

A submission to the Oxford Migrations Programme (COMPAS)

‘A Tale of two twinned cities : Corato and Grenoble’

A genealogical and historical project developed since 2017 by the Atelier Généalogique association, 18 B rue Jules Moulet, 13006 MARSEILLE. www.emigrazione-corato.org

Introduction by James Smith, president, ateliergenealogique@gmail.com

INTRODUCTION

Present situation and aspirations

There are certain specificities regarding *Coratino* emigration :

- a significant proportion of the inhabitants of Corato, an agri-town of 47,000 inhabitants in Apulia, southern Italy, emigrated *en masse* to France, mostly to Grenoble and its surrounding area. The historian Pasquale Tandoi (see below) found that 7,450 people out of a total of 13066 emigrants who applied for passports made their way to France between 1920 to 1959... not counting an undocumented number of emigrants who crossed the Alps illegally mainly in the period following WWII, welcomed in France as participants in the reconstruction of the country ;

- since 1988, there has been an official twinning arrangement between Corato and Grenoble ; but in subsequent years, although it is often said that the *Coratini* contributed much to the industrial, socio-economic and cultural development of Grenoble, no in-depth objective evaluation of their contribution has been made.

Our ambition is to participate in the writing of a history of emigration from Corato, adopting a bidisciplinary approach linking genealogical and historical perspectives, supplementing primary sources with testimonies of what emigration has meant to families. In accordance with contemporary historiography, this history of *coratino* emigration will be based largely on ‘memory’, in other words, on family histories.

Six years of genealogical research enabled the construction of a genealogical family tree with over 23,000 people (*albero genealogico coratino*), the large majority of whom originated from Corato, as well as a database of over 20,000 photos of genealogical records, accessible on Google Drive.

Although our focus is mainly on France and the Grenoble area, in particular, we aim to precisely identify transnational *coratino* families, since many of the latter sent members to the USA, Venezuela and other destinations. Our website, www.emigrazione-corato.org, is multi-lingual and we have recently posted on our website a classified list of all on-site documents in English : <https://www.emigrazione-corato.org/pages/did-your-ancestor.html>

Among these are the translated transcriptions of all the communications of the historians who participated in the webinar that we organized in September 2021 on the subject ‘ *“How can descendants of emigrants contribute to the documentation of emigration history, within the scope of Migration Studies ?”*

Since the webinar, our project has set up a scientific monitoring committee composed of eminent historians from France and Italy, presided by Professor Biagio Salvemini, of the University of Bari, who taught modern history at Clare Hall, Cambridge, for 10 years (see the attached list of the committee's members).

Professor Salvemini has suggested that an historian linked to the Oxford Migrations Programme might be interested in preparing a joint communication with me at a conference which is being organized by the CRIAT in Bari (Centro di Ricerca interuniversitario per l'Analisi del Territorio) at the end of 2022 : this could perhaps illustrate a bi-disciplinary approach to the history of migration, involving the contribution of family history research (genealogy) to the latter.

We are hopeful that there might be interest in this project in Oxford because of the 2018 cooperative agreement with the university of Grenoble and because there is also a twinning arrangement between Oxford and Grenoble.

Summaries submitted for publication on the Oxford Migrations Programme (COMPAS) blog

6 summaries of texts are submitted for publication on the COMPAS blog, in attachments to this email : all are included in the file entitled 'Summaries...'. The summaries are also sent as separate Word Files.

- *When we were the illegal immigrants*, by Pasquale Tandoi – Corato historian : in English translation (by Gina Tarantini of Pennsylvania, herself a descendant of a *coratino* emigrant) :
<https://www.emigrazione-corato.org/medias/files/when-we-were-the-illegal-immigrants2.pdf>

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Our genealogical research convinced us that the migratory phenomenon was essential to the history of the majority of families in Corato and to the history of the place itself. So we set out to translate and have published a bilingual Italian/French version of Pasquale Tandoi's book, in June 2019.

Pasquale Tandoi, who has written many books about Corato history, had undertaken the research for this book as part of an EU-sponsored school project. A large part of the book is devoted to emigration to the USA, but perhaps its principal interest is the use that was made of some primary resources kept at the municipality archives : the passport requests by emigration candidates from 1920 to 1959.

