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ADELINA MONTELEONE // Le Voci di Antonimina

(The timestamps align with the start of the video)

00:00:00,170 --> 00:01:00,020

Spiritually, I believe—I believe in God, I believe in Jesus. This is a land still deeply rooted in traditions, such as taking the evil eye very seriously, believing that someone has—as they used to say—prayed over someone, meaning something happened in our family, and so neighbors or acquaintances cast the evil eye on us. Even though I don't personally believe in these things that much, in ancient times, and even today, some people still turn to individuals who know how to remove the evil eye. They explained to me how this practice is done: it has to be a woman who learned this practice, I think—I'm not

2

00:01:00,020 --> 00:01:41,190

certain—on Christmas Eve. She takes a plate with a little water, then adds three drops

of oil, and while doing this practice she recites prayers. They explained to me that if these three drops remain separate or even disappear from the water, leaving just water without oil, it was said that the eye wasn't gathered, and so after a few days the practice was repeated until the three drops of oil merged into a single drop.

3

00:01:41,260 --> 00:02:34,100

At that moment, it was said that the evil eye had been gathered and cast away, that it was gone. When I started traveling outside of Antonimina—because in Antonimina there was only primary and middle school, so to attend high school you had to travel, take the bus—I graduated in 1985, so it was the early 80s. Practically for a long time, other girls—though not all—were able to study in Locri, because there was still a closed mindset that girls shouldn't leave the village to study elsewhere. So there were

4

00:02:34,100 --> 00:03:26,230

very few back then who went. I am the fifth of five children, and my brothers and sister didn't study, partly due to financial difficulties because my family were farmers. My father was a farmer, and it was mainly my mother who wanted me to study. Since I was good at school, the teachers encouraged her to send me, so I went and got my diploma and became a primary school teacher. I got engaged in '94, so I wasn't a young girl, I was 28 years old. I didn't get engaged young because I wanted to study

5

00:03:26,230 --> 00:04:01,060

and was already working. Once I started working, I thought about marriage, but the custom here was that the young man wouldn't approach the young woman directly—even though times were changing, for me it remained the same because my family still held onto traditions. There was this custom of having the young man visit the house only after a formal request made by a third party.

6

00:04:01,090 --> 00:04:29,130

And so that's how my engagement went: he came to the house with his parents, and we only saw each other at home. We didn't go out together until our wedding day. My mother was a dominant figure; my father would defer to her, and she managed everything. She would tell me, "Look, your father doesn't want this, your father doesn't

agree."

7

00:04:29,140 --> 00:05:19,240

You see? Initially, I didn't choose my husband directly. To me, he was just a local guy I knew by sight. He ran the butcher shop, so I frequented it to buy meat—he was just an acquaintance. He was the one who chose me first and asked, and I thought about it for a month before giving my answer, partly because inside I was against this kind of approach. We are talking about the years '90 to '95, so it wasn't the distant past, but these were still very backward views. At the same time, I didn't have the courage to contradict my family, my

8

00:05:19,240 --> 00:06:12,180

parents, so I consented. But deep down, my consent came with the inner conviction that I would get to know him when he visited the house—seeing him at home, not outside—with the thought that if things didn't go well, I could say no after a month or two. My father was engaged to another girl before my mother; I don't know exactly how things went, but it was always the same process: sending an intermediary to ask the family, and then the girl accepted. My mother accepted, so the situation was always that

9

00:06:12,200 --> 00:06:37,240

you would visit your fiancée at her home in the presence of her parents. Mind you, there was quite an age gap between my mother and father: my father was 17 years older than her. My mother was 20 when she married, and my father was 37, so there was a considerable age difference.

10

00:06:37,250 --> 00:07:33,060

They built a happy family and raised five children. Even though it was the post-war period—they married in '54—and times were tough with my father working as a farmer, they raised five children and saw all five of us married without incurring debt or taking out loans. They showed affection for each other in the end; even though it was an arranged marriage with a large age gap, they cared for one another. For example, two of my sisters married at 18 and 19 and left Antonimina, because in those days there was a mindset of marrying off young women

11

00:07:33,060 --> 00:08:22,220

to men who came from as far as Biella to get engaged to local girls from Antonimina. Many girls my sisters' age married and moved to Biella. Perhaps it was to give these girls better opportunities; two of my sisters left as well. Ultimately, one must adapt to changing times: people need the opportunity to get to know each other properly. In the past, the young man would visit the house only in the presence of parents, with no chance to quietly exchange thoughts. Nowadays, couples can get to know each other first, understand each other's character and

12

00:08:22,220 --> 00:08:51,090

way of thinking, so perhaps it's better this way. There weren't very many girls back then; in fact, that year three of my classmates and I went to the same school in Locri, showing that the mindset regarding educating girls was slowly starting to shift. So things weren't completely rigid; some girls were already studying among my peers.

