

NERESINE – THE WHY, HOW AND WHO – OF THE POLITICAL DIVISION

By Nino Bracco - April 2014 - Translated by Leo Bracco

PREAMBLE

The political division in the town of Neresine, essentially the division among the citizens of “Italian sentiments” and those of “Croat sentiments” as we used to say in those days, has caused hatred moreover, great tragedies among the population. Among close relatives and even within a family; eventually this division brought the dispersion of heritage, culture, and traditions developed, espoused and lived during more than five century of existence. As a result, in few years it has brought down, the extinction of an entire ethnicity.

All these matters are very traumatic and trying, and very little spoken-of or none at all. On one side, they try to hide some facts that are considered serious faults in the light of a normal civil society, if not even very and proper crimes. Moreover, the other side is ignoring it all, so not to burden the unsuspecting descendants of the suffering and unquenchable bitterness in the soul of the surviving protagonists.

The purpose of the present study is to understand, and study the origins and causes of this division, therefore as to bring to light a very important portion of the history of Neresine, until now, ignored in good part, and certainly unknown to the descendants by now scattered all over the world.

Origin and drive of the political division in Neresine

In Neresine, at least until the middle of the XIX century, there was never a conflict or stances of nationalistic political divisions, on the other hand, the inhabitants belonged to a very homogeneous ethnicity, since there were not more than ten family names divided in a population of slightly above one thousand souls. In fact, all were interrelated, the one to the other, and derived from the few families, which between the end of the XV and the beginning of the XVI century founded the town as previously described in other writings. As established and confirmed by old documents, most probably these families were the Soccolich, Zorovich, Rucconich, Sigovich, and Marinzulich, undoubtedly of Slavic origin. These families settled near the old city of Ossero, and slowly assimilated the customs, traditions, and language of its inhabitants, meanwhile maintaining the original old cultural heritage.

From the linguistic point of view, the inhabitants had to familiarize themselves with the existing language, namely the Italian, the only official language of the territory, introduced by the government of the Venetian Republic to which the islands (Lussino and Cherso) appertained.

At the beginning of the XVI century, after the construction of the church of Saint Francis, and the annexed convent for the Franciscan Friar Minors, members of the Dalmatian Vicariate of Saint Jerome, the Friars become an important hot bed of religious and cultural reference for the

inhabitants. Moreover, since they were of the Italian school, they introduced that language to the population, and interrupted the age of illiteracy by teaching reading and writing to the more capable youth of the town.

In the centuries that follow, alongside the evolutionary path of the population, came also new emigrants from Istria, from the nearby islands, and especially from the island of Veglia (Krk). They also came from the oriental Slave hinterland, and Italy, bringing along their languages, customs, and traditions, integrating by means of matrimony with the existing population. In time these new emigrants absorbed and made their own the culture brought by the Venetian Republic to Ossero, while, also, maintaining their own original idioms in their everyday life. These idioms comprised a mixture of various Slavic languages, intermixed with the old Dalmatic (*Dalmatico*) and Venetian languages.

The first political problems surfaced after the annexation by Austria of the Istrian and Dalmatian territories, due to the fall of Napoleon. But, above all, because of the outburst in Italy, and other part of Europe, by the revolutionary irredentistic rebellions of the first half of the century, culminating with the Five Days revolt of Milan and the Venetian revolt, both of 1848, to which followed the first Italian war for independence against the Austrian occupation of Italy. The central government of Vienna in this period began to fear the diffusion of the legitimate national aspirations of the various subjugated peoples, fearing above all the expansion of Italian irredentism in the territorial possessions of prevailing Italian language and culture, such as the Trento, Trieste, Istria and Dalmatian territories. After the first irredentistic rebellions in Italy, in these regions therefore, began an intense politic of de-Italianization in regards to the inhabitants by intensified police controls with strong restriction and discrimination towards to the residents, Vienna supplemented financial encouragement to the new emerging nationalism antagonistic toward Italy: German in the Trento-Atesina (Adige river area), Slovene in Trieste area, and Croatian in the Istrian and Dalmatian areas, trusting the old Roman teaching of “*divide et imperat*” (divide and conquer), and on the supposed more submissive and agreeable Slavic population, less cultured and less contaminated from the “germs” of the French revolution.

This political attitude procured to Neresine the removal of our resident Franciscan Friars of Italian heritage, from our beloved convent. The new Croatian Friars nationalistically indoctrinated from the abutting island of Krk (Veglia) and the diocese guided by Bishop Mahnich, a stickler for the Croatian nationalism, ousted later from his duty by the Pope, because of the excessive one-sided political activism shown.

Trusting in the great religiosity of the citizens, the new Friars assumed the task to stimulate, if not even recreate “ex novo” Croatian nationalistic sentiments in Neresine. Not by chance, the presence of the first alleged Croatian citizens emerged in this period, despite the total absence of any Croatian cultural traces in the town.

The Viennese government, to give greater encouragement to the anti-Italian policy, enlisted even the offspring’s of the Augsburg Imperial house thorough out the various territories. For the Ossero mountain reforestation, which was part of a program of reforestation of the islands, promoted by the politician representative for Quarnero area to the government of Vienna, in 1887, the Prince Rudolf of Augsburg, heir to the Austrian Imperial House throne, came to Neresine for a few days, going “democratically” up and down to mountain with the workers engaged for planting pine trees, with the main purpose to propagandize Croatian nationalism.

An old man, next-door neighbour, who became one among the most convinced Croatian nationalist, kept always explaining to us children of the neighborhood, the anecdote on how he becomes a Croatian: “I was a member of a group of farmers recruited to replant the pines. With us was the prince Rudolf of the House of Augsburg and while guiding him through the bumpy trails I cautioned him “*attento un serpente!*” in Italian (“a snake be careful”). He answers to me: in Italian “*parla con la tua madre lingua*” (“speak with your mother tongue”), again in Italian: “*questo si chiama **gad** e non serpente*” (“this is called **gad** (in Croatian) and not snake (in Italian). He then continued explaining to me “the why we must speak in Croatian” and *bla bla...*”From that day, I become a Croatian and to memorialize the event I carved that date with a diamond in the glass of kitchen window, which, he was regularly very delighted to show us.

This explains very well which were the political instruments employed for the anti-Italian propaganda, and the soil on which it could take root.

As described above, the thrust toward Croatian nationalism had an intense application especially in Neresine, because, differently from the most important towns of the surrounding islands, the spoken language of all the inhabitants was a Slavic dialect, still spoken nowadays by the few remaining natives, which is a mixture of various idioms like the Dalmatico, Italic-Venetian, Croat and Slovenian, de facto a language of prevailing Slavic origin, however, lacking specific elements to be assimilable into the Croatian language, starting with the first names of the villagers.

In the other towns, instead, as the two Lussini (Losinj), Cherso (Cres), and Ossero (Osor), the spoken language of all citizens was the Istro-Venetian, an Italian. Consequently, in these towns it was not possible to undertake an operational policy of Croatization. As a result, only in Lussingrande (Veli Losinj) it was tried in 1845, by installing a Pro-Croatian Pastor with authoritarian imposition, against the wishes of the citizens, but in 1848, with the excuse of celebrating the new Austrian Constitution issued by Viennese government, the citizens took the opportunity of the celebration to arise against the unpopular Pastor by chasing him brutally out of town, and forcing him to run toward Lussinpiccolo (Mali Losinj). The political authorities preferred to forsake further attempts of sort as in Lussingrande, in order to prevent new popular riots.

This Croatization policy instead took root in Neresine unfolding very adverse consequences: an unusual ideological division of the population became evident for the first time, an artificial division among “Italians” and “Croats”, or even better, between citizens of “Italian sentiments” and citizens of “Croat sentiments” as we used to say in those days, which carried hard contrasts, even close to racial hatred..., imagine among blood relatives!

By a sociological aspect one can appropriately say, that in Neresine, along the long road of the town development, characterized in the territory by the lack of any natural resources, a mentality of exasperating competitiveness was ensued among the population toward an individual social and economic betterment with the intent of predominance of the ones on the others. This predominance eventualized itself even within the family, competing among siblings, between brothers, was a constant behavior. The quarrels for economic reason among brothers, mainly for hereditary divisions of the family assets was a normality, “*tra I fradei no I se parla*” “they don’t speak between brothers”! Was a Neresinotto popular saying. Subsequent to these, envy and grievances followed.

This particular mentality greatly facilitated the engraftment of the nationalistic political division between “Italians” and “Croats”, which then in essence is identified as one of the most ancient characteristics of the human gender: *the antagonism between rich and poor*.

Beyond what has been said already, it should be noted that, every propagandistic action is as much more effective, as the more dangerous the imaginary enemies are portrayed. In our situation, the propagandistic action of the established power, took aim mainly toward materializing a mortal enemy, constituted by Italianity in the general sense, suitably masked as Croatian nationalism. In Fact, this nationalistic antagonism, typical of our region, is not present toward other neighboring nationalities, not Austrian, not Hungarian, nor of any other ethnical group.

On the other hand, the mortal hate toward the neighboring tribes, or rather antagonistic or so supposed, has been a very salient characteristic of the south Slavish, and Balkan culture. Even in most recent times, as displayed by the ferocious massacres of civil populations performed at the last Yugoslav conflict of 1992.

Despite these particular sociological conditions, and this aggressive nationalistic Croat propaganda, the majority of the population, about 85% repelled this politic preferring to maintain the language, culture, and tradition of past centuries introduced by the secular government of the republic of Venice. Also, due to the emerging naval armament activities and related businesses, practiced solely the Italian Language. In fact, starting in 1845, this is the date of the construction by the Zorovich (Sule) family of the first large ship of Neresine, the naval armament became a new and more consistent source of earnings, and enrichment of those choosing that activity, therefore, the Italian language and culture became effectively synonym of development and social progress.

