

# **The Importance of the Mafia Topic in Mario Puzo's Fiction**

Tomáš Pijáček

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**STANISLAV ČERVINKA. Až do posledního kmotra. Století mafie.**

Praha: Práce, 1984

**JIŘÍ KOVAŘÍK, DRAHOMÍR RYBNÍČEK. Sicílie : průvodce a kaleidoskop.**

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**Mgr. Katarína Doležalová**

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prof. PhDr. Vlastimil Švec, CSc.  
*děkan*

L.S.

doc. Ing. Anežka Lengalová, Ph.D.  
*vedoucí katedry*

## **ABSTRAKT**

Tato práce stručně popisuje život a dílo Maria Puzo, historii mafie, dále analyzuje téma mafie v díle Maria Puzo, zejména v románu *Kmotr*, a také *Poslední kmotr*. Zaměřuje se na postavy Dona Corleona a Dona Clericuzia, na strukturu mafie a její zločinecké metody.

Klíčová slova:

Mario Puzo, *Kmotr*, *Poslední kmotr*, mafie, zločin, fikce, skutečnost, kodex cti

## **ABSTRACT**

This thesis gives a brief description of the life and work of Mario Puzo, history of the Mafia. It analyzes the Mafia topic in Mario Puzo's fiction especially in the novel *The Godfather* and also *The Last Don*. It is focused on the characters of Don Corleone and Don Clericuzio, on the Mafia hierarchical structure and its criminal methods.

Keywords:

Mario Puzo, *The Godfather*, *The Last Don*, Mafia, crime, fiction, reality, code of honour

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**DECLARATION OF ORIGINALITY**

I hereby declare that the work presented in this thesis is my own and certify that any secondary material used has been acknowledged in the text and listed in the bibliography.

March 17, 2009

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## INTRODUCTION

Criminal acts are integral part of our history. Crime has interested people all over the world from time of our mind. Although the specific branch of crime, the organized crime, its main perpetrators are Mafia organizations, is mostly connected with the 20<sup>th</sup> century, it has spread possibly since the Middle Ages. There were many criminals in the history who became world famous because of their criminal activities. It is interesting that readers are mostly interested in people who became famous because of their crimes. There have been written hundreds of books about famous dictators and criminals or gangsters and people like them. Many of them became bestsellers, as in the case of Mario Puzo and his most famous novel *The Godfather*. The Mafia is the fundamental element of this novel and the author described the criminal underworld of the United States in such an authentic way that it is hard to believe he had never had any personal experience with it.



## **I. THEORY**

## 1 MARIO PUZO – LIFE AND WORK

Mario Gianluigi Puzo was an Italian-American writer and screenwriter. He was born on October 15 1920 in a poor Neapolitan immigrant family in a neighborhood of Manhattan in New York Cities Hell's Kitchen. His father was a railway trackman. Puzo had six brothers and sisters who he lived above the railway yards with. Young Mario wanted to be an army officer. He graduated from the City College of New York and during the World War II Puzo joined the United States Army Air Forces which were stationed in East Asia and Germany. He was rejected by the military due to his weak eyesight and was made a public relations officer posted in Germany. In 1946 Puzo married Erika Lina Broske. They had three sons and two daughters. After the war Puzo worked as an administrative assistant in the government offices in New York and overseas for 20 years.<sup>1</sup>

Mario wrote his first short story at the age of seventeen. He wrote a great deal of stories before any one of them was published. At the age of twenty eight, he considered writing as a career for the first time. His first novel was *The Dark Arena*. It was written after the World War II and published in 1955. The book received good critical reviews. Nevertheless it did not help him much to get through his most awful phase of financial problems. Mario was already working on his second novel *The Fortunate Pilgrim*. It was published ten years later in 1964 and had the same success as *The Dark Arena*. After these two books failed to achieve, he managed to write a bestseller *The Godfather*.<sup>2</sup>

Puzo's interest in the criminal genre is likely to have stemmed from his childhood dream of becoming a Don. He had been rejected by many editors before *The Godfather* was published in 1969.<sup>3</sup>

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<sup>1</sup> Mario Puzo Biography.  
<http://www.thefamouspeople.com/profiles/mario-puzo-67.php>

<sup>2</sup> Mario Puzo Biography.  
<http://www.thefamouspeople.com/profiles/mario-puzo-67.php>

<sup>3</sup> Mario Puzo Biography.  
<http://www.thefamouspeople.com/profiles/mario-puzo-67.php>

The book was very successful and established him as one of the greatest writers in America. The fiction has got on the silver screen by the director Francis Ford who collaborated with Puzo on script. It was a great success and Mario Puzo received the Academy Award. He continued on writing novels. Some of them turned into bestseller too. After *The Godfather* followed *Fools die* (1978), *The Sicilian* (1984), *The Fourth K.* (1991), *The Last Don* (1996), *Omerta* (2000) and *The Family* (2002).<sup>4</sup>

Mario Puzo died on 2 July 1999 in Bay Shore, New York. Two of his last novels *Omerta* and *The Family* were published posthumously but he had finished the manuscript before his death.<sup>5</sup>

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<sup>4</sup> Mario Puzo Biography.

<http://www.thefamouspeople.com/profiles/mario-puzo-67.php>

<sup>5</sup> Mario Puzo Biography.

<http://www.thefamouspeople.com/profiles/mario-puzo-67.php>

## 2 HISTORY OF MAFIA

The *Mafia* (also known as *Cosa Nostra* meaning in Italian *Our Thing*) is an Italian criminal secret society. It started to develop in the mid-19<sup>th</sup> century in Sicily where the living conditions were the hardest in Italy. A branch organization emerged on the Eastern Coast of the United States and in Australia during the late 19<sup>th</sup> century following the waves of Sicilian and Southern Italian emigration. In North America, the Mafia often refers to Italian organized crime in general rather than just traditional Sicilian organized crime.<sup>6</sup>

### 2.1 Origin of the Term Mafia

There are several theories about the origin of the term Mafia. According to many historians, the term does not have its roots in the Sicilian dialect, but in the Tuscan and its meaning can not be exactly clarified. It appeared in an Italian – Sicilian dictionary as a synonym for *Camorra*. *Camorra* originated in Sevilla and got only to Naples, not to Sicily.<sup>7</sup>

The origin of the word is not clear even among philologists. Sicily was a Roman colony for a long time. After the Roman period, Arabians came to Sicily and the term has maybe its roots in the Arabic *mahyas*, meaning “aggressive boasting, bragging”, *maehfil*, meaning “refuge” or *marfud* meaning “rejected”. It could also come from the Italian *macchia*, shrubs which bandits used to hide in.<sup>8</sup>

The word Mafia made its first official appearance in 1865 in a report by the prefect of Palermo, Filippo Antonio Gualterio.<sup>9</sup> The Mafia has used many other names to describe

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<sup>6</sup> Mafia in America.