- *Studies on 'change' in the analysis of acculturation processes*, thesis (in Italian) by Marina Labartino – journalist, our project partner in Corato :
<https://www.emigrazione-corato.org/medias/files/labartino-tesi.pdf> ...page 7

- *Family history of an enterprising emigrant*, by Dominique d'Introno (English translation):
<https://www.emigrazione-corato.org/medias/files/dominique-d-introno-english.pdf>

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Dominique D’Introno is an 82-year old former company director and illegal immigrant to France in 1946. He contacted me after receiving a copy of Pasquale Tandoi’s book on emigration from Corato. He asked me if I could help him write the story of his own emigration. I put him in touch with Rosalba Palermiti, a recently retired lecturer in communication at Grenoble university, of Calabrian origin. She agreed to help Dominique and began recording his experience.

Dominique and I met for the first time during a meeting with Professor Anne-Marie Granet-Abisset at Grenoble university in January 2020. During the meeting with Anne-Marie, she told us she had been involved in the 1988 exhibition at the Musée Dauphinois to mark the inauguration of the twinning arrangement between Grenoble and Corato. As a result of this meeting, she asked 2 of her students to do a survey on Coratini identities in Grenoble. Despite the restrictions imposed by the COVID lockdown from March 2020, the result was the next article by Anastasia Chauchard and Elliott Bouanchaud.

- *Being Coratino in Grenoble today: visible, unconscious or claimed identities*, by Anastasia Chauchard and Elliott Bouanchaud (students of History at Grenoble University) : including all references, here : <https://lecpa.hypotheses.org/1813> - French original.... Page 11

This article was published in August 2020 on the online Ethnopole blog 'Migrations, frontières, mémoires', run by Philippe Hanus, a Grenoble resident and history lecturer attached to the university at nearby Valence.

- *The Caffè Puglie in Yonkers, NY* by Leslie Salvagione Edwards (historian and archivist) - <https://www.emigrazione-corato.org/medias/files/caffè-puglie-lse.pdf> – in English....page 13

Among the 100 or so people I’ve helped to build their family tree, more than 60 have been American. This is no doubt because genetic genealogy is largely an ‘anglo-saxon’ preserve (DNA tests ‘for recreational purposes’ being illegal in France). Leslie had been researching her family origins in Corato for decades, and posted her family tree on Ancestry in 2011. I have corresponded with her since 2017 and we have been able to share findings of our research. I have obtained several civil records for her from municipalities in and around Grenoble.

After our webinar in September 2021, Leslie offered to do some voluntary work with us, although she is still employed. The present article is light-hearted in nature but describes some local colour quite well. She expects to do more in-depth research on the ice and coalmen in the Yonkers, New York area, and plans to hopefully travel to New York from her home in Michigan in the fall to visit (with Gina Tarantini) the John D. Calandra Institute.

- *An estimate of the level of endogamy in Corato* by James Smith, March 2022 - <https://www.emigrazione-corato.org/medias/files/estimate-of-endogamy-in-corato.pdf> In English...page 15

Our genealogical research showed that *coratino* society was largely endogamous and that there was a need to discover how it might be possible to overcome the difficulties

for genealogical research posed by endogamy : a surfeit of cousins and namesakes, leading to many cases of mistaken identity aggravated by illiteracy.

We were able to establish that the endogamy existing in the town during the period 1835-1865 was 97%, based on the number of marriages where both bride and groom were born in Corato. Out of 948 unions contracted in Corato during the period studied, 917 were endogamous.

Our analysis of the endogamy problem led us to make contact with Wikitree, an American genealogical society which defines itself as '*A community of genealogists connecting the human family on one FREE and accurate tree using traditional genealogy and DNA testing*'. We knew that Wikitree (in the person of mathematician Greg Clarke) had the know-how to develop an application capable of better identifying people through tracing the trajectories of X-matches, and that our large tree (*albero genealogico coratino*) could help in this development.