Due to these developments none of the families from Neresine who reached a certain economic and social position through the naval trades or owning large land properties, joined these new political solicitations. The only one who hinged to these solicitations were the less wealthy family, perhaps, as social payback toward relatives and fellow countryman better off, as noted at the onset, rather than a real ideological conviction.

Among other things in Neresine as in the other towns in the island, the only written and spoken official language remained the Italian, even under the Austro-Hungarian domination. From the scholastic point of view, the first state sponsored school in town was opened in 1842, and the only language taught was Italian. However, even on an earlier date there were embryos of Italian private schools, managed by the Franciscans friars' resident in the town convent, and later, some priests also, educated and taught reading, writing, and arithmetic to the more gifted children.

Seen that the peoples Croatization politic gave some results, the Imperial Royal Ministerial of Cult and Public Instruction of Vienna issued for the school of Neresine the Decree No. 1944/441 of July 25, 1846, intimating to the teacher of the Italian Popular School to substitute the teaching of the Italian with the Croatian language. For the first time, this event brought into town a true awareness and political consciousness, triggering a strong rebellion of the population against these dispositions, thus giving rise to two political parties, one Italian and one Croat. Inter alia, the injunction of July 25, was never implemented, because, the teacher did not know the Croat language and, the population very strongly supported his stand against this Decree. Finally after contrasts and popular uprisings, in 1895, a teacher whose mother tongue was Croatian, was sent to open a new Elementary Croatian School in Neresine.

This Croatian School became the only one on the island. In the two Lussini and Ossero none was ever established because no family would have sent their children to such a school. The political authorities were well aware of this. As an evidence of this separation between the citizens of “Italian sentiments” and those of “Croatian sentiments” one part of the population of Neresine, which was a minority, enrolled their children into this Croatian school. Thus quantifying and assuring this separation, as evidenced from the Croatian School documents of 1895 to 1918, which lists, as a historical fact, the first and last name of those who joined the Croatian party.

Searching for the roots

What has been said so far, was an introductory clarification to make it a meaningful and comprehensive the search for historical roots, but above all our ancestors’ wide-ranging political blueprint as interrelated in the following.

The research on the evolution of Neresine families’ lineage: even as accurate as they are; from fragments of old documents, oral traditions, and other unswerving clues, has not historically exposed enough the development trend of the town, from the onset of Neresine until the 1700’s. Naturally my research depart with the intent to discover the oldest available data on my personal roots, therefore starting from my four grandparents: two were Soccolich (Casteluagnevi and Bobari), one Rucconich, and one Bracco.

Of the Bracco, by means of various registry documents, it was discovered the entire family tree which begins with Marco, founder, born in unknown, (very likely in Istria) around 1700, and emigrated to Neresine. His son Giovanni (1725) born in Neresine had three sons: Marco (1747) married to Maria Soccolich (1748) had given roots to the Bruacovi dynasty, so generally nicknamed. Antonio (1750) has given roots to the Sluadi and Berasic’evi nicknamed dynasties. Lastly, Domenico (1755) has given roots to the Mercovi nicknamed dynasty. Since the Braccos’ have been written in other writings, this argument ends here.

The research of the Soccolich may be more interesting, since the roots of this family are very old, and go back to the founders of Neresine around the end of the XV century. Regarding the proper handwriting of this surname, it is worth to note that in all the documents, from the origin until the XIX century, the handwriting appeared as Socolich (with one “c”), subsequently, after the institution of the Italian School, one finds more frequently handwritten as Soccolich (with two “Cs”). Sokolich surfaced for the first time toward the beginning of the XX century in the documents of the Croatian School, with the Croatian alphabet.

The expanding research of this name is reasonable justified, also, by the observation that this family name is by large the most widespread in Neresine. The first references to this name appears in the fragmented documentation found in the convent archives of the Franciscan friars, in which are mentioned some *Bravari* (herd leaders and sharecroppers) named Socolich, already in the 1600’s. However, the first actual dates come from a tomb, located in the cloister of the Franciscan friars’ convent, outside the small side door of the church, with the inscription “Francesco Socolich, Zuane, and Gaudenzio, brothers year 1753,” (Zuane is old Venetian for John). Certainly, the year is that of the construction of the tomb or the burial of one of the

brothers. Therefore, we can construe that the brothers were born between the end of the 1600 and the beginning of the 1700 centuries.

We can further say with great probability of certainty that the first Soccolich established themselves in the zone of old called Contrada Castellani, and currently renamed again with this old name, located away from the shore at the slopes of mount Ossero. The first house of this residence is still existing (where one of my grandfathers was born), most likely built in the XVI century.

Beginning with the three brothers from the aforementioned grave documentary evidence tells us that one Zuane Socolich (1754) was the son of Francesco listed in the inscription of the tomb. He married Antonia Gercovich (1757), and gave origin to the dynasty nicknamed Casteluagnevi. The nicknames origin is surely applied because this family inhabited the large rural house named "Castello," and ran the whole sharecropping, all the surrounding land, and a consistent sheep breeding.

The other Zuane brother, also inscribed in the tomb, gave root to the dynasty nicknamed "Bobari," this family branch built its house in Pesc'ine, not too far from the original settlement.

It is believed that the other many Socoliches of the town are descendant from the third brother Gaudenzio, in as much as documental traces, even though fragmental, give this indication. Documental registry in the Ossero parish, dated at the beginning of the 1800's, in which there is evidence, beyond the personal traits, also, of the family nicknames that constituted the original family name. These registry tells us that all the Soccolich that inhabited in "Castellani" district were individual of that stock, included those later nicknamed, Bubgnovi, Castelanic'evi, (small Casteluan), Franculignevi, and Postolic'evi.

Soccolich - Casteluagnevi

The Zuane Soccolich (1754) married to Gercovich Antonia (1757), had five children: Zuane (1784), Bertola (1785), Francesco (1794), Michele (1796), and Maria (1798). Francesco married to Caterina Buccaran (1795), had three daughters, Mica (1818), Caterina (1820), and Maria (1821) and a son, Giovanni (1823), who started the clan Bubgnovi. Zuane Socolich (1784), married Caterina Zorovich (1785), of the Suievi clan, at that time the wealthiest family in town, giving raise, with the substantial dowry of the wife, the economic expansion of the surname. He purchased all the land around the "Castello" in which they were until then sharecroppers, including vineyards and olive groves. The descendants of the Casteluagnevi continues with another Zuane (1816), son of the preceding one, who by marrying Maria Marinzulich, she was also, from a rich family nicknamed Zanetic'evi, further increase its real estate properties by purchasing also the great estate Garmosai in Bora (a section of the island of Cherso (Cres) which is across the Canal from Neresine, with all the surrounding countryside: Struasa, Sredi, Visoki, and other. The pair had two children; Giovanni (1842) and Domenica (1845). Giovanni married Maria Bracco (1842), of the Mercovi clan, she too from a wealthy family, and she brought him in dowry all the land around the town main square, which includes from the present Duomo (Parish) and harbor till Lucizza (abating the present shipyard). Giovanni, after the birth of the first offspring, built his new large house facing the town square, in the land brought by his wife, where the family then transferred and the younger children were born. Afterwards he built

another big house adjacent to the first one where he settled the younger son Carlo and his family. Giovanni beyond attending the Italian School in Neresine attended also, the Superior School of Pisino (Istria) and becoming a Land Surveyor. This pair had seven children: Romano (my grandfather), Maria, Giovanni, (graduate Sea Captain from the Nautical School of Lussino, who died young (early twenty), Rodolfo, Faustina, Gisella, and Carlo. In 1923, this family obtained from the court of Pola (seat of the province) the change of the surname Soccolich, into the nickname as a new surname that is "Castellani." The sister of Giovanni, Domenica, nicknamed Cotigarca (Cotigar in the towns Slavic dialect means "a small octopus, also called dead eater") for her note avarice, she kept the property of the old original house, and married a young very distinguish fellow, but without any family assets. He was Antonio (Tonce) Rucconich of the Tomovi clan, from this the nickname of the new descendants of the Cotigarki dynasty. Later the family transferred in a beautiful house he erected in the center of the town. After the passage of our islands under Italian sovereignty, Domenica's son Giuseppe Rucconich (Osip Cotigar) became the first major of the new set-up autonomous municipality of Neresine.

During the political division of Neresine which occurred in second half of the XIX century, of which we spoke already, the Soccolich-Casteluagnevi stock established itself, as all the other families in town, one part on the "Italian", and one part, the Bubnovi and the Castelanicevi, on the "Croatian" side, without, however, actively participating in the political arena.

The other Soccolich of this stock kept themselves all on the Italian side. Another branch of these Soccolich distinguished themselves for a strong Italian nationalism, this is the clan nicknamed Postolic'evi; the founder Antonio Soccolich, a person gifted with a strong intellectual capacity, he become one of the leaders of the Italian Party of Neresine, actively participating in all political instances sustaining the conservation of the Italian language, and above all the Latin in the church liturgy. When on Sunday of 2, September 1895, the friar Francesco Smolje, without any previous announcement started the Holy High Mass liturgy in the veteroslav language named Glagolitic, there was an insurrection, and all present emptied the church, and filled the main square below where they started a lively discussion. When the friar abandoned the church to return to the convent, in passing through the square was attacked by the bystanders (I have true information that my grandfather brother Antonio Bracco, called in the family Barba Antic, was the first who gave to the friar a slap, which removed his skullcap causing hilarity among the onlookers). Following this aggression, the judicial authorities intervened, reported, and condemned 22 people to prison, among them the above Antonio Soccolich, presumed to be one of the revolt leaders. Afterward the incriminated ones opposed the verdict and appealed to the court in Lussino, which then acquitted them because they paid the damages and the friars withdrew the complaint.

