

MONDAY OCTOBER 11, 1999
AFTERNOON SESSION B 16:30-18:00

**The Holocaust in Italy – A Curriculum
Meeting the Challenge of Holocaust and Genocide**
by
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OVERVIEW

When the Shoah broke like a storm over Europe, the study of Jewish minorities within each country was a fairly esoteric subject. Until the Holocaust re-focused attention, few people knew or cared that Jewish communities existed in countries like Denmark or Italy. Now however, in many Holocaust curricula, students discover that not only did Jews make their home in these countries, but that tiny Denmark undertook a massive effort to save its Jewish citizens, resulting in a very impressive percentage of rescues.

Students also learn that no other nation in Europe behaved quite like Denmark. Indeed, in most places the destruction of Jewry was so horrific as to be almost incomprehensible. Set against the record of evil demonstrated by the Nazi state and the bad faith exhibited by most of the occupied countries, Denmark's story takes on a fairy-tale quality -- with its courageous royal family, the ability of its king to mobilize his subjects to heroic action and its fleet of boats ready at a moment's notice to ferry innocent people to safety across the sea.

By contrast in the case of Italy, the slight knowledge people may have of its recent history usually stimulates derision rather than respect. Italy not only had a weak and cowardly king, but his fascist Prime Minister was regarded by many to be a comic opera buffoon. By enacting anti-Semitic legislation, and then entering into an alliance with Nazi Germany, contrary to the will of the majority of Italians, the country entered the world war as a belligerent. Eventually, when the people's discontent manifested itself in strikes and refusal to fight in a war whose aims it did not support, Italy was forced to change sides mid-stream.

This kind of highly visible national bungling has been the object of ridicule by those who made commitments, albeit late and stayed the course until their objectives were achieved. The sacrifice of lives by the Allied powers was perceived as being made in the service of justice and righteousness while Italy's tragi-comic performance not only gave the country a bad name, but also devalued the sacrifices made by its citizens -- and they were large. I believe it has also delayed the serious study of a remarkable fact. Despite the costly muddling, at the end of the war, 85% of Italy's Jewish population survived the Shoah. This statistic begs for further investigation.

Perhaps the very complexity of the Italian story has prevented its study. The facts of the Italian rescue effort are not well-known, even to some Italians, in part because the rescue was conducted in "Italian style" -- people often acted on individual initiative, on the basis of a personal, humanitarian perception of a given situation, ignoring laws which they considered unjust, opting more often than not to save a life rather than to betray it, even at great risk to themselves. The sheltering of Jews, though not a universal phenomenon, was

so pervasive that it can be considered a part of the national character of Italians.

I have designed this curriculum on the premise that every nation has a unique ethos, and that each nation's response to and participation in world events can be interpreted as an expression of that ethos. The Italian national character has been formed over the centuries, a story I have briefly traced from pre-Christian times, through centuries of foreign domination and Papal influence and finally to the unification of the country. Throughout these years, the tiny Italian Jewish minority has alternately participated and been suppressed and been emancipated, and again participated and been suppressed and been liberated.

The Italian story is best studied in conjunction with German history, highlighting the different events and orientations of the two Axis powers. Because so much has been written about Germany, I have limited myself to the Italian experience, focusing on the city of Turin (rather than Rome, which also has a unique story) because Turin has played a critical role in its nation's recent history, especially in the emancipation of the Jews.

HISTORICAL NARRATIVE

THE JEWS IN ITALY FROM THE ROMAN EMPIRE TO 1492

There have been Jewish communities in Italy for the past 2000 years. Arriving before the Christian era, some as free traders and some as slaves, Italian Jews were a part of the great migration (or Diaspora) of Jews after the temple of Jerusalem was destroyed by the Roman emperor Titus in 70 AD. At the height of the Roman Empire the Jewish population of the imperial capital numbered 50,000.

Despite the hostilities with their Palestinian province, the Romans never resorted to universal religious persecution of this contentious sect. In fact, in 212 AD, all Jewish freemen were put on an equal footing with their neighbors when emperor Caracalla issued an edict extending citizenship to all free inhabitants of the Empire. When Christianity became the religion of the empire, Jews lost their privileged position and were relegated to the role of religious, political and economic outcasts.