If the COMPAS decides to publish (whether it be all or some), I propose to come to Oxford in September, hopefully to meet academics linked to the Migrations Programme who might be interested in engaging in a project to write the history of emigration from Corato,

I'm at present in Corato (60km from Bari) until June 20th. During my stay here, I hope to obtain the commitment of the Corato municipality to make certain primary sources (passport applications) available for consultation via internet (probably with a password, or some other method of ensuring adequate security). On my return to France in July, my main concern will be to establish how a project aimed at writing the history of *coratino* migration can be set up, with historical partners in the Grenoble area, both in the associative and academic spheres. Publication of our summaries on the COMPAS blog could perhaps help us achieve these goals.

Corato, Puglia, Italy, June 7th 2022

James A.N. Smith (Pembroke, 1963)

SUMMARIES

- *When we were the illegal immigrants*, by Pasquale Tandoi – Corato historian : in English translation (by Gina Tarantini of Pennsylvania, herself a descendant of a *coratino* emigrant) : <https://www.emigrazione-corato.org/medias/files/when-we-were-the-illegal-immigrants2.pdf>
Originally published in 2011 under the title ‘*Quando i clandestini eravamo noi : l’emigrazione dei Coratini nel mondo 1902 – 1959*’. Italian/French version in 2019.

The original research was done in 2010 by Pasquale Tandoi , in conjunction with the students of the Santarella secondary school in Corato as part of an EU National Operational Programme (NOP) 2007/2013, Competence Development, “Writing history with documents”.

The school chose the subject of emigration as a means of acquainting the students with methods of research, as well as giving them an insight into the fact that the *Coratini* themselves had known similar difficulties and harsh conditions during their own emigration to those experienced by the ‘new migrants’ arriving in Europe, seeking a better life and refuge from war, persecution and poverty.

Mr Tandoi had access to primary sources kept at the Corato municipality archives : passport applications by emigration candidates (see the aggregated table below) :

Emigration from Corato : figures based on passport applications (P.Tandoi, <i>Quando i clandestini eravamo noi</i>, 2011)						
	Population	50.110 (1921)	45.026 (1931)		45.467 (1951)	39.452 (1961)
	1902 à 1919	1920's	1930's	1940's	1950's	Destination total
ALBANIA		5	1			6
AOI (Italian East Africa)			7			7
ARGENTINA		76	6		20	102
AUSTRALIA					4	4
AUSTRIA					6	6
BELGIUM					3	3
BOLIVIA					5	5
BRAZIL		30	3		20	53
CANADA		12			83	95
ÉGYPT		9	8		1	18
ERITREA		1	8			9
ETHIOPIA			6			6
EUROPE					116	116
FRANCE		3686	568	651	2545	7450
G-BRITAIN		21			2	23
GERMANY			47		9	56
GREECE		8	9		4	21
JUGOSLAVIA					2	2
LUXEMBURG					1	1
RHODES			32		1	33
MALTA						0
SOUTH AMERICA					1	1
SWITZERLAND		4			52	56
TRIPOLITANIA (inc LYBIA)		3	16		1	20
USA	1400	1215	285	107	490	3497
VENEZUELA				275	1134	1409
OTHERS				67		67
TOTAL	1400	5070	996	1100	4500	13066

The 46-page illustrated booklet (in the English translation) begins by placing emigration from the Apulian region in the context of Italian emigration as a whole: 4 million out of a total of 27 million Italians who emigrated between 1861 and 1976. From Corato, between 1902 and 1919, emigration to foreign lands was exclusively to the USA. Statistics of the Ellis Island Foundation enabled Mr Tandoi to trace the evolution of worldwide emigration to the USA, which led to restrictions such as the Literacy Act of 1917, the Emergency Quota Law of 1921, and the Johnson-Reed Law of 1924, which reduced the entry quota to 2% of countrymen living in the US at the time of the 1890 census. This penalized Italians, whose immigration was recent.

Mr Tandoi was able to name the pioneers of *Coratini* immigration to the USA and describe their occupations and male/female breakdown (1091/309 respectively from 1902 to 1919). He describes the prevailing conditions of the ocean passage (which took 12-13 days, with up to a 1000 crammed into the 3rd class deck), the attempts of migrants to stick together to face the unknown, and the immigration procedures at Ellis Island: the medical examination and strict screening which the immigrant had to pass before being able to disembark at Manhattan.