In 1897, this family ordered and acquired in Lussino a new schooner named "Buon Padre." This character left a memorable document, the diary of his life, and evidently an important historical testimony of the times in which he lived. The diary is written in correct and renowned Italian of the eighteen century style, presenting an elevated cultural knowledge, considering the type of instruction he may have received. Antonio Soccolich married a young and beautiful lady of Neresine quite younger than him but of "Croat sentiments"; the wife, evidently gifted of significantly greater feelings, instructed the children in the Croat ideology, in as much as the descendants later become one among the most ardent supporters of the Croat nationalism, to the point of joining the Tito's Communist Party after annexation of the islands in 1945 by

Yugoslavia. They actively participated to the new political activity in Neresine, even abandoning the church attendances adopting only the civil wedding ceremony, an unthinkable act for the town of Neresine.

The other branch of this genealogy, nicknamed Bubgnovi (from bubagn, namely drum, significantly hard headed, great tenacity, namely the characteristic of the entire stock). They were not significantly politically associated although they sided on the Croatian flank, even as some attended the Italian school, and others the Croatian. Also, in this case some members distinguished themselves, after the 1945 annexation of the islands by Yugoslavia, for the strong adhesion to the Croatian nationalism. One of such was Nedijelko (real name Domenico) Sokolich; he actually became a very important functionary in the Communist Party of Tito. After Tito broke away from the Russian Bolshevism in 1948, he becomes the chief of the new political police for the island of Lussino, the infamous UDBA¹. Not by chance this character, loyal to the Communist ideology rigorously atheist, he translated his baptismal Italian name Domenico, referring to the Sunday name, (in Italian Domenica, in Croatian nedjelja), rather than the correct Croatian translation of Dominik or Dinko, just to purge it from any possible religious reference to Saint Dominic, in whose honor was it customarily given to one's child. It is attributed to him, and it could not be to anyone else, since he was the chief of the political Police, the seizure in 1948, and the condemnation and harsh jail of many of Neresine's citizens, among them close relatives, of the same Bubgnovi clan, for the penal offense of harboring hostile feelings against the Regime. Of this infamous and by all detested character, my family has a dramatic remembrance: in 1948, my mother, who remained in town with my brother, after my father and I escaped to Italy in 1946, decided to leave everything and to join us in Italy, she had maintained the Italian citizenship via the *option* performed in Italy: in that time existed the so called "Zones A" and "Zone B" (a division of Istria and the Province of Pola, and the Quarnero sea Islands) where travel was allowed with an "Identity Card" released by the political authorities in Lussino. All preparation made, on the established day my mother and brother went to Ossero, baggage on hand to board the liner to the main land city of Fiume and to continue on to Trieste and Italy by train. While aviating the liner at the pier in Ossero, came the chief of police, the infamous relative Nedijelko (Bubagn), who asked for their documents walked away with them, never to be returned, the ship came and left with them standing on the pier. Evidently, some other intraprenuring relative squealed on their plans and dutifully informed the political infamous police. No explanation was ever given, they sadly had to return home, where they remained, through two Italian citizenship denials, until the third reapplication to expatriate was finally approved by the Yugoslavian government in 1951. To think that this infamous Nedijelko individual was a descendant from the same family as my mother.

Socolich – Bobari

The members of the Socolich – Bobari dynasty, those who settled in Pesc'ine, split somewhat drastically, as did many other family clans of the town in the two politically opposed side.

It is very hard to understand how in the same family brothers sided with/opposed each other so strongly in the political spectrum, hating each other. Certainly, this may not be attributed to a nationalistic politic or ethnical membership, but to that of a *personal antagonism*, even families

inherent in the same mentality, developed just in a time most prosperous, of intense development and financial enrichment of Neresine. With the town development, a vast majority of the Soccolich – Bobari moved to other district while building their new houses. Those remaining in Pesc'ine joined the Croatian party. The same can be said for those nicknamed C'uc'uric'evi, who moved toward the seashore; the other Bobari joined the Italian party quite very integrally all. In the XIX century the Bobari family of Pesc'ine had among other components, three sons, one gave origin to the clan C'uc'uric'evi, which become “strongly Croat”, even though a branch of this family kept the Bobari name, and remained of “Italian sentiment”; the other brother remained in the original house, and also his family convincingly joined the Croatian Party. The third brother named Michele (Mihovil, my great-grandfather) gave origin to the third clan nicknamed Rochic'evi, whose descendants became similarly convincingly Italian. The story of this family is quite interesting. Michele Soccolich was induced in the military and joined the Austrian Navy: on the basis the laws of those days, one brother could serve the military service also for his brothers, so they could continue to work in the farms, at the end he was released from the military after nine years of service (I still keep the original Military Discharge document (in the German Language) of Michael Soccolich). This Michele Soccolich was a handsome man, very distinguished, well mannered, (learned in the nine years of military service) but penniless. He “fell in love” with Maria Rucconich the only remaining daughter of Rocco Rucconich (all his other children died in tender age), well-off family. The two got married, and as it was custom in those days, malicious people would say “*se je osenil na praszà*” “he got married for the money” and as the custom dictates, the new family, in such cases, would take the nickname of the family of the bride that is Rochic'evi from the father-in-law Rocco. This family, later, in analogy as others have done before, while under the Italian dominion, changed the surname-nickname into Rocchi, which is still carried today by the descendants. Of this clan we can report a funny situation that in the family of Rocco Soccolich, (son of Mihovil) and father of the famous friar Flaminio Rocchi, one of his sons, also named Rocco, migrated to the United States of America in the 1930's, when the surname was still Soccolich, for his American descendants, differently from their uncles, cousins and Italian relatives, their surname is still Soccolich.

We shall remember another Soccolich descendance that changed its surname by literally traducing it from the Slav, becoming Falchi (from Hawk - falco in Italian and sokol in Croat). A descendant from this family, Domenico, graduated in chemistry became an important valued researcher of the Montecatini chemical company, and later a director for the pharmaceutical company BRACCO. His descendants are still maintaining this surname. Other Soccolich families during the Italian administration changed the name to Soccoli, and some Soccolini, whereby many descendant from this branch, by now scattered all over the world are maintaining the Italian version of their surname. Additional Soccolich of “Croatian sentiments” emigrants to various world places after the Second World War, especially after the 1960's, when they no longer had the feel to share the communist ideology and welfare, have adopted the version of their surname as translated by the Croatian (or semi-Croatian) alphabet by which they are actually written as Sokolich.

It may be interesting to tell that a fellow countryman by the name Dusan Soccolich, first born in one of the most turned on Croatian families of Neresine, son of Giovanni Soccolich (C'uc'urich of Suria) nicknamed Harambassa, emigrated to the U.S.A. around the 30's of last century. He married an Italian-American (of Piemonte region descendance) and reached a good economic

position. His children established a large Real Estate Company in Fort Lee, and Old Tappan, New Jersey (in the proximity of the New York, George Washington, and Tappan Zee Bridges respectively). The younger son, grandson of Harambassa, Mark Sokolich is also the Major of Fort Lee, an important political Democrat quite famous lately for lively political disputes generated by the Governor of the State of New Jersey (by his infamous closure of access routes to the GW Bridge in Fort Lee, for purported traffic studies). The Governor is an alleged Republican candidate for the Presidency of the U.S.A.

One more descendant from the Soccolich stock is Roberto Zori, (son of Vittorio Zori from San Giacomo), grandson of Maria (Lia) Soccolich-Castellani, who is a professor at the Miami University, a lecturer and scholar in the field of juvenile genetics.

Zorovich

The Zorovich is an old family surname founding stock very familiar in Neresine, split politically similarly as the Soccolich, and even more drastically because the social and economic difference was more prominent.

The Zorovich nicknamed Sujevi (from Sule, meaning broker in the old Dalmatic language). They were the richest family in Neresine: this family stock is the one that gave the major boost to the extraordinary and rapid development of Neresine. In fact, Domenico Zorovich graduated Sea Captain in the private Nautical School of Lussino. The two brothers Priests Giovanni and Stefano Vidulich managed the School. Domenico was the first to undertake the Maritime business: in 1845, he had the Naval Shipyard of Valon of Cherso build the first large vessel of the town, named Neresinotto. Later in 1863, he built another bigger ship, named Lauro, and again a bigger one yet, the Elice. He staffed the crew of these ships with the local town's people, by doing so he started a new and more gainful employment in town, that of the sailor. Subsequently the Sule's sold their ships and settled down as brokers and bankers, they loaned money to whoever wanted to invest in this new activity. At the end of the XIX century, thanks to their funding, Neresine had already 20 large ships all owned by its citizens. Domenico Zorovich, son of the prior one, he also Sea Captain, became also the major of the Oszero-Neresine town hall. This family was very instrumental in fighting against the introduction of the Croat and Glagolitic language in the liturgical services of the church, in substitution of Latin, heading various town's notable delegations to the Patriarch of Venice, and to the Pope in Rome to obtain the keeping of the Latin language for the church celebrations and liturgies. Domenico Zorovich in 1906, at his deathbed, refused the religious comforts from the Croatian friars, and his funeral was carried out without religious services, but with the attendance of the entire town's people. This conflict with the Friars forced Domenico Zorovich to build the family tomb (actually a mausoleum) outside of the town's Cemetery Holy Ground, which is notable still today. Also, many other Zorovich, prevalently businesspersons, nicknamed Menisic'evi, distinguished themselves for Italian political activities, while another branch of this dynasty, nicknamed Ferdinandovi, distinguished itself instead for Croat political activity.

