

judicaria

RIVISTA DEL CENTRO STUDI JUDICARIA ets

JOURNAL OF THE JUDICARIA STUDY CENTRE



new series

114

NUOVA SERIE



On the cover

Amadio Bergamini, shepherd from Ardesio in Val Seriana, left Malga Vacil, 1,800 m, on the Storo mountain, in early November.

With his flock he descended "along the ancient sheep track to the plain, almost along a silent herbal river, on the vestiges of the ancient fathers" (D'Annunzio, *The Shepherds*). Together with his brother, Amadio arrived on the pastures of the Chiese valley at the end of July, with six hundred sheep and one hundred and twenty cows. He stayed at Malga Vacil for three months but it wasn't an easy mountain pasture. He had to carry about twenty loads of hay. "There is no more pasture. Those who had used the hut before him were not able to keep it clean. He confided this to the *A-dige* reporter who met him on the way back home. The image of **Amadio Bergamini**, captured by the lens from Storese **Gerardo Sai**, tells the story of the struggle of the "good shepherd" forced to fight against the elements, but above all committed to fighting the bears and wolves disguised (also) as bureaucrats .

(Photo: G. Sai, Storo)

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From the immediate past to the immediate present

The "zero" issue of "Judicaria" was published in December 1985. Almost 40 years have passed and in the 113 issues of the magazine with the green cover the history of communities and the stories of individuals, art and the geography, the faces of men and women who lived and worked in the villages of this territory, the ancient "Judicaria Summa Laga-nensis". From the first issues we find "signatures" still active today (from Giuliano Beltrami to Graziano Riccadonna, from Mauro Grazioli to Ade-lino Amistadi) or pens entrusted to the drawer of condolence (Mario Antolini "Musòn", Alberto Mognaschi, Basilio Mosca, Carlo Bleggi, Pasquale Pizzini, Vito Zeni, Gianni Poletti, Angelo Franchini).

The approach given by the "founding fathers" has been maintained for a long time: a look at the past with forays into the present. A past that is close, close indeed, to the happy and sad events that the calendar has unrolled in the bed of that unstoppable river that is life. Between the inlets of the Chiese and the Sarca gorges, up to the lakes of Garda and Idro, the intense pages of a personal and community diary were written. The generations of today's fifty-year-olds have been educated and informed. The lamp of belonging was kept lit: the Judicaria, precisely.

During the summer of 2023, the Board of Directors of the Judicaria Study Center asked for availability and entrusted the direction of the magazine to the writer. With a broad mandate: the task of redefining the themes and contents of the magazine.

To ensure continuity with the work done so far, we have asked for the appointment of Giuliano Beltrami (Valle del Chiese) as editorial director, a highly experienced man of culture and one of the brightest pens in regional journalism. Furthermore, to collaborate on the creation of individual issues, the following were called to form an editorial collective: Gianni Beordo (graphics and images); Vincenzo Zubani (Tione); Alberta Voltolini (Val Rendena); Gabriella Maines (External Judges); Ezio Chini (art historian). Others will be added in the coming months.

With this issue the layout of the cover and the

Of
**Alberto
Folgheraiter**

says placed in the last pages; the single-column layout with notes and captions alongside; the abandonment of territorial "cages" which, in recent years, had led to a monographic magazine dedicated, albeit in rotation, to a single valley of Judicaria.

