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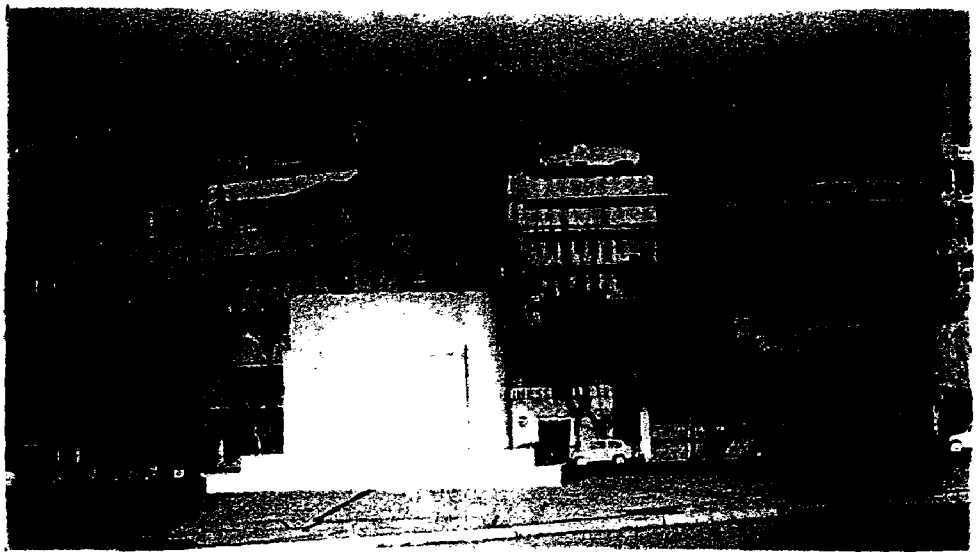

Fig. 1. The statue of Giorgio Castriota (Scanderbeg) in the Piazza Albania in Rome.

THE ITALO-ALBANIAN VILLAGES OF SOUTHERN ITALY

BY

GEORGE NICHOLAS NASSE

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of the requirements for the degree of
Doctor of Philosophy in the
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1960

Doctoral Committee:

Professor George Kish, Chairman
Associate Professor Douglas D. Crary
Assistant Professor L.A. Peter Gosling
Associate Professor Ross N. Pearson
Assistant Professor Roy Pierce

PREFACE

The Italo-Albanian project was conceived in the Spring of 1956 by a suggestion from Professor George Kish to the author. For a period of nearly four years, the project has progressed at a slow but forward pace. The completed idssertation, however, is not looked upon by the author as the end of the project but as the beginning of other projects concerning the region of the Mediterranean.

There are a host of acknowledgements to people and organizations to whom the author is indebted. Professor George Kish, the author's advisor for seven years at the University of Michigan, has been a source of friendship, guidance and encouragement. His interest and his willingness to listen to author's problems, academic and personal, are largely responsible for the completion of this project. Another source of inspiration has been Professor Kish's rhinoceros whip.

A debt of gratitude is also warmly extended to the National Research Council, Division of Earth Science, that financed the field research through a grant made available from the Office of Naval Research. The author is doubly grateful to the above offices because they have patiently awaited the manuscript beyond the deadline date. The debt of gratitude to the above offices is not limited to their financial assistance but also to their personal consideration of their applicant both in the field and at home.

During the author's stay at the University of Michigan, he had the pleasant experience of obtaining experience and aid from the various faculty members of the Department of Georgraphy. The author is grateful for the advice given by the various faculty members. He is also grateful for many hours of practical experience received at "Gosling's Chalet".

During the period of field research, in southern Italy, the author was welcomed and received as a long, lost relative. It was heart warming to hear several Italo-Albanians say to him, "We are of one blood". Besides the host of new friends that the author made, he wishes to fondly acknowledge, Signori Alfredo Braile, Demetrio Mauro and Emilio Tavolaro, and Padre Marco Petta and Padre Sofrone Prence.

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INTRODUCTION

A certain number of Albanians arrived in southern Italy during the mid-fifteenth century, and in the following fifty years more migrants arrived. They founded new settlements in regions that are quite remote from Rome and the region of the Po Valley. This study concerns the survival of this group of people in southern Italy.

After a five hundred year stay in a region where they had little or no contact with their homeland, it had to be established whether or not the Albanians had remained as an identifiable group. It was found that some of the villages had totally lost their Albanian identity, other ones were in the process of becoming Italian, and still others had readily identifiable characteristics. None of the villages had retained all of their Albanian characteristics, nor had avoided adopting certain aspects of the Italian culture.

The presence of this identifiable group of people after a stay of five hundred years raises the questions of "how" and "why" they have survived. The answers to these questions involve many factors, some of them are tangible and some are intangible. It is difficult to assess the value of one survival factor over the other because each one in its turn bears upon the others. The perspective used in this research is to regard the whole survival question

and then to study the factors individually.

The factors broadly are physical and cultural, and each has contributed to the survival of the Italo-Albanians. Within the physical framework, both the location and the physical setting are considered as having made contributions towards the survival of these people.

The cultural factors are many, and are more complex than the physical. They involve the manner of arrival of the Albanians, their way of life, the Italian's attitude towards them and vice-versa, their religion, and an innate desire to retain their cultural heritage. The retention of certain cultural traits does serve as a means of identifying the Italo-Albanian villages in a region that is overwhelming Italian.

The Albanians were not the only people to establish settlements in southern Italy for ever since the days of the Greek city-states the lower part of the Italian peninsula has attracted settlers from other lands. These other settlers established themselves in the region but today only mementoes of their sojourn remain. The Italo-Albanians are the only ones which remain today as having identifiable cultural characteristics, while the others were either expelled from the region or adopted the culture of the natives.

The Albanians did not arrive in southern Italy until some two thousand years after the ancient Greeks, some seven hundred years after the Byzantine Greeks and the Arabs,

and some two hundred years after a religious group, known as the Waldenses, had arrived. Each in their turn disappeared from the scene of southern Italy due to a variety of reasons. The five hundred year stay of the Italo-Albanians has not been a placid one but neither has it caused a disturbing concern among the southern Italians.

The Italo-Albanians fitted themselves into the way of life of the southern Italian but still they retained their own cultural heritage. It was not necessary that they should be accepted by the natives for their presence was tolerated as long as they did not upset the status quo of the region.

Existing as they do, side by side with the Italians, it was inevitable that contact would increase as modern conveniences were introduced into that region. Southern Italy is still the backward region of Italy, and the standard of living is rated among the lowest ones on the world scale. Today, the present Italian government is giving greater attention towards raising the standard of living in this region. The benefits and aid given by the government do not discriminate against the Italo-Albanians because they are considered as Italians. The government has begun land reform projects that involve the re-distribution of agricultural land, the building of roads, the construction of schools, the building of hydro-electric sites, and the establishment of new villages. All of these serve towards re-orienting the Italo-Albanian and the southern

Italian from their past way of life towards a way of life that has modern conveniences.

The culture of the Italo-Albanians does not have the cultural depth of the Italians, and since the Italo-Albanians have lost contact with their former homeland, and since the source of modern conveniences are to be Italian, they will gradually become Italianophiles. The physical isolation is being overcome, and there have not been any new migrations that would add strength to the Albanian culture. The Italo-Albanians are aware of their past heritage but they are, today, more Italian than Albanian.

I. PHYSICAL SETTING OF ITALO-ALBANIAN VILLAGES

The Italian peninsula, which is some eight hundred miles long, has a mountain backbone through its entire length, from the Po Valley to the tip of Calabria. These mountains appear to stretch continously, from north to south, in much the same fashion as do the Rockies or the Andes along the western sides of their respective continents; and like the latter two, they vary as to their breadth and height. From north to south the Apennines acquire the names of the provinces in which they are located, e.g.; Ligurian Apennines, Tuscan Apennines, Umbrian-Marchigiano Apennines, Abruzzi Apennines, Campanian Apennines, Lucanian Apennines, and Calabrian Apennines.[1]

Not only do the Apennines form the backbone of the peninsula but they also occupy most of the land area of the peninsula. Peninsular Italy (that portion south of the Po Valley) does not contain any extensive plains that would compare in size to that of the Po Valley but it does have several smaller plains, the largest is the "Tavoliere" that is in the province of Foggia.

The highest elevations of the Apennines are in the

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[1] L'Italia Fisica, Conosci L'Italia, Vol. I, Touring Club Italiano (Milano, 1957), p. 207.

central portion, the Abruzzi Apennines, that has a peak rising to 9,585 feet; while the southern Apennines have higher average elevations than the northern ones.

In structure, the Apennines resemble the Alps. They have craggy peaks, the valleys are steep walled and the valley floors are narrow. They also have been folded and warped in much the same fashion as have the Alps. The peninsula is an area of volcanic activity, both in the past and present; and the sedimentary formations from various geologic periods have been greatly disturbed. The uplifting and folding have contributed to the ruggedness of the Apennines. It has also caused an irregular stream pattern, whose waters flow swiftly to the sea. It is within this type of physical setting that the Italo-Albanian villages of southern Italy are located.

The physical setting of the Italo-Albanian villages of peninsular Italy is the Lucanian and Calabrian Apennines. The area is some two hundred and fifty miles south of Rome, and the villages are in the "compartments" of Lucania[2] and Calabria. Lucania is within the "instep" portion of the Italian "boot", Calabria represents the "toe". There are also four villages in the western portion of the island of Sicily that will be briefly mentioned in this study, since the population is very small compared to those of Lucania and Calabria.

---

[2]The "compartment" of Lucania is also known as Basilicata.

THE LUCANIAN REGION

The Lucanian Apennines are separated from the Calabrian by the floodplains of several rivers and by a delta plain (formed by these rivers), called the Sibari Plain. The Lucanian Apennines attain their highest elevations in their extreme southern section, the Pollino Range. In this section there are two Italo-Albanian villages, Casalnuovo Lucano (formerly called San Paolo Albanese) and San Costantino Albanese. These villages are on the southern slopes of the Pollino Range and are situated on either side of the Sarmento River. (See Map 4, p. 72).

The Sarmento River has its headwaters in the Pollino Range and it flows in a northeast direction into the Sinni River, which in turn, empties into the Gulf of Taranto. The Sarmento River has a torrential type of flow; during the summer months the river bed is dry but during the winter months the volume of water increases sharply and the river becomes a fast, flowing stream.

By linear measure, S. Costantino Albanese and Casalnuovo Lucano are less than two miles apart, but they are on either side of the Sarmento River and by road measure they are at least five miles distant from one another. The villages are of the hillside type, meaning that the dwellings that comprise the village are clustered together on the side of a slope, removed from, and well above the banks of the river.

According to road mileage, the villages are over

Fig. 2. The distant Pollino Range as viewed from S. Demetrio Corone.

Fig. 3. The Sibari Plain near Spezzano Albanese.

fifty miles from the east coast, where the main lines of communications, both railroad and highway, are found. It has been only since the end of World War II that roads to the villages have been built that are suitable for all weather traffic. The road to Senise (the main town in this area, that is about twenty miles away) is a dirt road that was constructed during Mussolini's regime, but there was no bridge built across the Sarmento River in order to connect S. Costantino Albanese with the main road. The concrete bridge which now spans the river was completed shortly after World War II. It was one of the present government's many projects to offer better means of communication to these villages that are located in the interior of the peninsula.

SOUTHEASTERN SECTION OF POLLINO RANGE

There are several villages located on the southern side of the Pollino Range and these are in the "compartment" of Calabria. These are within the same physical setting as the other two, but S. Costantino Albanese and Casalnuovo Lucano are located well within the Pollino Range while those in the "compartment" of Calabria are located on the southern flanks of the range. The villages in Calabria are; Castroregio, Plataci, Civita, Eianina, and Francineto. (See Map 4, p. 72). Castroregio and Plataci are fine examples of hilltop towns, both are situated on peaks.

Castroregio is about 2,500 feet in elevation and

Plataci is about 3,000 feet. The villages are only seven miles apart but they are not directly connected to one another by a road. However, access from one village to the other is obtained by travelling down to the main coastal road and then up to the other village. This distance is about fifty miles. Both of them present difficulties of accessibility and yet they are only twenty miles from the main coastal road that skirts the Ionian Sea. The steepness of the road gradient and the condition of the unpaved roads brings about difficulties in communications. During the winter months heavy downpours of rain and occasional, heavy snowfall adds to the hazards of communications because the rains will wash away the roads, or the snowfall will cut off the villages from communications with other towns in the region.

THE SOUTHERN FLANKS OF THE POLLINO RANGE

The villages of Civita, Eianina, and Frascineto are located at the southern edge of the Pollino Range. Here the Lucanian Apennines come to an abrupt end, and they rise above the Sibari Plain. The plain has been formed by the Crati River, that flows from the south, and many other torrential streams flowing from the north, and whose headwaters are in the Pollino Range. (See Figures 2 and 3, p. 8).

These three villages are readily accessible by either road or rail because in the vicinity of their location there is a slight discontinuance in the mountainous backbone of

peninsular Italy. A paved road has been constructed along the foot of the Pollino Range and it connects the eastern side of the peninsula with the western. This road passes through the villages of Eianina and Frascineto, and Civita is only one mile from it. Even though these villages are not precariously perched either on a hillside or hilltop, they still have those characteristics. The houses are grouped close together, even though the village site is on fairly level ground, and the streets are very narrow.

All three are located at the elevation of approximately 1,500 feet above sea level and are situated on the flanks of the Pollino Range. Accessibility is relatively easy but it has been only within this century, when the former fascist government initiated an intensive road building program throughout the country.

THE NORTHWESTERN SECTION OF THE COASTAL RANGE

Another group of villages, that offers ease of accessibility, consists of Firmo, Lungro, and Acquaformosa. (See Map 5, p. 74). These three are located within the Calabrian Apennines. The section of the Apennines in which they are located is called the Coastal Range. (See Fig. 5, p. 12). This range is on the western side of the peninsula, it rises sharply out of the Tyrrhenian Sea, and in many places it leaves no coastal plain. It slopes more gently on the eastern side, and three villages are on this side close to the head of the Sibari Plain.

All three of the villages are on hilltops; Firmo is

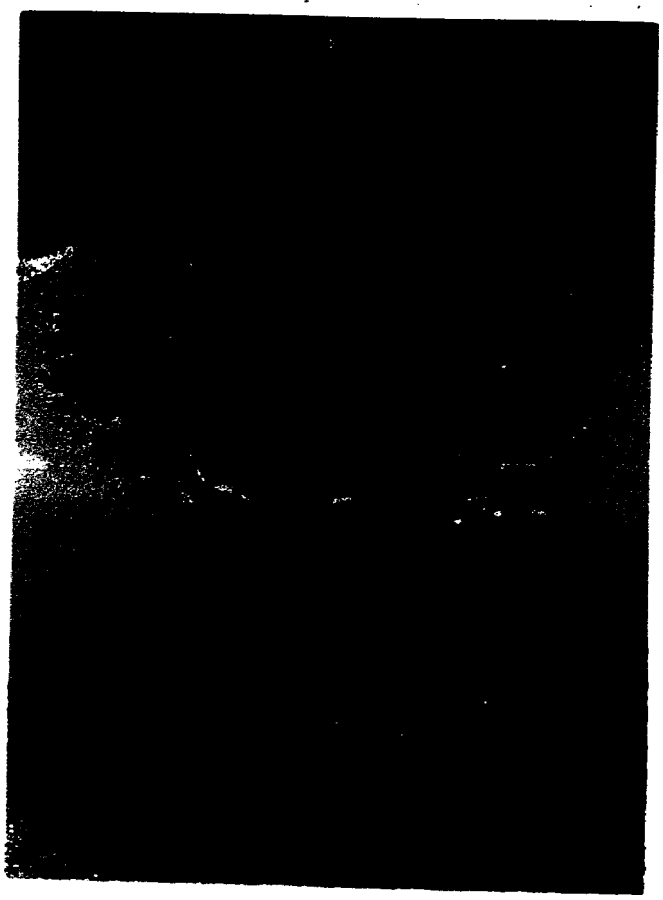


Fig. 4. An olive tree.

Fig. 5. In the distance are four Italo-Albanian villages on the eastern slopes of the Coastal Range.

located about 1,100 feet above sea level, Lungro is about 1,968 feet, and Acquaformosa is about 2,500 feet. Even though the villages are high in altitude, and are hilltop villages, they do not suffer from inaccessibility because they are on the paved road that leads from the western side to the eastern side of the peninsula. This road originates in the Sibari Plain, passes through the city of Castrovillari, and then it winds through the Italo-Albanian villages and on to the western coast.

THE CENTRAL SECTION OF THE COASTAL RANGE

Further to the south, and still on the eastern side of the Coastal Range, ten Italo-Albanian villages are strung out from north to south. Beginning at the northern one, they are: Santa Caterina Albanese, Cervicati, Mongrassano, Cavallerizzo, Cerzeto, San Giacomo, San Martino di Finita, Rota Greca, San Benedetto Ullano, and Marri. (See Map 6, p. 76). They are all hillside villages with the exception of S. Caterina Albanese, that is furthest removed from the group and is a hilltop village.

All of these villages face towards the interior of the peninsula and towards the largest floodplain in the "compartment" of Calabria, that formed by the Crati River and its tributaries. S. Caterina Albanese is not directly connected to the other villages by a road. This village occupies a peak that is a mile from a paved road. The road leading to the village is unpaved and it winds up to the village.

Cervicati, Mongrassano, Cavalerizzo, Cerzeto, S. Giacomo, S. Martino di Finita, and Rota Greca are all on, or very close to, a north to south road that is paved. The villages are all strung out on this road that runs parallel to the Crati Valley, that is six miles to the east of them. The Crati Valley contains the main lines of transportation of this area.

San Benedetto Ullano and Marri are indirectly connected to the other eight villages by a lesser road but they still lie within this north to south axis. All of these villages are approximately on the 1,500 foot contour line.

FALCONARA ALBANESE

About twelve miles to the south of S. Benedetto Ullano is situated the village of Falconara Albanese. This village deserves special attention because it is isolated from the rest of the Italo-Albanian settlements. It is located within the Coastal Range but on the western side that faces the sea, while the others in this range face the east. The village is of the hilltop type and it is slightly under 2,000 feet in altitude. It is difficult to reach because there is no motor road that leads to the village from the outside. A short stretch of road leads from the village down to a railroad station at the foot of the peak. This is Falconara Albanese's only means of access with the outside world. Of all the Italo-Albanian villages this is

the least accessible and it is the furthest removed from the groups of Italo-Albanian villages.

THE "SILA"

The north central portion of the Calabrian Apennines consists of a high, granite plateau called the "Sila". The altitude of the "Sila" averages from 5,000 to 6,000 feet, with the highest elevations in its southern portion. The "Sila" is separated from the Coastal Range by the floodplain formed by the Crati River and its many tributaries. The headwaters of the Crati River are in the southern part of the "Sila" and the Coastal Range. The floodplain extends along the peninsula in a northeast to southwest direction for a distance of about thirty five miles.

The Sila is divided into three sections; to the north is the "Sila Greca", the central portion is the "Sila Grande", and the southern portion is the "Sila Piccola". There are no Italo-Albanian settlements within the Sila, and its interior is rather sparsely populated, but there are settlements on its fringes.

THE NORTHERN MARGIN OF THE "SILA GRECA"

At the northern margin of the "Sila Greca", there are seven Italo-Albanian settlements; Spezzano Albanese, Santa Sofia d'Epiro, San Demetrio Corone, Macchia, San Cosmo Albanese, Vaccarizzo Albanese, and San Giorgio Albanese. (See Map 7, p. 78). These villages comprise a group and are

within a distance of ten miles, or less, from one another. The only exception is Spezzano Albanese.

Spezzano Albanese is separated from the other six by the Crati River. It is situated on a high point of land overlooking the Sibari Plain. (See Figure 3, p. 8). It is eight linear miles from the other villages but the distance by road is at least twenty-five miles. The village, which is about 1,100 feet in altitude, is on the national highway that connects one of the main cities of Calabria, Cosenza, with Naples.

The other six villages except one, are on a road that skirts the northern edge of the Sila Plateau. The one exception is San Giorgio Albanese, that is a hilltop village, and it is isolated from the others by a deep, narrow valley. It is accessible from the main coastal road, that skirts the Ionian Sea, by means of an unpaved road that is about eight miles long. Two of the remaining five villages are hilltop ones, they are; Vaccarizzo Albanese and S. Cosmo Albanese. The other three; Macchia, S. Demetrio Corone, and S. Sofia d'Epiro are hillside villages. The average altitudes of the six villages is about 1,500 feet, and they all face towards the northeast, overlooking the Sibari Plain and the Gulf of Taranto.

THE SOUTHERN MARGIN OF THE "SILA"

There are also ten villages located on the central and southern margins of the "Sila"; more specifically, on the eastern margins of the "Sila Grande" and on the southern

margins of the "Sila Piccola". These villages are not within the "Sila" itself because the high, rugged granite plateau has not attracted many settlers. Instead the settlers have chosen sites at the lower elevations where they could practice the mediterranean type of agriculture. The Italo-Albanian settlements in the southern edge of the "Sila" are more scattered than those of northern Calabria. Yet the villages are in groups of two or three, and within these groups they are not more than ten miles distant from one another.

On the eastern margin of the "Sila Grande", there are three villages; Carfizzi, San Nicola dell'Alto, and Pallagorio. All three are about 1,800 feet in altitude and all are of the hilltop type. The villages are about ten miles from the national coastal highway but the road that leads to them is unpaved. The eastern slopes of the "Sila Grande" have been heavily eroded and the grayish clay, that covers the underlying granite, has been cut into deep ravines. Landslides are frequent in this region and they often carry away the road; this especially occurs during the winter months when heavy precipitation falls in the "Sila".

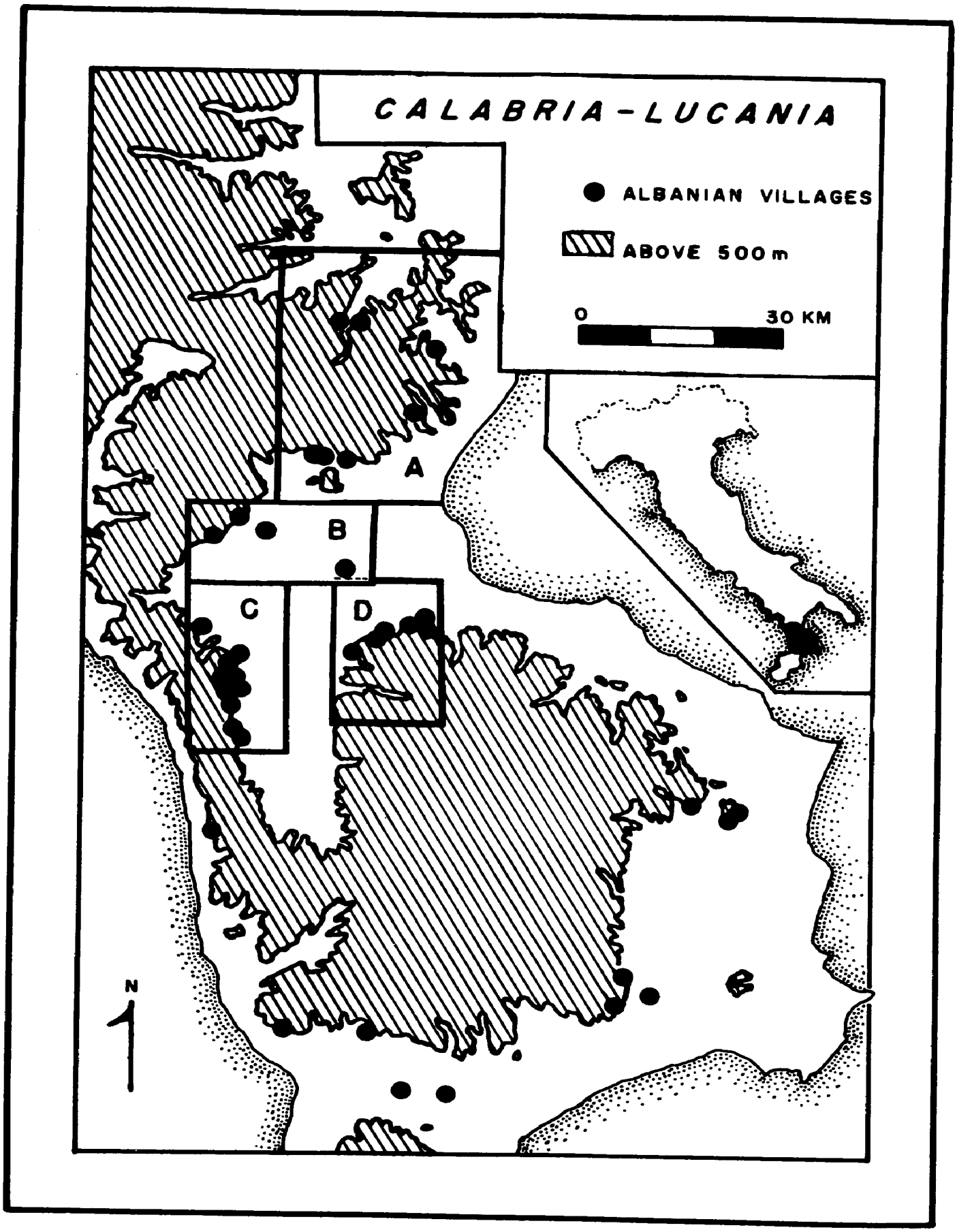
Twenty miles to the southwest of these three villages are three other Italo-Albanian villages; Arietta, Marcedusa, and Andali. Arietta and Marcedusa are hilltop villages; Arietta is at the altitude of 1,000 feet and Marcedusa is 2,000 feet. The villages are located some ten

miles inland from the Ionian coastline and are just on the southern edge of the "Sila Piccola". The villages are served by secondary roads and are not directly connected to one another. Arietta is not served by any road and only a mule trail connects it to a highway that is about five miles away. The ruggedness of the local relief, plus the frequency of landslides during the rainy months, adds to the inaccessibility of these villages. All three are not very far from the paved national highway but the roads leading to the villages are not paved.