Similarly as done by the Soccolich-Castelugnevi, also some Zorovich asked the Court in Pola to change their surname, by adopting the family nickname; therefore some become Menesini from

Manisic'evi, while others like the Sujevi choose D'Alba, by literarily traducing the original Croat name. Finally, some others Italianized their surname in Zorini, and others Zoroni.

Other familiar stocks

The Sigovich also, are a founding stock of Neresine, and they all aligned into the Italian side of politic. So did the Marinzulich (original Neresine founders), the Gercovich, the Matcovich, and in large part, the Zulich. There is an interesting anecdote about a Zulich (I don't remember his first name) distinguishing trait of his physical prowess, and passion for sports, he was nicknamed Raicevich, a name of another well-known Triestino wrestler, he escaped to Italy and enrolled into the Italian Army at beginning of the First World War, as an Irredentist (unredeemed) to fight against Austria.

Some Sigovich Italianized their surname into Sigovini, this form is still maintained by some descendant. Also, many Marinzulich italianized their surname, those nicknamed Zanetic'evi, in 1923, through the Pola Courts, chose the old family nickname, and become Zanetti; other afterwards became Marinzoli, other yet Marinzuli, and some Marin. The descendent of these families are still keeping the surname in the Italianizes version. Something similar happen to some Gercovich that become Gerconi, some other, Matcovich became Matteoni, and Marchi; Zulich became Zucchi, and some Zuliani, and some again Zuccoli.

Another old surname is Maurovich, originally from Bersec (Istria) arriving in 1750, and they split like everyone else, so today we have some Maurini, Mauretti, some Maurovich, and on the Croat side, Mavrovich.

The Camalich are descendent from Giorgio Camalich, born in the small village of Smergo (Merag in the island of Cherso (Cres)), immigrated in Neresine in early 1800's who married the Neresinotta Nicolina Ghersan (1793). The Camalich also, radically split in the two antagonistic factions. One of Giorgio's son, Giorgio, again (1819), married Maria Soccolich (1818), gave life to the numerous Camalich stock, which identified themselves with various nicknames, derived from the clan founders. Therefore, we have the Andreovi from Andrea, the Juric'evi from Giorgio (Jure), the Antuonovi from Antonio, and the Eujeniovi, from Eugenio. Politically, the Andreovi, and Juric'evi joined the Croat side, the Eujeniovi, and Antuonovi to the Italian side. Naturally, those on the Italian side changed their surname into Camali.

Similarly also, other stock of Neresine, founding stock Ruconich split themselves in Italians, and Croats, as a matter of fact the most ardently Croat branch nicknamed Zimic'evi, is the one that become Croat by suggestion from the Augsburg Prince, Rodolfo d'Asburgo, as I noted at the beginning in the anecdote of the forestation of mount Ossero. Other Ruconich sided with the Italian party, as the first major of Neresine Giuseppe Ruconich (Osip Cotigar) of the Tomovi branch, the Blasic'evi, and many others who later Italianized their surname, who in Ruconi, who in Rocconi, some in Rocco, and their descendants still keeping their new surnames. So did the Lecchich, divide in the two antagonistic versions, however, the majority of this stock remained Italian, and in analogy to the other stocks, many Italianize their surname whereby the descendants are the, Lecchi, Lechi, and Lucchi. All the Bracco clan stayed on the Italian flank, even though a curious fact could be noted where: the Bracco-Mercovi, similarly as the Soccolich-Postolic'evi suffered an anomaly, while convincingly belonging to the Italian flank, as

shown by Maria Bracco-Mercova-Casteluagneva, previously written above; one of her nephew Antonio, brother's son, married to a woman of Croat affiliation, counts among his numerous children, two very loyal Croats.

It is interesting to note that at the beginning of the XX, century, in the full conflict between the Croat friars, who wanted to change the religious services from Latin to Croat, very clamorous facts developed in town: on November 25, 1906, on the same day died both the Sigovich patriarch Antonio (94 yrs. old) and his wife Nicolina Zorovich. In his last will, Antonio requested that his funeral be officiated in Latin, the friars were opposed, therefore, even in this case, the funeral was carried out without religion, without the customary blessing in the church. The following inscription was engraved on a white stone in his family tomb, (it was since removed, (in 1979)): *“Un requiem pio visitatore, sulla tomba dei coniugi venerandi Antonio, e Nicolina Sigovich, l'uno di 94 anni, e l'altra di 84 anni, dopo 64 anni di coniugale sodalizio, nella notte dal 24 al 25 novembre 1906, muniti dei conforti religiosi s'addormentarono in Dio. In vita ossequienti agli ordini del Sommo Pontefice, essendo loro negate le esequie in lingua latina, s'ebbero entrambi, tra il generale compianto, funerali civili. I figli addolorati questo ricordo posero.”* “A requiem pious visitor on the tomb of the venerable spouses Antonio and Nicolina Sigovich, He was 94, and she was 84, after a conjugal association of 64 years, on the night of November 24 – 25, 1906, fortified with the comforts of religion they fell asleep in God. In life deferent to the Supreme Pontiff commands, being them denied the obsequies in the Latin language, they both had, among the bereavement of relative and friends, a civil funeral, this tombstone was posted in remembrance by the bereaving children.” On the tomb of the Zuclich family in Neresine's Cemetery engraved in stone we can still read the following inscription: *“Alla onorata memoria di Giovanni Zuclich negoziante morto addì 21 (month not readable) 1899, marito fedele e padre amoroso, patriota, estremo difensore della liturgia latina, come ebbero a dimostrarlo i suoi imponenti funerali civili. Il figlio Giovanni in segno d'affetto pose.”* “To the honorable memory of shopkeeper Giovanni Zuclich who died on (the month not readable) 21, 1899, faithful husband, and loving father, patriot, transcendent defender of the Latin liturgy, as demonstrated by his imposing civil funeral. His son Giovanni compiled this as a sign of affection.

Same thing happen in San Giacomo on the departure of bark owner Giovanni Zorich.

This strange behavior of political divisions among members of the same family, occurred in almost all Neresine's households, and it is even stranger, that in no other town on these Islands the same thing happen. Perhaps the presence of the very nationalistic Croat friars in the local Franciscan convent, very politically engaged to “convert” the inhabitants had something to do with it.

The First World War

In 1915, when Italy enter the war against Austria the local political disunions had a serious conflict escalation. The local regional authorities demanded from the town Croat party leaders, at that time, some were Camalich, Zorovich, Ruconich, Soccolich, one Bracco, one Zuclich, and one Lecchich to provide a “List“ of the “Italian” townspeople considered suspicious of treason in favor of Italy. What followed was a proscription “List” in which ended a great number of

townspeople, with the help, however, and contribution of the Croat Franciscan friars of the town, which were in charge of this “commendable” activity. The “List” was selected more accurately eliminating some individuals, and the remaining dangerous individuals were only the families most prosperous, ship-owners, part-ship-owners, shopkeepers, and some activists of the Italian party. Meanwhile, Elio Bracco was immediately arrested, city hall secretary and leader of the Italian party, he was condemned suspected of treason to harsh jail that he served in Graz (Austria) for the duration of the war. In addition, arrested were his wife Giovanna (Nina) Salata, and the two adolescent sons Fulvio, and Tullio, and interned in the concentration camp of Mitternbrabern. The ship-owner Costantino Camalich was arrested, because he was accused of underground providing transportation to Italy, with his ship, to Italian irredentist from Istria who wanted to join the Italian army to fight against Austria. He was also, accused of supplying fuel to the Italian Navy submarines in the Adriatic Sea. In Pola during his trial he was confronted for recognizing Nazario Sauro, which he denied of ever seeing him, while he used to meet him quite regularly in his trips to Venice. During the trial, in spite of numerous false witnesses, did not surface any evident proof of his guilt, also because there was no evidence that in the Austrian market one could freely purchase any combustibles. He was therefore absolved of wrong doing, but, was with his entire family interned in the concentration camp of in Austria. In any case, all citizens listed on the proscription “List” per above were arrested, and entire families with small children deported to Austrian concentration camps deliberately constructed.

Arrested were all Camalich of “Italian sentiments”, none-excluded, and in particular, beyond the Constantino mentioned above, Eugenio Camalich, ship-owner, with wife and six small children were deported to Rascala; Biasiol Rodolfo and family to Rascala; Bracco Marco, post master, deported with wife Antonia Camalich and thirteen small children, first in the camp of Mitternbrabern, and then to Feldbach; of this family with must also, add that the son Eugenio was already a fatality “for the country” in 1914, on the first front line at Galizia. The politic hate instituted among the villagers exceeded (and has continued to further exceed) every limit of decency! Other deported people were: Matcovich Nicolo (Zizeric), ship-owner, with wife Nicolina Camalich, and small children to Rascala; Matcovich Giuseppe, ship-owner, with wife Maria Camalich, and small children to Rascala; Sigovich Francesco, ship-owner, with wife Giustina Camalich, and small children to Rascala; of this family we have an interesting anecdote worth telling: Since our ancestors were very religious, in the concentration camp, also, to impart to the children some education, they recited the rosary every afternoon, in the prayer beginning the mother one day said: “*sadà c’emo molit jedan Oce Nas za onj ki su nam internali, neka biseju nadelj na jenu sbizzu*” “Now we will pray one Our Father for those who put us here, may they get skewered in a sharp twig”, the husband then answered her “*Justa kakò’ mores to molit’*” “Justa how can you pray this”, and she answered “*ovo je jistina, sada moremo napred Oce Nas*” “this is the truth, now we may continue with Our Father”, to think that were interned because “Italians”! (The quoted words were in our local Slav dialect).