<http://ezinearticles.com/?Mafia-in-America&id=1481531>

<sup>7</sup> Stanislav Červinka, *Až do posledního kmotra* (Praha: Práce, 1984), 19.

<sup>8</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>9</sup> Mafia News

<http://www.mafia-news.com/en/>

itself, such as *The Honoured Society*. Mafiosi, members of the Mafia, are known among themselves as Men of Honour.<sup>10</sup>

## 2.2 Beginnings of the Mafia

It has long been debated whether the Mafia has medieval origins. Despite some charming stories of a medieval origin, there is no evidence to suggest that the Mafia existed as a hierarchical organization until the later decades of the eighteenth century. Banditry and murder had been quite a commonplace since the Middle Ages. It is possible that the very original form of Mafia was formed as a secret society to protect the Sicilian population from the threat of Catalan marauders in the fifteenth century. However, there is very little historical evidence to support this fact.<sup>11</sup>

The roots of the Mafia are feudal. It developed largely as a result of Sicilian social conditions. Until the eighteenth century, many Sicilian nobles resided on their country estates. This had changed by the 1700s, with most of the more important titled aristocrats by then resident in Palermo, Catania and Messina. Under these circumstances, Sicily's aristocratic absentee Landlords often entrusted administration of their estates to managers called *gabelloti*. Until 1812 the purchase of feudal lands by the gabelloti from the men they worked for caused that numerous gabelloti became barons themselves. The gabelloti were not real aristocrats, they used "un-aristocratic" methods to intimidate the poor peasants to make them work on the estates for poor wages. This often entailed the use of local intermediaries to manage such matters. These intermediaries rarely murdered anybody. They delegated that job to their underlings. In this way the myth of the "benevolent" Mafioso was born. Some of the corrupt gabelloti who did not become barons actually became important Mafiosi.<sup>12</sup>

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<sup>10</sup> Mafia News  
<http://www.mafia-news.com/en/>

<sup>11</sup> Mafia News  
<http://www.mafia-news.com/en/>

<sup>12</sup> Mafia News.

After the revolution of 1848 and the revolution of 1860, Sicily had fallen to a complete disorder. However, once a new government was established in Rome, the Mafia began refining their methods and techniques over the latter half of the nineteenth century. It found a new lucrative business. Mafiosi began to protect the large lemon groves and estates of local nobility. Palermo was the main area of these activities, but the Sicilian Mafia's dominance soon spread over all of western Sicily. It is possible that the Mafia was formed at this time in about the mid-19th century.<sup>13</sup>

### 2.3 Mafia after the Unification

From 1860, the year when the new unified Italian state first took over both Sicily and the Papal states, the Popes were hostile to the state. From 1870, the Pope declared himself besieged by the Italian state and encouraged Catholics to refuse to cooperate with the state. Sicily was strongly Catholic, but in a tribal sense rather than in an intellectual and theological sense, and had a tradition of suspicion of outsiders. It happened in the two decades following the 1860 unification that the term Mafia came to the attention of the general public.<sup>14</sup>

### 2.4 Era of Fascism and Post-War Period

During the Fascist period in Italy, Cesare Mori, the prefect of Palermo, used special powers granted to him to force many Mafiosi to flee abroad or to risk being arrested. Many of the Mafiosi who escaped to the United States, among them Joseph Bonanno, nicknamed Joe Bananas, who became a dominate person of the U.S. branch of the Mafia. However, when Mori started to persecute the Mafiosi involved in the Fascist hierarchy, he was removed,

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<http://www.mafia-news.com/en/>

<sup>13</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>14</sup> Mafia News.

<http://www.mafia-news.com/en/>

and the Fascist authorities proclaimed that the Mafia had been defeated. The reality was different. Though the Mafia was weakened, it had not been defeated as claimed.<sup>15</sup>

After the Fascist era, the Mafia did not become powerful in Italy again until after the country's surrender in World War II and the U.S. occupation. The United States used Italian connections of American Mafiosi during the invasion of Italy and Sicily in 1943. Lucky Luciano and other Mafiosi, who had been imprisoned during this time in the U.S., provided information for U.S. military intelligence and used Luciano's influence to ease the way for advancing army.<sup>16</sup>

## 2.5 Maxi Trial

In the early 1980s, there was a large scale conflict within the Mafia that led to the assassinations of several politicians, police chiefs and magistrates. Salvatore Riina and his Corleonesi faction prevailed in these conflicts. The first major *pentito* (a captured Mafioso to collaborate with the judicial system) was Tommaso Buscetta who had lost several allies in the war and began to talk to prosecutor Giovanni Falcone around 1983. This led to the Maxi Trial (1986-1987) which resulted in several hundred convictions of leading Mafiosi. When the Italian Supreme Court confirmed the convictions in January 1992, Riina revenged. The politician Salvatore Lima was killed in March 1992. He had long been suspected of being the main government connection of the Mafia and the Mafia was clearly displeased with his services. Falcone and prosecutor Paolo Borsellino were killed a few months later. This led to a public protests and a massive government crackdown resulting in Riina's arrest in January 1993. More and more pentitos started to emerge. Many would pay a high price for their co-operation usually through the murder of relatives.

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<sup>15</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>16</sup> Mafia News.

<http://www.mafia-news.com/en/>

The Corleonesi started with a campaign of terrorism, a series of bombings against several tourist spots on the Italian mainland: the Via dei Georgofili in Florence, Via Palestro in Milan, and the Piazza San Giovanni in Laterano and Via San Teodoro in Rome which left 10 people dead and 93 injured and caused a severe damage to cultural heritage such as the Uffizi Gallery. Bernardo Provenzano took over as boss of the Corleonesi and stopped this campaign and replaced it with a campaign of quietness known as *pax Mafiosi*. This campaign has allowed the Mafia to slowly regain the power it once had. He was arrested in 2006.<sup>17</sup>

## 2.6 The Modern Mafia in Italy

The main split in the Sicilian Mafia at present is between those bosses who have been convicted and are now imprisoned, chiefly Salvatore Riina, and Bernardo Provenzano, and those who are on the run, or who have not been indicted. Antonino Giuffrè – a close confidant of Provenzano - alleges that in 1993, Cosa Nostra had direct contact with representatives of Silvio Berlusconi. Giuffrè's declarations have not been confirmed. In addition to Salvatore Lima the politician Giulio Andreotti and the High Court judge Corrado Carnevale have long been suspected of having connections to the Mafia.<sup>18</sup>

## 2.7 American Cosa Nostra

The Italian Mafia continues to dominate organized crime in the United States. It uses this status to maintain control over much of Chicago's and New York City's organized criminal activity, as well as criminal activity in other cities in the Northeast and across the country. The American Mafia, specifically the Five Families of New York, has its roots in the Sicilian Mafia, but has been a separate organization in the United States for many years.

