in Castellaneta showed the innate traits of strength, endurance, resilience, and adaptability, it was engrained in their genetic makeup. They were also rich in the “ancient southern Italian sensibility and intuitive sense of the broader world and how to deal with it, and how to adapt to it,” and they displayed the core values of family, work, faith, and their village traditions as outlined by Paul Paolicelli in Under the Southern Sun.

It was courageous and required a lot of grit and tenacity for the children of our ancestor Egidio Santo Anselmo Domenico Patarino to emigrate 4,000 miles from Castellaneta to Brooklyn and give their descendants an opportunity to establish their families in a new home to achieve success. Without the fortitude of our ancestors to endure and thrive amid their individual challenges, our family and future would be different.

Chapter V-B will further develop and follow the story of Vincenzo Patarino, one of the sons of Egidio Santo Anselmo Domenico Patarino, and his descendants and their individual challenges to endure and thrive in America.