He also dwells on the various discriminations that the *Coratini* immigrants encountered: first and foremost, the distinction between Northern and Southern Italians, which was racial in nature; and the unfavorable reputation of Italians in general, as being inclined to violence, disseminated by the American press. This no doubt fueled public disparagement of Italians, culminating in the massacre of 11 Italians in the New Orleans prison in 1891.

The booklet also surveys emigration to various destinations (mainly to France) during subsequent decades up to 1959. During the 1920's, of the 3686 *Coratini* who headed for France, possessing a passport, 2018 went directly to Grenoble. It identifies some of the reasons for the emigration: difficult economic conditions after WWI, dissatisfaction of peasants to whom promises of agrarian reform were not honoured, and general unrest among the working population. To this may be added disturbances of a socio-political nature with the rise of fascism, and the man-made hydrological disaster of 1922, when attempts at diverting water sources to Corato resulted in the flooding of houses' foundations and their subsequent collapse. 5000 families found themselves homeless.

Emigration policies during the fascist period (colonization of Cyrenaica, and 'organized' emigration during the Third Reich) are reviewed. The fascists had two approaches to emigration: initially, it was favoured as a means of bring relief to demographic pressure, as well as cash to the Nation; then, after 1926, it tended to be considered a drain on human resources. However, emigration was also channeled by the fascists into attempts to colonize various parts of North and east Africa. An 'ideal' Italian settlement was formed at Beda Littoria in modern-day Libya...but Italian colonization were finally thwarted by Colonel Ghaddafi when he overthrew the monarchy in 1969.

Where emigration to Latin America was concerned, *Coratini* emigrants thrived in Argentina, a 'new' country where the enterprising were welcomed. After World War II, the development of emigration to Latin American countries took off in earnest, in particular to Venezuela, which became the second most popular destination for *Coratini* emigrants, after France. By the end of the 1920's, Venezuela had become the world's largest exporter of oil and remittances from there have been largely responsible for the development of Corato.

GUGLIELMO MARCONI UNIVERSITY
FACULTY OF EDUCATION SCIENCES

DEGREE COURSE IN
TRAINING AND EDUCATION SCIENCES

THESIS
STUDIES ON "CHANGE"
IN THE ANALYSIS OF ACCULTURATION PROCESSES

Supervisor **prof. Mauro Pacetti**
Candidate **Maria Labartino** Matr. SFO 01027/L19
2011 – 2012 ACADEMIC YEAR

I chose to discuss my thesis in General Sociology in order to enrich my personal culture and to better practice my professional activity. In fact, the role of a journalist, which is my profession, is to objectively, critically and constructively observe what is happening in today's society, highlight its transformations, and then disseminate the information gathered so that the reader can arrive at his or her own personal opinion, free of any indoctrination.

Having proposed the topic - **Studies on 'change' in the analysis of acculturation processes** - I immediately imagined how to develop it in a personalised manner: after a general analysis on the meaning of acculturation and the evolution of culture and cultural diversity through the thought of various authors, I tackled the topic of international, national and local emigration and the process of acculturation in various spheres.

Indeed, human history is a history of migrations that are repeated and renewed over time, reversing routes and destinies. Countries that were once countries of emigration are now the sought-after destinations of new migrants in search of a better world and a better future. Stories that echo the same needs, anxieties, fears, dreams. The migratory experience entails revisiting one's identity not only for those who emigrate but also for those who welcome, who are called upon to come to terms with different cultures, customs, lifestyles, ways of thinking and religious practices.

In the eight chapters, developed in 175 pages, it is shown that knowledge is the best antidote to attitudes of intolerance and can promote an education to worldliness and interculturalism.

Paragraph 5.4 of chapter five - **The Italian acculturation process** - recounts in 10 pages my personal journey: daughter of emigrants from Apulia to Piedmont, emigrant again from Piedmont to Apulia. History repeats itself with my youngest daughter: first as a student away from home (two years in Milan and one year on Erasmus in Murcia - Spain), now as a citizen of Como for work.

Acculturation for my family is the effect of the mixture of joys and sorrows, the need for sustenance but also the desire to discover what could be 'beyond the thorny hedge' of brambles climbing the 'parieti' of the Murgia; the maintenance of ties with one's culture of origin on the one hand and the creation of ties with the host culture on the other, with which to proudly and generously share the heritage of values and knowledge kept and exemplified in the minds and deeds of successive generations.