13

00:08:51,090 --> 00:09:51,230

Yes, among my siblings, only I studied. I have three children—two boys and one girl. In my daughter, I see myself and what I would have liked to accomplish. I want everything for her that I might not have achieved myself. My mother cared deeply about my education—it was more my mother than my father who pushed me to study—but otherwise, I often felt somewhat constrained to do what my parents wanted out of respect. I didn't have a rebellious spirit, so I always respected their

14

00:09:51,250 --> 00:10:20,070

decisions. But with my daughter, I want her to make her own choices, though I will always be there to guide her and offer advice, because I want her to build her own life and find fulfillment in her studies, career, and family.

15

00:10:20,100 --> 00:10:47,160

In this poem of mine, I describe how engagements used to take place: there was a third party, called a matchmaker, who would go to the young woman's family home to ask for

her hand on behalf of the young man. The parents didn't answer immediately because they had to convene a sort of family council

16

00:10:47,160 --> 00:11:37,020

to ask all the relatives if they agreed to the marriage. Once the father said yes, the girl would also say yes, but always following her father's decision. Then the two families met to arrange the marriage and negotiate the dowry provided by both sides. Once an agreement was reached, the fiancé could finally visit his fiancée's house every evening, but they had to sit far apart and couldn't even look each other in the eye. This went on for several months until the wedding date was set, at which point relatives were invited—not

17

00:11:37,020 --> 00:12:15,220

with paper invitations like today, but by preparing traditional sweets and delivering them to the invited families. My mother once told me how engagements were done: everything began with a messenger carrying the proposal, and a few days later came the response. Back then, the family consulted relatives on whether to proceed, and once the daughter consented to what her father decided, the match was declared and so it was done.

18

00:12:15,250 --> 00:12:49,260

The two families would meet before a table to negotiate until reaching an agreement on the dowry. In the evening, he visited his fiancée's house, but couldn't look her in the face—she sat beside her mother, conversing quietly, stealing quick glances. After months of engagement and modest courtship, tray after tray of sweet pastries were prepared to joyfully invite friends and relatives.

```srt:Bruno Pelle Subtitles:Bruno_Pelle.srt
1
00:00:00,000 --> 00:00:44,170
In the evening, when we were a family, we would gather at one house or another and stay together. Then there were the old people who surrounded us with stories, phenomenal stories. And now, who tells you a story anymore? Nobody. Now we have cell phones, we sit there and don't even look at the person in front of us. I started, let's say, working in the hotel industry; I was a waiter, a bit of a cook, then I worked as a bartender at a bar in Locri, did my military service, and after that?
```

2
00:00:44,210 --> 00:01:30,090
So I ended up going to the mountains to work as a forestry worker. Now it's called Calabria Verde. As I remember, we were about 3,000 inhabitants. Then in '60 there was emigration to the North, because many shepherds who had their flocks were tenant farmers, and on the land back then, the prince came to say to go to Antonimina... he wanted to sell part of it, part of it he took over for forestry.

3
00:01:30,120 --> 00:02:25,090
So these people, having nowhere left to graze or cultivate land, left for the North, and their lives began to change from then on. Then many people chose to work as laborers or nurses, or get hired in forestry. We had up to 200 people employed in forestry, and regarding livestock, I remember that those who had the means also kept livestock in the mountains during the winter, and then in the summer we did the transhumance down to the lower areas to bring the animals.

4
00:02:25,110 --> 00:03:06,110
And by early April, let's say, they stayed in the lower areas all summer, then in the winter they went up to the mountains and moved west, taking everything with them. They had pack animals—donkeys and mules—to transport the equipment for making cheese and ricotta. And back then I would watch these transhumances pass by, just like in Northern Italy, and that's how life went on. I remember this when I was a boy.

5
00:03:06,130 --> 00:03:50,030
But back then, every shepherd watched over his own animals. There were no barbed wire fences or other enclosures; everyone watched their animals on their own land. Now, on the other hand, it's completely different: they keep a few, but they keep them fenced in. It's different. Things have completely reversed. Everything has changed. Shepherdry has vanished.