Some twenty five miles further to the West are three other Italo-Albanian villages; Caraffa, Vena, and Amato. They are about five miles from one another but there are no roads leading directly from one village to the other. Vena and Caraffa are hilltop villages; they are respectively, 800 and 1200 feet above sea level. Amato, separated from the other two by the Amato River, is a hillside village and is about 1500 feet above sea level. The villages are located at the extreme south west edge of the "Sila Piccola". It is at this point that the Sila terminates and the "Serre", a range that occupies part of the tip of the "toe," begins.

Still further west, and removed from the other Italo-Albanian villages is the settlement of Gizzeria. Gizzeria is some twenty miles to the west of the last three mentioned villages. It is a hillside village and its altitude is about 1,950 feet. It is on a national highway that connects Naples with Reggio Calabria, and it is on the

Map No. 1


CALABRIA-LUCANIA
ALBANIAN VILLAGES
ABOVE 500 m
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western slope that faces the Tyrrhenian Sea. The village is not within the margin of the "Sila Piccola" but on the slopes of a mountain called "Mancuso". This region represents the southernmost extension of the Coastal Range.

THE NORTH-WEST REGION OF SICILY

The last four villages discussed are on the island of Sicily, in the north western part of that island. Along the northern coast of Sicily stretch the Siculo Apennines, that rise sharply from the coast and then slope more gradually towards the interior. The highest elevations of this mountain range, which is a continuation of the Apennine system, is achieved in the central portion and then it gradually decreases in elevation towards the east. The interior has the appearance of being a roughly dissected plateau. The predominant exposed rock formations and sandstones and limestones, while in the extreme northeast portion, there are recent formations of volcanic origin. The softer limestones and sandstones have been extensively eroded and now give a rugged appearance to the topography.

The four Italo-Albanian villages are located south of the city of Palermo, which is 175 miles west of the Straits of Messina. The villages are; Piana degli Albanesi, Contessa Entellina, Palazzo Adriano, and Mezzoiuso. (See Map No. 2, p. 22). The four villages are in one general location but they do not form a tight group as did the villages on the peninsula. Piana degli Albanesi is ten miles south of Palermo

and thirty miles north of Contessa Entellina. Palazzo Adriano is fifteen miles east of Contessa Entellina. Mezzoiuso is thirty miles southeast of Piana degli Albanesi. However, none of them present the problems of inaccessibility that the villages on the peninsula do.

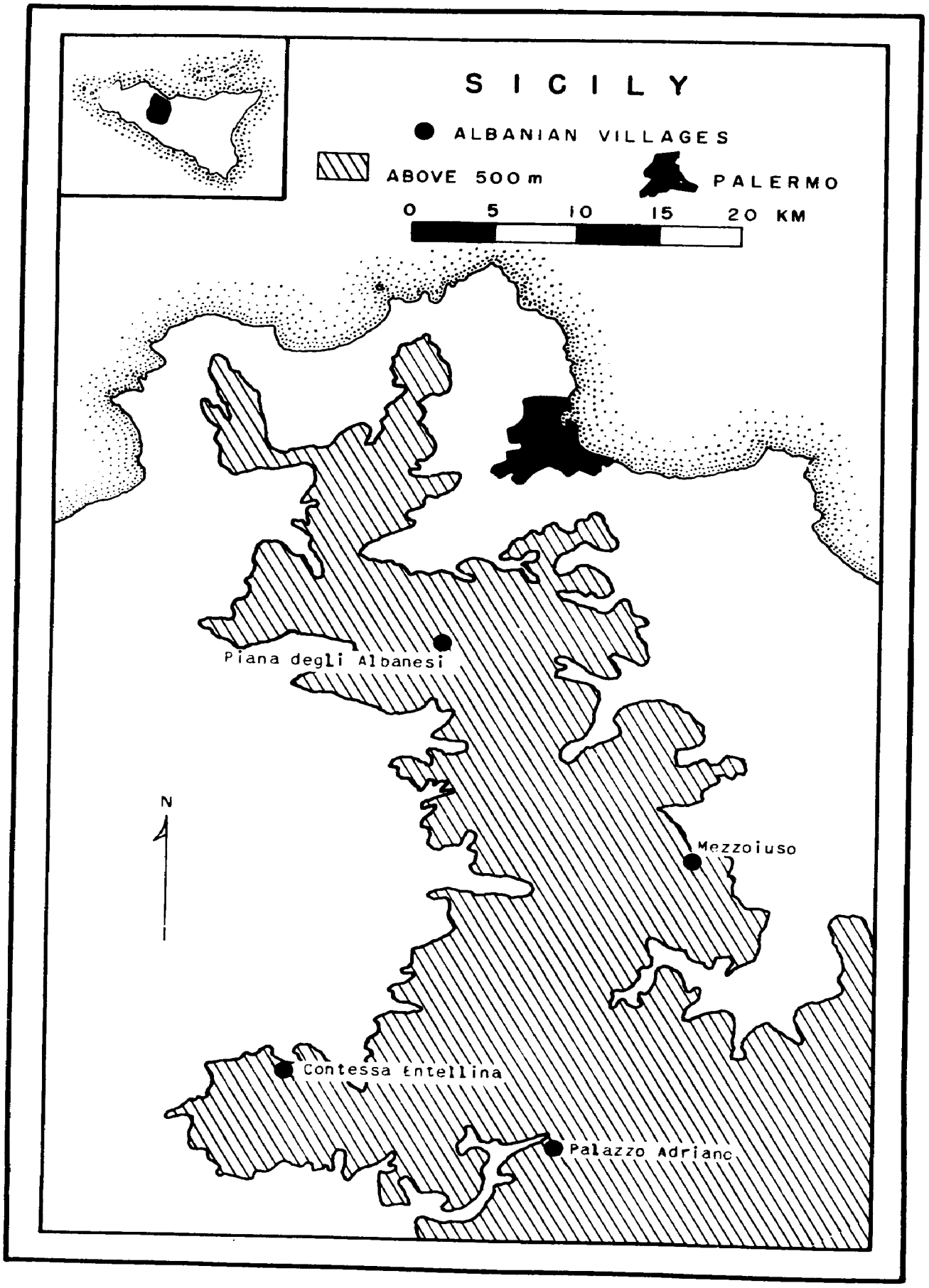
The general appearance of the landscape differs in that it is a rugged, rolling relief; instead of the rugged, sharp relief of the Lucanian and Calabrian Apennines. The villages of Sicily are not precariously perched on a mountain peak, or clinging to the steep slopes of a mountain. Usually they are found on the lower slopes of a mountain.

Piana degli Albanesi, the northernmost one, is 2,400 feet above sea level, and it is located at the foot of a mountain that rises to the elevations of 4,472 feet. (See Figure 8, p. 52). The village is on a national highway that connects the city of Palermo with Agrigento, which is on the southern coast.

Contessa Entellina is also located at the foot of a mountain. It is connected to a national highway by eight miles of unpaved road but the road is not hazardous because it is fairly level and does not wind itself up a steep gradient in order to reach the village.

Palazzo Adriano is at the altitude of 2,200 feet. It is located in an ampitheater with peaks rising above the town. The national highway that passes through Piana degli Albanesi also passes through Palazzo Adriano, so the village

Map No. 2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Piana degli Albanesi
Mezzoiuso
Contessa Entellina
Palazzo Adriano
N

is easily reached.

The final Italo-Albanian village in this region is Mezzoiuso, that is 1,800 feet in elevation. It is also located on the lower slopes of a high peak that rises to the altitude of 3,950 feet. The village is about ten miles from an all weather road and it is connected to it by a paved road.

None of these four villages present the problems of inaccessibility that the villages of peninsular Italy do. For reasons that will be enlarged upon later, these villages occupy sites that are higher in altitude but still they are more accessible than the villages on the peninsula. Three of these villages are well within the interior of the island but they are adequately served, directly or indirectly, by good roads.

SUMMARY OF PHYSICAL SETTINGS

In summarizing the physical settings for all of the Italo-Albanian villages it is further emphasized that the landscape is mountainous, and the limited plains areas consist of narrow valleys and narrow coastal plains. The streams of Lucania, Calabria and western Sicily are of the torrential type with the peak of the flow during the winter months, while during the summer months the stream beds are dry or reduced to a trickle. The narrow valleys are not suited for settlement because in many places the valley floor is totally occupied by the stream, and the sudden

fluctuations in the volume of water causes the stream to deposit coarse material that prevents agriculture. Physical conditions, such as these have forced the inhabitants of the area to select their village sites on the slopes, or the peaks of mountains; and the agricultural activities are conducted on the slopes.

The local relief of the regions have played the important role of determining the sites of the Italo-Albanian villages. In doing so, it has made them relatively inaccessible through modern means of communication, to the outlying areas. This inaccessibility has caused these villages to be physically isolated from north and central Italy and also from other villages within their respective regions in southern Italy.

II. CLIMATIC, VEGETATIVE, AND SOIL PATTERNS

All the Italo-Albanian villages (both in southern Italy and Sicily) are located in a region having mediterranean type of climate, with hot, dry summers and cool, wet winters. There are some slight variations to this general climatic pattern due to the sites of particular villages, e.g.; the village of Castroregio, which is located at the elevation of 2,500 feet, will experience heavy snowfall that will remain on the ground for at least one week. The snowfall will be great enough to cause the road that leads to the village to be impassable.

Another example is that of the villages on the leeward slopes of the Coastal Range. These villages will receive about eighty inches of rainfall during the winter months. While during the same season, those on the northern margin of the "Sila Greca" will receive about twenty five inches. This local phenomenon is due to the cyclonic storms that move from the west and are forced over the mountain barrier and then deposit most of their moisture over the Coastal Range.

There are also differences in temperature and precipitation between southern Italy and western Sicily. These differences are attributed more to latitudinal location rather than to local phenomena. The winter tempera-

tures of western Sicily are higher because the region is further removed from the cold, continental air and the violent "bora" wind. The average annual precipitation of this region is about twenty inches because the area is under the influence of the sub-tropical high pressure zone for at least seven months. Both southern Italy and western Sicily have the hot, dry summers that are attributed to lands with mediterranean climate, but the average summer temperature is a few degrees higher in Sicily due to its proximity to northern Africa.

VEGETATION

The vegetative pattern of southern Italy and western Sicily is also classified as the mediterranean type, that is called "sclerophyllous", but the long period of occupance by man has removed most of the original vegetation. The natural vegetation that remains is found mainly in areas that cannot be cultivated, or in those areas not suited as sites for villages. These areas are generally mountainous ones, above the 1,500 foot contour line, or along the narrow valley floors in mountainous areas.

Much of the natural vegetation is found above the 1,500 foot contour line and above this line the vegetative type is not "sclerophyllous" but mixed hardwoods of the deciduous type. The rise in elevation causes a drop in temperature and permits the growth of trees, such as; poplar, chestnut, oak, birch, and beech. This type of forest is

found above the groups of villages in the Coastal Range, the northern margin of the "Sila Greca", (see figure 7, p. 28), and those on the slopes of the Pollino Range.

The warmer annual temperature of western Sicily does not permit the growth of hardwood deciduous vegetation. The vegetation is more of the steppe type with short, scrubby bushes and grasses. (See Figure 6, p. 28). It would be difficult to determine the original vegetation of this area because the land has been cultivated for over two thousand years.

SOIL

The characteristic soil type given to mediterranean lands is a laterite, but this general group cannot be accurately applied to these more specific areas. The mountainous nature of the area, and the fast rate of erosion have not allowed the development of a soil horizon (if it did exist, it has been removed by erosion long since).

The plains areas such as; the Crati Floodplain and the Sibari Plain, have been built of layer upon layer of alluvial deposits.

Clay covers most of the slopes of the hills and mountains, and the parent material is generally limestone and sandstone, with the exception of the "Sila", that is granite.

The original soil horizon is believed to have been a yellowish-red laterite but with the removal of vegetation centuries ago, in order to practice cultivation, erosion

Fig. 6. Barren landscape near Piana degli Albanesi.

Fig. 7. A view of the heavily wooded Sila Plateau.

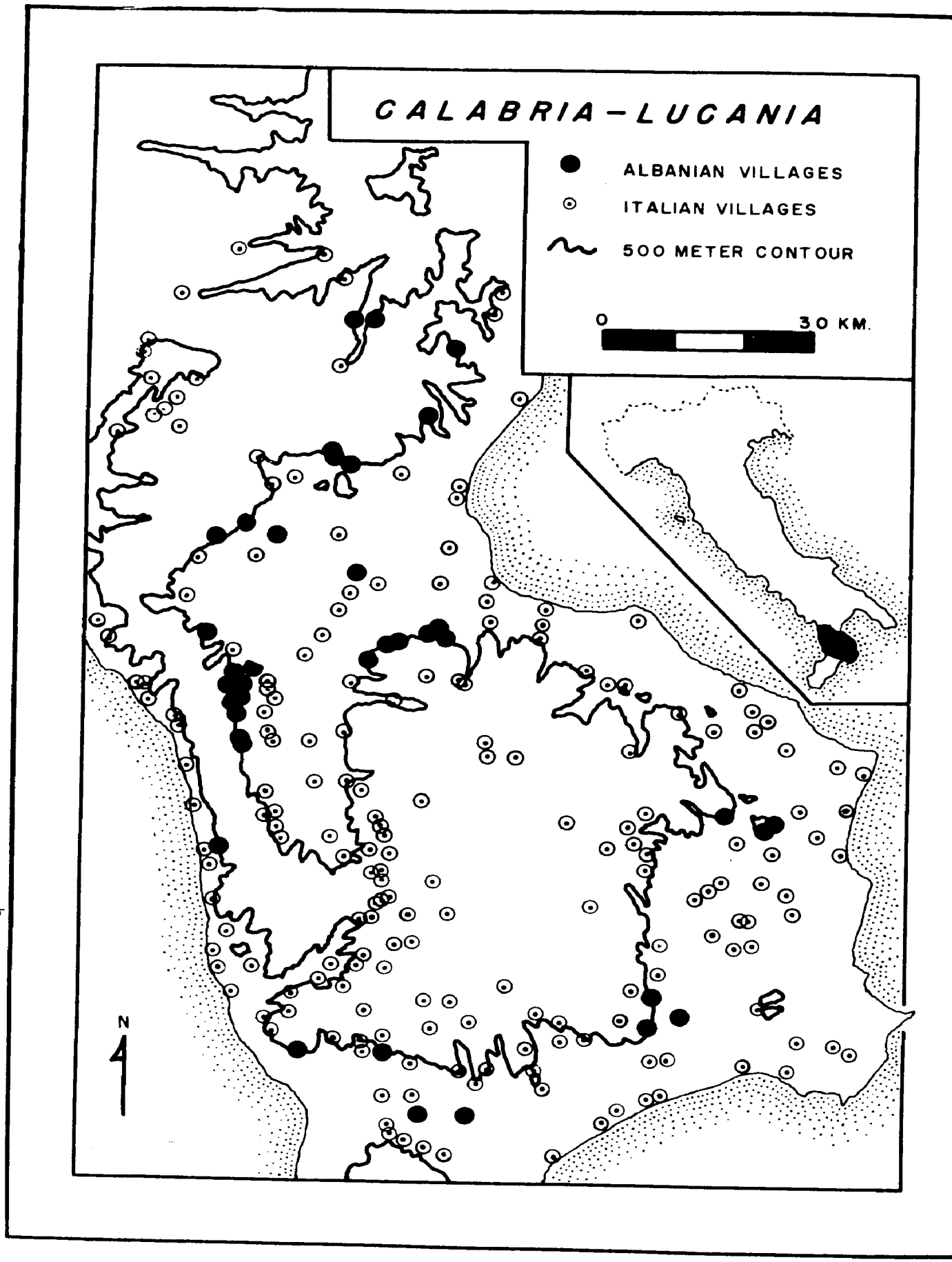
has removed the original top layer of soil. Now, the characteristic color of the soil is gray, or yellowish-gray, and in many areas the parent material is exposed.

SUMMARY OF CLIMATE, VEGETATION, AND SOIL PATTERNS

Climate, vegetation and soil are physical factors that influence man in determining his habitat. The role of these factors is evident in southern Italy because the predominant occupation is agriculture. This basic occupation is greatly dependent upon the three above factors. They are determinants in the types of crops that are grown in a region, and usually, the yields per acre.

There is also a connection between the choice of village sites and these physical factors. Most of the villages are located either on or slightly below the five hundred meter contour line (approx. 1,500 ft.) and this line represents a climatic division due to a rise in altitude. Below this line, the climate is of the mediterranean type, while above the line, it resembles the humid continental variety. The villages are generally located in the region of the more favorable climate and the more rigorous is avoided as a village site.

Map No. 3


CALABRIA-LUCANIA
ALBANIAN VILLAGES
ITALIAN VILLAGES
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III. THE PHYSICAL SETTING OF ALBANIA

The original settlers of the Italo-Albanian villages in southern Italy came from the eastern side of the Adriatic Sea. Albania is a small area on the Balkan Peninsula and it occupies part of the Adriatic Coast. The ancestral home of the Italo-Albanians has physical characteristics that are similar to their present habitat in southern Italy.

About three-quarters of Albania is mountainous. The Dinaric Alps, that attain the elevations of 12,000 feet, occupy the northern and central part of the country. While the Pindus Mountains stretch from the central portion southward into northern Greece. The country has a small coastal plain that has been unfit for settlement because of marshy conditions.

These two mountain systems have formed a physical and cultural barrier for Albania. The valleys are steep sided, and the valley floors are extremely narrow. Except for the higher elevations of the two mountain systems, it can be said that the physical settings of the villages in southern Italy are quite similar to those in Albania.

Even the conditions of climate and vegetation are similar. The southeastern Adriatic region has a mediterranean climate and there are modifications of it as the

distance from the coast, or the elevation increases. The vegetation of the two areas is also similar because in both regions the original vegetation has been removed due to long occupance. Also, the five hundred meter contour line represents the division, in both areas, between the vegetation of the mediterranean type and the deciduous forest that occupies the higher portion of the mountain slopes.

The physical environment that the Albanian settlers encountered in southern Italy was not unlike that of the land which they left. Therefore, there were no great adjustments to make as they established themselves in this new land. They continued to cultivate the same crops and their houses were constructed in the same fashion. Their major obstacles were of the cultural type, and these will be discussed in succeeding chapters.

IV. THE SETTLERS OF SOUTHERN ITALY

Southern Italy has known many settlers since the beginning of civilization in Europe. This study will briefly discuss four ethnic groups, besides the Albanians, that have settled in southern Italy. They are; (1) the ancient Greeks; (2) the Byzantine Greeks; (3) the Saracens; (4) the Waldenses. Each of these groups have established colonies in southern Italy and for varying reasons they have failed to survive. They came to Italy under varying circumstances and then they remained there as an identifiable group for a length of time, and then their identity was lost. Only the Italo-Albanians have remained as an identifiable group to this present day.

THE ORIGINAL INHABITANTS

Southern Italy did have indigenous groups at the time that the Greek civilization was flourishing. They were called the Lucanians and Bruttians, and in Sicily, there were the Sicels and Sicans. These people lived away from the coast in the hills, and their livelihood depended on what the forest could offer to them. They established no civilization and the future settlers were able to exert a control over them. Their presence did not hinder the attempts of the ancient Greeks, the Byzantines,

and the Saracens in settling the various regions. This is because these settlers founded cities mainly in the coastal areas and did not attempt to settle large centers in the interior where the natives lived.

THE ANCIENT GREEKS

The first permanent settlers of southern Italy were the ancient Greeks and they arrived in this area in the ninth century B. C. They migrated mainly from the region of the Peloponnesus,[3] a land that is physically quite similar to that of southern Italy. The Greek colonies were established along the Ionian Coast from the Gulf of Taranto to the Straits of Messenia. Also, the coastal area of the eastern part of Sicily became permanent sites for the Greek colonists.

There have been several reasons offered by students of ancient history for the migrations of the Greeks to southern Italy. One reason offered is that with the expanding population in the Peloponnesus, the region experienced a population pressure which in turn forced migration. This reason does not explain why the Greeks choose to migrate to southern Italy. Further, it is merely a speculative reason, for it is not known that a population problem did exist in the Peloponnesus.

Another reason takes into account historical deve-

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[3]Kathleen Freeman, Greek City-States (London, Norton, 1950), p. 23.

lopments of this time that can be used to explain the choice of southern Italy for settlement purposes. If the Greeks were looking for new sites at this time, they found that the region of Asia Minor was controlled by the Persians and therefore, they were forced to migrate to the west. "For the westward migration itself was caused by the awakening of the Asian races, that culminated in the conquests of Nebuchadnezzar, Cambyses, Cyrus, and Darius, which was checked at Salamis, and was ultimately thrown back upon itself and annihilated by the Greek Alexander the Great."[4]

The Greeks met no great opposition from the natives for several reasons; first, the indigenes were hill tribes, second, the Greeks are a maritime people and chose suitable harbor sites, and third, the fertile agricultural areas were along the coast and not in the interior. Except for sporadic raids by the Lucanians and Bruttians, the Greeks were allowed to develop city-states similar to those of their homeland. Some of these were; Taranto, Metaponto, Sibari, Crotone, Reggio, Syracuse, and Agrigento.

These Greek city-states thrived for a period of five hundred years, approximately from the ninth century to the fourth century B. C. After the first century the Greek city-states suffered a rapid decline. This rapid decline has been contributed to the rise of Rome and Carthage but

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[4]Frances M. Crawford, Rulers of the South, Sicily, Calabria, Malta (London, Macmillan Co., 1900), Vol. I, p. 41.

several historians have attributed it to the Greek character itself.

The Greek is an individualist, and this individualism expresses itself in the formation of his city-states. The Greek city-states of southern Italy were independent of one another, and sometimes even warred among themselves. For example, the city of Sibari was completely destroyed by the Greeks of Crotone.[5] It was this lack of unity that aided in bringing about the downfall of these city-states. The rise of Rome and Carthage finally ended the flourishing Greek civilization in southern Italy during the fifth century B.C. Many of the cities had been sacked by Rome and Carthage at earlier dates, but Rome finally was successful in gaining control of southern Italy.