The last two chapters focus on the acculturation process circumscribed to the city of Corato.

The seventh - **The acculturation of the people of Corato throughout the world** - recounts: the initial emigrations to the USA and Argentina (early 20th century), the emigration to Cyrenaica promoted by the fascist regime (1920) and, after World War II, to Venezuela, Brazil and France, with a massive emigration to Grenoble. In the 1960s, during the economic boom, the choice fell mainly on the cities of central and northern Italy. This phenomenon continued until the 1970s, when many emigrants returned, giving a boost to the local economy, enabling the atavistic delays in city development to be overcome and entry into 'modernity' to take place. Not just economic remittances, but a progressive vision. Many of the entrepreneurs and professionals who have made a name for themselves in Corato come from an experience of emigration and working abroad.

After less than thirty years of latency, the phenomenon resumed around the year 2000. It is no longer a manual labour force that is leaving, but rather 'the brains': two migration/acculturation experiences in Milan of graduates with top grades are examined.

Chapter eight - **The acculturation of foreigners in Corato** – presents a comparative demographic analysis of the city of Corato from 2001 to 2011, highlighting the social change due to the increase in the number of foreign immigrants: two interviews with representatives of the foreign communities most represented in the city (Romanian and Arab), followed by descriptions of attempts at integration promoted through gastronomy, music and popular dances by private citizens and secular and religious associations.

Family history of an enterprising emigrant

The story of a family's emigration to Grenoble in the immediate post-war period (1946) by Dominique d'Introno (with Rosalba Palermiti)

After having had various specialised jobs on a farm in the 1930s in Puglia, which did not guarantee him the future he aspired to, the author's father tried his luck in France. This is an oral testimony recorded and then edited and published online in 3 languages (French, Italian, English), under the title: *"TO MY CHILDREN AND GRANDCHILDREN - So that they know who we are, where we come from and what we had to do"* : <https://www.emigrazione-corato.org/blog/temoignages/temoignage-de-dominique-d-introno.html>)

It was terrible in southern Italy after the war! That's why the D'Introno from Corato left the land where the whole family had lived at least since the 19th century and where the grandfather was a *"massare"*.

As a child, the father kept turkeys; at the age of 20, he left for the army where he learned to read and write. By the time he got married and had a child, he was called back into the army at the end of 1939. Fascism being on the rise and with it colonisation, the father was sent to Africa (Libya, Eritrea, Ethiopia, Somalia). In 1941 he was mobilised again and left for Rhodes. He called it *"Rodédjé"*; he remained there until his final demobilisation in 1943. From 1933 to 1943, for 10 long years, he was *"richiamato"*.

Back to civilian life, he left to try his luck in Milan. But in the north, the Italians of the south, the *"TERRONI"*, were considered much as the colonized people were.

The father then decided to leave for France. He took his suitcase at the beginning of August 1946, got on a train and sat on a bench in 3rd class.

The arrived in Bardonecchia. The smugglers, often Coratini, waited for the candidates for exile to cross the border on foot. Depending on the composition of the group, this took from 2 to 7 days.

At Bardonecchia, the father was checked by the carabinieri and put on a train. But as soon as he reached the first tunnel, he jumped out of the car to rejoin a group of illegal immigrants.

He arrived in Grenoble at night, on a Friday. A great-aunt took him in in the rue Saint Laurent, along with two of his cousins. Three days later, they were hired at SOULAGE. The father could then send a telegram: "I have work, we can be accommodated, come and join me". Easy to say, except that the mother was 34 years old, had three children (6, 4 and 2 years old), and had to cross the border on foot.

They financed the trip with the grandmother's savings. Like the father, they took the train to Bardonecchia, met the smuggler, and then began the climb up the mountain on foot. They had very little luggage, just a little food in the cloth *"bors"* made by the mother.

Besides the family, the group consisted of 16 other people, strangers. They walked mostly at night, for several hours at a time: Bardonecchia, Melezet, then towards Mont Thabor and Lake Bissorte. Sometimes they met other people like them. On one occasion, a faster group took pity on the mother who was carrying the latest baby. They took him from her arms and said: "we'll leave him at the top". At the top, there was a dam with a hut; they put the crying toddler in this hut, then closed the door and left him there until the mother arrived.