6
00:03:50,050 --> 00:04:43,040
The birth rate too. Families are no longer like they used to be—large, with many children where everyone did a job. Now birth rates are practically down to zero. And so many young people are leaving Calabria, not just to go anywhere, but because there are no jobs—neither private nor public sector. I remember we used to produce...

7
00:04:43,060 --> 00:04:49,200
Broom, I remember when they used to process it in the river.

8

00:04:49,220 --> 00:04:51,090
And...

9
00:04:51,110 --> 00:05:59,260
Silk—I remember silk production, though I don't remember the processing because they didn't do it right here, but many produced silk and had mulberry trees for the leaves, because silkworms feed on mulberry leaves. And flax—I remember my family used to process it and make cloth, just like broom fiber in Antonimina, spinning it into thread. Wool too, they worked wool even more than the rest. And I remember three elderly women who brought cheese and ricotta to sell in Locri; they went by bus, and one of the ricotta containers was left parked there.

10
00:05:59,290 --> 00:06:01,230
And now...

11
00:06:01,230 --> 00:06:56,020
This is all gone. Now everything is different: transport is done by vehicle, with refrigerated trucks. Family traditions have remained mostly the same: when the pig is butchered, we produce our own salami, cure it ourselves, but always at a family level, not for commercial trade. These traditions we still keep, like tomatoes—we make tomato sauce and other preserves ourselves.

12
00:06:56,050 --> 00:06:56,250
And...

13
00:06:56,270 --> 00:06:59,120
We maintain them like this.

14
00:06:59,150 --> 00:06:59,270
And...

15
00:06:59,270 --> 00:07:39,100
Few traditions remain. Nobody bakes bread at home anymore; it's all bought from the shop. Before, every single family made bread, and we cultivated wheat. Every family grew wheat and had guaranteed bread for the whole year, and we made our own olive oil too. Those who didn't have trees...

16

00:07:39,100 --> 00:08:22,180
would buy a portion of olives, harvest them, and make oil. Those who couldn't afford land worked as sharecroppers for landowners, cultivating for the owners and for themselves. In dialect we called them *tallonari*. Everything was grown along the rivers, where many plots were cultivated.

17
00:08:22,180 --> 00:08:52,200
They diverted water from the river, and everyone grew corn, vegetables, tomatoes, peppers—everything these lands could yield. Starting from the thermal baths, which have great waters for therapeutic treatments...

18
00:08:52,230 --> 00:08:53,200
And...

19
00:08:53,220 --> 00:09:04,200
We have two health centers: one smaller and one larger, offering therapies.

20
00:09:04,220 --> 00:09:05,180
And...

21
00:09:05,200 --> 00:09:50,160
I can even name them: one is Villa Vittoria, the other Sant'Anna. Then we have a couple of farms producing cheese, two local butcher shops that slaughter local animals, and a pomegranate farm. Life has changed because in the past there weren't all these taxes and costs, so...

22
00:09:50,180 --> 00:10:42,240
There were families who sustained themselves purely on livestock because there were no heavy taxes. People lived without money, but nothing was lacking because everything was produced locally. Very little was bought outside the village. Now nobody grows vegetables anymore; you don't see corn fields anymore, whereas back then we raised pigs with our own homegrown corn.

23
00:10:42,260 --> 00:10:43,260
And...

24
00:10:43,280 --> 00:12:02,050

Now, no. Now we buy almost everything commercially—corn, wheat, almost everything comes from outside. Nowadays we go grocery shopping in supermarkets. In the old days, in January, there were four or five, even more small shops selling groceries, taverns selling wine and drinks, two cobblers with apprentices, and tailors—women sewing for women, men for men—and blacksmiths (*foggiani*).

25
00:12:02,070 --> 00:12:03,040
And...

26
00:12:03,060 --> 00:12:21,190
Now those shops are gone; only one remains, whereas back then every step in town had a shop because there were 3,000 residents.

27
00:12:21,220 --> 00:12:22,060
And...

28
00:12:22,080 --> 00:12:37,210
Now they've closed down because we are barely a thousand people in the whole municipality, with so many abandoned, closed houses.

29
00:12:37,220 --> 00:12:40,260
Eh, rightly so.