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<sup>17</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>18</sup> Mafia News.

<http://www.mafia-news.com/en/>



Today, American Cosa Nostra cooperates in various criminal activities with the different Italian organized crime groups, such as Camorra, which are headquartered in Italy.<sup>19</sup>

American Cosa Nostra is most active in the New York metropolitan area, Philadelphia, New England, Detroit and Chicago, but there are actually 26 Cosa Nostra family cities all around the United States. Mafia groups in the United States first became influential in the New York City area, gradually progressing from small neighborhood operations in poor Italian ghettos to citywide and international organizations. The American Mafia started with *The Black Hand* extorting Italians around New York City. Black Hand gangsters would threaten them by mail if their extortion demands were not met. As more Sicilian gangsters immigrated to the U.S., they expanded their criminal activities from extortion to prostitution, drugs and alcohol, robbery, kidnapping, and murder.<sup>20</sup>

Mafia activities were restricted until 1920 when they exploded because of the prohibition. Al Capone's Syndicate in the 1920s ruled Chicago. By the end of the 1920s, two factions of organized crime had emerged, causing the Castellamarese war for control of organized crime in New York City. With the murder of Joseph Masseria, the leader of one of the factions, the war ended uniting the two sides back into one organization now dubbed Cosa Nostra. Salvatore Maranzano, the first leader of American Mafia, was himself murdered within six months and Charles Luciano became the new leader. Maranzano had established the code of conduct for the organization, set up the "Family" divisions and structure, and established procedures for resolving disputes. Luciano set up the "Commission" to rule their activities. The Commission included bosses from six or seven families.<sup>21</sup>

In 1963, Joseph Valachi became the first American Cosa Nostra member to provide a detailed look at the inside of the organization. Valachi used the name, structure, power

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<sup>19</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>20</sup> Mafia News.

<http://www.mafia-news.com/en/>

<sup>21</sup> Mafia News.

<http://www.mafia-news.com/en/>

bases, codes, swearing-in ceremony, and members of this organization. All of this had been secret up to this point.<sup>22</sup>

Today Cosa Nostra is involved in a broad spectrum of illegal activities. These include murder, extortion, drug trafficking, corruption of public officials, gambling, infiltration of legitimate businesses, labor racketeering, loan sharking, prostitution, pornography, tax fraud schemes, and most notably today, stock manipulation schemes.<sup>23</sup>

## 2.8 Codes and Rituals

### Omerta

The term *Omerta* is defined as “a code of silence practiced by the Mafia; a refusal to give evidence to the police about criminal activities”<sup>24</sup>. Each member of the Mafia shows his sense of loyalty by following this Mafia law.

The origin of the term is often traced to the Spanish word *hombredad*, meaning *manliness*, through the Sicilian word *omu* meaning *man*. According to a different theory, the word comes from Latin *humilitas* (humility), which became *umirtà* and then finally *omertà* in the southern varieties of Italian. In English, it is often written without an accent – *omerta*. This grave accent in Italian and Sicilian means that the final *a* is stressed. Omerta is an extreme form of loyalty and solidarity in the face of authority. One of its absolute tenets is that it is deeply demeaning and shameful to betray even one’s deadliest enemy to the authorities. The breaking of the oath is punishable by death.<sup>25</sup>

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<sup>22</sup>Mafia News.

<http://www.mafia-news.com/en/>

<sup>23</sup>Mafia News.

<http://www.mafia-news.com/en/>

<sup>24</sup>“Omerta”

<http://www.thefreedictionary.com/omerta>

<sup>25</sup>“Omerta”

[http://thefightmafia.com/index\\_files/page0002.htm](http://thefightmafia.com/index_files/page0002.htm)

### **Vendetta**

The Mafia interprets this term as “a private feud between Families in which members of one Family kill members of the other Family in revenge for earlier murders”<sup>26</sup>. It is a reaction on some kind of “unjustness” that must be punished.

### **Initiation Ceremony**

The initiation ritual in most Families happens when a man becomes an associate. The neophyte is brought and warned that “this House” is meant to protect the weak against the abuse of the powerful. He then “pricks the finger of the initiate and spills his blood onto a sacred image, usually of a saint. The image is placed in the hand of the initiate and lit on fire. The neophyte must withstand the pain of the burning, passing the image from hand to hand, until the image has been consumed while swearing to keep faith with the principles of Cosa Nostra.”<sup>27</sup>

According to Stanislav Červinka’s book *Až do posledního kmotra* there is also another interpretation of this procedure, based on a description of a fleeing fire raiser who experienced this ritual. He spilled three drops of blood onto an opened bible. He had to make an image of a cross from the spilled blood and swear following the Mafia orders.<sup>28</sup>

### **Ten Commandments**

In November 2007, there was found a list of “Ten Commandments”-style code of behaviour for Mafia members. It is thought to have been written as a guide to become a good gangster. The list was found during the arrest of Salvatore Lo Piccolo, the reputed boss of the Sicilian Mafia.

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<sup>26</sup> “Vendetta”

<http://www.thefreedictionary.com/vendetta>

<sup>27</sup> Mafia News

<http://www.mafia-news.com/en/>

<sup>28</sup> See Červinka, *Až do posledního kmotra*, 25.

The Mafia's "Ten Commandments":

1. No one can present himself directly to another of our friends. There must be a third person to do it.
2. Never look at the wives of friends.
3. Never be seen with policemen.
4. Do not go to pubs and clubs.
5. Always being available for Cosa Nostra is a duty - even if your wife is about to give birth.
6. Appointments must absolutely be respected.
7. Wives must be treated with respect.
8. When asked for any information, the answer must be true.
9. Money cannot be appropriated if it belongs to others or to other families.
10. People who can't be part of Cosa Nostra:
  - anyone who has a close relative in the police
  - anyone with a two-timing relative in the family
  - anyone who behaves badly and doesn't hold to moral values.<sup>29</sup>

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<sup>29</sup> BBC NEWS: Mafia's 'Ten Commandments' found  
<http://news.bbc.co.uk/1/hi/world/europe/7086716.stm>

## **II. ANALYSIS**

### 3 *THE GODFATHER* – THE HIERARCHICAL STRUCTURE OF THE CORLEONE FAMILY

*The Godfather* is Mario Puzo's most famous and favourite novel which this analysis mainly deals with. The novel is completely focused on the fictive Mafia Family of Corleone which plays the leading role among New York and other American Mafia families. The author describes in the structure, the dark atmosphere, even darker methods and the activities of this Family

The Mafia acting in the United States, the so called Cosa Nostra is no group of unorganized gangsters. Although it is not even a monolithic organization, it has its hierarchical structure and clearly defined position. This structure is same for all Cosa Nostra Families. The hierarchical system is similar to that of an army, police or even companies. It helps when communicating among the Families and it strenghtens the organization of the Mafia. The different activities and aims of the Families hinder them to become a more monolithic organziation within the whole Cosa Nostra.