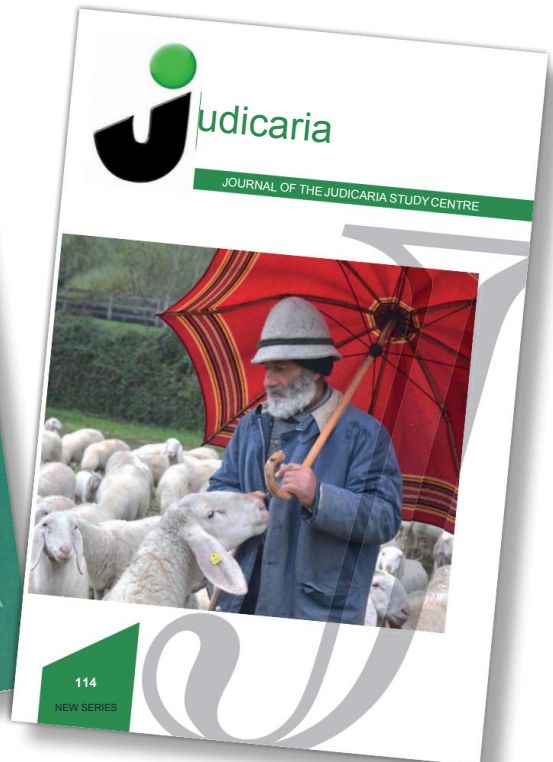
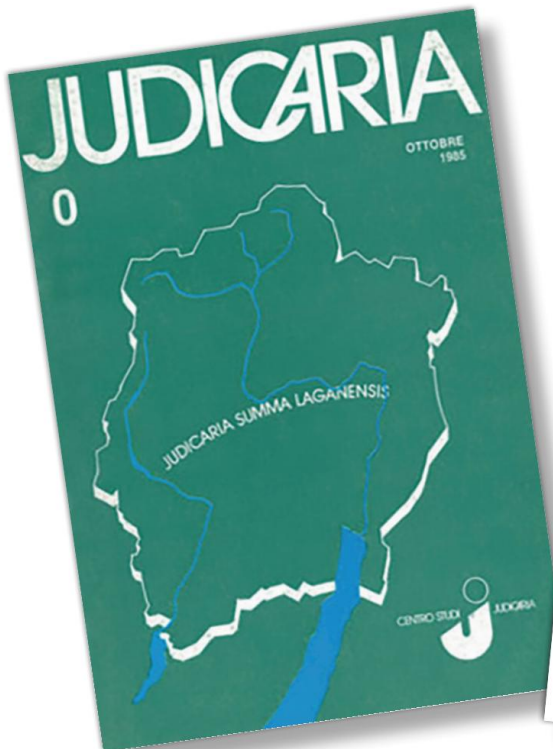
The commitment of the individuals and the passion of the editorial team to offer readers texts written in a way that is understandable to all do not change (the printed font has also been increased by one point). Texts revised and, where necessary, rewritten; the result of research and reference to sources.

There remain reports of publications and volumes published in the Judicaria territory; the summary of the activities and initiatives of the Study Center.

The most important change is the diffusion of the magazine also with the tools of technology, through the web, and the possibility of simultaneous translation, in order to reach those unknown emigration people who still maintain ties, more or less convinced, with their own roots. Gianni Beordo was entrusted with the task of supervising the setting of the digital graphics.

A new course to broaden our gaze beyond the Judicaria, to face the challenges of a future that is already yesterday and which is nourished by the achievements and mistakes of the recent past and of the time to come.

The number zero (0) of *Judicaria* (October 1985) and the last issue (114) with new graphics and new setting.



Five from Judicaria in the Provincial Council

In the provincial elections of 22 October 2023, 24 lists were presented, 7 presidential candidates and 784 councilor candidates.

Three of the five councilors elected in the Judicaria were reconfirmed provincial councilors, albeit with different powers and responsibilities compared to the previous legislature.

They are: Roberto Failoni, Mattia Gottardi and Mario Tonina.

Five out of 35 *Judicaria* provincial councilors elected on Sunday 22 October. This is **Michela Calzà** (*Democratic Party*, **1,447 preferences**; of these: 55 in the territory of the Giudicarie Community; 1,177 in Alto Garda and Ledro); **Roberto Failoni** (*Lega-Fugatti president*, **4,283 preferences**; of these: 2,660 in the Giudicarie; 435 in Alto Garda and Ledro); **Mattia Gottardi** (*La Civica*, **2,968 preferences**; of these: 1,455 in the Giudicarie; 139 in Alto Garda and Ledro); **Vanessa Masè** (*La Civica*, **2,375 preferences**; of these: 917 in the Giudicarie; 233 in Alto Garda and Ledro); **Mario Tonina** (*PATT*, **2,548 preferences**; of these: 1,271 in the Giudicarie; 395 in Alto Garda and Ledro). In the last legislature (2018-2023), **Failoni**, **Gottardi** and **Tonina** held the position of councilor and, **Toni-na**, vice-president. All three were also reconfirmed in the new executive. At the provincial level, the elections for the renewal of the council of Piazza Dante in Trento were characterized by a low turnout (58.4% of those entitled to vote) and by the victory of the centre-right coalition, with Mauri as the candidate for **president -uncle Fugatti**, who obtained 129,178 votes (51.8%). The centre-left coalition, with **Francesco Valduga as candidate for president**, obtained 93,888 votes (37.5%).