These Greeks had arrived as settlers and their cities flourished. Their decline was not due to an inhospitable land or climate. Their decline was due to their inability to become united and present a common front against the intrusions of rival powers. "The reason why greater Greece never became a consolidated empire lay in the Greek character, and not in the lack of interprise, of military ability, or of a common interest. Had the whole south at any time remained united for a century, it would have easily grown to be another Carthage. But the Greek had neither the Roman's conception of political unity, nor the Carthagin-

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[5]George Gissing, By the Ionian Sea (London, Chapman & Hall, 1901), p. 40.

ian's commercial talent. He was as incapable of sinking his highly original personality in the ranks of organization as he was in devoting his whole energies to money making; he was a free lance rather than a trained soldier; an artist, not a middle-class citizen; a man of genius, not a banker."[6]

Today, there is no trace of a Greek ethnic group which is descended from the original Greek settlers. The Greeks have left mementoes of their stay in southern Italy, now in ruins. There is the temple at Metaponto, the outline of a city at Thuri, a pillar at Crotone, a theater at Syracuse, and a temple at Agrigento. The eradication of the ethnic group was complete and only traces of the Greek language remain in the Italian dialects spoken by the Calabrian and Sicilian. The Greeks that lived in these city-states during the time of the Roman conquest were either killed or assimilated to the Roman way of life; some managed to escape back to their homeland.

THE BYZANTINE GREEKS

There remains a lengthy interim period when no migrations arrived in southern Italy. This was the period of Roman domination of the Mediterranean lands. Then with the decay of the Roman Empire, and the instability that

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[6]Crawford, Op. Cit., p. 41.

accompanies the decay of such a powerful nation, rulers began to seek out territory to occupy and rule. From the seventh century to the twelfth century A.D., the southern part of Italy was the scene of struggle between the increasing power of Rome and the gradually decreasing power of Constantinople as the dominant center of the Christian Church.

The struggle had its beginning in Constantinople as an iconoclastic controversy which led to persecution of the members of the clergy.[7] Italy and Rome became the seats of the opposing groups. Previous to this controversy the bishopric of Rome controlled Calabria and Sicily, but as the struggle heightened, these areas were put under the rule of the Patriarch of Constantinople.[8] Thus southern Italy came under the influence of the Byzantine Greeks, and from the eighth century to the twelfth century Byzantine culture dominated the region.

It is already noted that the arrival of the Byzantines was quite different from that of the ancient Greeks. The Byzantines were not searching for new lands to colonize, nor was this domination of southern Italy motivated by a fear of invasions from the East. Byzantium wished to retain a firm grasp on territory that was ruled by the Bishop of Rome.

There are no indications of large scale migrations

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[7]Charles Diehl, translated by George B. Ives, History of the Byzantine Empire, (Princeton, 1925), p. 6..

[8]Ibid, p. 61.

to southern Italy from Byzantium but the Patriarch did send many troops and members of the clergy to southern Italy. This had an influence on the culture of the region and during their domination, the region had a strong hellenistic character. "_____ under the imperial government, skillfull in spreading the influence of Hellenism, southern Italy, thanks above all to the Greek clergy and Greek convents, became a veritable "Graecia Magna" -- a remarkable proof of the power of expansion, and of the force of the civilization that assimilates, which constituted the greatness of the Byzantine Empire in the tenth and eleventh centuries."[9]

The period of Byzantine rule was not a peaceful one because the decay of the Roman Empire had left a political vacum throughout the Mediterranean realm. Byzantine rule of southern Italy slowly weakened and by the twelfth century, Byzantium was losing its strong grasp that it had on southern Italy. By the end of that century, all Byzantine rule was removed from southern Italy.

Several factors contributed to the Byzantine decline in southern Italy; the strong opposition towards the Patriarch of Constantinople by Rome, the invasions of southern Italy by the Ostrogoths and the Normans, the raids on the coastal settlements of southern Italy by the Muslim fleets, and the decline of the Byzantine government.

The Byzantines were regarded as a foreign influence

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[9] Ibid, p. 86.

in southern Italy and the natives were never completely won over to hellenism. However, they did leave mementoes of their stay throughout southern Italy, and these were mainly in the form of art and architecture.

In the cities of Bari, Taranto, and Palermo, there are churches that are of the Byzantine design and the interiors are decorated with the Byzantine style of artwork. Today, there are no colonies of Byzantine Greeks in southern Italy because by the end of the twelfth century, the Pope with the aid of the Normans had removed them from southern Italy.

The main reason for the Byzantine failure to survive is that they represented a foreign group, and with the rising power of Rome, they came into direct conflict with the church at Rome.

The Byzantines had met no physical obstacles in southern Italy because they had been familiar with the region for a long time. Their failure to survive was not due to physical obstacles but rather to the political events that were beginning to take shape throughout Europe that followed the decline of the Roman Empire.

THE SARACENS (ARABS)

From the eighth century to the twelfth century A.D., the Saracens exerted an influence throughout the southern part of Italy. The Saracens' home base was the region now divided between Syria, Israel, Jordan, and Saudi Arabia.

From the sixth to ninth centuries, they gained control of the whole southern Mediterranean coastline, from Suez to the Straits of Gibraltar. It was on this North Africa coast that the Saracen fleets had established bases for their raids on the Italian mainland and Sicily.[10] It was also from this same base that they launched the successful invasion of Sicily in 827 A. D. By the end of the ninth century, the whole of Sicily was under Sarcen control. They even captured Bari in 841 and occupied it for forty years.[11]

The Saracens arrived in Italy during the period when there was a struggle between Rome and Constantinople. This struggle weakened any effective opposition that could be offered to the invaders. The invaders landed on the western tip of the island in 827, and by 878 they entered the eastern city of Syracuse, and therefore, they commanded complete control of the island. Except for the relatively short occupation of Bari, the Saracens were unsuccessful in attempting to conquer the cities on the mainland but their fleets made devastating raids on the coastal cities.

The Arab Empire in southern Italy lasted for about two hundred years. The physical setting of Sicily was not foreign to them because the climate is quite similar to

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[10]Edward J. Byng, The World of the Arabs (Boston, Little, Brown and Co., 1944) p. 29.

[11]Philip K. Hitti, History of the Arabs (London, Macmillan & Co., 1937) p. 632.

that of the eastern Mediterranean, or the northern shore of Africa. Large numbers of Saracens settled in the region of Palermo and a high Arabic culture sprang up in this region.

The failure of the Arabs to survive was due to the strong opposition towards their religion. They were disciples of Mohammed and there was great opposition to them from both the Eastern and Western Churches. Arab decline was also brought about by internal corruption and the resulting decay in government. The Saracens were defeated by Normans who received encouragement from the Pope. By the end of the twelfth century, all trace of Saracen rule was removed from southern Italy.

The remains of Saracen occupation are to be found in styles of architecture, agricultural practices, and place names. Today, there are no groups of people who identify themselves with these invaders of the ninth century. There are churches in the city of Palermo that are reminders of the Near East and their interiors are adorned with Arabic art. The Arabs are credited with introducing citrus fruits to southern Italy, and also a form of irrigation. Sicily is dotted with Arabic place names, and even in Calabria, there is a village called "Saracena". Yet the opposition to them as a foreign group was so great that their language and religion were not allowed to survive in southern Italy.

THE WALDENSES

The last foreign group to settle in southern Italy,

which is to be discussed in this report, are the Waldenses. The native habitat of the Waldenses is in the district of the Piedmont, east of the Cottian Alps, in the region that separates Piedmont from Savoy.[12] Today, the region is politically part of Italy, but during the Medieval period the area was part of the Holy Roman Empire, with bishops and petty rulers exercising local power.

During the twelfth century, a number of Waldenses were induced to migrate from their native land to the northeastern part of Calabria. The reasons given for their migration are that the land of Calabria was more fertile than theirs and, ironically enough, that they were being subjected to religious persecutions at home.[13]

Calabria, at this date, was largely underpopulated and its rulers were attempting to populate it by inducing people to settle there. The King of Naples, Ferdinand of Aragon, offered some land for settlement to the Waldenses, and he also offered them freedom of worship.[14] This latter offer was attractive to the Waldenses because even though they considered themselves part of the Roman Catholic church, they were treated as heretics because of some of their beliefs,

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[12]Robert Baird, Protestantism in Italy, Including a History of the Waldense (Boston, Perkins and Marvin, 1845), pp. 301-2.

[13]Rev. James D.D. Gibson, The Waldenses (London, 1909), pp. 57-8.

[14]James A. Wylie, History of the Waldenses (London, 1880), p. 105.

e.g., "_____ in rejecting purgatory and in cultivating scripture knowledge".[15]

Even though, they came from the northern part of Italy, the Waldenses proved themselves to be successful farmers in Calabria. They founded the towns of Montalto, San Sexto, and Guardia Piemontese; all are in the Coastal Range. For over two hundred years, they prospered in Calabria, and at the beginning of the sixteenth century, their number is estimated to have been between six and seven thousand.[16]

In 1561, they were exterminated by the order of Pope Pius V, and this ended their colonies in Calabria.[17] The physical nature of Calabria was not a hardship for them even though it was foreign. It was their religious belief and culture that brought about their downfall. From the moment of their arrival, they were viewed with suspicion by the natives because their religious practices deviated from the norm of the area and their tongue was foreign. They did not celebrate the holy days or go on pilgrimages,[18] and their language was a neo-latin or a derivation of French.[19]

They lived rather peacefully in Calabria for two

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[15]Baird, Op. Cit., p. 304.

[16]Gibson, Op. Cit., p. 57.

[17]Lucania e Calabria, Guida D'Italia, (Milano, Touring Club Italiano, 1938), p. 66.

[18]Wylie, Op. Cit., p. 108.

[19]Lucania e Calabria, Op. Cit., p. 66.

hundred years because they did not overly partake in the Protestant Reformation, but when Protestant ministers began to visit and preach in their towns, the Roman Catholic clergy took a firm hand. They were brutally massacared in 1561, and those that survived were forbidden to practice their religion, or to speak their native language.[20]

All that remains of the Waldenses, besides the historical accounts, are the names of the towns which they founded and women's costumes that are worn only on festival days. An ethnic group has not survived which can directly relate itself to the emigrants who came to this area between the thirteenth and sixteenth centuries.

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[20] Ibid.

V. THE ALBANIANS

The four, aforementioned, migrants to southern Italy are examples of foreign groups that settleed in that region but for reasons, that were previously mentioned, they failed to survive. This was not primarily due to cultural integration but to incompatibility.

The ancient Greeks came to grips with the rising power of Rome; the Byzantines clashed with the Papacy; the Saracens were the scourge of the Christians; and the Waldenses felt the fury of the Inquisition.

The Albanians represent a unique group because even though they came as a foreign group, they did not rouse the ire of the natives and no group desired their elimination, or removal. For five hundred years, they have remained on Italian soil and, today, their elimination is threatened by peaceful, cultural integration and not by forceful means.

It would be wrong to think of the Albanians as a passive group, or that they lived peacefully in southern Italy, because during the early days of their arrival, they practiced brigandage.[21] This practice of brigandage was forcefully suppressed by organized military expeditions but there was no movement to eradicate, or evict, the Albanians.

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[21]Norman Douglas, Old Calabria (London, William Clowes & Sons, 1923), p. 182.

The chief aim of the expeditions was to curb the practice of brigandage. Except for these actions, there is no record of a campaign designed to eliminate this foreign element from peninsular Italy, as there were against the other four foreign groups. The record of Albanian survival on Italian soil dates back over five hundred years from this present date.

There are several factors that have contributed to the survival of the Albanian group in southern Italy. The first factor to be considered is the geographical isolation that is offered by the mountainous terrain of that region. The second factor is that the Albanian group was of such nature that their cultural traits did not arouse any suspicion that would eventually lead to their elimination by forceful means. The third factor is an intangible, the desire of the Albanian to retain their identifiable cultural traits. Further explanation of these points will explain the survival of this group, but preceding these explanations there should be a brief history that explains the circumstances through which they arrived in Italy.

GEORGE CASTRIOTA (SCANDERBEG)

In the early half of the fifteenth century, the Turks had brought under their subjection nearly all of the Balkan Peninsula with the exception of a small coastal strip along the Adriatic Sea, that is included in present day Albania. In this region, the Albanians, under the leadership of George Castriota (who is also called Scanderbeg),

held out against the armies of the Sultan for a period of forty years.

George Castriota has an unusual personal history. His father was John Castriota, ruler of Albania, and he was forced to send his four sons to Istanbul in 1421, where they were trained in the Corps of Janissaries.[22] Skanderbeg's three brothers were killed at an early age but he survived to become one of the Sultan's favorite generals. Before one of the battles in Serbia, Scanderbeg defected, and returned to his native Albania. At this time, he began the long period of resistance against the armies of the Turks. Due to his successes, he received aid and encouragement from Alphonse I of Aragon, King of Naples.[23] A lasting friendship was formed between Alphonse I and Scanderbeg and it was this friendship that later paved the way for the migrations of the Albanians to southern Italy.

There have been many articles and some books written about the Italo-Albanians of southern Italy, all are written in Italian or Albanian. Several itineraries of southern Italy, written by English travelers, include chapters about the Italo-Albanian villages in their books. None of the articles, books, and itineraries have coinciding dates con-

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[22]Antonio Scura, Gli Albanesi in Italia, e i Loro Canti Tradizionali (New York, Francesco Tocci, 1912), p. 16.

[23]Gennaro M. Monti, Due Documenti Sconosciuti Sulla Albania di Alfonso I di Aragona, Studi Albanesi (Roma, Istituto per L'Europa Orientale, 1931), Vol. I. pp. 56-7.

cerning the specific time of the migrations from Albania to Italy. They all generally agree that the period of migration was from the mid-fifteenth century to the early part of the sixteenth century. In my conversations with village historians in southern Italy and a librarian, Padre M. Petta at the Grottaferrata Abbey (a Greek rite Abbey near Rome), the most quoted reference sources were books of two authors, Petro Scaglione[24] and Domenico Zangari.[25] According to Scaglione and Zangari the period of migrations took place over a span of nearly one hundred years, from 1448 to 1543. Since there cannot be found any reference to the establishment of any Italo-Albanian villages previous to 1448, it has to be assumed that there were not any concentrations of Albanian villages in southern Italy previous to this date.

Scaglione and Zangari also agree that the Albanians came in three main waves, and they further agree as to the reasons for their arrival.

THE FIRST MIGRATION

In 1448, Alphonse I of Aragon appealed to Scanderbeg for aid in suppressing a revolt in the vicinity of the city of Crotone.[26] Scanderbeg complied and sent a force under

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[24]Petro Scaglione, Historia e Shqipeteravet t'Italise, (New York, Saravulli, 1921).

[25]Domenico Zangari, Le Colonie Italo-Albanesi di Calabria, Storia e Demografia Secoli XV-XIX, (Napoli, Caselli, 1940).

[26]Ibid, p. 20.

the leadership of Demetrio Reres and his two sons, George and Basil.[27] The Albanian mercenaries successfully suppressed the revolt and then requested to stay in Italy due to the troubles with the Turks in their homeland. Their request was granted and they settled twelve villages in the province of Catanzaro; Andali, Caraffa, Carfizzi, Gizzeria, Marcedusa, Pallagorio, San Nicola dell'Alto, Vena, Zangarona, Arietta, Amato, and Casalnuovo.[28]

George and Basil, the sons of Demetrio Reres, with some of the other Albanian leaders and their troops, settled four villages in Sicily a year later, 1449. These were; Mezzoiuso, Palazzo Adriano, Contessa Entellina, and Piana dei Greci (now called Piana degli Albanesi).[29] (See Figures 8 & 9, p. 52).

These were the first Albanian villages to be established in southern Italy. Even though, the Albanians came as mercenaries, to suppress a revolt, the acquisition of land for their villages was sanctioned by the King of Naples. The king felt that their presence would also discourage any further attempts of revolt in these regions.

THE SECOND MIGRATION

The second migration date is given as 1459[30] and

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[27]Ibid

[28]Scaglione, Op. Cit., p. 3.

[29]Ibid, p. 14.

[30]Zangari, Op. Cit., p. 26.

the mode of migration was quite similar to the first one. Alphonse I of Aragon died in 1458 and his bastard son, Ferdinand was elevated to the throne, but this move met opposition from the House of Anjou. The pretenders to the throne began a revolt in the province of Lecce that Ferdinand encountered difficulty in suppressing. He appealed to Scanderbeg for aid, and Scanderbeg embarked for Brindisi with five thousand troops.[31] Ferdinand I appointed Scanderbeg as leader of both the Albanian and Italian troops. After two decisive battles, the rebels were beaten and the revolt was broken.[32] For this service to the King of Naples, the Albanian troops were granted land near the city of Taranto, in the "compartment" of Apulia. The Albanians settled fifteen villages in the low, rolling landscape that lies to the east of Taranto.[33]

THE THIRD MIGRATION PERIOD

On January 17, 1468, Scanderbeg died in the Albanian town of Lesh. His son, John Castriota succeeded him to the throne. For twelve years, he kept up the resistance against the Turks, but finally in 1480, the Albanians were defeated. Venice sent ships to help evacuate some Albanians, others went south to the Peloponnesus, that is

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[31]Ibid., p. 26.

[32]Scaglione, Op. Cit., p. 6-7.

[33]Zangari, Op. Cit., p. 27.

Fig. 8. The town of Piana degli Albanesi in Sicily.

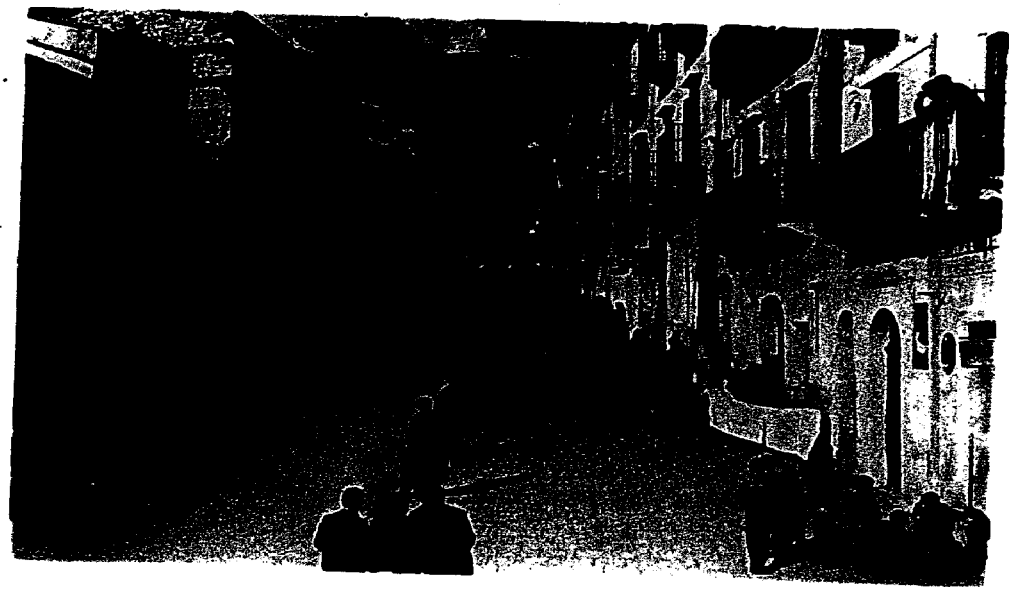

Fig. 9. Via Castriota in Piana degli Albanesi.

TABLE I

LANGUAGE AND POPULATION OF ITALO-ALBANIAN VILLAGES[a]

Village	Province	Language[b]	Population[c]
1. Amato.....	Catanzaro	Albanian	2965
2. Andali.....	"	"	2161
3. Arietta.....	"	"	186
4. Caraffa.....	"	"	1745
5. Carfizzi.....	"	"	1343
6. Marcedusa.....	"	"	886
7. Gizzeria.....	"	"	3806
8. Pallagorio.....	"	"	1678
9. S. Nicola dell'Alto...	"	"	3622
10. Vena.....	"	"	948
11. Zagarise.....	"	"	1828
12. Zangarona.....	"	"	845
13. Acquaformosa.....	Cosenza	"	1689
14. Castroregio.....	"	"	1590
15. Cavallerizzo.....	"	"	797

[a]This list is more complete than Zangari's but I have omitted many villages whose origins seemed doubtful. Population and language of the Italo-Albanian villages are provincially arranged according to: Petro Scaglione, Historia e Shqipetarevet t'Italise, (New York, 1921), pp. 79-80.

[b]Most of the villagers are bilingual but in some cases Albanian has disappeared altogether. Estimated population figures 1910.

[c]Scaglione gives neither the source nor the date for the census material that he uses.

TABLE I-Continued

Village	Province	Language	Population
16. Cervicato.....	Cosenza	Albanian	1549
17. Cerzeto.....	"	"	2613
18. Civita.....	"	"	2849
19. Falconara[d].....	"	"	2323
20. Firmo.....	"	"	2077
21. Frascineto.....	"	"	1740
22. Lungro.....	"	"	4000
23. Macchia.....	"	"	830
24. Marri.....	"	"	835
25. Mongrassano.....	"	"	2060
26. Platici.....	"	"	2326
27. Porcile[e].....	"	"	1272
28. Rota Greca.....	"	"	2111
29. S. Benedetto Ull.....	"	"	2537
30. S. Cosmo Albanese.....	"	"	823
31. S. Demetrio Corone....	"	"	5145
32. S. Giacomo.....	"	"	2259
33. S. Giorgio Albanese...	"	"	1516
34. S. Martino di Fin.....	"	"	2386
35. S. Caterina Alb.....	"	"	1812
36. S. Sofia d'Epiro.....	"	"	2040

[d]The word "Albanese" has been omitted.

[e]Now known as Eianina.

TABLE I-Continued

Village	Province	Language	Population
37. Spezzano Alb.....	Cosenza	Albanian	3911
38. Vaccarizzo Alb.....	"	"	1636
39. Costantino Alb[f].....	Potenza	"	1446
40. S. Paolo Alb[g].....	"	"	968
41. Contessa Entellina....	Palermo	"	2646
42. Mezzoiuso.....	"	Italian	8893
43. Palazzo Adriano.....	"	"	5197
44. Piana dei Greci[h].....	"	Albanian	12000
Total.....			109785

[f]Now known as S. Costantino Albanese.

[g]Now known as Casalnuovo Albanese.

[h]Now known as Piana degli Albanesi.

now part of modern Greece.[34] From the time of the death of Scanderbeg to approximately 1480, there were constant migrations of Albanians to southern Italy.

About 1470, the five Albanian villages on the margins of the "Sila Greca" were settled, as well as Spezzano Albanese. From 1476 to 1480, the five villages on the southern edge of the Pollino Range were settled, and at this same time, most of the villages on the western side of the Coastal Range.[35]

This third migration was the last sizeable movement of Albanians to the southern Italy. Only one other migration arrived in such numbers as to form a group of villages, and these were the Albanians that had fled to the Peloponnesus after their land was over run by the Turks. In 1534, these migrants left the Morea and sailed to the bay of Naples. The Viceroy of Naples (Don Pedro de Toledo) offered them land in the Lipari Islands. They were dissatisfied with this region and later they moved to the Albanian villages in the Pollino Range and founded three villages.[36] (Lists on pages 52-54).

Within the early accounts written about the founding of the Albanian settlements there are no exact figures as

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[34]Scaglione, Op. Cit., p. 7-8.

[35]Ibid., p. 11.

[36]Ibid.

to the numbers within each migration. The accounts merely state the approximate number of troops that arrived with the first two military expeditions that preceeded the migration. There is no mention as to how many returned to Albania, or what portion of the total remained. Zangari mentions in his work that there were five thousand soldiers in Skanderbeg's force, which came to the aid of Ferdinand I in 1459.[37] Another pamphlet, published recently, states that the total number of migrants was about four hundred thousand.[38] This figure seems to be far-fetched, because if we use the present population figure for Albania, for illustration purposes, (approximate population 1,200,000) then we note that about one third of population must have migrated to Italy.

This figure is far above other census data that were taken at much later dates from the time of migration. For instance, Zangari has listed forty villages of Albanian origins in Calabria, and he cites the population of each by using a census taken in 1842. The total for these forty villages is 41,400.[39] Scaglione has also listed villages of Albanian origin but his list consists of eighty-two villages in southern Italy. This is because he includes villages which were settled by native inhabitants and

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[37]Zangari, Op. Cit., p. 26.

[38]Il Contributo Degli Arbreshi Alla Letteraturo Albanese, Assoicazione-Italiana per i rapporti culturali tra L'Italia e l'Albania, (Rome 1955), p. 7.