This conception is also used in *The Godfather* and other novels by Mario Puzo. *The Godfather* is much more focused on the Mafia and its Family structure. In the other novels the Mafia is used rather as a framework for a plot that does not have much to do with Mafia and its activites.

The head of the Family is *the Boss* often called *the Don* or *the Godfather*. Depending on the Family, the Boss may be chosen by a vote from the Caporegimes of the Family. In the event of a tie, the Underboss must vote. In the past, all the members of a Family voted on the Boss, but by the late 1950s, such a gathering attracted too much attention.<sup>30</sup> In the novel the well-known Don is Vito Corleone. There is very little information given about the way the Don Corleone won this highest rank in the structure of the Family.

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<sup>30</sup> Mafia Structure and Definitions  
[http://mafiatoday.com/?page\\_id=83](http://mafiatoday.com/?page_id=83)

The second in the Mafia hierarchical structure is the *Underboss*. He is in charge of all of the Capos.<sup>31</sup> This position does not seem to be taken in account in the novel. There is almost nothing to be found about the Underboss. There is written “he was considering making his son his underboss. This was one of the tests a business executive had to pass.”<sup>32</sup> Don Corleone has evidently established no rank of the Underboss to that time.

*The Consigliere* is a Family advisor. They are men that can be trusted. They are used as a mediator of disputes or aids in meetings with other Families. They often keep the Family appearance as legitimate as possible. Often Consiglieres are lawyers or stock brokers. They are trusted and have a close friendship or relationship with the Don. They usually do not have their own crew, but still have a great power in the Family.<sup>33</sup> In *The Godfather* the position of the Consigliere Tom Hagen achieved after the death of his forerunner Genco Abbandando. Tom Hagen is Don’s secretary and advisor. His duties as the Consigliere absolutely correspond to that of the Consigliere of the real existing Mafia Family. He is definitely a man that can be trusted and also the lawyer as well. Apart of his current agenda is his main activity negotiation. According to the novel “Hagen had learned the art of negotiation from the Don himself. And Hagen has followed his instructions. However, there is one significant aspect that differentiates from the common standards related to this position. The Consigliere was always a full-blooded Sicilian, only a Sicilian born to the ways of omerta, the law of silence, could be trusted in the key post of Consigliere”<sup>34</sup>. However, Tom Hagen was of an Irish-German origin and thus according to the tradition has no right to become Consigliere.

*The Caporegime* or *the Capo* is in charge of a crew. There are usually four to six crews in each Family, possibly even seven to nine crews, each one consisting of up to ten Soldiers. Caporegimes run their own small Family, but must follow the limitations given by the Don, as well as pay him a cut of their profits. Capos are nominated by the

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<sup>31</sup> Mafia Structure and Definitions  
[http://mafiatoday.com/?page\\_id=83](http://mafiatoday.com/?page_id=83)

<sup>32</sup> Mario Puzo, *The Godfather* (London: Mandarin, 1997), 160.

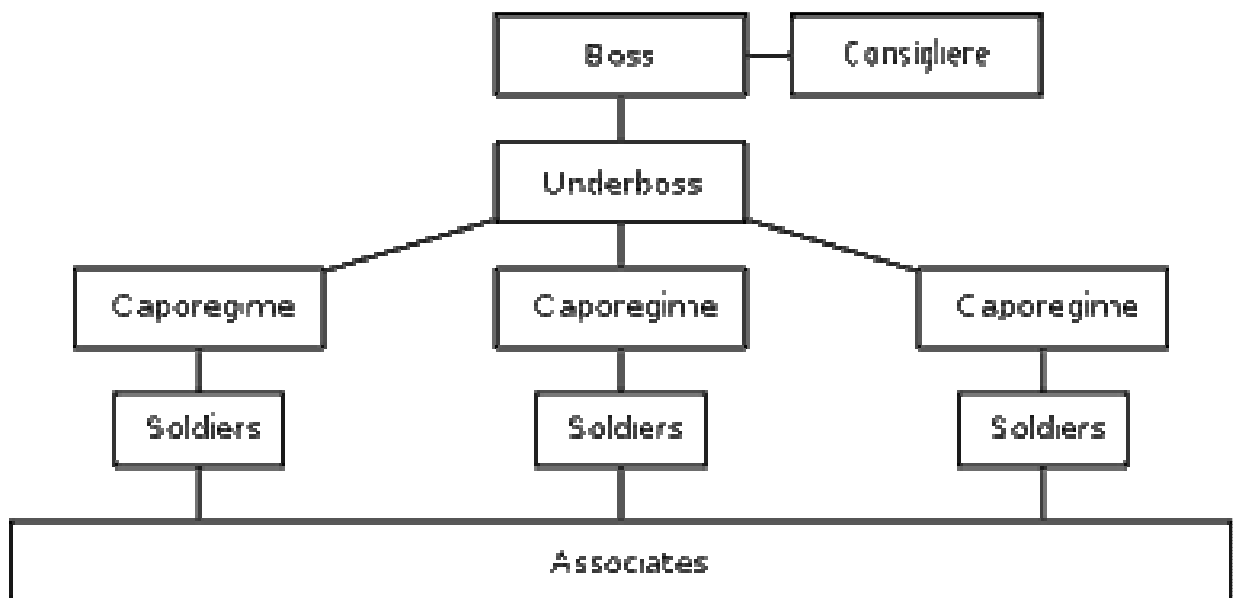
<sup>33</sup> Mafia Structure and Definitions  
[http://mafiatoday.com/?page\\_id=83](http://mafiatoday.com/?page_id=83)

<sup>34</sup> See Puzo, *The Godfather*, 31.

Underboss, but mostly chosen by the Don himself<sup>35</sup>. This position is executed by Sal Tessio and Pete Clemenza in the novel. Clemenza had been an intimate friend of Don Corleone for over 20 years and has been chosen for this position by the Don which was common. There are no more than these two crews in the Family structure.