The new provincial council of Trento was composed as follows: 5 seats for the *Lega Fugatti President*; 5 seats to *Fratelli d'Italy*; 4 seats in *Noi Trentino for Fugatti*; 3 seats at the *PATT*; 2 seats in the *Civic Council*; 1 seat on the *Fassa* (Ladin) list; 7 seats in the *PD*; 3 seats in *Campobase*; 1 seat for *Alleanza Verdi e Sinistra*; 1 seat at *Casa Autonomy*; 1 seat to **Filippo Degasperi** (presidential candidate for the *Primiero, Onda, Unione Popolare coalition*).

Voting booth for the renewal of the Provincial Council of Trento.



The brain and the belly but abstention won

Winners and losers, from the polls to the Palace. The legislature got off to a bad start with the tug-of-war over the composition of the Provincial Council. Moreover, the signs had been there since the summer, in the tiring center-right alliance imposed by Rome and poorly digested in Trento.

of
**Julian
Beltrami**

Sunday 22 October 2023. Celebration in Trentino-Alto Adige/Südtirol of the founding act of democracy: the elections for the provincial councils. With two opposing facts: democracy won; it has lost democracy. At this point we already hear a grumble: "Let's make an agreement. Did he win or lose?". So it must be explained, starting from the simplest point: defeat.

Democracy has lost because the winning party, without the need for organization, leaflets, rallies, door-to-door, is abstentionism. In the Giudicarie 61.7% voted, with a decrease of 2.7% compared to five years ago; in Alto Garda and Ledro the decline in voters was even more marked: 51% compared to 57.6% five years ago. At the provincial level, the drop in turnout was 5.6%. It means that more than 180 thousand of the 441 thousand voters in Trentino stayed at home.

What does it mean when forty-two voters out of one hundred decide that going to vote is futile? If we put it positively it can mean that we are in a mature democracy, so basically we trust whoever wins, because it is assumed that they will not overturn the system.

Or it can mean exactly the opposite: indifference, or, if you want, fatalism. "Anyway, whoever wins will do what they want without feeling the need to listen to the needs of us citizens!".

If four out of ten voters decide not to vote, it is not a good sign. And it is no consolation that on the same day in Monza, to fill Berlusconi's seat in the Senate, less than two (I mean two) out of ten voters went to vote. The headline of a newspaper from the winning side, the centre-right to which Adriano Galliani belongs, sounded pathetic and, referring to the opposing side, thundered resoundingly: "They never win". Reading that title I asked myself: "Why, did anyone win in Monza?".

Let's move on to the victory of democracy. In the province of Trento the pre-

outgoing Gunta member, Maurizio Fugatti, won, no ifs or buts. You can agree or not, but the victory is clear and unequivocal.

At most all that remains is to "get rid of the bigoi", which translated means to find the weak points of the "Trentino question".

Criticalities. Why and how did the "Fugatti brigade" win?

The "merits" of the center-left. He has a vocation to suicide, cultivated with boundless dedication. Think, for starters, of the difficulties of finding a leading candidate, leafing through not one, but an entire bunch of daisies before choosing the petal. And think about the distinctions between before, during and after.

The "merits" of the center-right. It will be said that not even this line-up spared any distinctions. True, but he is in power, and distributes certainties, along with donations. It is no coincidence that Fratelli d'Italia, which nurtured and nurtured the presumption of distinguishing itself by not attending coalition meetings, obtained a lower result than expected.

Having said all this, one wonders which Trentino those who have expressed criticism in recent years have seen. To clarify, scrolling through the newspaper reports of the last period one comes across an anthology of news capable of killing a lion.

Let's start with healthcare policy, highly criticized for various reasons: waiting lists as long as hunger (unless you pay for it); creeping privatization; closure of hospital departments in the suburbs. Yet the competent councilor (competent in the sense of institutional reference figure) is re-elected, albeit with difficulty. Continuing with the news, education problems: kindergartens, rankings, unsupported universities... (that incumbent was also re-elected). Agriculture (another re-election despite the farmers' controversies over speculation and rents



The ballots in the ballot box: counting begins.

of the mountain huts, the efficiency of the Forestry, not to mention the bears, which have invaded newspapers and TV). I don't want to be dragged into talking about the bears, on which, for a good year, those in government have staged a wild electoral campaign, apparently showing their muscles, but only those of the jaw, and leaving the issue to soak in strong vinegar. of the controversy. In this regard, see the reflections on pp. 40-49 by Mustoni and Salsa.