[39]Zangari, Op. Cit., pp. 48-50.

where later a few Albanian families settled. His census material is not dated. The total for eighty villages is 251,359; but if one adds the total population of the forty villages from Zangari's list, using Scaglione's figures, the total is 75,456.[40]

There is a definite lack of information about the population of these villages at the early dates. Within three "compartments" of southern Italy and on the island of Sicily the number of Albanian villages varies between seventy and eighty. The present number of inhabitants within these villages ranges from two hundred to two thousand, while the average number is about one thousand. (See Table 2, p. 65). If one assumes that the average population per village in the fifteenth century to have been five hundred, then the estimated number of migrants from the total period, would have been between thirty-five and forty thousand. This rough estimate of the original settlers indicates that the settlers arrived in sufficient numbers as to perpetuate their identity to the present day.

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[40]Scaglione, Op. Cit., pp. 75-80.

VI. ALBANIAN VILLAGES THAT HAVE LOST THEIR IDENTIFYING CHARACTERISTICS

Not all of the villages that were founded by the Albanians have retained their cultural characteristics. There are some whose origin are known to have been Albanian but, now there remain only slight traces of their past heritage. Due to both physical and cultural reasons, the people have become integrated with the Italians of the area in which they live.

The largest group of villages, whose people have become integrated with the Italians, are located in the "compartment" of Apulia. In this region, there are fifteen villages, that were settled during the second migration period.

"COMPARTMENT" OF APULIA

Scaglione lists ten villages in the "compartment" of Apulia[41] that were founded by the Albanians during the second migration period.[42] In his list he indicates that their religious faith is Roman Catholic and they speak Albanian. During December 1957, I visited the towns of

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[41]Actually there are fifteen.

[42]Scaglione, Op. Cit., p. 79.

San Marzano di San Giuseppe and San Giorgio sotto Taranto, with two Italo-Albanians from San Demetrio Corone. Previous to the actual visit they had said that they were not actually sure whether the inhabitants of these villages still spoke Albanian. Upon arrival to San Marzano di San Giuseppe we found no one that spoke Albanian. Only the mere remnants of the language had survived; e.g., the use of the Albanian words for bread, salt, shoes, house, etc.. A similar situation was noted in San Giorgio sotto Taranto. The inhabitants that we talked to stated that the Albanian language was no longer the language of the home in any of the ten villages located in the lowlands surrounding the Gulf of Taranto.

PHYSICAL DESCRIPTION OF TARANTO AREA

The physiography of this particular region has played an important role in the disappearance of the Albanian language and customs in this area. The land that surrounds the Gulf of Taranto is a broad and relatively flat coastal plain that extends some ten miles into the interior before it encounters the southern extension of the Apennines. The rock formations in this region are sedimentary and are limestones of recent geologic origin.[43] This region escaped the tectonic upheavals which formed the Apennines, and the appearance of the landscape is that of a rolling

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[43] L'Italia Fisica, Conosci L'Italia, Vol. I., (Milano, Touring Club Italiano, 1957), p. 65.

plain. Clusters of villages are noted in this region but the villages are not found on the tops of mountains or on steep slopes. They are easily accessible by good motor roads, and often they are situated at cross-roads in a fashion that is reminiscent of the towns in the mid-western United States. This region has not provided physical isolation for the population as the physical regions of Calabria and Lucania have done.

The recorded elevations of the villages indicate the low local relief of this region. The village of Roccaforzato has an elevation of about 473 feet, and it is the highest in elevation of any of the fifteen villages. Foggiano has the elevation of fifty-three feet and is the lowest. The elevation of Foggiano is unusual because it is located in a basin that surrounds the city of Taranto. The other villages record elevations approximating between two to four hundred feet. This is a marked difference between these elevations and those of Calabria and Lucania, where the elevations range from nine hundred to two thousand five hundred feet.

The difference is enhanced through the comparison of the local relief of both regions. The Calabria-Lucania area is marked by rugged relief that consists of high mountains, steep valley walls, and little, or no plains. The area around the Gulf of Taranto is decidedly a coastal plain that does not present any physical barriers. The area is crisscrossed by main motor roads and railroads that

have been constructed through the plains without any decided curves or hair-pin turns. Several of the former Albanian villages lie on these main routes of communication. The ease of communication has facilitated trade in this area and this in turn has hastened the loss of ethnic identification within these villages.

Furthermore, the fifteen Albanian villages are located between two large cities, Taranto and Lecce. Taranto has a population of over one hundred thousand, while Lecce has a population of nearly fifty thousand. Five of the Albanian settlements are located about fifteen miles to the east of Taranto, and another five are located about fifteen miles southwest of Lecce.

This proximity to large cities, plus the ease of communication, has had a decided effect in attracting the small Albanian group to urban centers that speak Italian. The distances to these cities via broad means of communications allowed the people in the surrounding villages to visit these urban centers either weekly or monthly and not on an annual basis as it is done in Calabria and Lucania. The frequent intermingling with the Italians and the obvious necessity to speak their language in order to carry on trade brought about the decline in the usage of Albanian. The Lucanian-Calabrian villages also have to use Italian but their remoteness has allowed Albanian speech to survive.

The above illustration concerns one area where a

nucleus of Albanian villages did not survive. There are other Albanian villages outside of the "compartments" of Calabria, Lucania, and the island of Sicily that have lost their identity. These other villages are in the "compartments" of Abruzzi and Campania, in remote regions of their respective provinces. Like the villages in the Taranto area they are classified as Albanian speaking villages but a visit to these villages would be necessary in order to determine if they actually do speak Albanian, and if they identify themselves either as Albanians or Italians.

VII. THE ITALO-ALBANIAN VILLAGES OF CALABRIA AND LUCANIA

A physical description of sections of Calabria and Lucania has already been given in a previous chapter. The type of terrain that is found in these regions lends itself favorably to the isolation of people. The overall picture of the Italian peninsula reveals that these villages are several hundreds of miles from any large city (e.g., Cosenza is two hundred miles from Naples). Also that their remoteness is further enhanced by the ruggedness of the Apennines, that form the backbone of the peninsula. The major cities of Italy are found far to the north of Calabria and Lucania, and the region of southern Italy has been considered as a remote place by the northern Italians.

The rugged terrain lends itself to isolation even within the immediate area of the villages. In the "compartment" of Calabria, the Crati River valley provides the only connecting link among the groups of Albanian villages, otherwise, these are isolated communities. In the northern part of Calabria, the Crati valley divides this region in a northeast to southwest direction. The floodplain formed by the Crati exceeds five miles in width, and only when it is about to make its exit to the sea does it widen suddenly to over ten miles. The floodplain is flanked by

TABLE 2

RELIGIOUS RITE AND POPULATION OF ITALO-ALBANIAN VILLAGES IN CALABRIA[a]

	Village	Rite	Population[b]
1.	Acquaformosa	Greek	1200
2.	Andali	Latin	702
3.	Arietta	"	210
4.	Caraffa	"	1000
5.	Carfizzi	"	900
6.	Castroregio	Greek	350
7.	Cavallerizzo	Latin	550
8.	Cervicato	"	1050
9.	Cerzeto	"	512
10.	Civita	Greek	1456
11.	Falconara[c]	Latin	1556
12.	Firmo	Greek	947
13.	Frascineto	"	1588
14.	Gizzeria	Latin	1399
15.	Lungro	Greek	4000
16.	Macchia	"	463
17.	Marri	Latin	300

[a]This not a complete list of villages in Calabria: also villages in the compartments of Palermo and Lucania are not included in this table according to Domenico Zangari, Le Colonie Italo-Albanesi di Calabria, storia e demografia secoli XV-XIX, (Napoli, 1941), pp. 48-50.

[b]Zangari does not state the source of the population figures but he mentions that this was the estimated population in 1842.

[c]The word "Albanese" has been omitted.

TABLE 2-Continued

Village	Rite	Population
18. Marcedusa.....	Latin	1100
19. Mongrassano.....	"	1200
20. Pallagorio.....	"	1200
21. Platici.....	Greek	1400
22. Porcile[d].....	"	540
23. Rota[e].....	Latin	804
24. S. Benedetto Ull.....	Greek	1312
25. S. Cosmo[c].....	"	540
26. S. Demetrio[f].....	"	1500
27. S. Giacomo.....	Latin	738
28. S. Giorgio[c].....	Greek	1178
29. S. Martino[g].....	Latin	1090
30. S. Nicola dell'Alto.....	"	1600
31. Santa Caterina[c].....	"	838
32. Santa Sofia[h].....	Greek	1180
33. Spezzano Alb.....	Latin	3000
34. Vaccarizzo[c].....	Greek	971
35. Vena.....	Latin	707
36. Zangarona.....	"	724
Total.....		39,845

[d]Now known as Eianina.
[e]The word "Greca" has been omitted.
[f]The word "Corone" has been omitted.
[g]The words "di Finita" have been omitted.
[h]The words "d'Epiro" have been omitted.

mountains that rise sharply from the valley floor to heights of over six thousand feet. The villages are perched on the sides of these hills and the descent to the valley floor is a slow and winding one.

In calculating distances between villages, or groups of villages, the linear distance bears no significance in regards to the road mileage between the villages. For example, the linear distance between S. Benedetto Ullano, in the coastal range, and S. Demetrio Corone, on the northern margin of the Sila Greca, is seventeen and one-half miles; but the road mileage between these villages is forty-eight miles. This is nearly three times the linear mileage. Therefore, actual distances between settlements in Calabria remain large and the relatively large distances between villages has restricted communications between them.

A time factor also has to be considered in travelling these distances. For instance, both San Demetrio Corone and San Benedetto Ullano are equidistant from the largest city in the area, which is Cosenza (population 40,100). The road mileage between them and Cosenza is about fifty miles; in the United States, the coverage of this distance involves an hours' drive, but in Calabria it requires three hours by automobile and at least four hours by bus. The winding and curving road does not permit travel at high speed and sections of the road are not paved.

LOCATION OF ITALO-ALBANIAN VILLAGES

The Italo-Albanian villages in Calabria-Lucania are

all located on approximately the five hundred meter contour line (approximately 1,500 feet). (See Map No. I, p. 19). This particular elevation for all villages in Calabria and Lucania is not unusual because most of the villages and some of the cities in these regions occupy the higher ground. The location of the Albanian villages at the higher elevations is not a distinguishing factor but it has aided in isolating these villages. The location at the five hundred meter contour line has been prompted by events and conditions that date back to the days of ancient Greek settlements in south Italy and these conditions have persisted to the present day.

REASONS OF DEFENSE

In the days of Greek colonization the coastal plains of south Italy were rich agricultural lands known for their abundant yields of grain. Warfare between the Greek city-states has been the main contributing factor for the decline of these city-states and at this early date it is noted that these settlements occupied positions in the coastal areas below the five hundred meter level.

Cities, such as; Metaponto, Thurii, and Sibari all occupied low coastal sites along the Ionian Sea. The cities of Thurri and Sibari were in the delta plain formed by the Crati River and its tributaries. The low coastal positions offered no adequate natural defense against sea invasions by the neighboring Greek city-states or intrusions from the highlands by the barbaric, native inhabitants. Their

vulnerability to attack and their eventual destruction caused the downfall of many of these former settlements. Some of the inhabitants that survived fled to the interior and founded new settlements there.[44]

The peninsula of Italy extends some 750 miles into the Mediterranean Sea, and from the south, the African Continent juts northward. These two lands intrusions into the Mediterranean Sea from a strait at this point. Occupance of strategic points on either the southern part of peninsular Italy, or the North African coast (the area is now represented by Tunisia) has been necessary for the control of sea trade in the Mediterranean. The establishment of cities at these points has also invited invaders, either military forces or pirates. Over the centuries, the continual destruction of coastal towns by invaders, or pirates, caused the populace to establish their settlements further into the interior while they still maintained a smaller settlement along the coast.[45] These series of events, that took place from the days of the ancient Greeks to the end of the seventeenth century, were factors that help to explain the isolated settlements.

The Albanians arrived in southern Italy in the middle fifteenth century, at the time that the Ottoman Turks were nearing the peak of their power. The Albanians had just

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[44]Freeman, Op. Cit., pp. 28-29.

[45]George Kish, "The "Marine" of Calabria" (The Geographical Review, October 1953), Vol. XLIII, No. 4, p. 495.

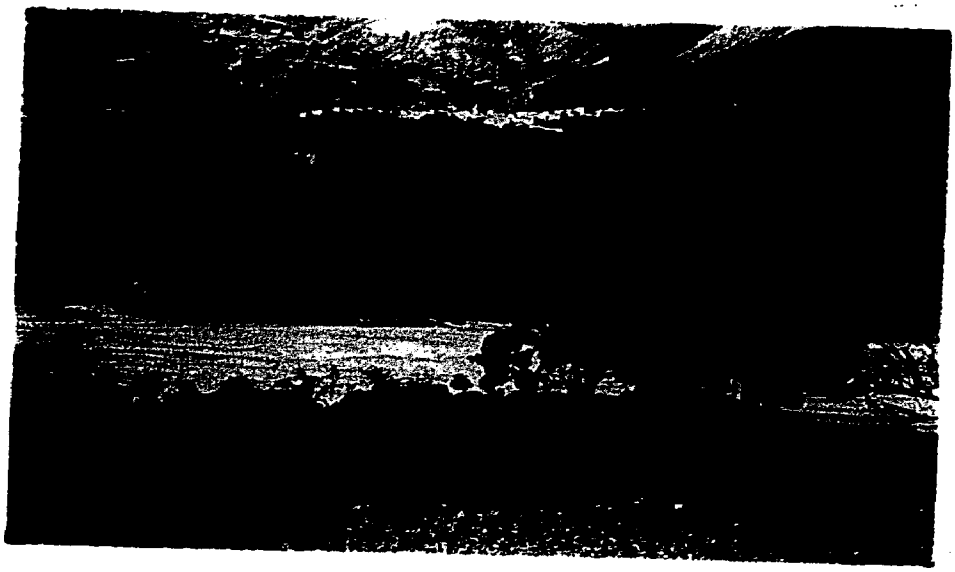

Fig. 10. The town of S. Costantino Albanese and Sarmento River.

Fig. 11. Via Castriota in S. Costantino Albanese.

fled their native land because of the Turks and they sought new land for settlement. It was natural for them to choose a site that could be easily defended rather than settle on the coast and be exposed to the raids, that the Turks conducted along the shores of the Italian peninsula. With few exceptions, the Albanian settlements are several miles from the coasts and on higher points of land.

MALARIAL CONDITIONS

Another factor that helps to explain the creation of this isolating factor is the unhealthful condition of the lowlands, both along the coast and in the interior of south Italy. The lowland areas of south Italy have always been the best agricultural lands because of the alluvial soils; but unfortunately, they are also breeding places for the Anopheles mosquito, the carrier of the malarial parasite to man.

Malarial conditions were known to exist in the delta plain of the Crati River during the days of the ancient Greeks.[46] It is not known as to just what extent the malarial conditions hampered the ancient Greeks in their establishment of settlements in this area. The delta of the Crati River was not as choked with silt then as it is today and since that time the Crati has extended its delta plain.[47] The drainage pattern has had much to do with the

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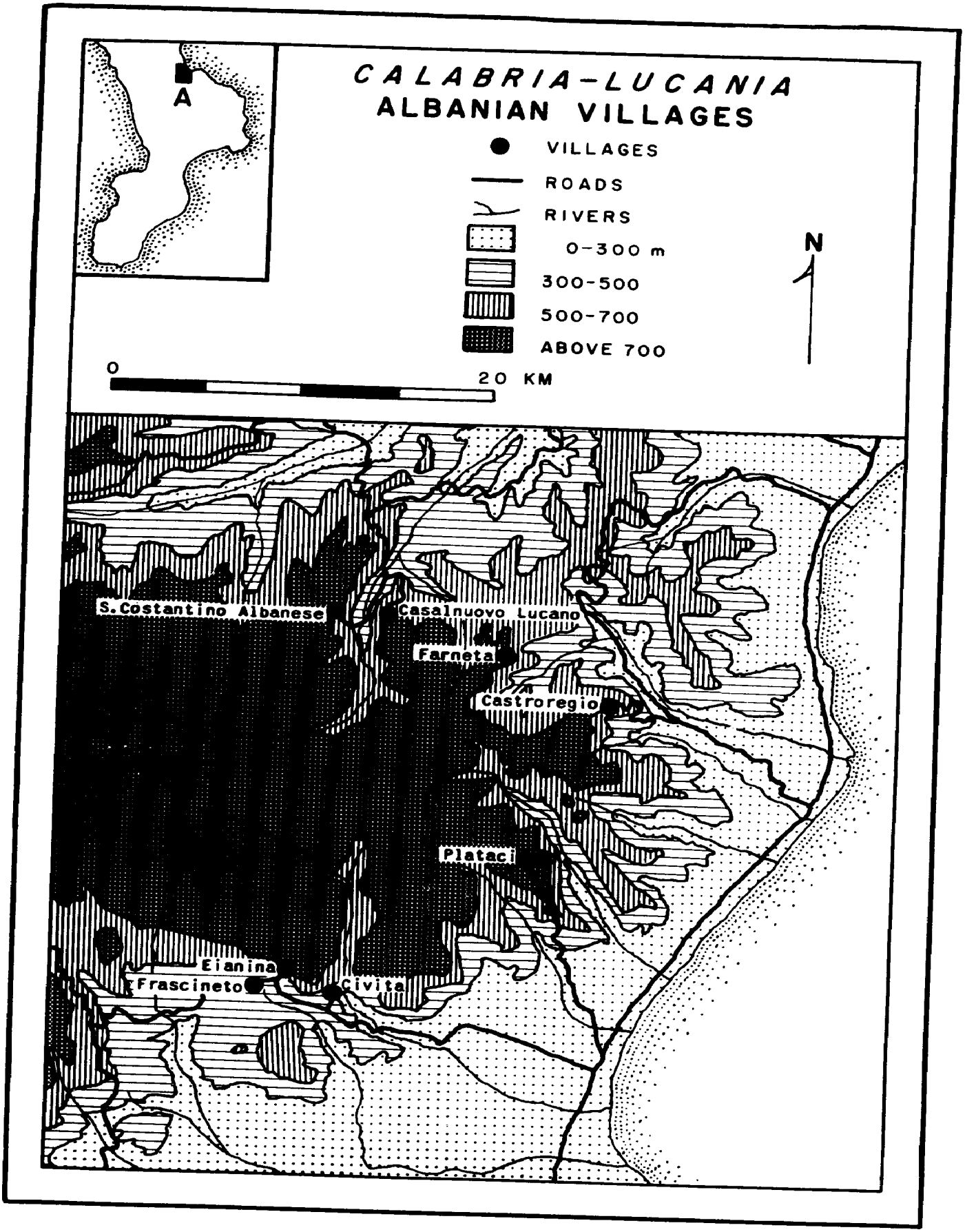
[46]Freeman, Op. Cit., p. 40.

[47]Ibid, p. 23.

Map No. 4


A
CALABRIA-LUCANIA
ALBANIAN VILLAGES
VILLAGES
ROADS
RIVERS
0-300 m
300-500
500-700
ABOVE 700
N
0
20 KM
S.Costantino Albanese
Casalnuovo Lucano
Farneta
Castroregio
Plataci
Eianina
Frascineto
Civita

creation of breeding places for the Anopheles mosquito within this area. The upper courses of the rivers in southern Italy are of the torrential type while the lower courses have been eroded to base level. These lower courses are filled with debris and from this point on the streams flow sluggishly to the sea. As the drier summer months approach, the volume of flow is decreased and small bodies of stagnant water are formed. These form breeding places for the mosquito in the lowlands. In order to avoid the malarial conditions of the lowlands the majority of the settlements in south Italy were located at the higher elevations. In the southern part of Italy, the mosquito is not able to hibernate safely above the five hundred meter line because of the cooler winter temperature. Therefore, these areas are freer of the malarial bearing mosquito than are the lowlands.[48]

In their native land, the Albanians had malarial conditions similar to those in south Italy, therefore, another factor that prompted them in choosing the sites at the higher elevations was the desire to avoid the malarial lowlands that they noticed in south Italy. This choice of sites at higher elevations led to the isolated conditions of their villages.

Both the danger of destruction of coastal settle-

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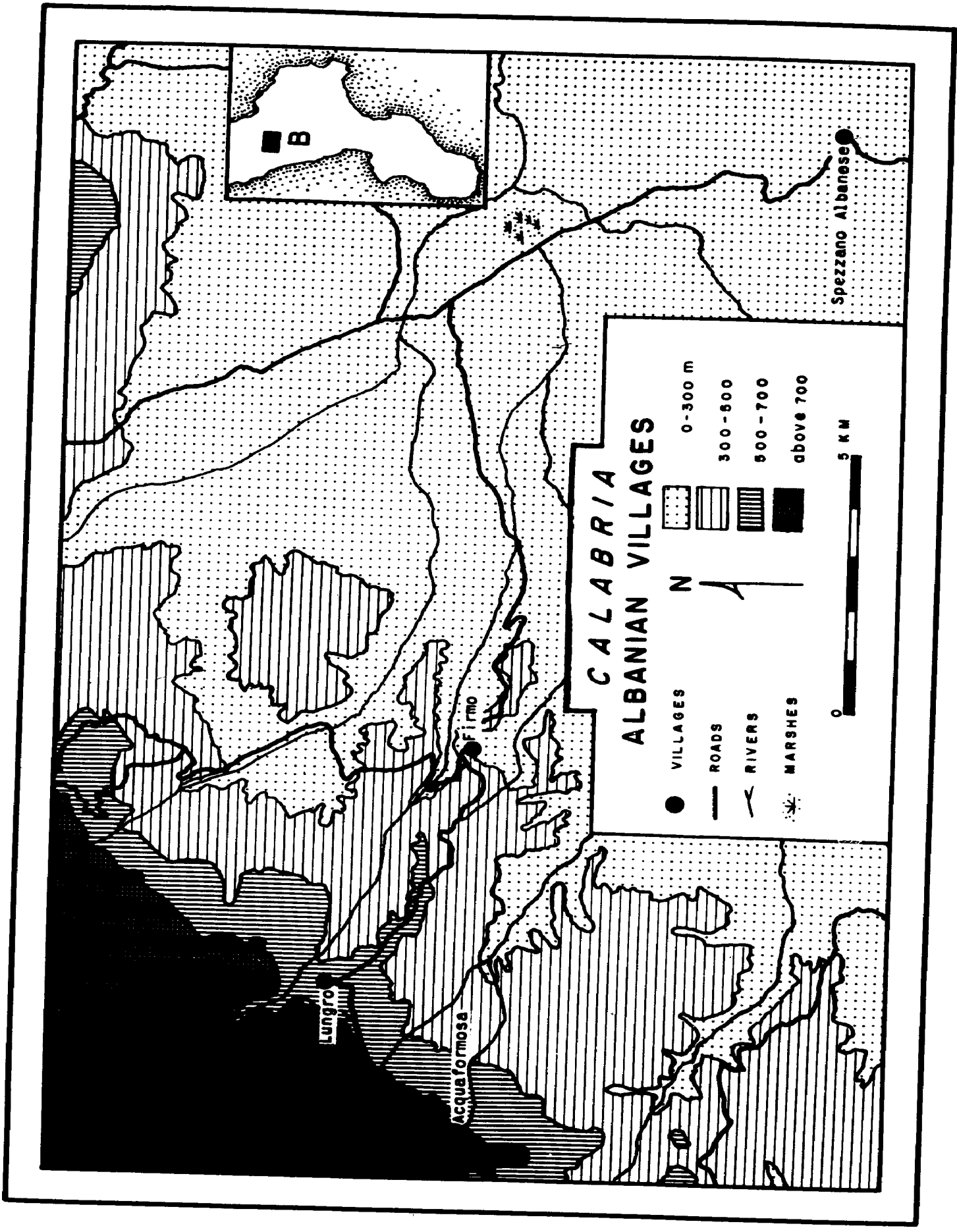
[48] Enciclopedia Italiana di Scienze, Lettere, Ed Arti, Istituto della Enciclopedia Italiana (Roma, 1949), Vol. XXI, p. 990.