Soldiers are members of the family, and can only be of Italian origin. Soldiers start as Associates that have proven themselves. The new member usually becomes part of the Capo's crew that recommended him.<sup>36</sup>

“The Associate” is not a member of the Mafia. They are usually a go-between to keep the heat off the actual members. Non-Italians will never reach a higher level than this.<sup>37</sup>



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<sup>35</sup> Mafia Structure and Definitons  
[http://mfiatoday.com/?page\\_id=83](http://mfiatoday.com/?page_id=83)

<sup>36</sup> Mafia Structure and Definitons  
[http://mfiatoday.com/?page\\_id=83](http://mfiatoday.com/?page_id=83)

<sup>37</sup> Mafia Structure and Definitons  
[http://mfiatoday.com/?page\\_id=83](http://mfiatoday.com/?page_id=83)

<sup>38</sup> Mafia  
<http://www.answers.com/topic/mafia>



## 4 METHODS OF EXTORTION

Extortion is a widespread Mafian activity used to fulfill its criminal aims and to make profit from them. The mostly applied method of extortion is the so called “protection racket”. It is closely connected with the Mafian activities in Sicily. This method is based on “protecting services” Mafia provides. These “services” have to be paid. When for example a Sicilian peasant refuses to pay for “protection”, he is punished. His corn is burned or the stock killed. In future the peasant is forced to pay for the “protection”, if he does not want his corn to be burned again.

Extortion methods used by the Corleone Family are much more “artful”. The Family belongs to one of the most successful in the United States and the protection racket can not be sufficient to fulfill its intentions. The Family uses persuading skills in compliance with Don Corleone’s principles: “‘Never get angry’, the Don had instructed. ‘Never make a threat. Reason with people’”<sup>39</sup>. The so called persuading could be called intimidation in the case of Don Corleone. If Don can not persuade someone to reach the agreement, the consequences could be fatal. The best example of this intimidation method is depicted when dealing with a movie producer John Woltz who refused to provide a role in a war movie for Don’s godson Johnny Fontane. In the first step Consigliere Hagen is dealing with Woltz, using his persuading skills: “Have I uttered one threatening word? Let me just say that I am prepared to meet any condition you name to get Johnny Fontane that movie. I think I've already offered a great deal for such a small favor. A favor that I understand it would be in your interest to grant. Johnny tells me that you admit he would be perfect for that part. And let me say that this favor would never be asked if that were not so. In fact, if you're worried about your investment, my client would finance the picture. But please let me make myself absolutely clear. We understand your no is no. Nobody can force you or is trying to”<sup>40</sup>. Hagen is a real master of words. He is dealing with Woltz with a great deal of humility, but in his words “it would be in your interest to grant” can be detected a hidden threat. His affirmation that nobody forces him or tries to is a whole hypocrisy. As Woltz refuses to provide the role to Johnny, Tom Hagen begins to use another persuasive style.

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<sup>39</sup> See Puzo, *The Godfather*, 36.

He emphasizes the sentimental aspect of the business and points out the family relations between the Don and Johnny: “‘Mr. Corleone is Johnny Fontane's godfather. That is a very close, a very sacred religious relationship.’ Woltz bowed his head in respect at this reference to religion. Hagen went on. ‘Italians have a little joke, that the world is so hard a man must have two fathers to look after him, and that's why they have godfathers. Since Johnny's father died, Mr. Corleone feels his responsibility even more deeply. As for trying you again, Mr. Corleone is much too sensitive. He never asks a second favor where he has been refused the first’<sup>40</sup>. This is an evident threat that the Family will use another methods to make force him to satisfy its requirements. The method was very cruel. It was based on the old Sicillian Mafia trick. Woltz found one Thursday morning his favourite horse dead. His head was cut from the body. This act of violence was for Woltz so unexpected that he finally agreed to give the role to Johnny. A similar case of this method appeared in the novel *Omerta* where a FBI officer Cilke attempted to destroy drug business of the Mafia and as a first warning his dogs were killed. “The two German shepherds lay on his bed. Their brown and white fur was mottled red, their legs tied together, their muzzles wrapped in gauze. Their hearts had been cut out and rested on their bellies”<sup>42</sup>. It is obvious that the Mafia does not hesitate to use any possibly unethical methods to fulfill its demands.

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<sup>40</sup> See Puzo, *The Godfather*, 37.

<sup>41</sup> See Puzo, *The Godfather*, 39.

<sup>42</sup> Mario Puzo, *Omerta* (London: Random House, 2001), 129.

## 5 THE CHARACTER OF DON CORLEONE

According to the novel Vito Andolini was “short, dark, slender, living in the strange Moorish-looking village of Corleone in Sicily”<sup>43</sup>. After “some strange men came to kill the son of the man they had murdered”<sup>44</sup>, Vito was sent to America, where “he changed his name to Corleone to preserve some tie with his native village”<sup>45</sup>.

Vito went to work in a grocery store on the Ninth Avenue in New York's Hell's Kitchen, in the same place, where Mario Puzo was born. Later he met Clemenza, a young man from the neighbourhood who proposed him to become a member of his gang which specialized in hijacking trucks of silk dresses.<sup>46</sup> After he had earned some money, he was stopped by Fanucci, a member of the Black Hand, an offshoot of Mafia. He wanted Vito to give him some money. Vito gave him the money but one night he killed Fanucci and took the money back. He became a respected man in the neighbourhood and decided to go involved in the olive oil importing business. He got richer and gained more influence, so he decided to make the “final step from a quite ordinary, somewhat ruthless businessman to a great Don in the world of criminal enterprise”<sup>47</sup>.

### 5.1 Don Corleone as a Redeemer

Don Corleone “was a man to whom everybody came for help, and never were they disappointed. He made no empty promises, nor the craven excuse that his hands were tied by more powerful forces in the world than himself. It was not necessary that he be your friend, it was not even important that you had no means with which to repay him. Only one thing was required. That you, you yourself, proclaim your friendship. And then, no matter how poor or powerless the supplicant, Don Corleone would take that man's troubles to his heart. And he would let nothing stand in the way to a solution of that man's woe. His

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<sup>43</sup> See Puzo, *The Godfather*, 136.

<sup>44</sup> See Puzo, *The Godfather*, 136.

<sup>45</sup> See Puzo, *The Godfather*, 136.

<sup>46</sup> See Puzo, *The Godfather*, 138.