On other issues it would have been said that the outgoing provincial government was suffering: the new hospital in Trento, the millions thrown into the arena for Vasco Rossi's concert, the bark beetle of the "after Vaia", the Trento railway bypass, the closure of *Cinformi* (the information center for immigration), the increasing poverty. Instead, like water on ice.

So far the past. And the future? Allow me a little question: an idea relating to Trentino has come up of the next ten years? If she left I didn't notice.

Another question, in this case to the citizen: when you go to vote, what do you think about? To one's children and one's children's children or to oneself and one's material well-being today? The feeling (but to be honest it's much more than a feeling) is that many people (the majority) think above all about their immediate well-being. I have mentioned some critical issues, but they seem to concern only those who experience them first-hand: the patient who has to wait for the visit or pay for it in non-biblical times; the foreigner that *Cinformi* it helped to integrate; the poor man waiting for the *Trentino solidarity package*... All subjects that those with a full stomach don't see.

But the real essence of the future is called safeguarding autonomy. We do not want to satiate

ourselves with the food of rhetoric, however it must be said that in recent years the pride of autonomy, which derives from centuries of self-government put into practice in the management of collective and community properties, has disappeared. And it has failed first of all among those who govern us. If there is a need for the "placet" from Rome to choose the president of the Province, and to give shape to the provincial council, it means that the white flag is flying over the autonomy,

If autonomy, doing it yourself, is no longer experienced as a value but as a stumbling block, like old nostalgic junk, then let's surrender to the surrender of the brain by privileging the belly; of the heart, favoring the wallet.



The ballot paper, more "crowded" than ever, for the elections provincial elections of 2023.

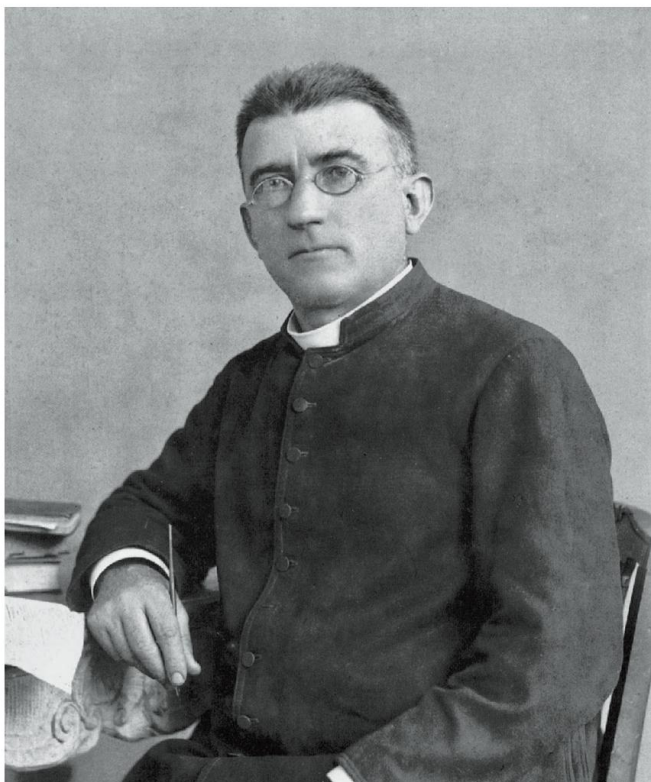
In politics for Don Guetti you need an exemplary life

Don Lorenzo Guetti's warnings to the political class. Marcello Farina, priest and philosopher from Balbido, his countryman and member of the "Don Guetti Foundation", summarizes his thoughts. On the eve of the electoral campaign, Don Farina spoke at a conference on the figure and work of the founder of the Trentino Cooperation.

Don Lorenzo Guetti, the founding father of the Trentino Cooperation (Vigo Lomaso 1847-Fiavé 1898), founder of the first consumer cooperative (in Villa di Bleggio, 1890) and of the first Cassa Rurale (in Larido di Bleggio, 1892) was also an important politician. Elected in 1891 as a regional councilor to the Diet of Tyrol, re-elected seven times, in 1897, a year before his premature death he was elected, the only Trentino deputy, to the Parliament of Vienna.