Map No. 5


B
Spezzano Albanese
Firmo
Lungro
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CALABRIA
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N
VILLAGES
ROADS
RIVERS
MARSHES
0-300 m
300-500
500-700
above 700
0
5 KM

ments by invaders and the danger to health by the Anopheles mosquito have been removed today. The threat of malaria has not been totally removed but the Italian government has almost eliminated this danger by draining much of the former marsh in the area and by massive applications of DDT. The government hoped that people in the isolated settlements will begin to move to lower elevations, but the ideas that have been ingrained in peoples minds for centuries are difficult to dislodge and the move has been at a slow pace. Even though the people realize that the danger of invasion has been removed they are yet to be convinced that the lowlands are now suitable for permanent settlement.

EXAMPLE OF AN ISOLATED VILLAGE

The Italo-Albanian village of Castroregio is an ideal example of an isolated village that was founded with a defense site in mind, and also located above the reach of the Anopheles mosquito. Castroregio was founded towards the end of the fifteenth century by Albanians that fled from the northern part of the present day Greece, known as the Morea.[49] The village is located in the northeastern part of Calabria and on the southern flank of the Pollino Range. (See Map No. 4, p. 72). It is only nine lineal miles from the coast and over twice that mileage via the winding road that leads to it. The site of the village is directly on a

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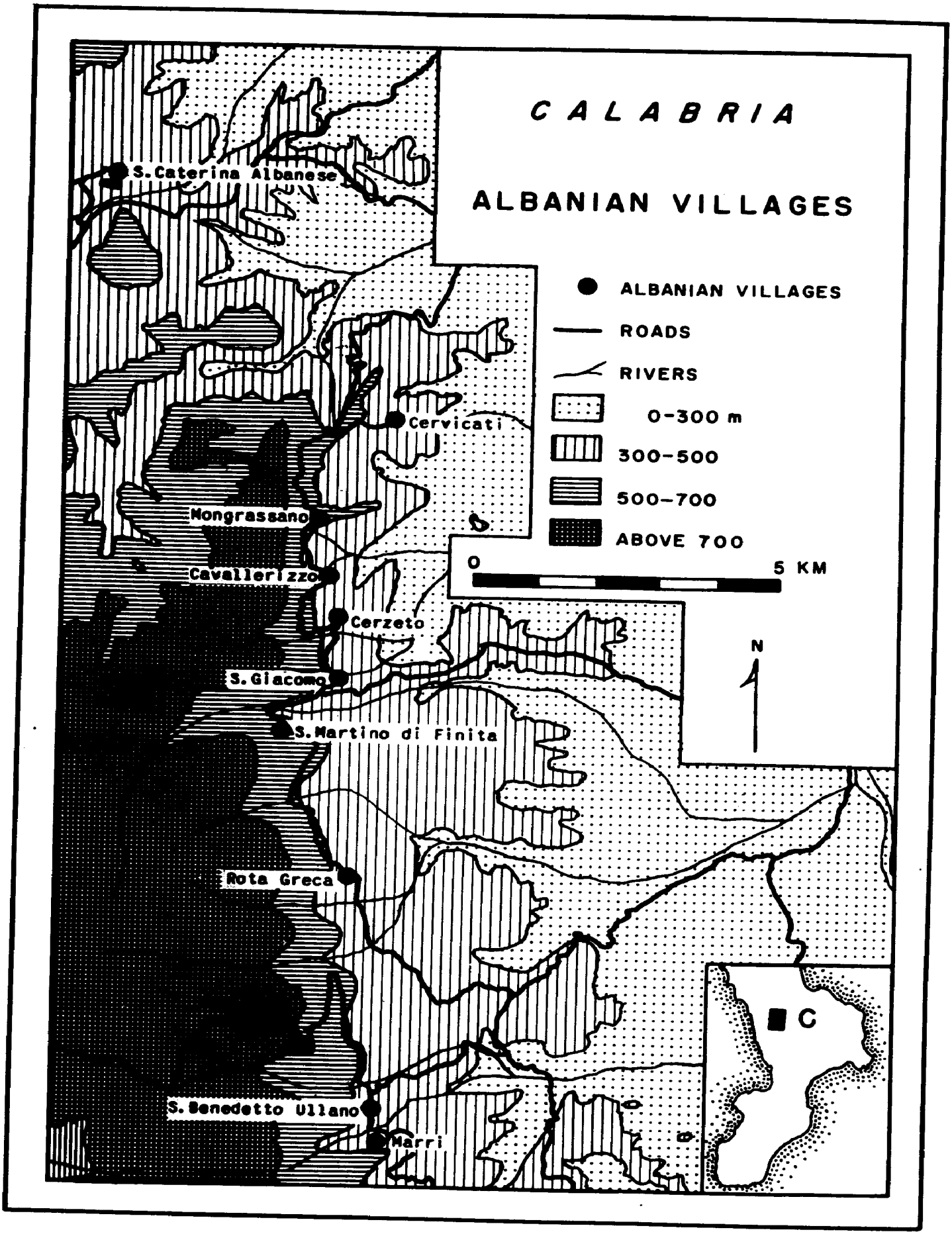
[49]Zangari, Op. Cit., p. 28.

Map No. 6


CALABRIA
ALBANIAN VILLAGES
ALBANIAN VILLAGES
ROADS
RIVERS
0-300 m
300-500
500-700
ABOVE 700
0
5 KM
N
S.Caterina Albanese
Cervicati
Mongrassano
Cavallerizzo
Cerzeto
S.Giacomo
S.Martino di Finita
Rota Greca
S.Benedetto Ullano
Marri
C

hilltop and it commands an unhampered view towards all the points of the compass. It was well chosen as a defensive site and its defenses were further strengthened by the construction of a wall around the village. (See Fig. 12, p. 79).

In the past, the site did serve the purposes for which it was chosen but now it serves only to isolate the inhabitants both from the Italian villages in the area and even from the other Italo Albanian villages in southern Italy.[50]

There are less than ten villages near Castroregio within a ten mile radius and two of these villages are Albanian. The largest Italian village is Amendolara that has a population of about 2,500 and it is connected to Castroregio by the winding road that begins at the coast. The road mileage between the two towns is only about eight miles but the nature and the condition of the unpaved roads make it a momentous journey. Furthermore, there is not a person in Castroregio who owns an automobile and the only public means of transportation that the people of Castroregio have with the outside world is by a large automobile that carries the daily mail. The trip on foot or on a donkey to Amendo-

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[50]A large protion of the information that I have gathered concerning the Albanian villages in the northeastern portion of Lucania has been derived from interviews with Professor Demetrio Mauro of S. Demetrio Corone. Professor Mauro is an Italo-Albanian and he is a schoolmaster. He is considered to be an authority on the Albanian villages on the eastern side of the Crati valley; both he and his late father have studied these villages, and even the cultural differences between the villages.

Map No. 7

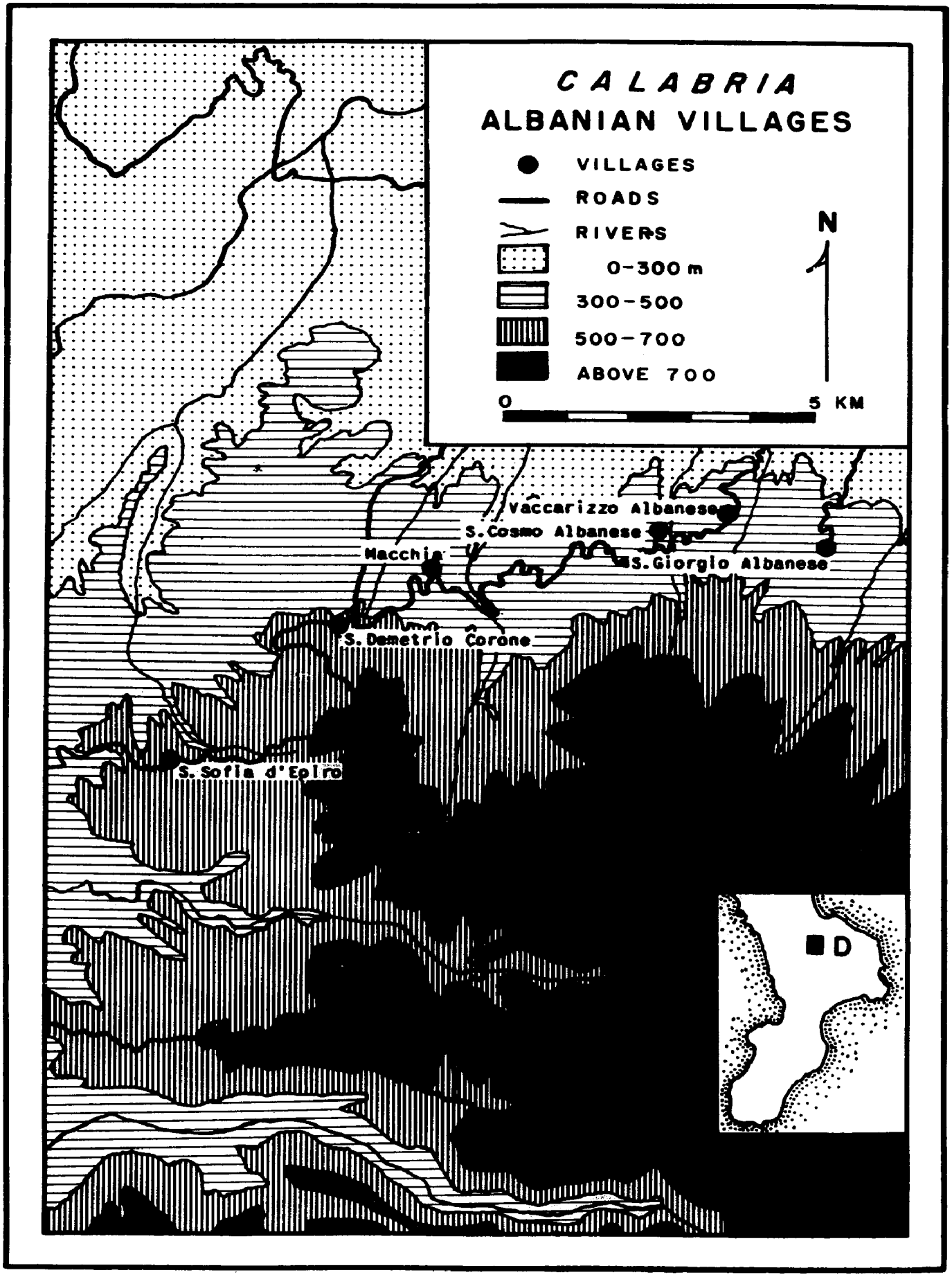
CALABRIA
ALBANIAN VILLAGES
VILLAGES
ROADS
RIVERS
0-300 m
300-500
500-700
ABOVE 700
N
0
5 KM
Vaccarizzo Albanese
S. Cosmo Albanese
S. Giorgio Albanese
Macchia
S. Demetrio Corone
S. Sofia d'Epiro
D

Fig. 12. The hilltop village of Castroregio.

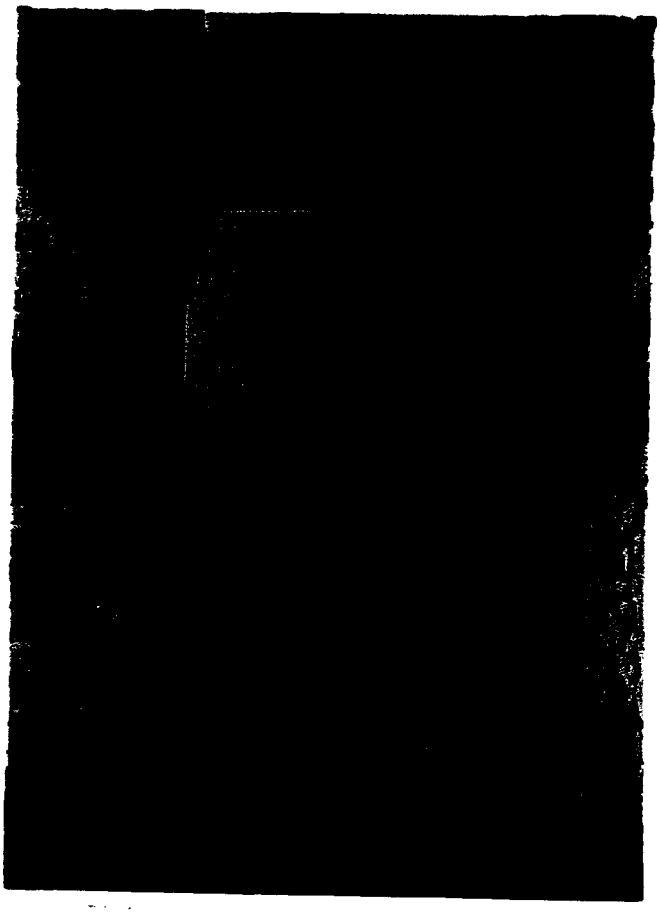

Fig. 13. A street in Castroregio.

lara is not a frequent one, and the only person that makes it daily is the water carrier. The village is without running water, and daily a man takes his pack of donkeys to a spring in the valley below the town, fills some barrels, and sells the water at one hundred lire (about $.16) for three litres. The only other regular means of communication that Castroregio has with the outside world is a telephone line. There are very few radios because electrification has not as yet arrived, and the government has no present plans to deliver electricity to it. The village represents one of the more extreme forms of isolation and this physical isolation is evident and expressed by its inhabitants.

Professor Mauro points out that the people of Castroregio are more like the Albanians of old than any of the other Italo-Albanian settlements in Calabria. It was on his insistence that I undertook a visit to Castroregio, accompanied by two Italo-Albanians from S. Demetrio Corone, a priest (Zoti Talarico), and a schoolmaster (Professor Alfredo Braile).[51] We spent a day in the village talking with the village priest and with the village elders. The differences that I noticed between Castroregio and S. Demetrio Corone were not only to the dress or language of the people but in the appearance of the village and the houses.

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[51]These two Italo-Albanians accompanied me as an added insurance that I would be accepted by the inhabitants, who have a great suspicion of outsiders. This suspicion is even tended to Italians, who are regarded as agents of the government.

A village elder pointed out to me that their houses were constructed in rectangular form and the outer walls are very rough because they have not been plastered with cement mortar. (See Figure 13, p. 79). These are unlike any other houses that I saw in Italy. The elder mentioned that this was the only type of construction within the village and that this practice was brought over by the early Albanian inhabitants. There is no way of verifying this claim, for it appears to be vague and it is much more likely that this type of construction is due to poverty of the village.

There were also differences in dress and the use of Albanian words but these shall be mentioned and enlarged upon in a later chapter.

VIII. CULTURE OF THE ITALO-ALBANIANS

To a greater or lesser degree, physical isolation has aided the preservation of the Italo-Albanians to the point where they can be easily identified as a distinct group. Through the shapes of varying landforms these people have been kept apart from the flow of commerce and trade that tends to bring people together and leads eventually to the loss of their identifying characteristics. Yet, some peoples tend to stubbornly cling onto their ancient heritage and pass onto their forebears the ways of their ancestors. If the culture of the nation to which they have migrated is strong enough it will eventually overwhelm these groups.

Italy has a great cultural heritage and within the past few decades it has developed lines of communications to its southern regions. Recently, the government began a land reform program in the south, and it expropriated land and distributed it among the peasants. Highways and secondary roads are being built into areas which were formerly inaccessible. These actions will be, and are being, felt among the Italo-Albanian villages. The first group of people that will be affected are the young people, who have the desire and ambition to improve themselves. Yet today one can visit these villages and still note that these

villagers have a distinctive past, and it is with pride that they reveal it to a willing ear.

SIMILARITIES AND DIFFERENCES

The Italo-Albanians in Calabria and Lucania are in many ways similar to the Italians of southern Italy and in many respects they display certain characteristics which distinguish them from the Italians. The similarities have either been adopted from the Italians or they are practices that are familiar to inhabitants of Mediterranean lands, e.g., there is no visible distinction in the house types,[52] the land use, the staple diet, and the clothing worn by all men and many of the women is also similar. If one were to enter any village in southern Italy and observe the above factors there would be no way of knowing if he were either in a village of Albanian origin or one of the many hundreds of Italian villages.

The distinguishing characteristics of the Italo-Albanians are not subtle, but in most cases these characteristics are not outwardly obvious. The differences show themselves in the language sphere, religion, customs, costumes of women, preparation of some foods, and self identification. These factors are noticed when contact is made with the people, and then there arises an awareness that there

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[52]The dwellings of Castroregio are a rare example and two other Albanian villages, which I had not visited, Plataci and Falconara Albanese, are said to have similarly constructed houses.

are certain cultural traits that distinguish these people from the Italians.

SIMILARITIES

A wrong impression would be created about the Italo-Albanians if only the distinguishing characteristics were mentioned and the similarities were passed over. This group has lived in Italy for nearly five hundred years and within this length of time it would be extremely difficult, if not totally impossible, for any alien group to avoid contact and the borrowing of ideas from a native group which is superior in number. Some of these similarities have been brought about by the natural environment of the area; others have been adopted in order to facilitate contact with the Italians.

The large majority of the houses in Italy are constructed of stone and are roofed with red, clay tiles. The use of this type of building material has been brought about by the scarcity of lumber as a building item. Every village has a quarry nearby where the building stone is obtained, and many places are engaged in the manufacture of clay tiles. This use of construction materials is not unique to south Italy alone but it can be noted in Albania as well as throughout the whole northern part of the Mediterranean shoreline.

Another characteristic about the majority of these houses is that the exteriors are cement plastered. The

exceptions to this practice are noted in the dwellings in the Italo-Albanian villages of Castroregio, Plataci, and Falconara Albanese where most of the buildings are not cement plastered. Otherwise, no distinction can be made between the construction of houses in Italo-Albanian villages and those of the Italian. The physical environment found in the areas bordering the Mediterranean Sea has brought about this similarity of house types, so from all outward appearances there is no distinction between the Italo-Albanian or Italian villages.

AGRICULTURAL PRACTICES

Another evident similarity between the Italo-Albanians and Italians is noted in land utilization. The Albanians of old, and even the more recent, have never excelled as agriculturists. Their chief agricultural practices were concerned with the rearing of goats and sheep and little effort was put into the raising of crops. A large per centage of the Albanian male population were employed in military service and the tilling of the soil was a task assigned to the females. Some of the early accounts about the arrival of the Albanians in southern Italy indicate that the males changed from their military ways towards banditry;[53] but after they were suppressed by punitive expeditions they started to become tillers of the soil.

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[53]Douglas, Op. Cit., p. 87.

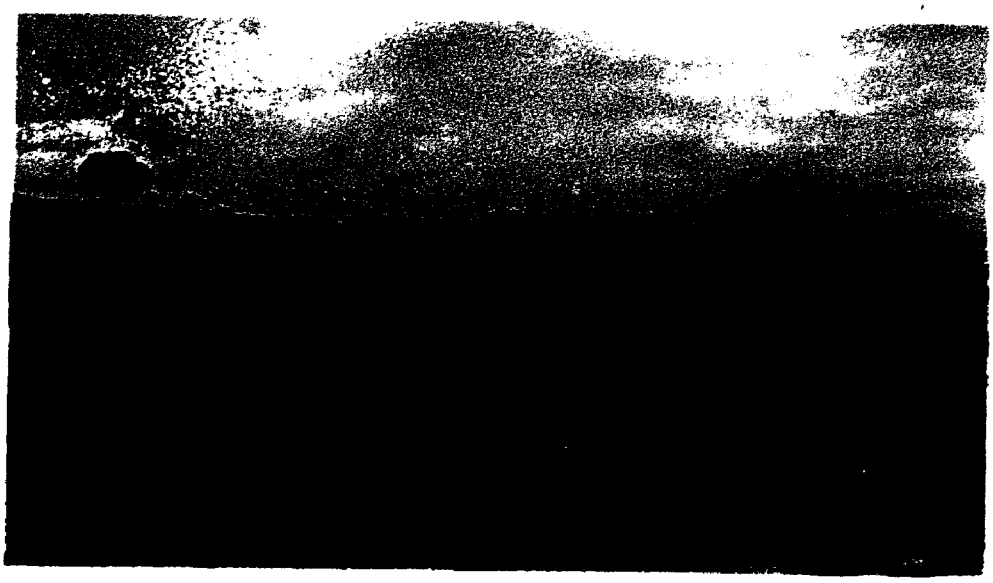

Fig. 14. Grain and fruit cultivation in S. Benedetto Ullano.

Fig. 15. Grain cultivation near Piana degli Albanesi.

The crops that they grow do not differ from those of the Italians; the staple crop is winter wheat, and the second most important crop is the olive, which in many cases occupies the same piece of land as winter wheat. At the lower elevations, citrus fruit will be raised on land that belong to the village, and a variety of vegetables will be grown near the farm house. (See Figures 14 & 15, p. 86).

The farm animals are the same as those of the Italians; the tilling of the soil is done by a large, white ox; the pack animal is a donkey. (See Figures 16 & 17, p. 88). Many families keep pigs which are the chief source of animal protein throughout southern Italy. All of these agricultural practices are similar to those of the Italians. The Albanians brought nothing unique with them at the time of their arrival.[54]

The reasons for the similarity in agricultural practices are in great part due to the similarity in natural environment between Albania and southern Italy. Even though farming was not one of the chief occupations for the Albanian male, he experienced no great difficulty in adjusting to it when farming became necessary for his survival. Today, the agricultural practices of the Italo-Albanian are the same

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[54]I sought for some unique agricultural practices in these villages and the only unique thing that was pointed out to me was the pack saddle on the donkey in the six villages on the northern margin of the Sila Greca. The design of the saddle has an addition of cross arms on either end which is used for lashing down bags of grain; this feature is absent from the saddles of Italian villages and other Italo-Albanian villages. The villagers claim that this innovation came with the settlers from the Morea.

Fig. 16. An ox drawn cart in S. Benedetto Ullano.

Fig. 17. A donkey with a saddle style that is noted among the Italo-Albanian villages in the northern margin of the Sila.

as those of the southern Italian.

SIMILARITIES OF DRESS

Europe is composed of a large number of minority groups whose origins are obscure, but one of the striking features about them was the holiday dress worn by both the men and women. Since the end of World War I, there has been a gradual disappearance of the native costumes in all but the remote areas. Even in the remote areas, native costumes are worn for the attraction of tourists.

In the Italo-Albanian villages of southern Italy men have abandoned the wearing of costumes altogether. From the hat to the shoes, there is no distinction in dress between the Italian and Albanian male. The Albanian soldier who arrived here during the days of Skanderbeg wore a distinctive costume; if he was a "GHEG" (northern Albanian), he wore rather tight breeches and a waist coat; if he was a "TOSK" (southern Albanian), he wore a "fustanella" (a white, pleated skirt) and a waist coat. Nothing that even resembles these early costumes remains today; not even on festival days do the men dress in costumes. It is difficult to determine when the native dress disappeared because even the books written during the early nineteenth century show sketches of the Italo-Albanian males in the dress of the southern Italians. The first migrants to the south Italy had had hopes that some day they would return to Albania, but when this hope faded they began to adjust their

ways to the land in which they now lived. It was during this time that they began to adopt also the dress of the area.

In the female dress there are both similarities and differences and in most villages the women wear dresses that do not differ from the styles that are worn by the Italian women. Yet, costumes and native everyday dress can still be seen within these villages. The survival of this characteristic will be discussed in a later chapter.

The adoption of the Italian dress has increased naturally with the increased contact with the Italians. The younger women within these villages are the first ones to adopt the Italian dress, while the older ones still retain the old everday costume. Generally, it can be said that the majority of the women wear Italian dress but in varying degrees, the Albanian costume can be noted in all of these villages.

SIMILARITY IN LOYALTY TO ITALY AND POLITICS

After remaining some five hundred years on Italian soil, it is natural that these Albanians should be concerned more with the political activity of Italy, than with that of Albania. The establishment of Turkish rule caused these Albanians to become resigned to the fact that there was to be no sudden return to Albania. The change of ruling houses in Italy or the changes in the fortunes of political parties affected these people just as much as it did the Italians. These Albanians have also overtly expressed their loyalty to the various governments in Italy. These express-

ions were shown by the willingness of the Albanians to serve in the armed forces and they also aided in the revolt that was started by Garibaldi.

From the seventeenth to the nineteenth century, an Albanian regiment existed which served under the King of Naples, and it fought in the Napoleonic Wars. It was disbanded in the early nineteenth century by the Bourbon King, Ferdinand.[55] This royal house was not liked in Italy because of its foreign origin and its conservative ways. The village of San Benedetto Ullano has a local hero, Agesilao Milano, who gave his life in an attempt to assassinate the Bourbon king in 1848.[56] This illustrated to what extent the Albanians had become concerned with the political events of Italy.