<sup>47</sup> See Puzo, *The Godfather*, 150.

reward? Friendship, the respectful title of "Don," and sometimes the more affectionate salutation of "Godfather." And perhaps, to show respect only, never for profit, some humble gift—a gallon of homemade wine or a basket of peppered taralles specially baked to grace his Christmas table. It was understood, it was mere good manners, to proclaim that you were in his debt and that he had the right to call upon you at any time to redeem your debt by some small service."<sup>48</sup>

This first very brief description of Don Corelone gives the reader not much information about his real character that is not so nice as it seems to be. As many people who achieved a high rank in the society whose members they are, also Don Corleone wants to create an impression of a blessed, good-natured, charitable man who tries by means of such behaviour to persuade other people of his honesty, true-heartedness and a good will. It is obvious that Don Corleone's aim is to win many obedient friends. He wins them by providing different services, solving problems of unknown people who, proclaiming friendship to Don, become in fact members of his empire without realising it. These supplicants are simply satisfied then their problems are solved. They are so delighted that they could promise Don whatever he would demand. He demands the right to take advantage of services the supplicant could offer. This right also would make from the supplicants collaborators, if Don takes advantage of it. There is also a good example of this Don's redeeming role in the novel. Amerigo Bonasera, an undertaker, came as one of the supplicants to Don Corleone and begged him for a help, because his daughter had been badly beaten and nearly dishonoured by young Americans who were brought to trial for this act of violence, but they went free the same day. Bonasera was very disappointed by the unjust American law system. Don Corleone reproached him that he came to police first, but the same day the Don's daughter Connie had a wedding and it would be unpolite to refuse his demands according to the Sicilian tradition. He plays further his redeeming role: " 'Why do you fear to give your first allegiance to me?'"<sup>49</sup> " 'But if you had come to me, my purse would have been yours. If you had come to me for justice those scum who ruined your daughter would be weeping bitter tears this day. If by some misfortune an honest man like yourself made enemies they would become my enemies'--the Don raised his arm,

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<sup>48</sup> See Puzo, *The Godfather*, 5.

finger pointing at Bonasera—‘and then, believe me, they would fear you.’ Bonasera bowed his head and murmured in a strangled voice, ‘Be my friend, I accept.’<sup>49</sup> It is obvious, Bonasera was very humiliated and under a strong impression which Don Corleone had purposely raised. Don Corleone, seeing he has won another collaborator, became very warm-hearted again and raised his final requirement: “ ‘Some day, and that day may never come, I will call upon you to do me a service in return. Until that day, consider this justice a gift from my wife, your daughter's godmother.’<sup>50</sup> Don sent his Caporegime Clemenza and Paulie Gatto to find the two American and beat them. Bonasera was very pleased his problems had been solved and the offenders adequately punished. He expressed his imperishable gratitude: “At that moment the phone did ring but it was Amerigo Bonasera. The undertaker's voice was trembling with gratitude. He wanted Hagen to convey to the Don his undying friendship. The Don had only to call on him. He, Amerigo Bonasera, would lay down his life for the blessed Godfather.’<sup>51</sup> It is clear that Bonasera was absolutely easy-going about Don’s requirement, he could not judge his character in a proper way. The idea, that he would sometimes have to fulfill Corleone’s demand, was for Bonasera at that time absurd. He did not realise that Don Corleone is always serious about everything and that his demand of doing services in return was no common phrase. Bonasera’s surprise is characteristic expressed, as a reaction on Don’s later demand: “Amerigo Bonasera felt the coffee churning sourly in his stomach, felt himself going a little sick. It was more than a year since he had put himself in the debt of the Don to avenge his daughter's honor and in that time the knowledge that he must pay that debt had receded. He had been so grateful seeing the bloody faces of those two ruffians that he would have done anything for the Don. But time erodes gratitude more quickly than it does beauty.’<sup>52</sup> Don demanded that the undertaker should adjust the dead body of Don’s son Santino, because he did not wish Santino’s mother to see his body as he was. Bonasera finally realised that he became a genuine associate of the Family.

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<sup>49</sup> See Puzo, *The Godfather*, 18.

<sup>50</sup> See Puzo, *The Godfather*, 18.

<sup>51</sup> See Puzo, *The Godfather*, 19.

<sup>52</sup> See Puzo, *The Godfather*, 44.

<sup>53</sup> See Puzo, *The Godfather*, 180.

Don Corleone provided his services not only to many unknown supplicants, as Bonasera was, but also to his very good friends who did not have to oblige Don for his help. This was the case of a baker Nazorine who came with his own troubles which Don promptly solved. During the World War II Nazorine's daughter fell in love with an Italian sent to the United States as a prisoner of war. The war has ended and he should have been repatriated to Italy. Nazorine was sure that his daughter would have died of a broken heart. Don Corleone advised him the way the Italian could become an American citizen and wanted no service in return in contrast to the case of Bonasera. Nazorine "did not expect such a great favor for nothing"<sup>54</sup> and "was almost tearful in his thanks."<sup>55</sup>

Don's discussion with Nazorine and Bonasera is interesting not only as an example of his different requirements towards different people, but first of all, it contradicts a statement of the author himself about Don's equal approach to anybody he has ever met: "Don Corleone received everyone--rich and poor, powerful and humble—with an equal show of love. He slighted no one. That was his character."<sup>56</sup> Although it looks as if the author in that moment wanted to present Don as an excellent character, it is obvious that Don demonstrates different sympathies to Bonasera and Nazorine. The differences are evident as Don welcomes these two. In the case of Nazorine who came first with his request, the procedure run in the following way: Don "gave the baker a Di Nobili cigar and a glass of yellow Strega and put his hand on the man's shoulder to urge him on. That was the mark of the Don's humanity. He knew from bitter experience what courage it took to ask a favor from a fellow man."<sup>57</sup>

"The Don walked Nazorine up and down the room, his hand on the baker's shoulder, his head nodding with understanding to keep up the man's courage."<sup>58</sup> On the other hand Bonasera was not welcomed very friendly, as he entered Don Corleone's workroom:

"For the first time that afternoon the Don behaved cold-heartedly. He did not embrace the visitor or shake hands. The sallow-faced undertaker owed his invitation to the fact that his

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<sup>54</sup> See Puzo, *The Godfather*, 11.

<sup>55</sup> See Puzo, *The Godfather*, 11.

<sup>56</sup> See Puzo, *The Godfather*, 5.

<sup>57</sup> See Puzo, *The Godfather*, 10.

<sup>58</sup> See Puzo, *The Godfather*, 11.

wife and the wife of the Don were the closest of friends. Amerigo Bonasera himself was in severe disfavor with Don Corleone.<sup>59</sup> After reading these extracts, there can be no arguing about Don Corleone's "equal show of love", as it was quoted above.