On 12 November 2012, in the conference room of the Terme di Comano, the Province, the Federation of Cooperatives, the Community of Giudicarie and the municipalities of Bleggio, Lomaso and Banale established, in the presence of the notary Paolo Piccoli (1946), the "Foundation ne Don Lorenzo Guetti – study center on cooperation".

One of the prominent members of the Foundation is Marcello Farina (1940), priest and philosopher from Balbido di Bleggio, land of Don Guetti, who, in view of the elections for the renewal of the Provincial Council of Trento (22 October 2023) has held a lectio magistralis on the political thought of his illustrious countryman. Title: "Autonomous my conscious. Note on Don Guetti and Politics". Here are the salient steps:



“For Don Guetti, democracy is a fragile good that can only grow on plowed, sown and cleared land of weeds but which is nourished by trust over time.

There is a tragic problem of training political personnel that should not make one sleep peacefully. When mediocrity is culture, power suffers. What to do?

For Don Guetti the strength of politics lies in the ability to raise relational quality through the exercise of daily life: economic exchanges, social relationships, work experience, cultural inter-relationships, care needs.

Three attitudes are distinctive for those who engage in public administration.

The first: exemplary nature of life. The ability to feel part of the people, to share people's joys and sorrows, to understand life even in its most intimate aspects. The reform of every form of privilege and sobriety as a lifestyle.

The second attitude is given by competence.

We need a dream of the city, of civil coexistence. An indolent person should never get involved in politics.

The third attitude to be vigilant is that of giving the right value to the word. The word makes us human or dehumanizes; builds or destroys. The tongue hurts more than the sword.

The issue of promises is the tip of the iceberg. Phrases that exude moralism. The excessive search for consensus is the degeneration of politics. With three warnings: the alignment to which one belongs, the party, must remain a means and not an end; the absolutization of one's point of view leads to outsized rigidity. Politics should not be burdened with improper and excessive expectations. Without culture there is no vision of the "common good" and evolving political sensitivities cannot be perceived.

The third warning lies in the elegance of stepping aside. Preparing for what comes next is a sign of wisdom. The successions that occurred due to old age, termination or fall from grace, leave a void. They indicate that one was concerned with filling a position, rather than starting projects. Conscientious decisions, on the other hand, qualify.”

Thus, 125 years later, Don Lorenzo Guetti spoke through Don Marcello Farina. Who concluded his speech by quoting Ernest Hemingway (1899-1961): "It takes two years to learn to speak and fifty years to learn to remain silent."

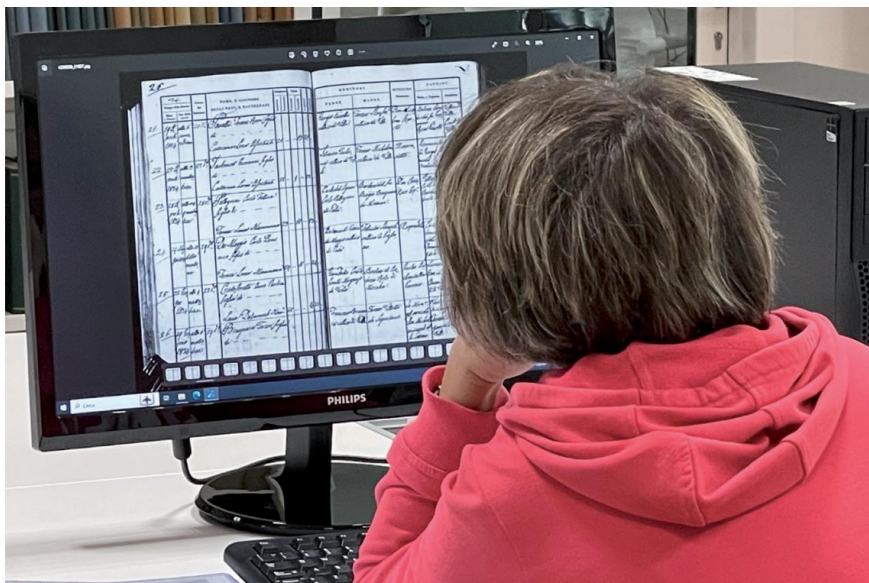
1924: counting of souls and registration of bodies

One hundred years ago, four years after the annexation of Trentino to Italy, the transition from the Austrian Civil Code to the Italian Civil Code became operational - The estate of the matriculation was transferred from the rectories to the municipalities

The "provisions relating to the civil status system" were published in the Official Gazette of 4 October 1923 (R. Decree No. 2013).
"On January 1, 1924, the civil status services moved from the rectories to the municipal offices".