Other interned: Zorovich Eugenia, and family, arrested and deported to the Mitternbrabern camp, Bracco Giovanna, and family, arrested and deported to the Mitternbrabern camp; Buccaran Gilberto, municipal employee, arrested and deported to the Mitternbrabern camp; Buccaran Pietro, arrested and deported to the Rascala camp; Garbaz Antonio, arrested and deported to the Mitternbrabern camp; Gercovich Gaudenzio, shop-keeper, arrested with wife and small children, and deported to the Rascala camp; Polonio Prospero, arrested, and deported with family to the

camp of Rascala; Salata Giacomo, shop-keeper, arrested, and deported with family to Rascala camp; Salata Giovanni, student, arrested, and deported to Rascala camp; Salata Mario, shop-keeper, arrested, and deported with family to Rascala camp. Other names of interned people from Neresine from the historic research by other authors are: in particular Giovanni Lecchich of Gioivanni, Giovanni Linardich of Antonio, and Matteo Satalich of Matteo, obviously of San Giacomo. We were unable to identify authentic documents relative to the internment of other individuals from Neresine that it is known to exist, we have found, however, an old picture of interned adult Istrians, with the indication of only the surname, and the initial of the first name, among these are some Neresinotti: ten (10) Matcovich, one (1) Bracco, twelve (12) Camalich, and four (4) Sigovich. We have found other documents from which emerges that it was possible to avoid the arrest, and internment by paying a certain amount of crown money to the Father Superior of the Franciscan convent of Neresine, Father Benedetto. Certainly resorted to this solution Gaetano Bracco, brother of Marco, interned with the family, and Giovanni Soccolich-Casteluan (my great-Grandfather); most likely, others follow suit, however it was not possible to find proving documents of this further “loophole.”

These inhuman events anticipate by many years that which has befallen us during the Second World War in the German Nazis concentration camps. The Austrian imperialism has accomplished a good schooling. It is not, however, difficult to guess the motive for the arrests, and deportations of entire families to the Austrian concentration camps was not all the dangers of the individual politics of the misfortunate citizens, as much as the intent to eradicate some human stocks considered dangerous, on the other hand the Austrian authority could not have been so stupid to consider dangerous for the State, the small children. Fortunately Austria was defeated, militarily, and politically, and run out of time to finalize its objective, it later succeeded, in spite of the defeat, during the Second World War by the German cousins.

At the end of the War our islands became Italian sovereignty, and the people interned returned home. A document has been found, written by a free-lance reporter who has written as follow: Some days after the occupation of the island of Lussino by Italy on November 4, 1918, returned in town the families interned in Austria during the War. The first Sunday after their return, Elio Bracco go to participate to the High, Holy Sunday Mass in the Duomo (parish church), as local customs dictate, after Mass Elio Bracco goes down in the main square full of people, greeting people by hand shake, indiscriminately to all, being them of Italian or Croat sentiments, then he went up on top of the well, and gave this speech: “dear villagers you did wrong by having inurned the many families of Neresine, mine included, which have suffered abuses, suffering, and many humiliations, for this, shame on you, on the other hand, Elio Bracco added, I hope that the dear God forgive all of you, on the condition that you repent for the faults you inflicted on your neighbor. We in our part, we tell you that the best revenge is pardon.” Great applause from all those of Italian sentiments, while the Croats slunk out, one after another, each toward their houses.

The Italian villagers, including the returnee from the Austrian concentration camps, have taken with more vigor the reign of the Italian party, and since they were the overwhelming majority, also the political guide of Neresine.

The Croat villagers authors of the famous proscription “List” started to fear heavy retaliation against them, even some were threatened, therefore, they made heist to leave, some, the most

ardent Croat nationalists, emigrated to the newly constituted kingdom of Yugoslavia, others to America.

The period under the Italian sovereignty

The town started a period of great development after the passage of the region to the Italian Sovereignty. Felling and sale of timber, especially in the Venetian area. New ships were bought, and those existing were refurbished and provided with motor propulsion. Started a period of great prosperity. The ship-owners, resumed the maritime business, for the first time the autonomous municipality of Neresine was constituted, which included the villages of San Giacomo and Punta Croce. The first major of Neresine was selected in Giuseppe Rucconich (Osip Cotigar), and the members of the municipal council: Gaudenzio Gercovich, Biagio Zorovich, Giovanni Linardich, Domenico Bonich, Simeone Sigovich, Carlo Castellani, Gaudenzio Soccolich, Natale Zorovich, Gasparo Zuclich, and Antonio Sigovich.

The advent of Fascism was welcomed with great consensus, as it would have been welcomed any other politic proposition coming from Italy, indeed in the town of Neresine, being on the Italian or Croatian side, the politic was understood solely as pure nationalistic antagonism, without any ideological shade or of another nature. The Croat citizens poorly digested the hegemony of the Italians, in spite of that someone hasten to adapt to the new course by taking part of the new opportunities made available by the maritime business, especially some Camalich. Others, those less equipped with capitals, decided to seek better opportunities elsewhere, by emigrating to America. None of the Croats outside of the bosses who composed the famous "List" which brought to the arrest, and deportation of entire families from Neresine, of which we have written previously, thought to immigrate to Yugoslavia, also because, void of culture, and not even knowing the language, could not know to what activity to devote, beside the pure and not well reattributed laboring activities they are already exercised in Neresine. It is for historical duty that we must enumerate the Croats commanders of who emigrated to Yugoslavia were those intellectual more educated, that is: Giovanni Camalich, nicknamed Jve Poludio (John the crazy one), Isidoro Camalich Franciscan Father, Valentino Zuclich school teacher, Marco Bracco (of Mercovi), one Lecchich, and maybe some others for whom we did not find convincing documentary evidence. Most of those who immigrated to America settled around the city of New York, where since the end of the XIX century a nucleus founded in 1898, a mutual society to help and sustain the Neresinotti in need, especially the family men living alone in America. This society was incorporated in New York City as the "Societa di Mutuo Soccorso San Francesco di Neresine" "Saint Francis Benevolent Society of Neresine Ltd", registered name, presently active, and copy writhed, presently nicknamed "SUSAIDA", a mispronunciation of Society in the Neresinotto-American colloquial language. In Neresine, until the beginning of the Second World War, the economic, and social progress made giant strides while also, reaching two thousands (2000) inhabitants with a generalized wellbeing. The politic antagonism among the Italian, and Croats, which characterized the Austrian dominion period, went into hibernation, not to be heard off again.

Over Thirty-six ships (motor-ships) were already ascribed in the maritime district of Neresine; other big ships of the villagers were inscribed in diverse maritime districts, among them five (5)

large steamships of the ship-owner Eugenio Matcovich (Zizzerich) son of the above-mentioned Nicolo, the steamship “Romilda”, and two (2) other Camalich ship-owners. There were very few families not interested in maritime ship-ownership, some as Ship-owner, and some as part-ship-owner.

The Second World War

The Second World War brought us the tragedy: a good part of the ships were sunk, with substantial loss of human lives, and naturally the gained wellbeing was shortly lost.

After the fall of Italy in September of 1943, our region become under German control, the military garrison in Neresine was taken by the soldiers of the X MAS loyal to the Republic of Salò, They were all recruited (voluntary) in town, they chose to stay in town rather than join the armed forces and be sent who knows were.

From the beginning of 1944, seen the obvious outcome of the war, the son of Giovanni Camalich (Jve Poludio), who at the end of the First World War immigrated to the nearby island of Arbe (Rab), Yugoslavia, such Voino Camalich emerged as a fervent communist political activist attached to Tito’s partisan militias, he thought well to return to his father native village Neresine, for organizing a loyal group of informers-collaborators, by recruiting among the fervent Croat families of the town. He prepared, and organized a group ready for the future takeover of our islands by the Yugoslav forces. For this purpose Voino started underground visits to Neresine confiding on the protection, and cover-up by the uncles families and cousins resident in town. His visits were always at night by boat from Rab to Cherso (Cres) then by foot to the side of the island within the view of Neresine, there his cousins would pick him up by boat and bring him in town hiding in their houses. During these nightly visits he organized a group of trusted neighbors, which he instructed in the ideology of Communism, and who would in the future inform him about the happenings in Neresine and the islands of Cherso, and Lussino, also infiltrating one in the X MAS garrison located in the customs barrack in the harbor, (the large Biasiol house). During 1944, the German military authority, probably smelled some anomalies going-on in Neresine (maybe from captured soldiers confessions), ordered the sending of other soldiers from the X MAS to Neresine, for a better control of the territory, having seen the inefficiency of the resident soldiers. The new soldiers of the X MAS were all Italians (from the continent) not member of our region settled in the ex-barracks of the Carabinieri in the district of Santa Maria Maddalena. Again, for historical correctness we must say that on August 15, 1944, was Mid-August (Holy an Fair Day) feast of the “Asuncion of the Virgin Mary,” happen a very extremely serious act: came to town a band of Ustascia Croat soldiers, ally of the Germans, who in agreement with the politic and military Italian authority present in Neresine, ordered that all men of the classes 1899 to 1926 show up in the municipal hall (Comun) to verify from each, their status of employment, even sent the municipal employee from house to house to inform all men in town. Once the men were assembled in the main municipal hall (about 40 individuals), they were sequestered, and loaded on a bus, purposely setup. The men were taken to Cherso, and from there to Susak in Croatian territory, where they were enrolled as Croatian seaman destined as crew for German ships on the Baltic Sea. The ships were already with decimated crews in need of reinforcement. In four (4) days of nightmare traveling in cattle cars they reached

Hamburg, from here they boarded the assigned ships as Croatian sailors, even though by all laws they were legally Italian citizens. All were employed as laborer sailors, even though some were captains who had commanded large ships! Naturally, it is understood, some villagers, suitably advised by (political) relatives, and friends in town, the fateful day hid in the fields, and barracks avoiding the roundup. Few days before the capitulation, seen the prevailing general chaos, all our villagers managed to escape from their ships, and adventurously returned home, except the eighteen years old Marino Zorovich, student of the nautical school in Lussino, next to graduate as Sea Captain, who perished in the sinking of his ship (passenger German ship skunked by Russian submarines). All these happening are written in detail on the diary of Commander Giovanni Zvelich, one of the protagonists of this tragic story.