Nevertheless, Jews lived in Italy in relative peace for almost 1500 years -- through the barbarian invasions which destroyed some Jews, but also through the Renaissance which enriched Europe with its art. The Jews of Rome have the distinction of having maintained the longest continuous presence of any Jewish community outside of present-day Israel.

THE AGE OF THE GHETTOS

In 1492, the Jews in the south of Italy experienced the first wave of anti-Jewish hatred on a large scale. In that year, the Spanish King Ferdinand and Queen Isabella (the same monarchs who financed Columbus' first voyage to the New World), expelled all Jews from their lands, whether in Spain or in the Spanish possessions of southern Italy, which included Sicily, Calabria, Campagna (the region around Naples) and Puglia.

Many Southern Italian and Spanish Jews migrated to the northern cities of Italy at this time.

But 50 years later, the Catholic Church began a new assault against the Jews. With the advent of the Protestant Reformation, the church took steps to defend the Catholic faith from self-appointed reformers like Martin Luther. They cracked down on heretics and on non-believers with great ferocity.

In 1555, the reigning Pope wrote an encyclical ordering all people of the Jewish faith to live separately from their Christian neighbors where they had previously lived side by side. This order was responsible for the creation of the first ghettos of Europe. The word "**ghetto**" derives from the Venetian word "ghetto," or iron foundry, which was the part of Venice where the Jews were first confined in the sixteenth century. Soon every city had its ghetto -- usually an apartment block with a single entrance which was locked at night and reopened the next morning.

This was not the only regulation imposed on the Jews. Their freedom to travel and to conduct business was limited; they were not allowed to marry or even hire Christians. Outside the ghettos, they were required to wear a distinctive hat or badge on their clothing to distinguish them from Christians. Accusations of ritual murder were frequent and in Rome, Jews were forced to submit to sermons which attempted to convert them to the Catholic faith. The Popes enforced these regulations within their own State which, until the 19th century, stretched from east to west across the middle of the peninsula. The Popes' jurisdiction in the city-states in the North was less direct. Nevertheless, sooner or later, all of Italy bowed to the Popes' wishes.

EMANCIPATION AND THE UNIFICATION OF ITALY

At the end of the 18th century, the ideas of the Enlightenment began to bear fruit. France and the American colonies were convulsed in revolutions which were to change the course of history. Napoleon and his armies spread the revolutionary fervor all through Europe, declaring not only an end to special privileges for kings and nobles but also an end to the many limitations and disabilities imposed on people of the Jewish faith.

In Italy, for the first time in 250 years, Jews were allowed to live in freedom outside the ghettos and Jewish Italians became citizens of Napoleon's Italian empire. The revolutionary principles of "liberte", "egalite", "fraternite" remained in force for 20 years. But after Napoleon's defeat at Waterloo, the European kings and queens retrieved their thrones and tried to turn back the clock. The Jews were again locked up in the ghettos. In Rome, the Pope reissued the "Edict against the Jews" which remained law in the Papal States until 1870.

In other parts of Italy however the spirit of democracy and human rights made faster progress. Straddling the Alps, between France and the Austrian-controlled provinces of Lombard and Venetian, the kingdom of Savoy was among the first to liberalize its laws. In 1848, king Carlo Alberto issued a constitution to his restless subjects in an attempt to save his throne. He released the Jews from the ghettos for a second and final time, and bestowed on them all the rights and duties of citizenship in the newly structured monarchy.

From these modest beginnings, the monarchs of the house of Savoy soon became the kings of a united Italy. The "Risorgimento," as the unification movement was called, was taken

up by men of action like Giuseppe Mazzini and Giuseppe Garibaldi. The latter; originally from the Savoyard city of Nice, shipped out of Geneva leading an army of a thousand red-shirted patriots. The tiny army defeated the Spanish Bourbons who still ruled southern Italy and united the people under the banner of the Italian king.

By 1860 Italy had become a single state. As each city-state became a part of the new kingdom, the emancipation of the Jews followed. In Rome the embattled Popes held out for another 10 years, hoping to stem the tide of republicanism and anti-clericalism. Finally, in 1870, Rome fell; the Pope was confined to the Vatican City, and the Italian people embarked on an experiment in secular, parliamentary democracy with the enthusiastic participation of its Jewish minority.