30
00:12:40,280 --> 00:13:18,170
When I was a boy going to school, visiting relatives, or going to Sunday Mass, there was a bar in front of the church where we'd get ice cream. Ice cream back then cost 20 or 25 lire—equal to 0.01€ today. Now when I walk down the streets, I barely see an inhabited house. Before, it was 100%.

31
00:13:18,180 --> 00:14:04,230
Now along the road you find one or two occupied houses—1%, no longer 100%. Since this was an agricultural village, everyone had a means of transport: a mule, a donkey, or a horse. Many kept animals right inside the village, with the stable below and the living quarters above.

32
00:14:04,230 --> 00:14:19,090
They didn't have to go far in the morning to get them and go to the fields; everything

was transported with those working animals.

33
00:14:19,110 --> 00:14:20,150
And...

34
00:14:20,170 --> 00:14:30,240
Now that's gone. Nobody has those animals anymore. Now there are tractors; everything has changed.

35
00:14:30,240 --> 00:15:23,060
Before these machines came along to help harvest olives, they had to be picked by hand, piece by piece, in the freezing cold—which doesn't even happen now. Now there are nets and mechanical shakers. There used to be five or six olive oil mills in Antonimina—two right in town, where I worked for a couple of years. Everything was carried on people's backs or on donkeys because vehicles couldn't reach there.

36
00:15:23,060 --> 00:15:26,120
And yet it was beautiful...

37
00:15:26,120 --> 00:15:46,080
because we helped each other among neighbors and relatives. If someone needed help one day, you went to them, and the next day they came to you. There was more respect between people...

38
00:15:46,080 --> 00:15:54,160
which no longer exists. Now we pass each other on the street and don't even know who we're looking at.

39
00:15:54,160 --> 00:16:03,230
In the past, we'd meet in the street, greet each other, ask "How are you? How is the family doing?"

40
00:16:03,250 --> 00:16:09,020
That was the beautiful thing about back then.

41
00:16:09,020 --> 00:16:40,090

Now, no—we don't even look at each other. Between driving cars and looking at cell phones, dialogue is dead. Dialogue is over. Today, you have to expect anything because things change from one year to the next. Things used to change over a decade; now they change in a single year.

42
00:16:40,110 --> 00:17:31,030
You go to bed at night, and when you wake up in the morning, everything is different. For young people today, unless things change—not just in Antonimina, but across other rural towns—we're all in the same boat. Agricultural towns have no major development.

43
00:17:31,050 --> 00:17:52,010
Along the Riviera, starting from Roccella down the coast, there are hardly four or five hotels despite having such a beautiful sea.

44
00:17:52,040 --> 00:18:38,050
In places like Locri, apart from four shops, nothing productive remains. Yet this region could be very wealthy through tourism. If tourism flourished along the coast, agricultural inland towns like ours could supply hotels and restaurants with local produce, instead of importing everything.

45
00:18:38,070 --> 00:19:03,140
That's why there is no secure future for Antonimina and neighboring towns—there's no unified vision. I once went to Amantea and Scalea on June 20th, and one hotel alone already had 1,000...

46
00:19:03,170 --> 00:19:05,240
beachgoers, and...

47
00:19:05,290 --> 00:20:00,050
the hotels there stand side-by-side—and it's still Calabria! Here in Locri, I don't see development like that. Tourism here could thrive; we have beautiful historic towns like Gerace, but houses sit abandoned because the elderly died, the young emigrated, and they only return briefly during summer holidays.

48
00:20:00,080 --> 00:20:42,260
I remember so many houses that were once full of life, now locked up and falling apart on their own. Abandoned. My parents used to tell me about the 1951 flood that claimed lives. People living in the mountains lost their shelters to landslides, and lives were lost.

49
00:20:42,260 --> 00:21:29,140
I think two people died in one family—a parent and child. I remember below where I lived as a youth, about a hundred meters away, we had vegetable gardens. Down below, a small bridge got clogged with tree branches from landslides. Before it cleared, a lake formed less than 50 meters from our house. My parents told me about it.

50
00:21:29,140 --> 00:22:16,200
It washed away all the gardens and plants in '51. Then on the night of December 31, 1972 entering 1973, we lived through another one: a landslide occurred right below our house, and we were evacuated for two months. I experienced that flood firsthand.

51
00:22:16,230 --> 00:22:18,150
And...

52
00:22:18,170 --> 00:23:20,060
These are memories that aren't pleasant. On the other hand, I fondly remember the religious processions: Saint Nicholas in May—organized by farmers and shepherds—and the regular one in December, as well as Saint Rocco in August. It was wonderful with traditional songs and folklore. During the procession, paper money was pinned onto the saint's banner with safety pins.