From the lake, they went down to La Praz, in the middle of the afternoon this time, since they were finally on the French side. In the village, the meeting point was behind the chapel. A taxi took them to Grenoble at about 6am, in rue Saint Laurent. Their ordeal lasted almost a week!

The first 6 months were difficult! There were 9 of them living under the same roof. To obtain a work permit, the foreigners had to pass a medical examination in Montmélian. Fortunately, the men were declared fit. They walked to work and worked 11 hours a day. As soon as possible, they bought a bicycle. They could then work at the weekend at the farmers'. They were paid in fresh produce.

The women took care of the house and sewed for the neighbourhood. Orders came in. Life was not sad. The eldest boy took care of deliveries after school. He had his friends from the rue Saint Lo, even though he was the only one who has been "parachuted in". They began to like France. In 1954, at the age of 14, he passed his school certificate. Then, after three years of apprenticeship, he obtained his CAP in locksmithing. He worked like a madman, did not count his hours and ended up becoming a manager, then a company boss. He started working in 1955 and retired in 2004. That's 49 years of work. He is now 80 years old, but he has not forgotten his friends from rue Saint Lo, whom he managed to reunite in 2018.

Being Coratino in Grenoble today: visible, unconscious or claimed identities (21 pages).

Dissertation by Anastasia Chauchard and Eliott Bouanchaud, students of History (Licence 3), Grenoble university.

Published in August 2020 in the Ethnopolé blog 'Migrations, frontières, mémoires', Valence. Original document in French, including references, here : <https://lecpa.hypotheses.org/1813>

This work is a survey carried out by 2 students of History, under the direction of Professor Anne-Marie Granet-Abisset, of the University of Grenoble. The authors referred in particular to the following sources and works: on identity, to James Baldwin (1962) and Brubaker and Cooper (2000); on the notions of assimilation and integration, to Stéphane Beaud and Gérard Noiriel (1990) ; on the role of émigrés in the consolidation of national identity, to Caroline Douki (1999).

Only 3 cases were studied in early 2020 (three families: Mancini, Ferrari, Conti), due to the COVID lockdown.

Mancini: moved away from the *Coratino* community then centred on StLaurent Street, the grandfather having come in the 1920s with a contract, thus with means to house himself. The family chose to assimilate and has multiple origins. More culturally attached to Italy in general, but adopting *Coratino* culinary practices.

Ferrari: arrived in the 1950s, chose to integrate into the *Coratino* community, which ran the markets and played an important role in the industrialization process of the city. Openly express their *Coratino* origin. Keeps in touch with family in Corato, maintains the *Coratino* and Italian languages. The current generation maintains its identity through social networks and digital technology, rather than through the associative network.

Conti: form of identification in negative. His ancestors had abandoned the Italian language to better speak French. The wife is not *Coratina*, but identifies with the *Coratino* family, and shares the commitment to the association of *Coratini* in Grenoble. The couple discovered Corato together. The second and third generations of the family are closer to Italy, in search of 'Italianness'.

The Mancinis and the Contis have distanced themselves from the *Coratino* and Italian languages, but today there is a desire to rediscover their roots through the Italian language, and to know their family history. In all three families, the interest of the younger generation in what their elders experienced at the time of emigration becomes an object of pride for the parents. The transmission of 'memory' is therefore partly from the young to the old. The Mancinis sought 'Italianness' in art and culinary practices. The Contis travel to Italy and Corato almost every year. Among the Ferraris, too, the practice of tourism developed, with Corato remaining the main contact point.

In all three families, there were many factors that encouraged a growing interest in Italy and Italianness: football, learning the Italian language, travelling. Identities are formed in opposition to immigrants who are further away from France, especially culturally: the Italian is closer to the French than are the emigrants of North African origin. The *Coratini* can claim

a cultural proximity while having marked the organization of the Grenoble agglomeration. *Coratino* identities may emerge more strongly during late immigration, as the *Coratino* community no longer needs to prove its "legitimacy" to live in the Grenoble urban area. *Coratino* identities therefore emerge mainly within the family sphere. On the contrary, it is 'Italianness' that seems to be more visible outside the family.