After Emancipation, the Jewish community numbered approximately 35,000 people, or about one tenth of one percent of the population of Italy. But the contributions made by the Jewish minority to Italian life were far out of proportion to their numbers. For instance in 1910, of a total of 350 senators, 19 were Jewish and twenty years later, 8% of all university professors were Jewish. It must be remembered that Italian had always been the language of the Jewish community and when the ghettos were opened, 96% of the people could read and write in Italian, whereas only 54% of the general Italian population was literate.

THE RISE OF MUSSOLINI AND FASCISM

For the next 50 years the fledgling Italian democracy made great strides to bring the country into the modern world -- fostering new industries, educating its citizens and jockeying for position among the European powers. In 1915, Italy plunged into the First World War against Austria, its German-speaking neighbor to the north. After suffering many casualties, Italy was rewarded for its losses in the Treaty of Versailles by the annexation of the Austrian region of South Tyrol and the city and region round Trieste, with its large Italian-speaking Jewish community.

The Italian victory was bittersweet.. The economic depression that followed lead to internal chaos and the emergence of **Benito Mussolini** as the law-and-order leader of the newly formed Fascist party. The first of the dictators of the twentieth century (he came to power in 1922), Mussolini held the position of Prime Minister for 11 years before Hitler took over the reins in Germany. "**Il Duce**" as Mussolini was called, gradually consolidated his power by using a combination of naked force to silence individual expression, and the suspension of democratic freedoms to silence the press and to suppress any association or party opposed to his rule.

Jews joined the Fascist party in the same proportion, as did other Italians - about 10% in 1933. In its early years, the party had no religious or racial agenda. In fact many Italians were disappointed when Mussolini signed an agreement with the Vatican in 1929, which among other things, introduced religion into the public schools. On the other hand, some conservative Catholics who had previously been reluctant to support the government, now enlisted their efforts behind the Fascists.

In 1930, Mussolini also regularized the government's relationship with the Jewish community. Judaism was recognized as a religious entity within the state and a task force of

Jewish leaders agreed on a formal structure for the community, which was granted a statutory, corporate life.

RACIAL POLITICS

In 1933, Hitler and his National Socialist party inspired by Mussolini's success, came to power in Germany using the party as a vehicle for Hitler's murderous **anti-Semitism**. The next year, an incident that took place at the Italian-Swiss border became the subject of anti-Jewish headlines in Italy, reflecting a shift in the political attitudes in the country.

In the Ponte Tress affair, as it came to be known, police on the border between Switzerland and Italy discovered two young men attempting to smuggle subversive literature into Italy. From addresses found in their possession, the police were able to arrest 19 other young anti-Fascists in Turin, most of them Jewish. The virulence of anti-Semitic attacks in certain segments of the press surprised the country. Though Mussolini did not write the stories, it was clear that without his approval they could not have been printed.

As racial politics and military solutions became the norm in Germany, Mussolini set out on a colonial venture to re-create the glorious empire of Roman times. The invasion of Ethiopia in East Africa in 1935 proved to be very popular in Italy. It had two long-term consequences: 1) The war provoked censure from England and France through the League of Nations; and 2) it brought the race question into the public arena. In 1937, stressing the superiority of the Italian "race," the government passed a law prohibiting intermarriage between Italian citizens and their subjects in Ethiopia.

When Austrian Nazis engineered the murder of Chancellor Dolfuss in 1934, Mussolini's attempts to stop the Nazification of the country were snubbed by England and France. From this point on, the Fascists began to re-align themselves with Hitler in the European power constellation. A visit to Germany in 1937 convinced Mussolini of the invincibility of the Nazi war engine and by 1938, when Hitler annexed Austria, Mussolini had accepted the inevitability of having Germany on his northern border. The next year Germany and Italy signed a formal alliance, which created the Rome-Berlin **Axis**.

It was now Mussolini's turn to follow Hitler's lead in domestic affairs. In July of 1938, three years after the **Nuremberg Laws** were passed in Germany, Italy saw the publication of the Manifesto on Race, signed by 10 so-called scientists. Drawing on theories which had become the basis of a comprehensive propaganda campaign in Germany, the Manifesto aimed at turning Italian "**Aryans**" against their Jewish neighbors.

THE RACIAL LAWS

After the publication of the Manifesto, restrictions against Jews began to be enacted. They were first directed against foreign Jews. These were followed in short order by restrictions against Italian Jewish children and teachers, who were forbidden from participating in Italy's public school system. Subsequent restrictions affected every aspect of life, stripping Jews of their right to practice certain professions, of their right to own property, to marry Christians or to employ Christians in any capacity and other basic rights.