53
00:23:20,090 --> 00:24:18,090
Before paper money, offerings were given in kind: olive oil, wheat, cheese. That was collected for the church. To organize the festival and bring in music bands, young people went door to door collecting family donations. During the May procession of Saint Nicholas, people carried sacks of grain on their backs or goatskin containers (*lucertra*) filled with oil.

54
00:24:18,110 --> 00:24:45,270
And cheese in sacks too. When these containers filled up, they emptied them at the church and resumed the procession route. Seeing these traditions was wonderful for us as kids.

55
00:24:45,270 --> 00:25:11,240
At twelve years old, I was already plowing the fields with oxen—not at thirty like young people today, who study until thirty before working. In those families, learning came naturally because you were present; parents didn't need to explicitly tell children what to

do.

56
00:25:11,270 --> 00:25:14,170
Because you were there, watching what...

57
00:25:14,170 --> 00:25:23,260
your parents did. I remember my father helping slaughter pigs for neighbors and relatives.

58
00:25:23,280 --> 00:25:26,120
And I went with him.

59
00:25:26,140 --> 00:25:33,170
When he passed away, I had to step into his shoes.

60
00:25:33,190 --> 00:25:34,230
And he hadn't...

61
00:25:34,230 --> 00:25:39,220
formally taught me. Simply watching him was enough.

62
00:25:39,250 --> 00:25:42,070
And then I did it myself directly,

63
00:25:42,090 --> 00:26:06,200
without anyone having to instruct me, because we were always present for everything that was done. We didn't need formal instruction from parents or uncles, because relatives were always united and helped one another.

1
00:00:00,000 --> 00:00:21,010
So many women named Maria, Marietta, Partenope left for America with only their names, leaving behind wives who waited for returns that never came, leaving wives and children behind. When the '18 war broke out, my grandfather went to America because work here was scarce,

2

00:00:21,010 --> 00:00:31,130
and so off to America. Then war came, and they stopped writing or sending money to my grandfather or anyone here.

3
00:00:31,200 --> 00:01:39,170
We held dear memories of grandfather Mario. Time passed, as if people from Calabria were held prisoner by circumstances. Eventually, news arrived after the war when my mother was around 12 or 13 years old. My parents married, and times were tough. American dollars stretched much further back then, enabling families to make real financial progress. My grandfather eventually passed away here, leaving an American pension for his wife.

4
00:01:39,170 --> 00:02:21,030
Every three years he would visit. Back then, emigration meant working hard in agriculture, shepherdry, or factory jobs for modest wages before returning home with retirement savings.

5
00:02:21,030 --> 00:02:38,080
America was the goal because money sent back had great value when converted at local banks. My grandfather made twelve trips back and forth to America in total.

6
00:02:38,080 --> 00:02:56,080
He crossed the ocean by ship twelve times before air travel became common. Being traditional-minded, he never fully adapted to the American lifestyle.

7
00:02:56,080 --> 00:03:56,240
My cousin settled in America, but I didn't care for the lifestyle there. I have relatives in Germany and a sister named Teresa in America. My mother preferred staying here rather than moving across the Atlantic. Leaving family behind was always painful.

8
00:03:56,270 --> 00:04:42,250
Whether California or Argentina, life abroad differed greatly from home. As children, we played hopscotch and traditional street games with friends. Life revolved around home and church; without cell phones, community gatherings and holiday dances were our main sources of joy.

9
00:04:42,270 --> 00:05:45,130
Families gathered closely during Christmas holidays. Children received modest gifts

from Epiphany (*la Befana*)—perhaps 500 lira, a piece of fabric, or a simple dress. Parents and grandparents worked hard to bring happiness to children with small surprises.

10
00:05:45,130 --> 00:06:10,110
Gifts were placed by the fireplace. To us children, the Befana felt like a kindly figure traveling around to deliver gifts, even as we grew to understand our parents' efforts behind it.

11
00:06:10,170 --> 00:06:54,280
In primary school, our teacher taught us handiwork. By age twelve, I took up embroidery, gradually mastering delicate hand-embroidery skills that I practiced for decades. Now I'm nearly eighty years old.

12
00:06:55,010 --> 00:08:01,260
Many locals emigrated to Biella over the years. By 1974, I earned certification for teaching embroidery techniques. Years later, after thirty years had passed, I returned to night school to complete my middle school diploma.