## 5.2 Don Corleone's Code of Honour

Honour is another important aspect of Don Corleone's character. He always wants to be considered as a very honourable man despite the fact he is the head of a famous Mafia Family which can be hardly considered as some honourable organization. The understanding of the expression "honour" is definitely different for ordinary people who mostly do not think whether they are honourable or not, but a man as Don Corleone considers honour as one of the most elemental features. He understands honour in his own way which is different from its common conception. A truly honourable person is not usually a gangster or even a Mafia boss who is responsible for the death of many people. Despite this fact, honour is one of the significant factors of Don Corleone's character influencing his demeanour. Why is it so? His code of honour has old roots. He is a Sicilian and honour is a feature closely connected with Sicilian people. They considered honour to be their most important feature and so does Don Corleone. His code of honor has its foundation. Many Sicilians are brought up to become members of some "honourable" Mafia Family. They are very proud to be Sicilians and the Sicilian code of honour strengthens their awareness of their Sicilian origin. This patriotic awareness is nothing special. There are many patriotic nations in Europe. Bavarians or Catalonians are also very proud of their origin and are very angry, when they are considered to be German or Spanish, respectively. However, the Mafian code of honour has its essential distorted aspect. It serves as an apology for anything Mafia undertakes. Everything is done in the name of honour and what is done in the name of Sicilian honour is undoubtedly right.

There are many cases in the novel confirming Don's Sicilian understanding of honour. The first appears in the second chapter, when Don's advisor or Consigliere Hagen informed

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<sup>59</sup> See Puzo, *The Godfather*, 16.

him about his dealing with the movie producer John Woltz: “Does this man have real balls?’ Hagen considered exactly what the Don meant by this question. Over the years he had learned that the Don's values were so different from those of most people that his words also could have a different meaning. Did Woltz have character? Did he have a strong will? He most certainly did, but that was not what the Don was asking. Did the movie producer have the courage not to be bluffed? Did he have the willingness to suffer heavy financial loss delay on his movies would mean, the scandal of his big star exposed as a user of heroin? Again the answer was yes. But again this was not what the Don meant. Finally Hagen translated the question properly in his mind. Did Jack Woltz have the balls to risk everything, to run the chance of losing all on a matter of principle, on a matter of honor; for revenge? Hagen smiled. He did it rarely but now he could not resist jesting with the Don. ‘You’re asking if he is a Sicilian’. The Don nodded his head pleasantly, acknowledging the flattering witticism and its truth. ‘No,’ Hagen said. That had been all.”<sup>60</sup>

After realising John Woltz does not understand the code of honour in the same way as Don does and after he refuses to provide Johnny Fontane the role in the movie, Don takes no respect and decides to use a very cruel method to force Woltz to fulfill Johnny’s demands. Immediately after punishing his disobedient behaviour, Woltz describes the image of Don’s real character: “What kind of man could destroy an animal worth six hundred thousand dollars? Without a word of warning. Without any negotiation to have the act, its order, countermanded. The ruthlessness, the sheer disregard for any values, implied a man who considered himself completely his own law, even his own God.”<sup>61</sup>

It is obvious from this passage that Don lost any respect to anybody who does not follow the same moral codex. Don considered his methods for rightful. According to him nobody has right to defy the Sicilian honor and to think that his own methods could compete with it! Woltz “had mistaken the power he wielded in his world to be more potent than the power of Don Corleone. He had merely needed some proof that this was not true.

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<sup>60</sup> See Puzo, *The Godfather*, 43.

<sup>61</sup> See Puzo, *The Godfather*, 45.



He understood this message.<sup>62</sup> Woltz should have realised this and he also did.. Don's deed was very expressive and his conscience was clear.

Beside this sense of honour, typical for Sicilian Mafiosi there is also Don's personal honour which he refers to very often, when dealing or discussing with other people. Besides he is very sensitive to any kind of dishonor. This feature was probably also the reason, why Don helped Bonasera in the above mentioned case, although he was in severe disfavor, because he described very pathetic the story of his poor daughter: "“They made her drink whiskey and then they tried to take advantage of her. She resisted. She kept her honor. They beat her. Like an animal. When I went to the hospital she had two black eyes. Her nose was broken. Her jaw was shattered. They had to wire it together. She wept through her pain““<sup>63</sup>.

Such dishonour must be punished according to Don Corleone. He would never understand in his distorted attitude to other people, he himself would be in the eyes of most of people never considered to be honourable, but only a nasty gangster.

### 5.3 Don Corleone's Refusal of the Society

Don Corleone has a very negative attitude to the society outside the Mafia Family. He has been living among his closest friends and members of Family for such a long time that his view of the world is definitely deformed as many other aspects of his character. He considers everything involving the Family as the unique right and meaningful and the outside world is for him only an instrument that helps him to become wealthy, mighty and that allows Family to live comfortably. From his point of view society is degenerated and it has no meaning to live there. This statement is motivated by some examples: "“The poverty and fear and degradation were too awful to be acceptable to any man of spirit““<sup>64</sup>.

"“...mercy comes only from the Family““<sup>65</sup>. "“...the Family is more loyal and more to be trusted than society““<sup>66</sup>. The most fundamental passage depicting Don's attitude to society is

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<sup>62</sup> See Puzo, *The Godfather*, 45.

<sup>63</sup> See Puzo, *The Godfather*, 16.

<sup>64</sup> See Puzo, *The Godfather*, 232.

<sup>65</sup> See Puzo, *The Godfather*, 213.

said by his son Michael who also shares his father's attitude, as he said himself: "I believe in you and the family we may have. I don't trust society to protect us, I have no intention of placing my fate in the hands of men whose only qualification is that they managed to con a block of people to vote for them"<sup>67</sup>. According to Michael himself his father:

"is a businessman trying to provide for his wife and children and those friends he might need someday in a time of trouble. He doesn't accept the rules of the society we live in because those rules would have condemned him to a life not suitable to a man like himself, a man of extraordinary force and character. What you have to understand is that he considers himself the equal of all those great men like Presidents and Prime Ministers and Supreme Court Justices and Governors of the States. He refuses to live by rules set up by others, rules which condemn him to a defeated life. But his ultimate aim is to enter that society with a certain power since society doesn't really protect its members who do not have their own individual power. In the meantime he operates on a code of ethics he considers far superior to the legal structures of society"<sup>68</sup>.

The reader can from this passage feel that not only Don Corleone, but also the author himself expressed his own attitude to the society. Don's refusal of the social system he has to live in is nothing new. There were many attempts to change structures of society. This problem is as old as mankind. Revolutions are an integral part of history. Although many of these attempts were successful, the society as whole can not be never satisfied with some new conceptions. There are always people who would like to have the old structure of society and other who would like another structure. No structure can be considered to be the right one and that is why there will be always another and another attempts to change society.

Although many of these rebels are noble-minded, most of them follow their egoistic intentions. Their efforts are aimed either on one particular group of people, one nation, one race, etc. or on personal wealth. These are the cases of dictators as Hitler, Stalin, Hussein

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<sup>66</sup> See Puzo, *The Godfather*, 213.

<sup>67</sup> See Puzo, *The Godfather*, 261.