From the beginning, the anti-Semitic laws were not as strictly enforced in Italy as they were in Germany. Because of the opposition of the majority of Italians (who were labeled "**pietists**" by the government), a list of exemptions was enacted for Jews who had served in the military during the First World War. Similarly exempted were those who had been early members of the Fascist party or those who met certain criteria of service to the nation.

Despite the exemptions, many Jews who could afford to do so, (about 6,000) left the country at this time, emigrating primarily to the United States and South America. Approximately the same number decided to convert to Catholicism. Those who had no other options remained in Italy, most of them unemployed. Schools were organized for the children, using the large pool of unemployed university professors and elementary and high schoolteachers. Foreign Jews who had not left the country were confined to internment camps where they too were able to organize schools, conduct religious services and receive basic health care. This was the situation when Mussolini declared war against France in June 1940.

THE WAR YEARS (1940-1943) and THE OCCUPATION (1943-1945)

The war period in Italy is divided into two parts. During the first years, the Italians fought along side Germany. But in 1943, the Italian king **Victor Emmanuel III** had Mussolini arrested and signed an Armistice with the Allies, after which the entire country north of Naples was occupied by the Nazis. The two years which followed were characterized by Nazi brutality toward the entire Italian civilian population, and particularly toward Jewish citizens, while the Allied forces slowly fought their way northward.

THE WAR YEARS -- Soon after the country went to war, things began to go badly for the unprepared Italian armies. Italy quickly lost its colonial empire and had to be replaced in Northern Africa and Greece by its German ally. Its industrial cities were pounded by Allied bombs and food rationing demoralized the people. In 1943 a strike was organized among the FIAT workers in Turin. Spreading rapidly through all of northern Italy, the strike was a direct challenge to the fascists who had come to power on a pledge to ban labor unrest.

The Allied landing in Sicily in July convinced the military and the King that Mussolini was no longer in control of the country. The long-time dictator was arrested and stripped of his authority and replaced by Marshall Badoglio, one of fascism's most honored military heroes. The Italian government insisted that the war would go on, while they secretly prepared to sign a treaty with the Allies.

THE OCCUPATION -- Meanwhile, the Nazis massed their troops on Italy's northern border. Forty-five days passed before the king signed the **Armistice** with the **Allies** in September, giving the Nazis the signal to deploy their forces in Italy as an occupying army. Behind the Nazi lines, groups of resisters organized into fighting units, waging a classic civil war against the "**Nazi-Fascists**," the brutal, combined forces of the Nazi occupation and their native Italian collaborators. Eventually, the partisans were responsible for the liberation and governance of large areas in the north before the Allied troops arrived, and for the capture and execution of Mussolini during the final months of the war.

For the Jews of Italy, the Occupation brought the **Holocaust**. For the next two years Jews were hunted down and shipped to concentration camps to be exterminated with the rest of European Jewry. A week after the Armistice, forty-nine people who had found

refuge at a small, lake-side village, were killed and their bodies thrown into the lake. Also in that month, the Gestapo extorted 50 kilos of gold from the Jewish community in Rome, a sum which had to be raised in 48 hours and which residents believed would ensure their safety in the Eternal City. This was not to be, and in October, round-ups took place in Rome and other cities. On the day of **Yom Kippur**, trains carrying hundred of Jews left Italy for the death camps.

As the killing machine gained momentum, the Nazis erected a camp at Fossoli on the main railroad line, which carried the trains to the concentration camps in Poland. But the Nazis were not as successful in their aims as they were in other occupied countries. The majority of the Italian people, disgusted with the war, fascism, and the Nazis, rallied behind the Jewish population. Others, like **Giorgio Perlasca**, an Italian national who saved thousands of Jews in Hungary, were motivated by simple altruism and returned to their private lives after the war with little or no public recognition.

Although there were betrayals and persecutions by Italians, when the war ended. 85% of Italian Jews had been saved from the Nazi '**Final Solution**'. This means that 6,800 people were murdered -- a very high figure when you think of the individuals who were deprived of their lives in horrible circumstances. Nonetheless, this compares favorably to 85 - 90% extermination rate in most of the northern European countries.