The overt act by Agesilao Milano was not motivated solely by the desire to see Italy freed of a foreign rule. It was also motivated by the actions of the Bourbons who were attacking the teachings of a liberal institution the "Collegio Italo-Albanese Di S. Adriano."[57]

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[55]Scaglione, Op. Cit., pp. 15-16.

[56]Vittorio Gaultieri, Girolamo De Rada, Peota Albanese. Casa editrice Remo Sandrone, (Palermo, 1930). The life's story of Agesilao Milano was told to me by Prof. Emilio Tavolaro, former mayor of the Italo-Albanian village of San Benedetto Ullano. Professor Tavolaro is related to Agesilao Milano, and on the wall of his study, he has a bas relief of the local hero (this was one of many that I saw in the Italo-Albanian homes). It was with pride that Professor Tavolaro told me of his relation with Agesilao Milano, and how the youth nearly assassinated the Bourbon king.

[57]The founding of this college and its present status is dealt with on pages 101-103.

The teachings of this institution were of a liberal nature and these teachings were counter to the ideas of the House of Bourbons who had returned to power and had restored some of the feudal institutions. The Bourbons referred to this institution as a "House of Vipers in the midst of our bosom".[58] These Bourbon attacks on the college did much to alienate the students (Agesilao Milano attended the "Collegio") and the Italo-Albanians, in general, who were proud of this institution. The Bourbons were not able to close the institution because it was supported by the Papacy.

One other overt act, that indicates the engrossment of these Albanians in Italian politics, occurred in the summer of 1860. Garibaldi had just overthrown the Bourbon throne in Sicily and he began his march on Naples through Calabria. His forces went through the Crati River valley and as he passed through, the student body of the "Collegio", en masse, joined up.[59] Garibaldi issued a decree that individually praised the student body for their action and the service which they performed.[60] This action showed that the Italo-Albanians were just as interested as the Italians in the freeing of Italy from Bourbon rule.

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[58]This information was from an interview with Professor Mauro of San Demetrio Corone.

[59]Also from an interview with Professor Mauro.

[60]Francesco Marchiano, Collegio Italo-Albanese Di S. Adriano in San Demetrio Corone (Castrovillari, 1935), pp. 21-22.

During both World Wars I and II, many of the Italo-Albanians soldiers were sent to Albania. The Italian governments felt that the presence of Albanian speaking troops would tend to create better relationships with the people. During World War I, an Allied force, composed of both French and Italian troops, was in Albania. It served mainly as an occupation force. In 1939, Fascist Italy invaded Albania and made it part of the Italian empire. In both instances, the Italian governments launched propaganda campaigns that pointed out that there were a great many similarities between the Albanians and the Italians, and that both areas should be united and go forward towards a common destiny. This propaganda was effectively backed up by the presence of these Albanian speaking troops, who remained loyal to the Italian government.[61]

There were no instances of Italo-Albanians defecting in Albania, or any that expressed the desire to remain in that country. These troops remained loyal to Italy and

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[61] I had many excellent opportunities to ask questions of the Italo-Albanians that served in Albania. In every village that I visited, I met former soldiers who had served in Albania during World War II. As far as the greater part of them were concerned their reaction towards serving in Albania and towards the Albanians were about the same as American occupation forces stationed at an undersirable foreign post. They indicated that the standard of living was low in Albania, that the attitude of the Albanians was unfriendly, and that they experienced difficulty in understanding the native language.

those who were proficient in Albanian were used as interpreters.[62]

There does exist a bond between the Albanians of southern Italy and Albania. The Italo-Albanians are aware of their past history but their long stay in Italy has oriented most of them towards political events in Italy, and they have failed to understand the Albanian's desire for self-expression and independence.

PRESENT DAY POLITICAL ALIGNMENT

The main political concern of these Italo-Albanians are those which directly affect them and there remains only a distant interest in the affairs of Albania. Since the end of World War II, there have been four national parliamentary elections in Italy. The voting pattern of the Italo-Albanian villages does not differ from that of the Italian villages. Previous to the end of the war, this area remained loyal to the conservative party, but disillusionment began to set in.

The disillusionment set in because the much publicized reforms did not materialize. Ever since the "hey-days" of Benito Musolini the poverty stricken agricultural worker of southern Italy has been promised a brighter future. The

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[62]Professor Demetrio Mauro served for four years in this capacity in the Albanian city of Gjinokaster. He is very proficient in the reading, writing, and speaking of this language. His account of his stay in that country is much warmer than that of the ordinary soldier, but he also expressed no desire to stay. He pointed out that living conditions were much lower there than in southern Italy.

agricultural worker also included the Italo-Albanians, whose lots were equally as miserable as those of the Italians. For a while, the Fascist government was able to divert the peoples' attention away from their misery by an extensive road building campaign, and also token efforts at land reclamation.[63] After the downfall of Fascist Italy, the situation of the people became even worse, Italy was suffering from a financial crisis and unemployment was higher than ever.

The newly formed, postwar government appealed to the agricultural group because within the reconstruction plans of the government there was a land reclamation project. This project planned to do away with one of Italy's greatest agricultural evils, absentee landlordism. Southern Italy (known as the "Mezzogiorno") has an economy based solely on the agrarian way of life, but the majority of the farm workers have always been either landless peasants, who lease land, or day laborers. The new Italian government began to draw plans that would re-vitalize the agriculturally based economy of southern Italy. This meant not only the assigning of land to the landless farmers but also the introduction to the modern methods of agriculture.[64] This projected reform was to have some affect on the Italo-Albanian villages because several of the estates that were designated for expro-

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[63]The Sibari Plain was drained during the Mussolini regime and beef cattle were brought into this reclaimed area.

[64]George Kish, "Land Reform in Italy: A Geographer's View", Papers of the Michigan Academy of Science, Arts and Letters, Vol. XLI, 1956, pp. 135-6.

priation were adjoined to land of the villages.

The land reform project naturally became a political issue and it can be noted that the political reaction within the Italo-Albanian villages did not differ from those of the Italian villages. In the national elections of 1953, the Italo-Albanian villages of the "Mezzogiorno", indicated that they were through with the Monarchist party and that they did not care for the slow progress of the coalition government headed by the Christian-Democrat party; the Italo-Albanian villages of Calabria all voted for the Communist Party of Italy (with the exception of S. Giorgio Albanese, Spezzano Albanese, and S. Martino di Finita).[65] To a very large degree, the show of Communist strength in these villages is an indication of the people's protest against the government's inaction.

The various land reform projects have progressed in the "Mezzogiorno" but the Communist Party has gained a foothold in this area and the leaders retain the support of large numbers of people who have not received the benefits of the reform programs. The problems that affect the southern Italians are the same as those that affect the Italo-Albanians, and the political expressions of the Italo-Albanians do not differ from those of the southern Italian. The Italo-Albanian did vote the communist line in the 1953

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[65]These three villages have Christian Democrat mayors, the other villages in northern Calabria have Communist mayors.

election not because his ancestral bretheren lived in a communist controlled country but because he wanted to protest against the inactivity of the present government.

These factors indicate to what extent these Albanians have acquired the Italian ways. In many respects they are more Italian than they are Albanian; their economic life is now intermingled with that of their Italian neighbors, they plant and eat similar foods; their dress is similar; and their political loyalty and political expression are the same as the Italians. Yet due to the isolation of south Italy and due to their desire to retain the ways of their forefathers, they have identifiable characteristics which can be used to classify them as being Albanians.

DISTINGUISHING CHARACTERISTICS OF THE ITALO-ALBANIANS

It would be misleading to refer to the Italo-Albanians of southern Italy as a minority group because their five hundred year stay in Italy has caused them to become an Italianophile up to a certain degree. Southern Italy has offered them a physical sanctuary where they continue practices which serve to distinguish them from the Italians. The remoteness of this region from the more northern parts of Italy has left some doubt whether the Italo-Albanians had survived as an identifiable group.[66] After having made contact with

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[66]When this study was suggested to me by Professor George Kish of the University of Michigan, there was some doubt as to what degree the Italo-Albanians had retained identifying characteristics. Later, in October 1957, I talked with Professor Roberto Almagia of the University of Rome, before I visited the region, and he expressed uncertainty and a little doubt about the existence of the Italo-Albanians as an identifiable group.

the people, and then gaining their confidence, the similarities with the Italians appear as a facade, and the Albanian characteristics become quite evident.

The Albanian characteristics are shown in the use of the Albanian language, the retention of the Greek-Orthodox rite, the observance of certain customs on holidays, the wearing of everyday costumes (by women in some villages), the wearing of more fanciful women's costumes on special occasions, the fact that these Albanians identify themselves as "Arberesh",[67] and the fact that the Italians refer to these people as "Ghegi".[68] These identifying characteristics are evident in the villages of southern Lucania, the northern part of Calabria, and the four villages of northern-central Sicily.

THE USE OF THE ALBANIAN LANGUAGE

The Italo-Albanian of southern Italy has today become a bilingual person, he uses both Italian and Albanian. If he

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[67]The term "Arberesh" is of obscure origin, it has been used to identify Albanians from the southern part of the country. Most of the Italo-Albanians from northern Calabria supposedly come from southern Albania. The Normans occupied this region during the thirteenth century and because it was then heavily forested, called it "Arborea". It is believed that this was the origin of the word "Arberesh".

[68]In Calabria, the Italians constantly referred to the Italo-Albanians as "Ghegi", although the Italo-Albanians never use this term for self-identification. A "Gheg" is a northern Albanian and some of the Albanian troops that were used by the King of Naples to suppress the revolt in Apulia were "Ghegs". It might be possible that this term has been handed down among the Italians.

went to school, he was taught in Italian, and he uses Italian in a mixed group or places where a common medium of expression is needed. Among his own kind, in the village, the church, the club, or the home, Albanian becomes the common medium of expression. The language is spoken by all the age groups, from the youngest child to the aged persons. The language is used as a common medium between all Italo-Albanian villages in southern Italy. While it is difficult for a "Calabrese" to communicate with a "Siciliano", it is easy for an Italo-Albanian from S. Demetrio Corone to converse with one from Piana degli Albanesi.[69] The survival of Albanian as the common medium of expression can be attributed to several factors.

These factors are: physical isolation, the lack of adequate educational facilities, the women remaining at home, and the intangible factor of the people desiring to retain their language. The factor of physical isolation has been previously mentioned. The remoteness of the villages permitted these people to conduct their own affairs with a minimum of interference.

LACK OF EDUCATIONAL FACILITIES

The lack of schools, in previous times, in these

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[69]In January 1958, I travelled to Piana degli Albanesi with Professor Alfedo Braile of S. Demetrio Corone. We stopped in a store in Palermo, and the proprietor had a difficult time in understanding the professor, and vice-versa. In Piana degli Albanese, the conversation flowed freely again because of the sameness of tongue.

villages has served in the survival of the Albanian language. Only since the end of the World War II have shcools been established in practically all of the villages in northern Calabria (Castroregio and Plataci have only nursery schools). The absence of schools naturally led to a high rate of illiteracy, and in 1931, it was estimated that about twenty percent of Italy's population (above ten years of age) was illiterate.[70] The inadequate educational facilities allowed the greater use of Albanian because the people were not able to read a mass media, such as the newspaper.

Today educational facilities have been improved. A new school building has been erected at Spezzano Albanese and one is being constructed at S. Demetrio Corone. These buildings are designed to accomodate all the school children of the villages up to the age of twelve only. If further education is desired, and if the family can afford it, the student tries to enter the "Collegio".

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[70]Samuel Van Valkenburg and Colbert C. Held, Europe, 2nd Edition (New York, John Wiley & Sons, 1952), p. 16.

COLLEGIO ITALO-ALBANESE DI S. ADRIANO[71]

The Italo-Albanians have only one advanced institution within their midst and this is the "Collegio", which is located in S. Demetrio Corone. (See Figure 18, p. 102). The school was founded in 1732 for the expressed purpose of providing higher education for children of Albanian descent. Felice Samuele Rodota, the first Italo-Albanian bishop of the Greek Catholic rite was the founder of the school, and he held classes in S. Benedetto Ullano.[72] Like most institutions of higher learning at this time, it was supported by the church and the students received instruction about the Mass according to the Greek rite.[73] The "Collegio" was moved to S. Demtrio Corone in 1794 under the guidance of one of the succeeding bishops, Francesco Bugliari, and it was housed in the Basilian monastery of S. Adriano.[74] (See Figure 20, p. 105).

The "Collegio" has served as a means of keeping alive the Albanian characteristics and making the students aware of their past heritage. It was founded to serve the educational needs of the Italo-Albanians and one of its distinguished students was Girolamo De Rada. De Rada became one

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[71]A good deal of the information concerning the "Collegio" was gathered from conversations with Prof. Mauro of S. Demetrio Corone and Prof. Tavolaro of S. Benedetto Ullano.

[72]Marchiano, Op. Cit., p. 12.

[73]Zoti Tallarico, my travelling companion to several of the Italo-Albanian villages, now gives instruction concerning the Greek rite at the "Collegio".

[74]Marchiano, Op. Cit., p. 12.

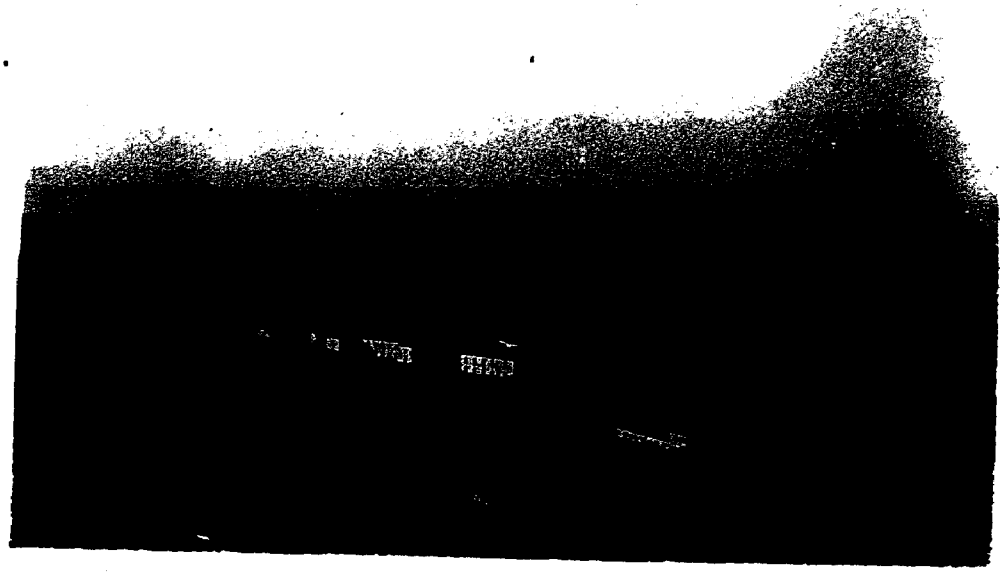

Fig. 18. The "Collegio di S. Adriano" in S. Demetrio Corone.

Fig. 19. The cathederal of the Greek Catholic monastery in Grottaferrata.

of Italy's famous poets and he also did much to further the use of the Albanian language in this area. He devised an Albanian alphabet and he was the publisher of a newspaper, that was published in Albanian, in the city of Cosenza.[75] He was born in 1814 and died in 1891. His life's work consists of many poems and articles about the history of Albania, George Castriota, and the Italo-Albanians. Castriota's spirit is kept very much alive in these Italo-Albanian villages and in the "Collegio".

The school has been referred to as one of the "hearths" that keeps alive the Albanian spirit. The students, today, are composed of a mixture of Italo-Albanians and Italians, but the curriculum is still taught along the classical lines of the days when it was founded.[76] This is still the only institution of higher learning among these villages and the students are made aware of the past history of the region and the founders of the villages. The education remains traditional, and even though the Albanian language is not taught, many of the professors are clergymen or lay-men that grew up in these villages.

THE INFLUENCE OF THE HOME

The Italo-Albanian does not acquire his language

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[75]Gualtieri, Op. Cit., p. 35.

[76]In the house where I roomed in S. Demetrio Corone, there was a young student from an Italian village. He used to amuse me by speaking the Italo-Albanian dialect and chanting the Greek mass.

through any formal education because there are not any schools in these villages that offer courses in that language. His acquisition of the language comes from the home and his immediate source of the language comes first from the mother. The women in these villages are house-keepers and do not compete with the males for any other occupation. Besides taking care of the house, they are expected to help with some agricultural activities, but their major responsibilities are housekeeping and child-rearing.

While the male of the household will be away from the house all day, engaged at his occupation, the woman will be at home performing her house-hold tasks and taking care of the children. The woman's position is such that she rarely comes into contact with any other people besides those of her village. The lanugage which she uses is generally a purer form of Albanian than spoken by the men, and it makes use of fewer alien words. She will talk to her children in Albanian, and she will sing Albanian lullabies to them that have been handed down from generation to generation.

Many of these lullabies are epic poems that tell the story of Albanian heroes, who lived before the time of the migration of these people;[77] others tell the story of

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[77]Many of these epic poems have been collected by the educated people of the village and published in Italian. Girolamo De Rada had numerous of these poems published both in Albanian and Italian.

Padre Iosif Ferrari of Frascineto, who teaches Albanian at the University of Bari, recently published in Albanian a collection of poems which the villagers chant during the mass.

Padre Iosif Ferrari: Kaljimere, Castrovillari, 1946.

Another clergyman, Emmanuele Giordano, has collected some epic poetry, and has recently published a pamphlet, that includes the story of "Kostandini" which every Italo-Albanian child has heard. This pamphlet is printed in both languages, Italian and Albanian. Sac. Emmanuele Giordano, Folklore Albanese in Italia, Cassano Jonio, 1957.

Fig. 20. The town of S. Demetrio Corone.

Fig. 21. Via Castriota in S. Demetrio Corone.

"Beautiful Morea", which is a lamentation of their homeland.[78] It is through the mother that the children first become aware of their Albanian heritage; this is a factor that distinguishes them from the Italians in the region. It is also from the mother that the children hear about the legendary heroes of Albania, and the foes whom they supposedly fought. They especially hear about George Castriota (Scanderbeg), who is a real hero, and they learn how he successfully defeated the "Terrible Turk". (See Frontispiece). There is not a child in these Italo-Albanian villages that is not familiar with the exploits of Castriota and how he kept Albania free from the Turk for forty years. All of this awareness of their past comes largely from the home and it has been handed down by word of mouth from generation to generation.

The continuing use of the language has to be contributed to a large degree to the intimacy of the home, because a common written Albanian alphabet was not universally accepted until the late nineteenth century.[79] The Albanian which now is spoken in these villages is the archaic form of Albanian and not the modern Albanian which is presently spoken

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[78]The poem "O Bella Morea" is especially known in the villages of S. Demetrio Corone and Macchia, which were settled by migrants from the Morea. Girolamo De Rada, who was born in Macchia, translated the poem into Italian.

[79]Nelo Drizari, Spoken and Written Albanian, (New York, Hafner Publishing Co., Inc., 1947) p. viii.
Previous to the establishment of a common alphabet there were other unaccepted alphabets that were combinations of Latin and Greek, or Cyrillic and Greek.

in Albania. It is the language of the home, and the first words that a child will speak are those that he has learned from his mother.

THE DESIRE TO RETAIN THE LANGUAGE

Among foreign groups, such as the Italo-Albanians, there generally arises a desire to preserve their past heritage. The most distinctive feature of the Italo-Albanians is their language, because this is their common medium of expression. He is able to travel to another Italo-Albanian village where he might be a total stranger but from the moment that he speaks a few Albanian words he is accepted as a brother.[80] The language is a common bond among these people and if the language is lost, the feeling between villages becomes distant.[81]

The desire to keep alive the Albanian language has been expressed through some actions by the educated people of the village. In the past, Girolamo De Rada taught Alban-

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[80] In October 1957, I travelled to S. Demetrio Corone with only a letter of introduction to Professor Demetrio Mauro. Previous to this I had never met any Italo-Albanian and I was apprehensive about the manner in which I would be accepted. My first few words to Prof. Mauro were in Italian and he regarded me skeptically; then I asked him in Albanian, if he spoke Albanian, he immediately replied, "We are of one blood". The hospitality and aid that I received from him is unmeasurable, and this was because of our common background.

[81] When I took a trip to the Italo-Albanian villages in the province of Taranto with Professors Mauro and Braile, they both expressed disappointment that these people had lost their Albanian tongue. They referred to them as "lost Albanians" and it was evident that a common bond between them had disappeared.

ian when he was living in S. Demetrio Corone, but today there are no classes held for children of elementary school age in any of these villages. At the University of Bari, Padre Ferrari conducts a class of the Albanian language and it is for any student, Italian or Italo-Albanian, who desires to learn the language. Classes were held in some of these villages in the pre-Fascist days but they were discouraged by governmental orders as the Fascist movement increased in strength.

The desire to retain the language remains foremost in the minds of the Italo-Albanian intelligentsia, who find this link with the historical past interesting and unique. The average people use their common medium of expression as a means of communication with the inhabitants from other Italo-Albanian village. The strength of this latter group is bound to decrease as Italian is introduced in the form of modern mass media. However, several generations will have elapsed before this takes place because the Albanian lullabies and epic poems will still be remembered by many, and the loyalty to one's native village remains steadfast. The desire for the retaining of a language is an intangible factor and it can be fully appreciated only by a foreign group that is experiencing the disappearance of this common bond.

IX. INFLUENCE OF THE GREEK-CATHOLIC CHURCH

Religion is another factor that helps to distinguish the Italo-Albanians from the Italians; but this is not a conclusive factor, because of the villages that are distinctively Albanian, twenty-four practice the Greek-Catholic rite and twenty-three practice the Roman Catholic rite.[82] However, it has been the Greek Catholic clergy that has been closely associated with the Italo-Albanians, while the Roman-Catholic clergy has not interested itself in affiars that are distinctively Albanian. It is not just a matter of coincidence that in certain villages, such as those in the provinces of Taranto and Lecce where the clergy are Roman Catholic, the Albanians have lost their identifying characteristics, while in the villages where the Greek Catholic clergy are installed the Albanian characteristics have prevailed.

The origin of the practice of the Roman Catholic rite among the Italo-Albanians is not entirely clear. The Venetian Republic did have control of the port city of Durrës (Durrazo) until the conquest of that area by the Ottomans, but it is not certain whether or not the cause for Roman Catholicism was furthered during Venetian rule. It is

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[82]Petro Scaglione, Op. Cit., pp. 78-80. See Table I, p. 53.

certain, although, that before and up until the conquest of Albania by the Ottomans, the Eastern Orthodox rite was practiced by the Albanians (later many became Moslems). It is suggested that those who arrived with the earlier migrations "perhaps found it politic to profess their union with the pope when they arrived in Italy".[83] It was not easy for a schismatic group to live in Italy at this time and to practice their rituals without being regarded suspiciously. It is also possible that the early arrivals were already Roman Catholics because this group originally came from the region of central and northern Albania. The region that was already under the influence of the Venetian Republic.

Many of the other Italo-Albanian villages adopted the Roman Catholic rite at a much later date. The adoption was not of their own volition but rather it stemmed from necessity. A few generations after their arrival to southern Italy, there remained very few members of the Greek Catholic clergy and parishes that were previously of this rite became staffed by members of the Roman Catholic rite.[84]

Another factor that helps to explain the nearly fifty-fifty division of these two rites among the villages is that

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[83]Adrian Fortescue, The Uniate Eastern Churches, (New York, Frederick Ungar Publishing Co., 1923), p. 115.

[84]This was pointed out to me by Zoti Tallarico. He cited examples of villages that once practiced the Greek-Catholic rite but had been converted to the Roman Catholic rite due to lack of the former clergy; e.g., Rota Greca and Spezzano Albanese. He further mentioned that the villages in the Taranto area and those on the southern edge of the Sila had always observed the Roman Catholic rite.

the Greek Catholic rite had no bishop until 1732. In 1732, Pope Clement XII appointed Felice Samuele Rodota as the first bishop of the Greek Catholic rite. The powers of the bishop extended only to those churches that practiced the Greek-Catholic rite but if parishes that were formerly Greek-Catholic had become Roman Catholic and now desired to return to the Greek rite, the bishop had the right to appoint a priest of the Greek rite.[85] Many of the villages that acquired the Roman Catholic rite failed to return to the Greek; these included six of eleven villages in the region of the Coastal Range. The mass in these villages is recited in Latin and many of the religious customs were not performed by the Roman priests because of their ignorance concerning the customs of these people. By losing some of these customs, these Italo-Albanians became more Italian than the villagers that had priests of the Greek rite.