In the early months of 1945, when it was completely evident the result of the war, the soldiers of the X MAS housed in the Harbor barracks, all villagers, thought it best to disappear as snow in the sun, sheltering themselves in secured places. The others, housed in the ex-Carabinieri barracks, wanted to stay in the barracks, to defend themselves to the last.

In April 1945, at last, the Yugoslav partisan militia of Tito occupied the islands.

The day when they occupied Neresine, the partisans came in great number from Ossero; they scattered around the town, and at the end encircled the barracks at Santa Maria Maddalena. The X MAS soldiers, who setup a machine gun position in the plateau in front of the S. Maddalena church to defend themselves, having seen the great mass of advancing partisans, left everything and locked themselves in the garrison. Once surrounded, the partisans demanded the surrender, as an answer from the barracks came a shot that hit and killed a partisan. The partisan replied with an intense barrage toward the garrison. At this stage one of the Italian soldiers by the name of Sartori, probably panicked, tried to fly the garrison: he jumped out of a rear window of the barrack, and rushed running through the gardens of the neighborhood toward Biscopua (the small marina below), the partisan saw him fleeing, and shot him dead, he fell backward in the yard of the house beneath of Simeone (Sime) Buccaran, about more than fifty (50) meters from the barrack. After the shooting barrage the other soldiers surrendered. They were later transferred, between mockery and abuse from the partisan, into a nearby house, then during the night they were brought to Ossero, and behind the Cemetery walls, shot, and there summarily buried.

Concurrently as the military seizure of the islands, the new political power was established. Voino Camalich² of whom we spoke before, who took part in the partisans war as a political commissary of the Communist party, assumed the role of chief of the politic police OZNA¹ for the islands of Lussino, and Cherso, and the day after the occupation went to Neresine to personally arrest “the enemies of the people” “previously suitably enrolled in a list of proscription, supplied by his villagers collaborators. In this operation he availed himself of his policeman, and one villager from among his trusted followers (Drago Soccolich – Cu’cu’rich from Suria). The men arrested were: Gilberto Buccaran, municipal secretary, Domenico Camali, ship-owner, Giovanni Menesini, major, and Lorenzo Bracco, secretary of the Fascist party of Neresine. Thanks to God, the other “enemy of the people on the “List”, who in time understood what is happening, sought refuge to Italy in time before the occupation. The day after the imprisonment Gilberto Buccaran, and Domenico Camali were delivered to a “special” squad that took them into a ship (bark) service line to Fiume (Vesa), and during the trip thrown into the sea tied, and weighted down with stones (this happening is testified by a declaration written by a lady villager, who casually found herself as a passenger on the Vesa). The ex-major Menesini,

and Lorenzo Bracco were spared, the first because he was recalled back to town by the new major to deliver the Municipal, and Bank documents (an excuse by the new major, to mitigate a foreseeable tragedy). The second for the opportunity to question him longer with interrogations, both lost the opportunity of the services from the “special” squad which was transferred to Istria for greater jobs (on the *Foibes*) (crevices –holes on the earth to be filled) awaiting for them.

After the occupation the long dormant Croat nationalism abruptly awakened in the citizens of “Croat sentiments”, uncover themselves exhibiting boastingly their adhesion to the new Communist party, and public manifestation of happiness, with dances (Colo), and singing in the main square; on the other hand, similarly to what happen when Fascism came to Neresine, any politic regime coming from Yugoslavia would have been welcomed.

The Municipality of Neresine was abolished and replaced by *narodni odbor* (popular Committee), that took over the administration, and politic control of Neresine. The nominated members of the Odbor were ... the leaders of Croat party of the town, the gentlemen ... pardon the *drugovi* (the mates): were Ivan Zorovich (Scrivanelo), Gavde Soccolich (Cu’cu’rich), Ivan Rukonich (Zimic), Ivan Satalich, Dinko Rukonich (Limbertich), Drago Sokolich (Cu’cu’rich of Suria), Gavde Sokolich (Divi Tovuar) (wild donkey, which all one can say), and Kirin Sokolich (Bobar). The secretary of the Communist party for the islands Josip Vodinelic (the notorious Vodinelli), who open the Neresine section of Communist party, by nominating secretary Onorato Bonich, seconded by a committee consisting of Teo Zulich (Voino’s cousin), Miro Rukonic, and Drago Sokolich (Cu’ cu’ric of Suria).

Closed were all public services, and all private activities; the artisans that wished to pursue their activity were forced to work in cooperatives, run by party’s trustees. Was abolished any private property of significant importance, were confiscated all properties belonging to the “enemies of the people” houses, lands, the shipyard, and all Church properties. The new regime established a true intimidating system, rather terroristic, regarding the population not showing enough enthusiasm toward the new system. Arrested were many villagers, the majority denounced by the village informants, for alleged phrases hostile to the regime, and shut in the various jails in the mainland. The torture and beating by the political police OZNA were for practice, even a poor girl in town, just more than twenty years old, was arrested because she chaperoned some kids from Neresine to Trieste (from where they were sent to various boarding schools, and colleges setup for children of Giulian refugees), kept for some days in the main police station of Lussino, was repeatedly raped by the policemen. Was also established the “*radna snaga*” or rather the “voluntary work”, but mandatory, in Istria, and Yugoslavia, where were sent all not sympathizing with the new politic regime (a poor girl from Ossero was killed by a landslide).

Despite the Peace Treaty granted to the inhabitants the faculty to “OPT” (chose) for the Italian citizenship, the authority prevented this possibility, even though the great majority of the population requested for it, or maybe because of this; at this point the last solution was to take flight to Italy, for those who did not accept the new regime, and living conditions.

The flight to Italy, by any means, across the Istrian fields, or through the Adriatic Sea with the small local boats, with the clothing on their back only. Some were killed and the boat sunk by the Yugoslav militia. After 1950, more than fifteen hundreds (1500) out of two thousand (2000) individuals had already abandoned their homeland forever. The Croat town leaders hastened to seize the best houses of the “enemy of the people” already seized by the government: Mate Sokolich (Cu’cu’ric) took that of the ship-owner Eugenio Camali, Ivan Zorovich (Scrivanelo)

that of the ship-owner Giusto Camali, and Dinko Ruconich (Limbertic') that of Maria Camali Ruconich, widow of the first major of the town Giuseppe Ruconich (Cotigar).

In the 1948, Tito decided to split from the Soviet Union, but understanding well the main set of his underlings, in substance the most important members of his Yugoslav Communist party, personally created a new politic police named UDBA, with the same "social reason" of the existing OZNA, but with the purpose of blocking at the onset any eventual dissidence within of his party, from the more orthodox Communists, in substance above all neutralizing the OZNA powers. For this purpose they built special "re-educational penitentiaries" where to lock-up suspected dissidents. The political police of the islands, OZNA was substituted by the new political police UDBA, to head this new group was chosen another Neresinotto, such Nedijelko Sokolich (Domenico Soccolich – Bubagn), ex sailor in the Italian Navy, then joined Tito's partisans, and here indoctrinated in the new ideology, so much that he too became an important political functionary, even though he had no schooling what so ever beyond the Elementary Italian school of Neresine. To demonstrate his efficiency, and political reliability to the Belgrade authorities he acted out with ferocity even great, admitted that it was even possible, of his predecessor Vojno Camalich; He ordered his arrest, and incarceration in the new re-educational penitentiary of Goli Otok (bare island) together with his "trusted collaborator" Onorato Bonich, and of Jure (Giorgio) Camalich. The Vojno received a tip-off on his future destiny, therefore the night before his arrest, dressed as a monk, managed to escape to Italy with a small rowboat. Having consciousness of his past, and fearing to be recognized by some of his victims in Italy, then still transvestite as a monk, underground escaped to Austria, for then settling in Belgium, where he felt more secure. In Belgium there was already a community of Croat escapees for similar reasons, intentioned to protect each other. The poor Onorato Bonich and his companion Jure Camalich unfortunately paid their dues to Goli Otok for some time. It is not known if their re-education paid off. The actions of the notorious Nedijelko manifested itself also in the arrest of many other Neresinotti, including close relatives, accused of informing the town informers, (today the names of such informers is known) accused of the usual crime, of having hostile phrases against the regime, and of planning to escape to Italy. The unfortunate victims of the UDBA were prosecuted, and condemned to the hard incarceration, some for many years. Of this Nedijelko we may add that he was an individual of questionable moral principles, and void of culture that at the end of his political fortune as in all dictatorial regimes, for compensation of his "*fidelity*", was named manager of the state company Brodokomerc of Fiume, distributor of household goods, but, like most criminals, was caught stealing, was arrested, prosecuted, and condemned to four (4) years of sojourn in the same patriotic jails in which he hurled so many innocent neighbors. On the helm of the Communist party in Neresine for the following years were alternated in various roles other villagers, among them, for historical correctness: beyond the already mentioned Onorato Bonich, Mate Sokolic (Cu'cu'rich), Tony Zorovich (Toni Grigio), Ive Sokolich (Postolich), and Stefano Zuklich (Stepancic' of Halmaz). The above information, together with the many other news regarding the postwar period, and the actions and the names of the protagonists are extracted from the personal memories of Vojno Camalich, as explained in the number two (2) Note.