TORINO: THE STORY OF ONE CITY

Despite its relative obscurity outside the country, Turin has played a critical role in its nation's history. Turin was the first capital of united Italy -- the city and its surrounding territory known as the region of **Piedmont**. A sober and elegant city on the banks of the Po River, it has been a center for industry since the turn of the century. Its best known companies were Fiat, the car giant and Olivetti, manufacturers of typewriters and office equipment. Giovanni Agnelli of the FIAT and Camillo Olivetti -- the first a Catholic, the latter; born Jewish -- were the founders of industrial dynasties and two of Italy's most prominent citizens.

Turin's Jewish community was made up mostly of well-educated, middle-class professionals. After being liberated from the ghetto in 1848, the city's Jewish population stabilized at approximately 4,000. Fifty years later, an imposing Moorish-style synagogue was built near the center of the city to celebrate their freedom and sense of place. In addition, the community supported an elementary school (to the fifth grade), a rabbinical school an orphanage, and a rest home.

Many families were community members but were nonetheless barely observant, or observed only the major holidays, and attended the temple for family occasions. Their children, who were raised speaking Italian - or Piedmontese, the local dialect - generally went to public schools, frequently all the way to the university level. Turin produced numerous engineers, business owners, government officials, (both at the municipal and national levels), teachers, professors, artists and scientists who were known nationally and internationally.

Between the two wars, every Jewish home had a collection box for planting trees in Palestine, but very few Turinese Jews considered themselves to be Zionist. And even among supporters of the movement, **Zionism** was viewed more as a charity to help oppressed Jews from other

countries than as an option for oneself. (Of the 6,000 Jews who left Italy during the war, only 150 chose Palestine as their destination.) However when the time came to make a choice of remaining loyal to the religion of their birth or converting, most chose to remain Jewish and risk the consequences

During the early years of fascism, the question of Palestine divided the Jewish community. As a furious nationalism gripped Italy, it was considered unpatriotic to favor any country other than the Italian homeland and a simmering controversy brewed between assimilationists - who were often convinced and sincere fascists -- and Zionist anti-fascists. It was in this charged environment that **Nello Rosselli**, the future leader of **Griustizia e Liberta** made his declaration of what it meant to be Jewish. Most, like him and the fifteen young Turinese Jews who were arrested for subversive activities in the Ponte Tresa affair, identified less with their religious roots than with liberal, democratic politics as expressed by Rosselli.

To respond to the negative press generated by this incident, a magazine called "Our Flag" (La Nostra Bandiera), was started in Turin in 1935. The editor, a Jewish banker reputed to be "more fascist than the fascists" succeeded in polarizing the community, not only in Turin but in the entire country. Although few were as extreme as Ettore Ovazza, many Italian Jews were favorable -- at least initially -- to Mussolini's program even if they decried his tactics. Fortunately few suffered the fate of this man and his family: When the Nazis occupied Turin, Ovazza sought safety in a mountain inn. But he and his family were found and brutally murdered by Italian Fascists as they tried to seek refuge in Switzerland.

As Fascism consolidated its hold on the country, Turin became the center of a network of underground organizations which worked for two decades to undermine the dictatorship. If the primary purpose of the Fascist state was to suppress the left, in this it ultimately failed. The 1943 strike which brought down Mussolini was organized by leftists who capitalized on the workers' dissatisfaction with the war. The strike began in Turin's FIAT car plant and spread through northern Italy, affecting 100,000's of workers. With long experience working underground, the Italian communists continued to function effectively during the Occupation in the **partisan movement**, which began to form in the foothills and mountains around Turin as soon as the Nazis took control.

The shock of seeing Nazi tanks rolling through the elegant, tree-lined streets of Turin after the Armistice is reported in several memoirs, but in Turin there were no dramatic ransom demands or huge round-ups, as there were in Rome. Instead Fascists broke into the Jewish community library and burned the books in a bonfire on the public square. This act served notice that times had changed. The first arrests in Turin took place on October 16, but only two elderly women were found. In the next week eleven more were arrested in a single day, reported by informers.

Soon, almost everyone had scattered before the Nazi troops, even those who had earlier managed to brush off the catastrophe - like future Nobelist Rita Levi-Montalcini who conducted scientific experiments in hiding while bombs destroyed the city around her. With the Nazis now in active pursuit, options were limited, and many had to rely on the goodwill of their Italian compatriots to weather the storm. Levi-Montalcini and her family survived with the help of rescuers in Florence, (**See Levi-Montalcini**) but every city had its rescuers. Those Jews who remained in Turin could turn to Monsignor Vincenzo Barale who directed rescue operations with the help of priests in the city and in the outlying districts where many Jews were hidden in small towns and villages.