THE GREEK-CATHOLIC RITE

Today there are two monasteries where young men from Albanian villages can train for the priesthood. One is the Badia di Grottaferrata, (see figure 19, p. 102), which is near Rome and the other is the Italian-Albanian college located in Piana degli Albanesi. There are also two bishops

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[85] I visited two churches where this change had taken place, one was S. Athanas church in S. Sofia d'Epiro and the other was S. George's church in S. Costantino Albanese. In both instances, the returning Greek Catholic clergy renovated the interior of the church and set up Eastern Orthodox altar.

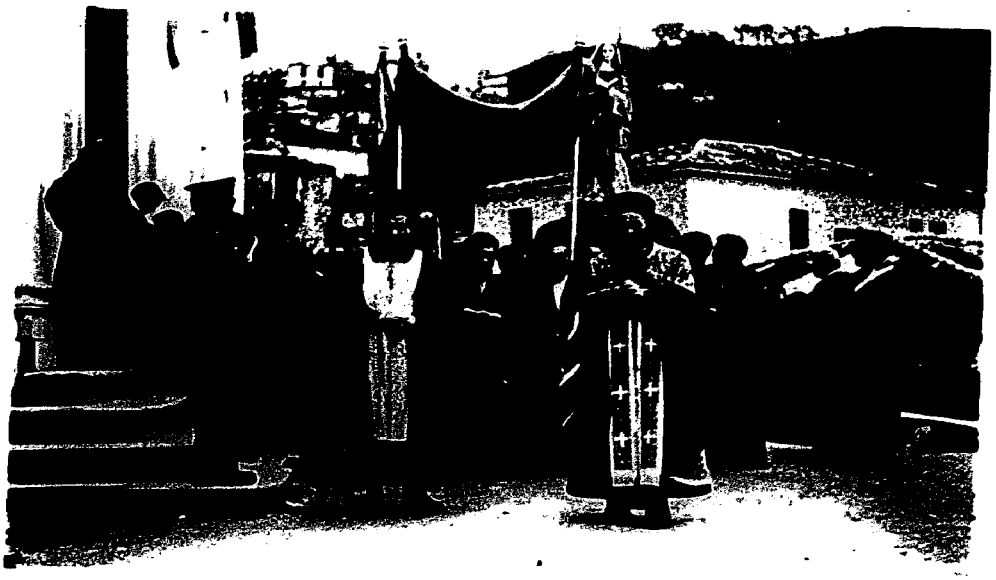

Fig. 22. Greek Catholic priests leading a festive procession in S. Demetrio Corone.

Fig. 23. Roman Catholic priests leading a festive procession in S. Marzano di S. Giuseppe.

of the Greek-Catholic rite, one in charge of the diocese of Lungro (Cosenza), the other of Piana degli Albanesi (Palermo).[86] The principles taught to the clerical aspirants are those that were founded by St. Basil. The language used for the mass in Greek.[87] Not all of the young boys that enter this monastery come from the Italo-Albanian villages but they are in the majority. Now the novices do not experience difficulties in being ordained because the rite has Greek-Catholic bishops.

Due to its close surveillance by Rome, the Greek-Catholic rite has adopted some Latin features, yet it has retained many characteristics through which it can be distinguished. These characteristics are seen in the various parishes that are mainly found in the Italo-Albanian villages.

CLOTHING

The members of the Greek-Catholic clergy wear clothes that are identical to those of the Eastern Orthodox rite. (See Figures 22 & 23, p. 112). The distinctive feature of their daily clothing is the tall, black hat that resembles a top hat. Both priests and monks wear the hat, but the monk's

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[86]Dott. Rosolino Petrotta, P. Giorgio Guzzetta, (Piana degli Albanesi, 1956), p. 50.

[87]When the Byzantines occupied southern Italy during the ninth and tenth centuries, the Basilian monks established many monasteries throughout this region. One of their Saints, S. Nilo, established the one at Grottaferrata in the tenth century.

Fig. 24. A Greek Catholic church in S. Benedetto Ullano.

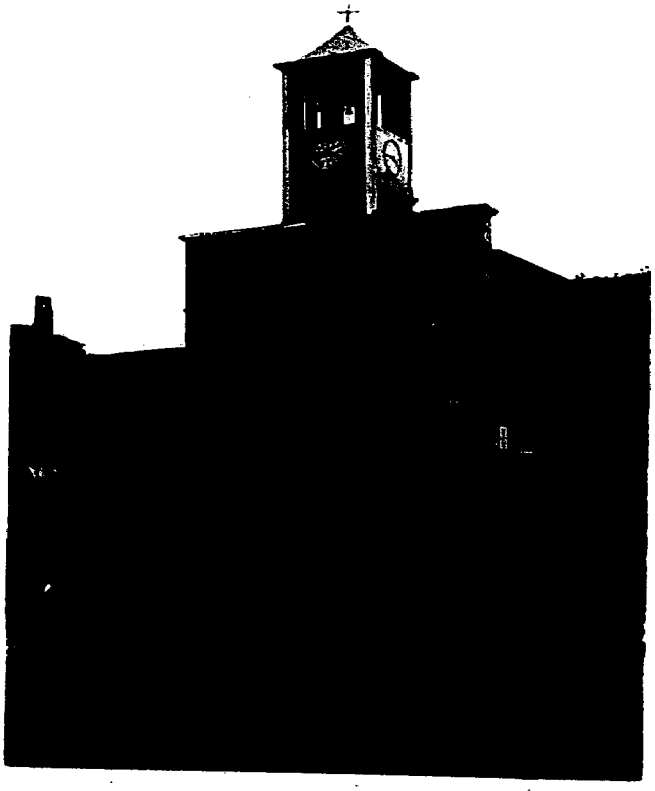

Fig. 25. A Greek Catholic church in S. Sofia d'Epiro, that was formerly of the Latin rite.

headgear lacks the extending lid that is present on the priest's. The rest of the daily garb is identical to the Latin clergy in Italy, who wear long, black gowns. (See Figures 26 & 27, p. 116).

The vestments that are worn during the mass are also identical to those by the Eastern Orthodox rite. The chasuble is of gold and green brocaded cloth and the back of the cape has embroidered on it a large golden cross. The difference in this vestment from the Latin is that in the Greek rite it is more of a robe that covers the shoulders and does not cover the front part of the body. These vestments are of Byzantine origin and their use has been maintained by the members of the Greek-Catholic clergy.

MARRIAGE OF THE CLERGY

In the beginning of the twentieth century, many of the Greek-Catholic clergy were married and they had families. This practice also had its origin with the Eastern Orthodox rite. In the Greek-Catholic church only the priests were allowed to marry, but the monks were forbidden to marry, and married clergy can not be elevated to the rank of bishop. The practice of marriage among the priests were frowned upon by Rome and in 1928 Pope Pius XI issued a strong request that priests not marry. Even before the issuance of this request many of the Greek-Catholic priests were not marrying, and the general feeling among the Italo-Albanians and the Greek-Catholic clergy is that the priests should not marry.[88] The

[88]Today, there are only two married priests of the Greek-Catholic church, and both are in Sicily. Both of them were married before they became ordained as priests. It is also the accepted custom that the married priests should wear street clothes after they performed their priestly duties.

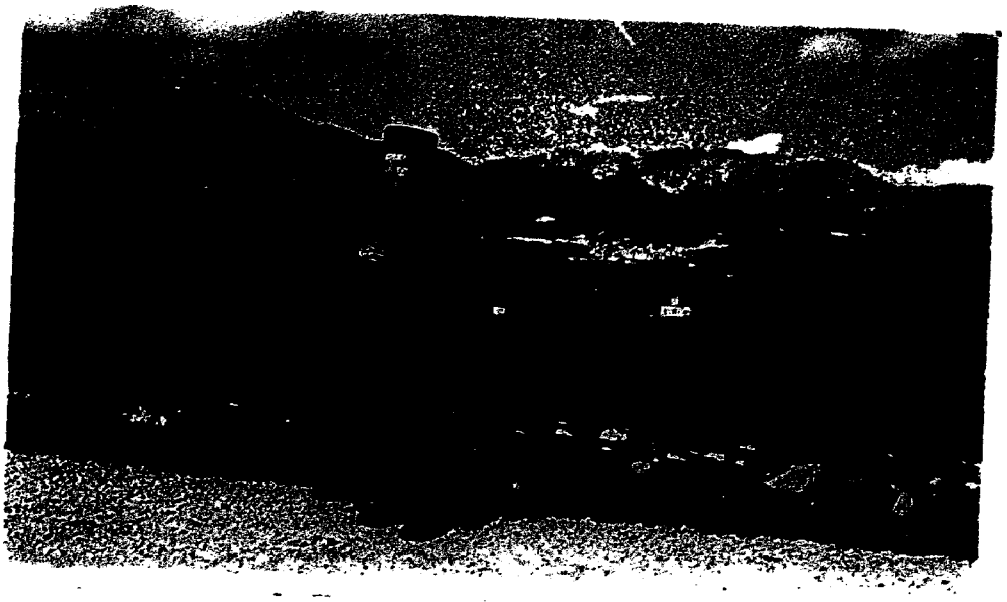

Fig. 26. A Greek Catholic monk.

Fig. 27. A Greek Catholic priest.

number of married priests has been gradually reduced and the present Greek-Catholic hierarchy does not encourage married males to train for the priesthood.

THE WEARING OF BEARDS

One of the most obvious distinctions of the Greek-Catholic clergy is the wearing of beards. Formerly, the wearing of beards was obligatory among all members of the clergy but now this order is not strictly enforced.[89] This practice is also reminiscent of the Eastern Orthodox clergy and differs from the Latin clergy, who are predominantly smooth shaven.

INTERIOR DECORATION OF THE CHURCH

The interiors of the Greek-Catholic churches are decorated in a style that resembles those of the Eastern Orthodox churches. While the Latin churches make a liberal use of statues placed throughout the church, the Greek rite has only one or two statues; one is that of the patron saint. Also, by means of iconostasis (partitions) the altar is separated from the congregation. It is behind the iconostasis that the priest prepares the communion and then brings the bread and wine to the communion recipients.

The exterior styling of the Greek-Catholic churches

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[89]Even though this rule is not strictly enforced, I saw only two priests that were clean shaven, and both were young priests.

does not differ from those of the Latin rite. With a few exceptions, there has been no great emphasis placed on the styling of the small village churches. Many of the churches were constructed when the clergy were of the Latin rite who did not concern themselves with things of the Greek rite. The highest point in the exterior of the eastern church is that part above the altar, while in the Latin churches it is usually at the front entrance.

When clerical members of the Greek rite were appointed to parishes in which the churches were built during the stay of a Latin priest, the Greek clergy usually busied himself in changing the exterior styling if it was possible. (See Fig. 25, p. 114). The altar would be placed beneath the highest point of the church and it would be faced towards the east, where the front entrance would also be situated. Statues would be removed and the walls and ceilings would be adorned with the paintings of the Madonna and saints in the Byzantine style.[90]

These alterations are accomplished through the efforts of the Greek clergy and they fulfill the desires of the people, who wish these familiar surroundings. In many cases, the lengthy stay of the Latin clergy has removed these desires from the minds of the people.

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[90]I have seen two churches that are undergoing a rather complete restoration. One is the Greek-Catholic cathedral, La Martorana, which is located in the city of Palermo. The other is a church located in the village of S. Costantino Albanese. In the case of the latter an eastern entrance was constructed and the position of the altar was changed in order that it would face towards the east.

THE MASS

The mass of the Greek-Catholic church is said in Greek, which, of course, differs from that of the Roman Catholic church. Another difference is that the worshippers participate in the mass by uttering the responses in unison and the response is said in Greek. The worshippers memorized the responses when they were children, and their teachers were either nuns or monks. In some of the parishes, the priest will recite the mass in Albanian and some of the older members will give the responses in Albanian.[91]

The form of giving communion differs from that of the Latin rite in that unleavened bread is used. The bread is taken first and then a spoonful of wine is offered to the communicant. These are the practices of the eastern church. During the early period of their arrival, the Albanians were regarded with suspicion for practicing these rites.[92]

THE MARRIAGE RITE

One other distinguishing feature between that of the Greek and Latin rites is that of the marriage ceremony. The services are about the same except that the priest

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[91]In Piana degli Albanesi, I heard the mass recited in Albanian by a monk, P. Sofrone Prence, who wished to prove to me that the congregation would respond in the same language; but the mass is usually held in Greek.

[92]Adrian Fortescue, Op. Cit., p. 121.

places individual crowns, that are tied together with a long ribbon, upon the heads of the bride and groom. As the priest performs the service which unites the couple in marriage in the eyes of God, he alternately places the crowns on the heads of the bride and groom signifying the unity of the couple as husband and wife. This marriage ceremony is still performed in Greek-Catholic churches and the eastern churches, but it is not present in the Roman-Catholic churches.

THE UNIFYING ASPECTS OF THE GREEK-CATHOLIC CHURCH

The Greek-Catholic church in the Italo-Albanian villages is one reason why the people have retained their identifying characteristics. In these remote villages, the church plays an important role because it is, and has been, the center of social life of the village. From birth until death, all of the important social events that happens to an individual are invariably within the realm of the church.

In those villages that have the Greek rite, the villager will be accustomed to hearing, seeing, and participating in things that pertain to the eastern church instead of the western. He also will become more closely identified with the land of his forebears, where the eastern rite is more widely practiced than is the western rite. If an Italo-Albanian, who followed the Greek rite, were to attend a service in an Albanian Orthodox church, he would be in more familiar surroundings than in a Roman Catholic church in southern Italy.

Among the Greek-Catholic clergy, there has been no vigorous activity, or concerted effort, to bring together the Italo-Albanians and the Albanians of Albania but because of their scholarly interest, and also their desire to retain the Greek-Catholic rite, they naturally have made the Italo-Albanians aware of their past history. It is this awareness which causes the people to realize that they are Italo-Albanians and the majority of the people around them are Italians.

X. TRADITIONS OF THE ITALO-ALBANIANS

This small group of Italo-Albanians has managed to retain some traditions which were brought to southern Italy by their ancestors. Most of these traditions are connected to religious festivals because the church represents (and in a sense regulates) social activity within these villages. The meanings and origins of some of the traditions have become obscured in the minds of the villagers. They practice the traditions annually but they are not sure of the meanings behind them, and when they are questioned of their origin, they simply reply that they come from Albania. Whatever their meaning or origin, these traditions are unique to the Italo-Albanian villages and are used to distinguish this particular group.

TRADITIONS AT EASTER

Easter is celebrated in these Italo-Albanian villages in accordance with the date set by the Roman Catholic church.[93] Even though the date coincides with that of the Latin rite the observance of the rites for Easter is differ-

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[93]This was another concession made by member of the Greek-Catholic rite when they accepted the recognition of the Pope as head of the church.

ent than that of the Latin rite. At midnight, in those churches which follow the Greek rite, the parishioners conduct a candle-lit procession through the town.[94] This practice is still observed in Orthodox Eastern churches in many parts of the world.

In the town of S. Demetrio Corone, the parishioners have a long, candle-lit procession which begins at the village church and then proceeds upward to a shrine that is located on a hill above the village. Also in the Italo-Albanian towns on the northern margin of the "Sila Greca", the people practice a custom which is simply called "Carrying the Water". After the long Easter procession to the hilltop shrine, the people go to the village fountain, or spring, and take a mouthful of water, then they try to reach the church without spilling a drop of it. This becomes an amusing divertissement, because those who are going to the fountain for their mouthful of water attempt to make those who have their mouths full laugh and cause them to spill their water. The origin of this custom is traced back to the first Albanian settlers but its meaning is unexplainable.[95]

The second great holiday of the year, Christmas, is observed by the Italo-Albanians with some of their own trad-

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[94]The town of Piana degli Albanesi attracts many tourists during Easter because it is about twenty miles south of Palermo.

[95]Professor Mauro told me about this custom at Easter time, but he said that he was unaware of its meaning.

itions. Many of these traditions have been handed down from generation to generation and their meanings have become obscure.

The Italo-Albanian housewives bake special pasteries for this holiday that have been enriched with eggs and given a coating of syrup.[96] The housewives make large amounts of this pastry because this is also the time for visiting one another, and each visitor is urged to eat of the pastry.

In the Italo-Albanian towns on the eastern side of the Coastal Range, the young boys of the village begin gathering pieces of wood the day before Christmas and they pile them up in the middle of the town square. Then on Christmas Eve, the pile is lit and the young men of the village stand around the fire and sing songs until dawn.[97]

SUMMARY OF TRADITIONS

In these Italo-Albanian villages, religious holidays are festive occasions and the people are in a gay and forgiving mood. This is the time when grievances are forgotten and everybody is greeted with a kiss on both cheeks. The isolation of these villages has allowed them to retain.

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[96] My mother, who is Albanian, makes the same type of pastry for both Christmas and Easter holidays.

[97] I viewed this custom in S. Benedetto Ullano in December, 1957. Professor Tavolaro was not able to tell me the meaning of this custom but it is only practiced in those villages on the eastern side of the Coastal Range.

customs and traditions which are different from the Italian villages. Some of these traditions are based on religious beliefs, but practically all traditions are observed during the religious holidays. The differences in the observance of some customs between Albanian villages are due to either their point of origin in Albania, or their development in southern Italy. Many of these traditions are barely discernible but they do serve to point out differences between the Italians and the Italo-Albanians.

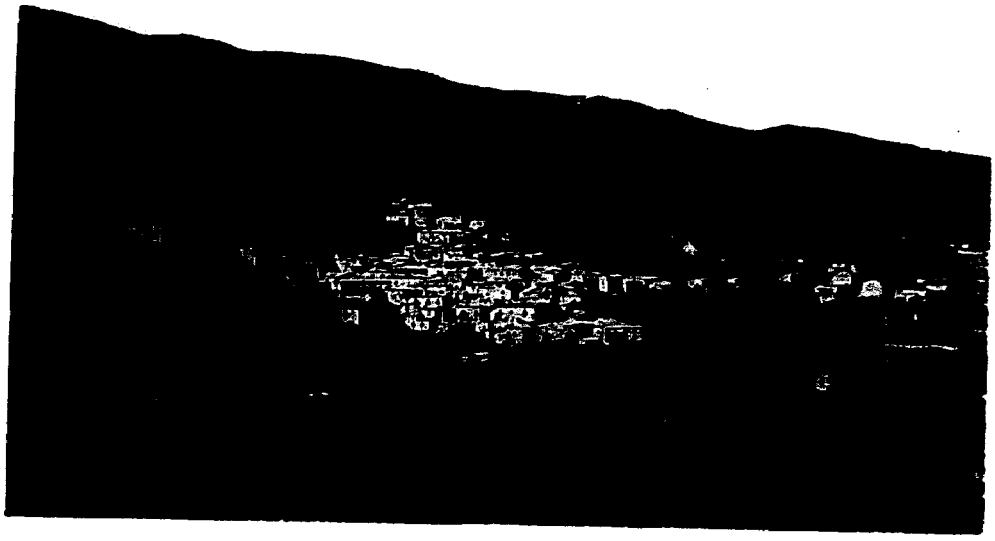

Fig. 28. The town of S. Benedetto Ullano.

Fig. 29. The town of Marri.

XI. WOMEN'S COSTUMES

One of the colorful identifying characteristics of the Italo-Albanians has been the costume of the women. These costumes can be seen as part of the daily clothing in some villages and they are also worn on festive occasions. The daily clothing is a rather plain outfit but the festival clothing is highly decorative.

The survival of identifiable women's clothing and the disappearance of the men's can be used as a measure of the women's social position in relation to that of the male's. Women are not engaged in trade nor do they travel far from their village. Their activities confine them within their village, or no farther than the neighboring village. This limited movement has allowed little change in their dress, but the man's wardrobe has evolved completely to the style of the Italian. The women's costumes are today worn mainly by the older women but in the more remote villages they are worn by all of the women.

WOMEN'S DAILY DRESS

The daily dress which the older Italo-Albanian women wear differ slightly among the Italo-Albanian villages and they are a means by which one can distinguish the women of the Italo-Albanian villages, from those of the Italian.

Fig. 30. Women's festive costume of Castroregio.

Fig. 31. Italo-Albanian women from Casalnuovo Lucano attending a fair in Senise. They are wearing daily dress.

There is a similarity of women's daily dress in the ten villages on the eastern side of the Coastal Range and the six villages on the northern side of the "Sila Greca". These women wear a white blouse, a short black vest, a long red skirt, a black apron, and a black kerchief. The whole dress is very simple and devoid of any ornamentation, but some of the white blouses may have some fancy needlework. In these villages, the younger girls have not retained this costume but instead have adopted the Italian dress.

The women in the two villages in the southern part of Lucania, S. Costantino Albanese and Casalnuovo Lucano, have retained the traditional dress among all age groups. (See Fig. 31, p. 128). The style of dress worn by these women is nearly identical to those worn by the women in the previously mentioned village. The only differences are that the white blouses worn by these women are more decoratively embroidered and that they wear a white kerchief.

The Italians from this region can very readily identify the "ghegi" women by their daily dress because it differs from the common everyday dress which most of the Italian women wear. Even though this distincitive dress is not as common as it was in the past, it is not a rare sight in these villages and it is a point of distinction between the Italians and Italo-Albanians.

FESTIVAL DRESS

The festival dress has been retained in all of the Italo-Albanian villages because this is a very colorful cos-

tume and therefore, it has more appeal to the woman's instincts. The style of the dress varies among the Italo-Albanian villages depending upon the region of former habitation in Albania. Within these Italo-Albanian villages they are worn for wedding ceremonies. (See Fig. 23, p. 131). These costumes are much rarer to see than are the daily dresses and they are treasured highly by those who own them.

These festive dresses in the Piana degli Albanesi are dyed with bright colors, of which the predominant color is red. They are also richly ornamented and embroidered with either gold or silver thread. The costume is composed of a long, red skirt; an embroidered white blouse; an ornamented, red vest, an ornamental, black apron; and an embroidered, blue shawl. The costume of Piana degli Albanesi also includes a metal, buckled belt, that is mainly ornamental. The overall style of the various costumes in the Piana degli Albanesi is the same but there are differences in the ornamental needlework on the costumes. (See Fig. 32, p. 131).

The festival costume in the village of Castroregio is different from that of Piana degli Albanesi, but it is not radically so. The costume of Castroregio has the long, red dress; an embroidered, white blouse; and a white shawl. This costume lacks the rich ornamention that is so evident in the costumes of the Piana degli Albanesi because there is no metal belt and gold and silver thread is not used as a decoration. (See Fig. 30, p. 128).

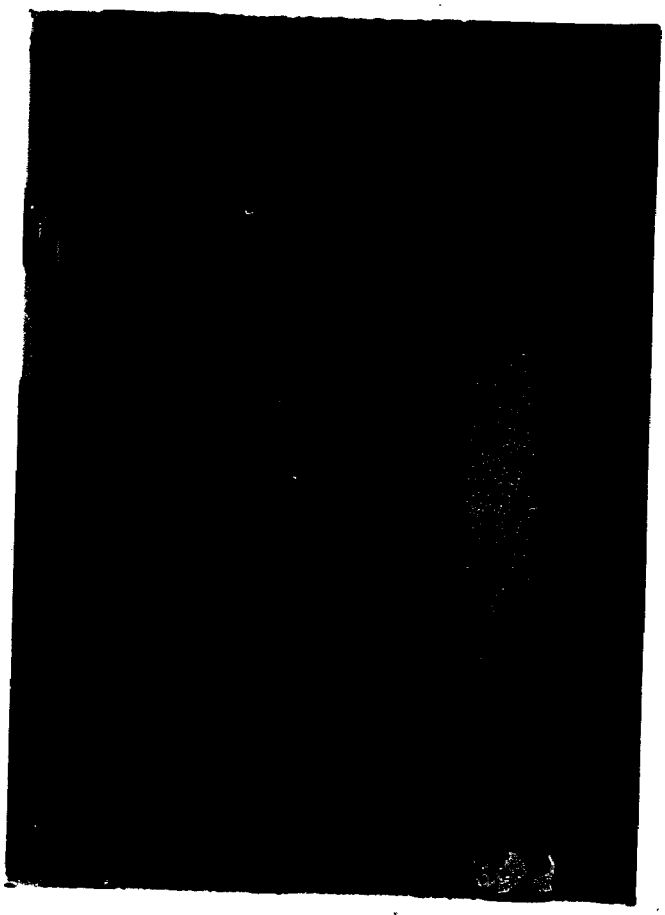

Fig. 32. Women's costume of Piana degli Albanesi.