Conclusion

The political division of the town, and the hate it generated brought in few years the dispersion of its whole population. The great part of Neresinotti, seen the outcome of the political situation, forever left their native land, sought refuge as exiles in the lands that welcome them: mainly in Italy, United States, Australia, and South Africa. Presently the remaining neresinotti living in the town are not more than sixty (60) having both parents born in Neresine, and the majority of them are in advanced age.

Therefore, it is not too difficult to forecast that in a few years there will be *no trace of history, culture, uses, customs, traditions, and language*, of what was a rich village of two thousands (2000) souls, laboriously developed in more than five (5) centuries of its existence.

The extinction of a people is a very dramatic, tragic event for the history, but mostly for those who were part of it. In any case we may say, even with pride, that wherever in the world they “settled” they kept their Neresinotto “imprinting” which is the will to work, nagging desire toward social, civil, and economical progress, and we may also certainly say that wherever their objective was reached. The only objective they were unable to reach was to settle their roots in a new homeland. Their roots, so brutally uprooted, can't anymore flourish in any ground, whatever fertile. The historic nemesis of Neresine wanted to complete its inexorable destiny, depriving of their own roots even the few original villagers forced to live in the home country, even them are now deprived of their roots. The present inhabitants, indeed, are in overwhelming majority new emigrants from the continental ex-Yugoslavia, from Croatia, Bosnia, Serbia, Montenero, and even Sciftary (Albanians), their culture is as different as their origins, religion, uses, customs, language, and historical packages, all nonconforming dwellers to the Quarner Sea area. They are also without a history that could be assimilated to that of Neresine. From the religious point of view, some of the new inhabitants are Muslims, other Orthodox Christians, and other even without any religion, because they were born, and educated under Tito's Communism. Not by chance the St. Francis Church, and Friars Convent, that it was a point of reference and culture of Neresine for more than five (5) centuries, is now closed shot for lack of attendance by the faithful.

NOTES

1.- OZNA was the politic police of Tito's Communist regime, established during the partisan war by the right arm of Tito, Milovan Gilas, with the purpose of preparing the take-over, at war end, of the Yugoslav Communists. Therefore, the activity of this “special” body was principally that of removing any possible antagonism, and avoid ulterior fearful internal conflicts, which had bloodied Yugoslavia. The outcome of the work of this police was the total elimination, even physical, of the Ustascia (Croatian Fascists of Ante Pavelich), and of Cetnics, Serb monarchist partisans, and any other potential political dissidence.

- UDBA was the politic police of Tito's Communist regime, similar to OZNA, but established by Tito himself when, in 1948, he decided to break the dependence from the Soviet Union. This new politic police had the purpose to fight, and any hinder eventual dissidence, above all internal of Yugoslav Communist party, which certainly was, end no one better than Tito could

understand. UDBA established some deadly penitentiary in which to isolate, and “re-educate” the eventual dissidents, because ideologically too close to “Leninism”, therefore too Orthodox Communists. Of these penitentiaries, one famous was built in the deserted island called Goli Otok, in the upper Dalmatia, where thousands of prisoners ended, of which four thousand (4000) died (information data from the present Croatia).

2.- It is worthwhile to dwell a bit on Vojno Camalich, as seen above, chief of the political police OZNA of our islands, because he provided much of the information regarding the historical period following 1944, exposed in this writing. This fellow, different from his antagonist Nedijelko Sokolich, was well educated, and consequentially a cultural level quite high, therefore the police activities that gave him fame as chief of political police OZNA from 1945 to 1948, were more inspired toward ideological nationalistic motives, than personal wickedness: his presence in Neresine completely terrorized the people, therefore when he came to town, as kids would scatter away like birds to hide as from the devil. In Belgium where he sought refuge, he had the opportunity to finish a technical education, and find a profitable work in that sector. When finally, after some years the dangers of the internal dissidence vanished, and thank to the re-education on the famous penitentiaries, and the physical elimination of some of these wretches, the hard UDBA repression got milder, therefore some of the escapees from that fate “re-education” managed to return to their homeland, if even during summer vacation time, among these, one of the first to go back was such as Voino. As for many war criminals, he did not have the courage to return to his homeland Arbe (Rab), so he went to where his father was born, theater of his crimes (where popular gossips attributes to him, also twelve (12) personal killings). Certainly to demonstrate to the villager that he has repented, or at least unload onto others some of the crimes attributed to him. He bought a summer vacation house in Ossero (four kilometers away), and reconnected, or tried to re-connect with his trusted past collaborators. However thing did not go as he was hoping, because the individuals who “remained home” when they meet him on the street, try to avoid him by turning the other way, in substance he was ignored, and openly despised by the majority of the citizens. Even his trusted ones, who are still his friends, avoided him for fear of receiving the same ostracism from the other villagers. This fact most have tremendously hurt him, because he tried in many ways to prove that he was repentant, he even placed his father’s image Giovanni Camalich, who died elsewhere, on his uncles already emigrated to Italy tomb.

After the publishing of my book “*Neresine. Storia e tradizioni di un popolo tra due culture*” from Belgium I received a letter one day, I opened, it was from Voino who was sending me his approval for writing the book! In the letter, written in perfect Italian, was telling me that he too was from Neresine, and knew much of its history, and of which he had lots of material, and even wishing to give it to me. After a certain perplexity (dismay), I reflected, and then (pretending ignorance), answered him with appreciation, and thankfully saying that I have vaguely heard of him, but that I was interested in his stories. After approximately a month I received a package containing over three hundreds (300) pages of his memories with many attachments, and very interesting documentations regarding the town history from 1944 to 1948, and beyond! The title page of the loot was the photocopy of the first page of a newspaper titled “Harvaslo Slovo” of June 12, 1998, maybe printed in Belgium, in which at a full page dominates the following title “**Cudovisna bilaca svijetkoga komunizma**” (amazing balance of world communism).

“ZATRAZIMO OPROST ZA POCINJENO ZLO” (*WE ASK FORGIVNES FOR THE EVIL DONE*). This is the title in large letters of the article below, signed Vojno Camalich! In the bootee, was included a long letter to me, written in Italian, very friendly toward the Italian culture and language, with bragging citations of great Italian artists, and writers of the past, (Leonardo, Michelangelo, and others), and enumerations of literary texts, last but not least the “Promessi Sposi” and the “Divina Commedia”, thus demonstrating a certain set of inferiority toward the Italian culture and language, that will surface also constantly in all the other pages of his account. Analyzing the papers received they actually enclosed a section of the events of which he was the protagonist. To my knowledge by him instrumentally interpreted, but above all they had village’s people personal information: personal cards, each surmounted by a significant motto, someone in Latin, in which they described the characteristics of people, aspects, behavior and political thought, completely from him again instrumentally interpreted, but above all actions taken in favor or against his Croat nationalism. Probably some of this material was part of the archives of the political police of which he was the head. To give more credibility to the material he sent me, the envelope also contained photocopies of reports and letters written to him by his loyalists in the village, both in the period in which he was chief of police, but also in subsequent periods, after he settled in Belgium, trying so to demonstrate the high esteem he enjoyed among “certain our people”. For me it was quite amazing to read the correspondence in Italian from some of our villagers, Italian citizens, and residing in Italy, assumed of “Italian sentiments” who turned to him for bureaucratic favors in Yugoslavia, and then Croatia. These people probably thought that he retained close links with the political class, even present, and this was probably true, because for anyone who has been part of the “intelligence” of a totalitarian state, is then difficult, if not impossible, to break free from the bonds of the past.

Without going into the content of these letters, as much as instructive for me, it is evident the impropriety of the character by showing correspondence of others without their consent, many of which have already disappeared, had the intent to involve other people in his misdeeds: see the title of his article mentioned above, in which he asked the world for forgiveness for the evil done. The personal report cards sent to me were only of people from Neresine. In the following, only those that have some interest, above all historic, for the Neresinotti and their descendants, where broadly summarized.

- Report Card of Onorato Bonich. “*rodjak I prijatelj is Nerezina*” (*kinsman and friend from Nerezine*, in reality they were not relatives, even if in Neresine everyone is related with each other). “*La veritable amitiè dure toute la vie*” (true friendship lasts a lifetime). This character is presented as the most trusted “collaborator” from Neresine. Attached to the card there are reports from Onorato, at that time also secretary of the Communist Party of Neresine, of prevailing political content related to the companions of the party in the village and many letters written to him until very recently (in Neresine during the summer vacations they continued dating, even if in hush-hush).

- Report Card of Valentin Zuclich. Motto: “*Felix qui rerum potuit conoscere causas – Virgilius*” This character is one of those who emigrated in Yugoslavia when our islands came under Italian sovereignty, like the father of the same Vojno, Giovanni Camalich, he settled in Arbe (Rab), and here became a teacher in the Elementary School. Vojno remember his with great deference because it was his first teacher and the one that most influenced, and guided him in early childhood to “self-love Croatia”. Then this individual moved to Zagabria (Zagreb) and its

educational action towards the Croatian nationalism was continued by Friar Isidor Kamalich, his teacher in high school.