<sup>68</sup> See Puzo, *The Godfather*, 260.

and others. It is the case of Don Corleone as well whose conception of ideal society is limited and aimed purely on his Family and its wealth. It can be deduced from the following quotation: ““Who is to say we should obey the laws they make for their own interest and to our hurt? And who are they then to meddle when we look after our own interests? *Sonna cosa nostra,*‘ Don Corleone said, ‘these are our own affairs. We will manage our world for ourselves because it is our world, *cosa nostra*. And so we have to stick together to guard against outside meddlers. Otherwise they will put the ring in our nose as they have put the ring in the nose of all the millions of Neapolitans and other Italians in this country““<sup>69</sup>. Don Corleone has evidently no intentions to change the society as it is. His aversion towards the outside world was so morbid that he even refused to let doctors to take care of his dying former Consigliere Abbandando: ““Then there is nothing more for you to do,‘ said Don Corleone. ‘We will take up the burden. We will comfort him. We will close his eyes. We will bury him and weep at his funeral and afterwards we will watch over his wife and daughters““<sup>70</sup>.

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<sup>69</sup> See Puzo, *The Godfather*, 207.

<sup>70</sup> See Puzo, *The Godfather*, 28.

## 6 *THE LAST DON – DON CLERICUZIO COMPARED TO DON CORLEONE*

Don Domenico Clericuzio is the head of his own Mafia Family which is also the strongest Family in the United States as well as the one of Don Corelone. It is evident that the character of Don Clericuzio is mostly based on the character of Don Corleone, but they are not completely identical concerning their features and their activities. They were both born in Sicily. This is the only information the reader is given about Clericuzio's beginnings.

His attitude to the society is thus very similar to that of Don Corleone, because he has the same roots and he was educated in the same way. Otherwise he would neither become a successful gangster nor the head of the Family. As there is written in the novel "his concept of free will was very clear. You could will yourself as a slave to earn your daily bread without dignity or hope, or you earned your bread as a man who commanded respect. Your Family was your society, your God was your punisher, and your followers protected you. To those on earth you owed a duty: that they would have bread to put in their mouths, respect from the world, and a shield from the punishment of other men"<sup>71</sup>. In fact this is a paraphrase of the Don Corleone's attitude as it was expressed by Michael in *The Godfather*. However, one aspect resulting from this quotation is different and that is the religious aspect. Although Don Corleone was also a faithful man, his relation to God and religion is not mentioned and it is unimportant. The only mention of God relating to him is given by Woltz who thought Don Corleone had wanted to be considered equal to God. On the other hand, Don Clericuzio's strong relation to God and even his fatalistic attitude to life are doubtless: "The Don looked back on his life and marveled it had come to such glorious fruition. Certainly he had made monstrous- decisions to achieve power and wealth, but he felt little regret. And it all had been necessary and proved correct. Let other men groan over their sins. Don Clericuzio accepted them and placed his faith in the God he knew would forgive him"<sup>72</sup>. Don Clericuzio based his apologies for his criminal activities on God's mercy. This way is also similar to that of Don Corleone with the difference that

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<sup>71</sup> Mario Puzo, *The Last Don* (London: Random House, 1996), 50.

<sup>72</sup> See Puzo, *The Last Don*, 13.

Don Corleone excused his own criminal activities by the above described Sicilian code of honour. It does not mean that Don Clericuzio lost his awareness of his Sicilian origin. The Sicilian patriotism was the most important among his priorities for him as well: “The creatures of his blood first, his God second (did he not have his own chapel in the house?); and third, his obligation to all the subjects in the domain of the Clericuzio Family<sup>73</sup>. He was “content that, at his advanced age, he had the will to pass the sentence of death on his enemies. Certainly he forgave them, was he not a Christian who maintained a holy chapel in his own home? But he forgave his enemies as God forgives all men while condemning them to inevitable extinction<sup>74</sup>. Don Clericuzio is very proud of his criminal successes, regardless of the religious aspect of his relation to God, and he tries to see himself as equal to God in his arrogance and he also ironically plays his role of redeemer as in the case of Don Corleone. “In the world Don Clericuzio had created, he was revered. His family, the thousands who lived in the Bronx Enclave, the Brugliones who ruled territories and entrusted their money to him and came for his intercession when they got into trouble with the formal society. They knew that the Don was just. That in time of need, sickness, or any trouble, they could go to him and he would address their misfortunes<sup>75</sup>. This excerpt is so similar to the description of Don Corleone’s behaviour that there is no doubt about the author’s effort to take-over some typical characteristics of both Dons. It has the effect, that all Dons coming from Sicily must have some identical characteristic features.

Concerning Don Clericuzio’s activities, they are similar to that of Don Corleone. Both are mostly interested in gambling activities and they both refuse to join drug business, despite the fact they are both persuaded to do so. The Don Corleone’s refusal causes that he is nearly killed. Don Clericuzio’s refusal has no after-effects on him. That is because Don Corleone is much more interested in the Family activities. He plays the leading role, he has always the last word and nothing can be done without his permission. On the other hand, Don Clericuzio gives much more freedom to other members of the Family. He plays only a minor role. It can not be said in any case he could be the protagonist of the novel. It is evident since the beginning of the novel he is going to change his lifestyle, to become an

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<sup>73</sup> See Puzo, *The Last Don*, 50.

<sup>74</sup> See Puzo, *The Last Don*, 271.

<sup>75</sup> See Puzo, *The Last Don*, 271.

observer who could give advice, but who does not want to take part in the Mafia activities to such an extent as in the past. He explains his decision and intentions in his speech to his son Giorgio: “We must look ahead. Your children, my children, and little Dante and Croccifixio must never grow up in this world. We are rich, we no longer have to risk our lives to earn our daily bread. Our Family will now serve only as financial advisors to all the other Families. We will serve as their political support, mediate their quarrels“<sup>76</sup>.

Don Corleone learned this as well, but not until the end of the novel. They both died surrounded with their families and they were both satisfied that they had created good conditions for happy and satisfied life the future generations of their Families should lead.

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<sup>76</sup> See Puzo, *The Last Don*, 4.

## CONCLUSION

The world of Mafian Families Mario Puzo wrote about is a fascinating topic and gives the reader an opportunity to ordinary people to look into this unknown world. Even though the world is fictive, it has a real background. The characters of Don Corleone or Don Clericuzio are symbols which can stand for real Dons in real Mafia Families whose character similarities are given by following the same code. The character of Don Corleone can evoke in the reader even sympathy to his character and his Family due to his big popularity he achieved thanks to the novel and even more thanks to the movie, based on it and due to the way Don Corleone is depicted. Though he had some good features, the most important is not to be influenced by the romantic images, the novel could evoke, but to see the real criminal essence of the Mafia and never forget the amount of people whose death was caused by this criminal organization.

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