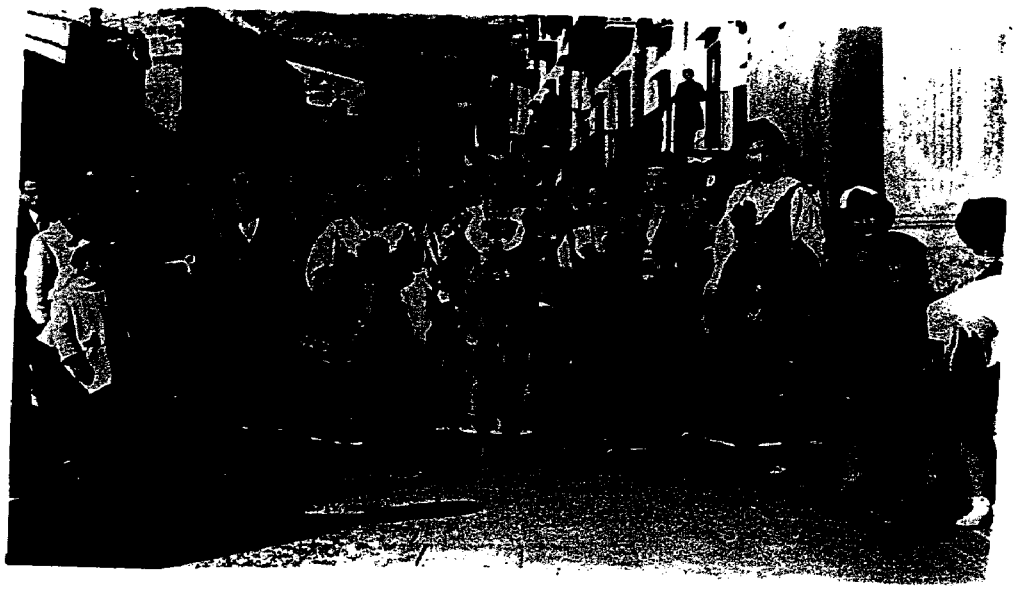

Fig. 33. Women dressed for a wedding ceremony in Piana degli Albanesi.

There are various styles of costumes among the various villages. The variety of styles is due to the point of origin of these people in Albania. The ornamental style, with the metal, buckled belt, indicates that the people of the Piana degli Albanesi originated from northern Albania, while the simpler style of the Castroregio costume indicates that these people came from a region in the southern part of Albania. The festival dress has survived because of its colorfulness and also because people treasure it as an heirloom. Even in villages where the people have lost their Albanian identity, the festival dress has survived but it is not seen as often in those villages as in the villages that have retained their Albanian character. The festival dress has remained distinctively Albanian and it is part of the heritage that denotes the origin of these people and distinguishes them from the Italian.

XII. IDENTIFICATION BY THE ITALIANS AND SELF-IDENTIFICATION

Another factor that points to the Italo-Albanian as a distinct group is the identifying reference made to the Italo-Albanian by the Italian, and the reference made to the Italo-Albanians to themselves. It is unique that after a period of some five hundred years the southern Italians still distinguish these people by referring to them by another name. This illustrates that these people have not been fully assimilated by the Italians by marriage, migration, or adoption of the Italians language or traditions. The Italo-Albanian still has retained traits which cause the Italian to single him out.

The southern Italian refers to the Italo-Albanian as "Ghegi".[98] Without exception, the Italians living in the vicinity of these villages (including the cities of Cosenza and Castrovillari) will refer to the Albanian villages as "Ghegi" villages, and to the Albanians a "Ghegi".[99] It is not exactly known where, or how, the term originated but it probably came into use during the middle of the

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[98] I have mentioned previously that this reference is a misnomer, since a "Gheg" is a northern Albanian.

[99] My first introduction to this term was in the city of Cosenza and it was made by a government official, who later introduced me to a "Ghegi". Previous to this, I had heard them referred to as "Italo-Albanese" by other Italians.

fifteenth century when the Albanian mercenaries were being used by the viceroy of Naples. Some of these mercenaries were "Ghegs" (northern Albanians), and some of the villages in southern Italy were settled by them. These Albanian mercenaries committed acts of brigandage after the revolts were put down. They were feared and distrusted by the Italians. The term "Ghegi" is not used by the present Italo-Albanians because it denotes a group of people that practiced robbery and brigandage.[100]

SELF IDENTIFICATION BY THE ITALO-ALBANIANS

The Italo-Albanian makes a point of distinguishing himself as an "Arberesh" (or "Arbresh") and he refers to the Italian as a "Latino". Through these references the Italo-Albanian distinguishes himself from the rest of the inhabitants in this area. Even at this time, whenever there is a mixed group of Italo-Albanians and an Italian, the Italo-Albanian will make mention that there is a "Latino" present.[101]

The Italo-Albanian points a worthy picuture of himself. He says that Italo-Albanians are more intelligent than the "Latino", and that they are also more industrious

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[100]The following popular saying about the "Ghegi" was told to me by an Italian in Cosenza; "If one comes upon a "Ghegi" and a wolf simultaneously in the woods, shoot the "Ghegi" first because he is more dangerous".

[101]On a trip to the village of S. Sofia d'Epiro, I gave a ride to two men, one was an Italo-Albanian and the other an Italian. I was not aware of this at first but during my conversation with the Italo-Albanian, he told me that the other man was a "Latino".

and honest. He describes the "Latino" as being unscrupulous and not to be trusted.[102] There is some indication that a greater dichotomy did exist between the two groups but now there merely remains a slight suspicion of one for the other.

The term "Arberesh" originated in Albania and it is still used by some southern Albanians, but now the name "Shqipetar" is becoming popularized. The name "Arberesh" is believed to be of Norman origin. The Normans arrived in Albania during the thirteenth century and they referred to the region as "Arborea", and they made reference to the people as forest dwellers.

The continuing use of the name "Arberesh" sets the Italo-Albanian apart and indicates that they are a group of people which must be reckoned separately when one considers the inhabitants of southern Italy. The southern Italian gives consideration to the Italo-Albanian as a separate group, even today, by calling him "Ghegi". This self-reference and the reference to the Italo-Albanian by the people in the immediate region indicates that the Italo-Albanian still maintains identifiable characteristics.

SOME MINOR CHARACTERISTICS

There are several other ways through which the Italo-

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[102]The following is a popular saying among the Italo-Albanians concerning the "Latino". "If a "Latino" comes to your door and he is cold and hungry, let him warm himself by the fire and feed him, but do not believe a single word he says".

Albanian has maintained the identity of his forebears. Some of these minor characteristics but they are only found within the Italo-Albanian settlements.

HONORING OF GEORGE CASTRIOTA

Without exception, the Italo-Albanian villages have named either a street or a square after the national Albanian hero, George Castriota. Every village has a Via Castriota, or a Piazza Castriota, and it will be the main street of the town, or the main square. There are no statues to George Castriota within these villages but he has been given a place of honor by these people. Other streets have been named after Italian notables, such as Garibaldi or Mazzini, but the main thoroughfare or square is dedicated to Castriota. (See Fig. 8, p. 52; Fig. 11, p. 70; Fig. 21, p. 105).

It also has been the Italo-Albanians rather than the Albanians from Albania that have kept the memory of Castriota alive. The people of Albania were forbidden by the Turks to write in Albanian or to possess Albanian literature. While this period of stagnation of Albanian culture continued in that region, the Italo-Albanians continued to keep alive the Albanian culture and several works were produced by them. One poetic scholar in particular, Girolamo De Rada, wrote numerous articles about the history of Albania and the life of Castriota.[103]

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[103]Girolamo De Rada wrote a three volume work on the life of Castriota, published in 1871.

Fig. 34. A view of the northern edge of the Sila Plateau.

Fig. 35. Via Castriota in S. Giorgio Albanese.

In the minds of the Italo-Albanians today, Castriota has been kept very much alive and he commands greater respect than the Italian heroes. The physical isolation of these villages has permitted these people to preserve the memory of their national hero even though they have resided in a foreign country for nearly five hundred years.

ALBANIAN FORKLQRE FESTIVAL

Within this present decade, a group of Italo-Albanian leaders became increasingly aware of the fact that the Italo-Albanians were gradually losing their cultural traits and were being assimilated with the Italians. They proposed that an Italo-Albanian festival should be held annually, and that the people from the villages should be encouraged to attend.

The site that was chosen for this annual festival is a mile and a half north of Spezzano Albanese. It is just on the edge of the Crati floodplain, located near the interior national highway that connects Cosenza with Naples. The place is also famous for its mineral baths and a fair-sized hotel is situated here.

The time selected for the folklore festival was the second week-end of October, and it has been held annually since 1953. This event represents the first thing of its kind among the Italo-Albanians because it has brought together the Italo-Albanians from all the villages in Lucania, Calabria, and Sicily. Previous to this time, the educated

Italo-Albanians concerned themselves with affairs only in their locale, and their were just sporadic meetings with people from other villages.

The purpose of the festival was not merely to meet people from other villages but also to collect and publicize the cultural traits of the Italo-Albanians. The founders of the festival did this by encouraging the people to perform the dances of their respective villages, sing their songs, and have the women wear their festival costumes.[104] There may be some doubt as to whether the festival has checked the assimilation of the Italo-Albanian with the Italian, or that it has created an interest about Albanian culture in the minds of the young people. The festival does show that there still remains an Albanian culture within these villages and that there is an intangible bond between the people of these various Italo-Albanian villages.

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[104]Professor Tavolaro was one of the organizers of the festival in October 1957 and he mentioned that the festival received enthusiastic support from all of the Italo-Albanian villages. He also mentioned that the festival received support from both the young and old.

XIII. THE CHANCES FOR FUTURE SURVIVAL OF THE ITALO-ALBANIAN

One of the unique aspects of the Italo-Albanian is that they have survived, as an identifiable group, in a region where they are completely surrounded by Italians. Their survival is largely contributed to the physical isolation offered by the region of southern Italy, and that their arrival did not upset the political, economic, or religious status quo of this region. Even today, their presence does not cause great concern among the political leaders of Italy for they have proved to be as loyal to the Italian government as have the Italians. The attitude of the southern Italian and the government seem to have been one of "laissez-faire", or dis-interest, towards the Italo-Albanian, but even the remotest Italo-Albanian village is not completely isolated from the modern world.

Even the remotest village has become increasingly aware of the advantages that are offered by modern civilization and, naturally, the people wish to obtain these advantages. As the Italo-Albanian adopts the ways of modern civilization he is leaving behind his part heritage and became more Italianophile. For as long as he remained isolated on the hillsides, or hilltops, in the uplands of southern Italy, he was to a large degree self-sufficient; but when he becomes a part of modern civilization, he will have to

become an Italianophile in order to compete with the Italian..

Since the beginning of this century, the government has shown greater concern about Italy's "southern problem". During the regime of Mussolini and under the present government, Italy actually has done, and is doing, something about the "southern problem". The government is improving transportation facilities, constructing hydroelectric sites, building new schools, financing the construction of new houses (and in some cases the construction of new villages), and encouraging investors to establish industries in the south. Undoubtedly, this awakened interest in the south will be felt in the Italo-Albanian villages.

As it is felt, it will cause the younger people to pursue other occupations besides the traditional ones, farmers, merchants, school teachers, the clergy, and government officials at the village level. The traditional occupations were all within the scope of the village, but as modernization is felt the villager will be able to travel with greater ease beyond the influence of the village. As the range of travel increases, the Italo-Albanian will learn that it will be to his advantage to learn the ways of the Italian and to speak Italian.

Assimilation also comes about with the development of better schools and the addition of teachers. Schools in these villages now are no more than a room in an old house and two different classes attending the same classroom, one in the morning and the other in the afternoon. Even though

education is now compulsory, the facilities and number of teachers is inadequate and, therefore, the deliquency of children is overlooked. Better school buildings and more teachers will increase attendance in schools where Italian is used and gradually, the following generations will use Italian because Albanian is not part of the curriculum. Also students, who have the means to obtain a higher education, will probably not return to their villages after completion of their education because the opportunities for them there are limited. Their opportunities are limited because there are only a few positions available to professional people within the village.

Constructing hydroelectric sites is an important means through which the Italo-Albanian will become assimilated. Besides bringing electric lighting to the homes, electricity also provides a mass medium, the radio, and more recently, television. These two modern means of spreading mass information have reached these villages that were formerly isolated, not only from central and northern Italy, but from one another. Today, many of the Italo-Albanian homes have a radio, and there are several television sets within the villages, either in the wealthier homes or at the local clubs. Mass communication has the effect of standardizing information and of introducing items to people over a large area. This broad, and yet personal, means of communication reaches the Italo-Albanian within his village and introduces him to things

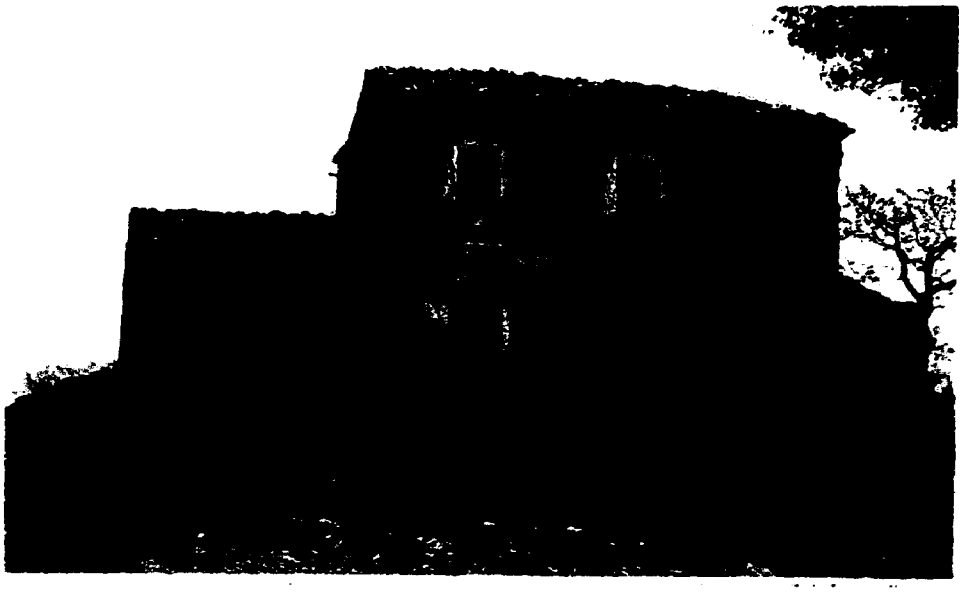

Fig. 36. A farmhouse in S. Benedetto Ullano.

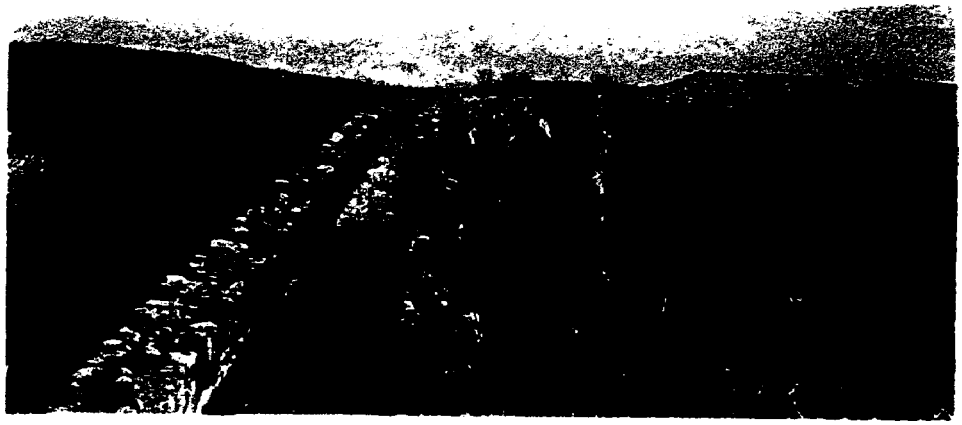

Fig. 37. An old acqueduct in S. Benedetto Ullano.

that are Italian.

The construction of government housing is also affecting the traditional way of live of the Italo-Albanian. Most of the new houses being built are away from the intimacy of village life and in the regions that have been designated for land reform. The Italo-Albanian villages that are affected by this government program are those that border on the north and south of the Sila Plateau. The government, in effect, is actually encouraging some people to leave their village and settle in new farm houses that are constructed on expropriated land. The total number of Italo-Albanians that are affected by this is small in relation to the total Italo-Albanian population, which is about one hundred thousand.[105]

The areas of re-settlement average about five to ten miles away from the respective villages, and these distances prohibit the newly settled Italo-Albanian from visiting the village frequently. These people will not participate in the intimate contacts of village life and will become oriented towards the activities of the new settlements, which also include families from Italian villages. The future generation of these Italo-Albanian families will not be as fully aware of their past heritage because they have been moved

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[105]There were eighty-two families re-settled from three villages on the northern margin of the Sila; and there were one hundred and sixty-nine families re-settled from villages from the southern margin of the Sila.

from the Italo-Albanian villages.

Industrialization of the south is still in the planning stage for there is nothing that approaches modern industry in either Calabria or Lucania. Southern Italy has just one attraction for industry, and that is, a large labor force. There are several disadvantages that outweigh this attraction, lack of skilled labor, poorly developed communications, lack of resources, a poor agricultural base, and an industrialized north that would seriously compete with any goods produced in the south. If industires were established in the south it would be several generations before their effects were felt in the remote villages.

The migrations of the Italo-Albanian have done much towards assimilating them with the Italian. The migrations, before and immediately after World War I, mainly were to the United States and Argentina; but now immigration regulations in these two countries have been tightened and the numbers of migrants from these villages have been drastically reduced. Today, Italo-Albanian migrants are leaving for Australia, Canada, and northern Italy. The effect of the migrations has not reduced the total population of Italo-Albanian communes, but it has affected the natural rate of increase. According to the census of November 4, 1951, the total population of thirty six Italo-Albanian communes was 101,878.[106] On December 31, 1958, the estimated

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[106] Istituto Centrale Di Statistica "Annuario Statistico Dei Communi Italiani," (Roma, 1958), pp. 79-83.

population of these same communes is given as 103,234, an increase in population of only 1356.[107] (See Table 3, p. 147). These figures represent that there has been a steady flow of people from the villages and the flow has been either out of the country or to the industrial north. The people that migrate from the villages will retain some of their cultural traits but the descentants of these people will naturally follow the ways of the Italians near which they live.

There can be no assurance that the Italo-Albanian will continue to practice the way of his forebears some fifty years from now. If the region in which he lives were left isolated, then it could be predicted that he would continue his traditional way. He has been, and is becoming, a victim of modern civilization and he eventually will become an Italianophile.

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[107] Ibid, pp. 79-83.

TABLE 3

ALTITUDE AND POPULATION OF ITALO-ALBANIAN VILLAGES[a]

Villages	Altitude (meters)	Census of Population	
		Nov. 4, 1951	Dec. 31, 1955
1. Acquaformosa.....	756	1812	1777
2. Amato.....	465	2095	2043
3. Andali.....	625	4295	4667
4. Caraffa.....	358	2450	2786
5. Carfizzi.....	512	1441	1463
6. Castroregio.....	820	1533	1516
7. Casalnuovo Lucano....	848	914	880
8. Cervicati.....	496	1576	1541
9. Cerzeto.....	470	2895	2975
10. Civita.....	450	2051	2025
11. Contessa Entellina...	571	2894	2998
12. Falconara Albanese...	602	2372	2393
13. Firmo.....	369	2612	2699
14. Frascineto.....	486	2561	2582
15. Gizzeria.....	630	5486	5757
16. Lungro.....	660	4711	4843
17. Marcedusa.....	314	1289	1358

[a]This statistical data is according to communes and some of the Albanian settlements are not included because they are not of commune status; according to: Istituto Italiani, (Roma, 1958), pp. 47-50, 80-81.

TABLE 3 Continued

Villages	Altitude (meters)	Census of Population	
		Nov. 4, 1951	Dec. 31, 1955
18. Marri[b]	572	1675	1648
19. Mezzoiuso.....	531	4938	4988
20. Mongrassano.....	540	2760	2610
21. Palazzo Adriano.....	680	4273	4051
22. Pallagorio.....	560	2272	2379
23. Piana degli Albanesi.....	720	7239	7215
24. Plataci.....	930	1832	1859
25. Rota Greca.....	510	1958	1701
26. S. Benedetto Ullano.....	460	2472	2602
27. S. Cosmo Albanese....	400	1096	1064
28. S. Costantino Albanese.....	650	1758	1786
29. S. Demetrio Corone...	521	5765	5812
30. S. Giorgio Albanese.....	436	1993	1983
31. S. Martino di Finita.....	550	2526	2350
32. S. Nicola dell'Alto.....	556	2687	2843
33. Santa Caterina Albanese.....	463	2195	2152
34. Spezzano Albanese....	320	5923	6137

[b]Also known as Marzi.

TABLE 3 Continued

Villages	Altitude (Meters)	Census of Population	
		Nov. 4, 1951	Dec. 31, 1955
35. Vacarizzo Albanese.....	440	2005	1915
36. Zagarise.....	581	2722	2838
Totals		101, 878	103,234

Fig. 38. The city of Cosenza and the Crati River and its floodplain.

Fig. 39. The upper part of Cosenza and the 14th Century Aragon fortress that overlooks city.

XIV. SUMMARY

The number of places where the geographic setting still contains isolated groups of people are being reduced through the technical advances of modern civilization. The distances between isolated communities and the more advanced ones are being shortened by modern communications and their people are being exposed to the advantages of modern living that is being offered to them. The acceptance of this new way of life by the Italo-Albanian will mean that he will become an Italianophile because his contact with the Italian will increase and his livelihood will depend to a greater degree on the use of Italian.

After several generations, the Italo-Albanian will disappear from Italy as an identifiable group. His disappearance will not be the same as that of the ancient Greek, the Byzantine Greek, the Saracen, and the Waldensian, because their disappearance was hastened by the use of force. These groups were a source of antagonism, or suspicion, and their presence was not welcomed. However, the Albanian's arrival was supported by some Italians and except for some minor trouble and a little suspicion, he lived rather peacefully in southern Italy.

For a period of nearly five hundred years, he has maintained characteristics which have served to identify

him, but also in many respects he resembled his Italian neighbor. His towns, dwellings, agricultural practices, clothing, food, and economy resembled those of the Italian. This apparent similarity lengthened his survival because his way of life did not disturb the status quo of the area. Then, within his village he was able to speak Albanian, maintain the Greek religious rite, glorify his own heroes, hold his own festivals, retain some costumes, and retain the folklore of his ancestors.

Their existence in southern Italy has been so peaceful that only the Italians living within the immediate area are really aware of the presence of the Italo-Albanian. The southern Italian feels the presence of the Italo-Albanian because he knows that certain villages were settled by the "Ghegi". He also experiences the presence of the Italo-Albanian because he is referred to as "Latino" by the Italo-Albanian. A person, who is just travelling through the area and does not come into contact with the Italo-Albanian, does not become aware of their presence through cursory observation.

Yet to a certain degree, the "Ghegi" has intermingled and even intermarried with the "Latino", and the problems which they have had to face, and still do face, have been the same. The "southern problem" includes the Italo-Albanian as well as the southern Italian. The government does not recognize the Italo-Albanian as a minority group which must be handled individually, rather he is offered the same

opportunities as the Italian.

There is no doubt that the Italo-Albanian exists today as a identifiable group, and there is also little doubt that he will eventually become an Italianophile because his way of life closely coincides with that of the southern Italian.

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