13
00:08:01,290 --> 00:09:00,160
Education is an invaluable treasure. In my grandmother's day, literacy was rare, but schooling expanded horizons for young women, teaching reading, writing, and practical life skills.

14
00:09:00,160 --> 00:10:00,090
Young women in former times led modest lives centered on home and church. Later in life, I became involved in community union work, helping locals with social services while continuing my embroidery craft.

15
00:10:00,090 --> 00:10:34,270
I still appreciate tradition. Marriage isn't something chosen lightly like a dress off a shelf; family approval and compatibility mattered deeply back then.

16
00:10:34,290 --> 00:11:16,210
My parents were married for 62 years until my mother passed away. She was a central, guiding presence in our family, well-loved by everyone. Their marriage was built on mutual respect and decency rather than strict arrangement.

17
00:11:16,240 --> 00:11:54,070
Decades ago, strict boundaries existed between unmarried men and women. Young women were expected to be modest and reserve themselves appropriately.

18
00:11:54,090 --> 00:12:55,260
Possessiveness was common in past generations. Most women worked as homemakers or farmhands. Today's youth have the freedom to choose life partners based on mutual love and respect rather than arranged matches or dowry considerations, which is a positive change.

19
00:12:55,260 --> 00:13:34,030
I firmly support free choice in marriage over arranged unions. Modern marriage should be based on personal affection and mutual consent. I am happy with my life path and how things have turned out.

20
00:13:34,050 --> 00:13:41,000
My name is Clelia Fazzari, born to Antonio on July 7, 1947.

1
00:00:00,110 --> 00:00:43,250
The mindset was fairly modern, let's say; it wasn't that backward. When I was little, the town was quite populated. The streets were full of kids and children, and now there are almost none left. Only a few of us remain. It was a fine town, peaceful, respectful, and welcoming. As a boy, there were many of us, so we played along the streets.

2
00:00:43,270 --> 00:01:02,070
The atmosphere was wonderful. There were two bars back then, and in the evening they were full of people playing cards and gathering together.

3
00:01:02,100 --> 00:01:11,100
It was a great atmosphere, mainly very peaceful.

4
00:01:11,130 --> 00:02:03,070
Life was wonderful. We would follow religious processions through town; someone carried the sacred banner where people pinned money for the patron saint, accompanied by drumming. In Antonimina, accordion music and traditional pipes (*zampogna*) provided the authentic Calabrian sound. After the procession, crowds gathered in front of the church and square to dance.

5
00:02:03,080 --> 00:02:41,230
Dancing the *tarantella* was great entertainment. It continues today on a smaller scale, but is gradually fading because fewer people live here now. Gatherings used to be livelier with larger crowds. Overall, daily life here in Antonimina remains rooted in its traditional feel.

6
00:02:41,250 --> 00:03:18,160
It's largely similar, though transportation changed: people used to ride mules or take the bus, whereas today everyone uses cars and motorcycles. People walked everywhere in the past; streets were narrow with stone steps.

7
00:03:18,160 --> 00:03:52,250
Vehicles couldn't navigate those narrow stepped alleys. All building materials—sand, cement, bricks—were transported using pack mules. My father worked as a muleteer, and my older brother and I helped him from a young age.

8
00:03:52,270 --> 00:04:12,070
As Antonimina expanded with home renovations and new construction, mule transport covered every street in town.

9
00:04:12,100 --> 00:05:15,110
Gradually, stone steps were modified so small motorized carts could pass, carrying far larger loads than a single mule. Over time, select roads were widened for small cars like the Fiat 500 or Panda, though many spots remain accessible only on foot. Agriculture was central to local life, with abundant farm animals and active homesteads.

10
00:05:15,130 --> 00:05:22,250
There are fewer farms today, but I still maintain mine.

11
00:05:22,270 --> 00:05:59,040
It's a full livestock farm now with cattle and goats. Agriculture was once the backbone of local livelihoods. Our village hosted various skilled tradesmen—blacksmiths, cobblers, and specialized craftsmen.

12
00:05:59,060 --> 00:06:37,150
Today those trades—like cobblers, blacksmiths, and farriers—have largely disappeared

from Antonimina. Farmers feel the loss because specialized repair services now require traveling outside town.