- Report Card of Isidor Kamalich, "*Usorni sveceni i patriot*" (solemn exemplary and patriot). This was the Franciscan friar from Neresine, one of those most fanatical Croatian nationalists, active participant in the compilation of the list of Italian families in the village interned in concentration camps in Austria during World War I, and then at the end of the war he too emigrated in Yugoslavia. There is not much to say about the historical ponderous contents of this tab. Except that he was the teacher and educator of Vojno, that has impressed in him the most fanatical Croatian nationalism, hostility anti-Italian, and equally an inferiority complex to the Italian culture, and language, of which, the friar was a true lover, and strange to say, a staunch admirer.

- Report Card of Ivan Zorovich – Scrivanelo, "*solidan harvat, neutrasiv patriot*" (Croatian supportive, fearless patriot). The card contains personal information about the character, about his family and the actions they have performed, all interpreted in a patriotic wisdom, including anti-fascist merits, which in fact did not exist. Attached to the card many are letters written by Ivan Zorovich to Vojno in various historical periods, from the first post war period until 1975. (The nickname Scrivanelo derives from the fact that even he *se je osenil na praszà* with Maria Zuclich, going to live in his wife house, whose grandfather was nicknamed Scrivanelo, so as the village habitual custom, he also assumes the nickname of his wife's family).

- Report Card of Brako Merka from Ossero (Antonio Bracco of the Neresine Mercovi, living in Ossero). This character always called *drug* (companion) Brako, remembered with gratitude for the important information and logistical help, he gave the Vojno and to the *komiteta* KPH (anti-fascist organization, as he called it). During its organizational raids of 1944 and 1945 in Neresine, together with the aforementioned Zorovich Ivan, and Ivan Zimich (Giovanni Rucconich-Zimic). Also in this case there are letters attached, signed by Maria Brako in which she asks for bureaucratic help: Recommendations and "*favors*".

- Report Card of Kristo Zorovich (known as Criste) of the Ferdinandovi. In the card also remembered his brothers, great patriots, again Ivan above, Sime, Toni (the gray), Dic'i, Ferdo (Ferdinando-Nando), Yakov and his sister Zita. In the card is told with particular enough humor, (probably had lost the esteem of this character), the organizing by Criste and his brothers, of the trip to Yugoslavia by brother Sime resident in the U.S.A., to go pay homage to the Marshal Tito in Belgrade, and offer him as a gift a gold pen with dedication. To organize the trip the brothers asked for the intervention of Vojno to the authorities at Belgrade. According to Voino, he was instrumental in gaining the acceptance by Tito of the American brother, so much so that the same Vojno said he personally accompanied in Belgrade the Zorovich brothers. In this regard, he quotes phrase of Sime to, Tito in which he defined the Yugoslavia as "*il nuovo paradiso terrestre*" text in Italian! ("the new heaven on earth"). Later on, he tells of the escape in 1953 of the Zorovich brothers Kriste, Dic'i, and their families to Italy and then to America with their ship (the one of the Camali which was in their shipyard new, which the Zorovich seized in 1946). In Italy, clandestinely their brother Jako and family, who has previously escaped to Italy with his family and others on his own accord, joined them for the trip to America. (Nori Boni, Jako's wife describes in her book "*La mia odissea col mare*", "My odyssey with the sea", the adventurous voyage they endured). Attached to this card is also a letter from his faithful Onorato Bonich, which recalls' the intense collaboration with "companion" Criste, who was in charge of the Punta

Croce area in the period 1943-1945, reproving the betrayal by flight, and the consequent loss of reliability in the brothers Ivan, and Toni, who remained loyal to the regime.

- Report Card of Mate Sokolich (C'uc'uri'c'), "*neresinski pravi harvat*" (*Neresine's true Croatian*). Also in this case is exposed the history of this character, and the informing contributions supplied by him. Attached to the report are numerous letters from Mate to Vojno written until the 70's.

- Report Cards on Gilberto Buccaran, and Domenico Camali, arrested by him, and had them murdered, and Giovanni Menesini, and Lorenzo Bracco. I will omit the content of these reports, because they are historically false, and very painful, even though it appears clear that the villagers had contributed in the content of the information's that brought about the murder of the first two.

- Report Card of Nedijelko Sokolich (Domenico Soccolich) "*mocan neresinski politicki cinbenik*" (important political of Neresine): Motto "*Tko brzo pogrijesi polako se kaje*" (sin quickly repent slowly). The content of this report, quite large, describes in a negative sense the characteristics of this character, above all in reference to politics. According to Vojno, he was overly ambitious, and so basely opportunistic, especially when he sided with great dedication with the policy of separation from Moscow imposed by Tito. Moreover, because of this he became the head of the islands UDBA. The profile of this character was also accompanied by some reports on him by Onorato Bonich, his local antagonist since 1945, as the secretary of the Neresine Communist party section, and of the shady maneuvers with the General secretary of the islands Party Josip Vodinelic, made by Nedijelko, to expand its political power, and they are also brought in by other important members of the Communist Party of Neresine, attributing the fierce behavior of Nedijelko the baleful influence of his partner, and then wife Anita Pavan. In the card is also widely (and maliciously) described the mishap befallen to Nedijelko when he was manager of the company Brodokomerc of Fiume, where he was caught doing his business to the detriment of the company's: arrested, tried, and sentenced to four (4) years in prison.

- Report Card of Pio Zorovich. In this case he lingers for six pages recounting the life, death, and miracles of the person, and his family, both from the point of view political, and personal (even inventing the origins of the mother's family, Olovich, different from the actual, fully known). He places great emphasis on his interest in the subject serious sickness, and of its contribution to recover him in Belgium hospitals, and the hospitality of his house he extended. I do not think this Card has any historical relevance, besides that of showing his goodness, and unselfishness toward others ... by the author.

- Report Card of Grbaz (Garbaz) brothers. It tells the story of two Neresine brothers, great Croatian patriots immigrated to the USA when the islands came under Italian sovereignty, and then in the '30s one of those took refuge in the Soviet Union, toward what he thought was the world of freedom. Married a Russian woman, ended in the Siberian gulags, no one knew anything about him anymore. The children ended into the state's orphanage, one of these returned to the village of his ancestors, and lived as homeless in Neresine, alien in a foreign country, died from an automobile accident.

- Report Card of Andreja Kamalic (Andrea Camalich - Andreiza) his uncle, and of his family. He remembers with some fondness uncle Andrew defining him a good sailor totally dedicated to the management of his boat and work. Remember a journey made before the war with his uncle on the boat S. Nicolò from Neresine to Segna to load timber, and then to Chioggia. Dwelling on the

life on the ship, and on the relationships with cousins Andrea, and Nicolò. Vojno talk of the ship Eugenio (ex Maria Salute) purchased by the brother in law of his uncle, Eugene Matcovich, and managed by the same uncle Andrea, but does not say anything about the accident happened on board the Eugenio in Venice. There two sailors died in their quarters under the bow, asphyxiated by the poisonous fumes of the cargo, penetrated for the defective sealing of the hold bulkhead. There was a block of the ship for over a year and a process ending with the condemnation of negligence decision against those responsible.

- Report Card of Mena Camalich – Zuclich, sister of his father, and of the cousins Ivo, Teo , and Menka, in which he evidenced their tenacious Croat nationalism, and the contribution they provided during his underground travels to Neresine in 1944.

- There are also reports of the two (2) Italians from Neresine, Italian citizens, and residing in Italy, who resorted to him for “aid, and favors”. These cards are omitted for reasons of obvious opportunities.

- There are also other reports on the name of Elio Bracco, Eugenio Matcovich, Giusto Sigovich, mainly because they had mothers Camalich, pleased that all Camalich had Slavic roots therefore, so even them. However, ignoring the fact that during the First World War, the persons referred to in the cards were arrested, sentenced to jail (Elio Bracco), and interned in concentration camps in Austria, because Italian, and denounced as such, even by his father Ive Poludio.

- Report Card of Lino and Rinetto Camalich his cousins. With these relatives had few acquaintances, if not during his underground travels to Neresine in 1944. However, he dwells on the uncle Pasquale, the elder brother of his father, and Rinetto’s wounds from the war, there is no material of historical interest of this family.

- A whole chapter is dedicated to relatives in Neresine, titled “*Moji najblizi*” (my closest ones). Motto: “*Sto krv veze, raskinut se ne da*” (what blood ties, you cannot sever). “*moje drage – cugine – s oceve strane*” (my dear cousins – *cugine* – from the father side). In this chapter he reminds all his cousins, the daughters of his uncle Pasquale, Andrea, Albino, and Mena, recalls with ostentatious sympathy the convivial songs made with them, pointing out the beautiful voice of his cousin Milena and at that time, small Ileana. He also quotes some songs usually sung: “*Pemontesina bella*” (Of this song he recounts whole stanzas); “*Quel mazzolin di fiori*”; “*Rosamunda*”; “*Reginella campagnola*”; “*Spazzacamino*”; “*Chiesetta alpina*”; and *jedna od najliepicih* (one of the most beautiful) textual! “*Vola colomba bianca vola*”. This song was probably listed to please my alleged Italian national sentiment, as it is dedicated in that way, to the Giuliani exiles. Considering his intense Croat nationalism, flowing from each page of his memories, the futile listing of the Italian songs denoted the “particular” inner sense of his character proving even too widely from the actions he performed. By the way to quote the song “*Vola Colomba*,” which he described as one of the most beautiful, it is a real shame, because this song and released in the Festival of Sanremo in 1951, and then when he could not be in Neresine to sing anything with his cousins nor with anyone else. In fact, this song I think it is all made up for the low complacency against me and/or with respect to any “Italian” neresinotti readers.