Finally, there is also the *rapprochement* of European countries, within which diversity becomes a factor of value. Difference, in a homogenized and globalized world, has become a positive value, thus favoring the expression of a particular cultural belonging.

Summary by James Smith, association Atelier Généalogique, Marseille, France (www.emigrazione-corato.org), May 2022.

Yonkers, New York: the Caffè Puglie

By Leslie (Salvagione) Edwards

(The author is a third-generation descendant of an immigrant family from Corato. She is a Michigan-based archivist and historian : her article is well-illustrated with contemporary photos. It can be read here : <https://www.emigrazione-corato.org/medias/files/caffe-puglie-lse.pdf>)

Many immigrants from Corato settled in Yonkers, New York in the Nodine Hill and Park Hill neighborhoods. They established a variety of services that catered to the needs of the Italian families living there including dress and shoemakers, carpenters, insurance brokers, doctors, barbers, and funeral parlors, as well as retail enterprises like produce markets, ice and coal delivery, butcher shops, and bakeries.

But it was the *pasticceria*, Caffè Puglie, located at 51 Park Hill Avenue (corner of Waverly), that was the real heart of the community. It was established by Giuseppe “Joseph” Tarricone who was born in Corato in 1890 and arrived in New York City on December 23, 1920. In 1934, Joseph and his son Anthony (who immigrated in 1931) relocated to Yonkers and opened Caffè Puglie. One year later, Joseph’s daughter Nicoletta joined them from Italy. In 1935, Caffè Puglie began a radio advertising campaign that drew in customers from Westchester and Rockland Counties, as well as New York City. For decades, they ran an ongoing newspaper advertisement on the weddings page and ran display ads for holidays and special occasions.

Caffè Puglie served as a gathering place for Italian Americans, especially those from Puglia and specifically from Corato, who would gather for coffee and pastries, talk of politics, and share stories from home. Men gathered outside to talk (while the women sat in Columbus Park across the street) or they could be seen playing cards in the park or down the street playing *bocce*. In a 1980 interview for *The Herald Statesman*, owner Tony Tarricone said “This is like an Italian village. Everybody knows everybody . . . even the wiseguys.”

On Sunday mornings, families would go to Mt. Carmel Church and then walk down to Caffè Puglie for coffee and a box of pastries to take home. My aunt remembers that when she was a little girl, they would go every Sunday to visit her Grandmother Rinaldi on Oak Street. Their first stop was to Tarricone’s (as my family called it) to buy cookies for grandma, and of course, pastries for themselves to take home. Everyone ordered their wedding cakes from Tarricone’s and when my aunt was married, they delivered the cake to Tarrytown as a personal favor - my grandfather, Leonard Salvagione, was very close with, and related to, the Tarricones.

The *pasticceria* was known for its stunning wedding cakes, Italian wedding cookies, and miniature pastries, and offered the full spectrum of Italian baked goods, emphasizing *Barese* specialties including *biscotti*, *pignoli*, *fogliatelli*, *cannoli*, and savory *taralli*. Espresso was served in small cups and had “the jolt of Vesuvius.” The bakers also made ornately decorated Easter eggs which would fill the front window alongside the wedding cakes. In 1979, Tony made a 20-pound, three-foot tall chocolate Easter bunny for a hospital fundraiser. Customers purchased between 5-6,000 miniature pastries a week! In addition to their cafe and retail sales from the Park Hill store, Caffè Puglie had a successful business supplying pastries to upscale restaurants and tea rooms in the metropolitan area.

Politicians always made an obligatory visit to the Park Hill neighborhood, with a stop at the pastry shop, usually on Sunday mornings. In a 1978 article in the *New York Times*, Congressman Bruce Caputo remarked that “you chat with the owner, Tony Tarricone, with the pastry chef whom everybody calls Cheech, and with the regulars, Bluejay and Rooster. You have coffee, pastries, maybe a little *aqua minerale*. You ask about the soccer leagues and

clubs, and you've done your duty. But more than that, as far as I'm concerned, you get some wisdom.”