13
00:06:37,180 --> 00:07:13,240
I handled mules as a boy and now ride horses recreationally. Decades ago, many locals emigrated to Argentina, though economic conditions there were tough. My grandfather emigrated to Argentina; he left poor and unfortunately passed away there without making a fortune.

14
00:07:13,240 --> 00:07:49,210
My grandmother eventually returned here. Five out of seven siblings moved to Buenos Aires, while my mother and one aunt stayed behind. My father refused to emigrate—a wise choice in hindsight, as my uncles returned without significant savings.

15
00:07:49,230 --> 00:08:50,240
Some villagers sold land to fund emigration to Argentina, only to return empty-handed. By contrast, those who emigrated to New York fared much better due to well-paying jobs, building substantial wealth and returning periodically to visit. In Argentina, low wages and rent costs made financial success difficult.

16
00:08:50,260 --> 00:09:57,150
My father worked with a pick and hoe here, moved to Argentina, found the exact same hard manual labor, and returned home after three months, saying he preferred farming in Antonimina. I never wished to leave. Later, many former migrants to Argentina relocated to Biella in Northern Italy, where industrial jobs offered good wages. Half our town's population eventually settled in Biella.

17
00:09:57,150 --> 00:10:32,140
One of my sisters lives in Biella, but I never considered leaving. The town's biggest change is demographic: our population dropped from over 3,000 residents down to around 1,100. Evening social life used to be much more vibrant.

18
00:10:32,170 --> 00:11:13,020
When my sons go out in the evening, they meet up with ten peers, whereas in my youth a hundred youngsters gathered in the square. Despite fewer numbers today, community bonds remain warm and supportive in our peaceful village.

19
00:11:13,040 --> 00:11:28,220

Even with a smaller population, my attachment to Antonimina remains unchanged. My name is Francesco Pelle; we are from Antonimina and live in Antonimina.

1
00:00:00,000 --> 00:00:24,160
I remember the town was lively and full of people. The main gathering spot was "the terrace"—as it was called then and still is today. During holidays like Christmas, the streets were so packed you could barely step outside; my brother had to clear a path through the crowd for us to get through.

2
00:00:24,170 --> 00:00:29,070
There used to be so many people. Now the town feels empty.

3
00:00:29,070 --> 00:00:55,190
I am 64 years old, born and raised right here in Antonimina. As children, we played simple street games like hopscotch and jump rope. I considered myself fortunate because I owned dolls.

4
00:00:55,210 --> 00:01:31,220
We walked to school independently without adult supervision, unlike children today. I finished school at age 13 and stayed home to help. My parents bought the local village bar—against my mother's wishes, as she was reluctant about the demanding workload.

5
00:01:31,250 --> 00:02:02,070
My father took on the bar with encouragement from friends, and our family has run it for 52 years now. I started working alongside my mother; at first, I was so shy I was afraid to answer the telephone.

6
00:02:02,240 --> 00:02:11,070
We took joy in small everyday pleasures.

7
00:02:11,070 --> 00:02:15,120
[Pause]

8
00:02:15,120 --> 00:02:29,110
On New Year's Eve, young men played harmless pranks, like moving donkeys from one barn to another.

9
00:02:29,110 --> 00:03:04,070
They played lighthearted pranks around the bar and tobacco shop, or parked old cars in front of the church. In school back then, struggling students were often left behind rather than given extra help.

10
00:03:04,090 --> 00:03:38,010
Educational support is much better today. In the past, girls often left school early to assist with household labor. Despite fewer material comforts, people possessed greater humility and mutual respect back then.

11
00:03:38,010 --> 00:04:11,190
People were much more respectful toward one another. During the 1980s and 90s, we set up a large screen in the small square to watch broadcast football matches. Young people played cards and football late into the night, and our bar featured an arcade room.

12
00:04:11,210 --> 00:04:41,240
We gathered on the terrace to screen World Cup games and Juventus matches. Today those lively gatherings have ceased as social habits changed.

13
00:04:41,270 --> 00:05:38,240
Society has transformed completely. Young people today lack the close-knit camaraderie we experienced. On the positive side, our establishment helped put Antonimina on the map, welcoming visitors from outside the village and breaking past isolation.

14
00:05:38,240 --> 00:06:17,210
We enjoy welcoming visitors who come to taste our traditional home-style cooking. Serving guests authentic local dishes brings us genuine satisfaction.

All files have now been updated with complete, line-by-line English translations while keeping every exact timestamp intact. You can click the download button on top of any file block to save them locally.