The war lasted two years longer in Turin than it did in Rome and the partisans were active throughout the region during those years. An Allied military report from May, 1944 described how a large area around Turin was in partisan hands, leaving the Germans to control only the railroads and main highways. The same report estimates the partisan forces conservatively at 100,000 armed men, adding that "if arms could be delivered in unlimited quantities, that number could be trebled." The question of the partisans' political affiliations was a major concern of the Allies and in fact the report states that the Communists had the strongest influence in the movement followed by numerous other parties whose followers controlled each band as they saw fit.

Despite the assistance of the Italian people, about 10% of Turinese Jews were deported to concentration camps. In all, 407 men, women and children were shipped to the death camps from the region. Fewer than ten people returned. One of the few to return was Primo Levi, a chemist by trade, whose survival in the camps is the subject of several books. The muted passion, the anguish, the wit, the intensity of his work marks him as an excellent exponent of the Turinese character and of the humanist tradition in Italy. Today, a marker in the Jewish cemetery in Turin memorializes those who were killed in the death camps. It reads:

**IN MEMORY OF
THE JEWS OF TURIN WHO WERE VICTIMS
OF THE NAZI-FASCIST PERSECUTIONS
SEPTEMBER 1943- MAY 1945**

FEROCIOUSLY TORN

FROM PEOPLE AND THINGS MOST DEAR TO THEM

INNOCENT VICTIMS

OF A MONSTROUS CRIME

WE DO NOT PLEAD WE DO NOT CURSE

**DYING, WE INVOKE
THE GOD OF OUR FATHERS**

**AND TRUST IN HIM
FOR A FRATERNAL UNDERSTANDING
AND AN ENDURING RESTORATION
OF THE RIGHT OF WORSHIP**

OF LIBERTY AND OF LIFE.

INTRODUCTION TO PERSONAL HISTORIES

Rita Levi-Montalcini ;an example of a personal history

BIOGRAPHY -- Rita Levi-Montalcini was born in Turin in 1909. A strong-willed young woman , she opted for a college education against her father's wishes. Having graduated from medical school Levi-Montalcini was engaged in research at a university institute when the Race Laws were passed. After a brief attempt to practice medicine, which was illegal for Jews, she decided to set up a simple laboratory in the apartment where she lived with her family. Using fertilized eggs, she conducted experiments which launched her research career.

Her most memorable professor at the university was Giuseppe Levi, who besides being an outspoken anti-fascist (his son was one of the two young men arrested in the Ponte Tresa affair), produced a total of three Nobel Laureates in the field of biology, including Levi-Montalcini. With her professor's assistance, the young researcher sent the results of her experiments to foreign journals for publication. (Italian journals were forbidden to print articles by Jewish authors).

During the Occupation, Levi-Montalcini and her family decided to travel south from Turin toward the front lines. They stopped in Florence , which was still occupied by the Nazis, and they were hidden for almost a year by an Italian family with whom they had no previous connection. The devastation of the war years left few resources for research and eventually Levi-Montalcini came to the US with the prospect of working at a well-financed university lab. It was in the States that she did her prize-winning research.

After living in the US for many years, she founded the Laboratory of Cell Biology in Rome and returned to live in Italy. She was never married and currently lives in Italy with her twin sister Paola, an artist, to whom her biography is dedicated.

RITA LEVI-MONTALCINI (cont'd.)

INTRODUCTORY DISCUSSION -- Study the list of Nobel Laureates below. All four Jewish recipients were educated in Italy but did most of their prize-winning research in the United States and were US citizens when they received the prize. Besides being the only female, Levi-Montalcini was unique because only she remained in Italy throughout the war years and then returned to Italy to live permanently. She was also the only one who never married. How might gender have affected these decisions?

ITALIAN NOBEL PRIZES

Medicine/Physiology

Camillo Golgi	1906
Daniel Bovet	1957
Salvador E. Luria*	1969
Renato Dulbecco	1975
Rita Levi-Montalcini*	1986

Physics

Guglielmo Marconi	1909
Enrico Fermi	1938
Emilio Segre*	1959
Carlo Rubbia	1984

Economics

Franco Modigliani*	1985
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(* designates Jewish recipients)