The “wisdom” Caputo referred to could be a political strategy meeting discussed over espresso or more importantly, the opinions of the old men who sat in the rear of Caffè Puglie to talk of how it was 50 years ago. “It is wisdom in the sense that the cafe and the Park Hill section of Yonkers . . . give the younger politicians an understanding of their beginnings.” Any visit to the Caffè featured fresh, just baked pastries, and the coffee, either espresso or cappuccino, was made thick and hot. There was barely room for the four tables and twelve chairs inside but that didn't matter as most people bought their coffee and pastry at the counter and stood there to chat and eat.

Caffè Puglie occupied the building at 51 Park Hill Avenue for over 60 years. Gone now for decades, the memories of the pastries, the camaraderie with the *paisano*, and the Tarricones linger today.

- *An estimate of the level of endogamy in Corato* by James Smith, president, Atelier Généalogique, 18 B rue Jules Moulet, 13006 MARSEILLE. www.emigrazione-corato.org, atelieregenealogique@gmail.com

The main issue is to find out how much the Coratini intermarried, at least as far as marriages that took place in Corato are concerned.

What is our estimate based on? Since 2016, our project has created a Corato-centric family tree, which currently contains over 23,000 individuals. To this we have added a database consisting of authentic records, which is maintained and accessible on Google Drive. In our research, we found 9,317 unions, but the place of marriage is specified in only 3,393 (2,866+527) cases (see table below). Of these 3,393 cases, 2,866 unions took place in Corato, 527 in other specified places, including 228 in Molfetta, 28 in France, and 84 in the USA.

In this table we see that the only period that allows us to make a reliable estimate of endogamy is the one from 1835 to 1865 inclusive, that is to say 31 years. Because of the lack of access to online parish archives, we had to be content with making an estimate of endogamy over a very short period - barely two generations. We had originally thought to choose the period from 1809 to 1865, since the Napoleonic *Stato Civile* begins in 1809; but we would not have been able to find the vast majority of birth records prior to 1809.

During the period 1835-1865, therefore, not only are the dates of birth mentioned in the marriage certificates (with some exceptions) ; but, where the father of the husband or wife is deceased, not only is the date of death of the latter mentioned, but also the date of death of the grandfather. In fact, this is the period in which the Civil Registry resources are the most complete.

After 1865, the *Stato Civile* becomes progressively more imprecise: the annual birth tables no longer include the filiations of the persons, and the exact date of birth is missing in many marriage records. Fortunately, Antenati.it has digitized the births from 1878 to 1898, but outside these dates, the parentage is missing in the tables.

Our estimate of endogamy is therefore based on 917 marriages between two people born in Corato, from 1835 to 1865 inclusive, out of a total of 948. This is a ratio of 97%. This emphasizes how the difficulties that endogamy poses for research - for the elaboration of a family history, as well as for the writing of the history of Coratino migration based on the 'memory' of those who migrated - could be overcome by access to parish archives.

Estimate of endogamy in Corato				
Total unions in the ' <i>albero genealogico coratino</i> '	9 317			
Number of unions	Number	Total	%	Notes
Exact date of marriage in Corato	2 866	9 317	31%	During the whole period covered by the tree (ca. 1600 to present) of which 228 in Molfetta, 30 in France, 84 in USA
Place of marriage outside Corato	527	9 317	6%	
Place and date of marriage unknown	5 924	9 317	64%	
Exact date of marriage in Corato	1 694	2 866	59%	Between 1809 and 1865
Exact date of marriage in Corato	948	1 694	56%	Between 1835 and 1865
Marriages between two people born in Corato	917	948	97%	Between 1835 and 1865, exact dates of birth
Marriages where the husband was not born in Corato	9	948	1%	
Marriages where the wife was not born in Corato	19	948	2%	
Marriages where neither spouse was born in Corato	3	948		

NB: This study was made possible thanks to the "VisuGed" software of Jean CHABAUD, www.visuged.org

Of course, since Coratini had a centuries-old habit of migrating to surrounding villages, it is possible that some of them married women in the places where they settled. However, it was customary for marriages to take place where the wife resided, especially since the inheritance of property was through the woman, not the man (Salvemini, personal communication). Was this custom not a strong incentive to endogamy?

James Smith,
Marseille, March 2022