The population of the "Judicaria", from Riva del Garda to the Rendena valley, passing through the Ledro valley, the Chiese and the Giudicarie as we understand them today (Busa di Tione, Bleggio, Lomaso and Banale), as of 31 December 1923 was 78,663 "souls". This is the sum deduced, parish by parish, from the "Catalogus Cleri Tridentini" (ineunte anno MCMXXIV) of 1924. The data is less precise than that obtained from the General Census of the Italian population (1921) since, sometimes, the parish priests reported to the Curia

Of
**Alberto
Folgheraiter**



Tridentine
diocesan
archive: digital
consultation
of a parish
register
of births (and
baptisms).

1. The Austrian census of 1892 had recorded a population of 318,687 units in Trentino.

In the districts of Riva, Arco and Ledro: 25,646 inhabitants; in the district of Tione: 35,373 inhabitants (Vollständiges

Ortschaften-Verzeichniss der Im Reichsrathe vertretenen Königreiche und Länder nach den ergebnissen der volkszählung vom 31 december 1890,

Wien 1892; results of the population census on 31 December 1890 in the

Kingdoms and countries of the Empire of Austria, published by the Central Statistical Commission of Vienna, pp. 170-185)

diocesan an approximate figure. At the Census of 1 December 1921, in the districts of Riva, Tione and in the towns of "Judicaria" belonging to the districts of Trento and Mezzolombardo [see table pp. 14-17] there was a total population of 76,486 people. Three years later, the population reported by priests caring for souls in the municipalities and villages of the same territory was 78,663 units.

On the eve of the transfer of the registration of the matriculation numbers from the rectories to the municipalities, the Episcopal Curia warned the clergy of the diocese that "*the natural and first consequence of the innovation will be this: that with the new year all the birth, marriage and death certificates, if they refer to a period after 31 December 1923, they will not be recognized by the civil authorities unless hired by the mayor or his delegate and in the forms prescribed by the Italian Civil Code and by the laws in force in the Old Provinces*".

However , "*even after this deadline, however, the clergy responsible for the care of souls will have to continue the keeping of parish books (births, confirmations, marriages, deaths, registry) in accordance with and in the forms required by the Code of Canon Law, can. 470, 777, 798, 1103, 1238, and in the manner approved by the Ordinary*".

The decree, signed in Racconigi by King Vittorio Emanuele III (1869-1947) on 24 September 1923, contemplated some transitional provisions, in particular relating to marriage. "*Until the Civil Code of the Kingdom is extended to the annexed territories, in the said territories, the provisions of the Italian Civil Code and of the Royal Decree of 15 November 1865 [...] will be understood as replaced by the corresponding provisions of the Austrian General Civil Code* " (Foglio Diocesano di Trento, n. 7, 1923, pp. 472-476).

On the eve of the Great War, the current territory of the province of Trento had a population of 386,437 units. The day after the First World War, the general census of the population of the Kingdom of Italy (1 December 1921), the first after the annexation of Trentino-Alto Adige, reported a total population of 389,663 units. There were 370 municipalities in the Trentino area; the inhabited centers 8151 .

The calculation also included the 1,341 inhabitants of Val Vestino, the valley wedged between Lake Garda and Lake Idro which ten years later (1932) would be "detached" from Trentino, transferred to Lombardy and aggregated to the province of Brescia . In fact, the head of the fascist government, Benito Mussolini (1883-1945), pressured by the requests of the Brescian industrialists, "hungry" for charcoal, would have ceded the Val Vestino valley which was (and is) wooded with beech trees used for this scope.

Returning to the civil status records, four years after the annexation of Trentino to Italy (after a military occupation lasting ten months, from 3 November 1918 to 10 September 1919), a long historical period in the course of the such as keeping civil status books (born,

deaths and marriages) had been insured by the clergy in the care of souls.

It all began with the Council of Trent (1545-1563) which had imposed the Book of Marriages and the Book of Baptisms. "These laws – wrote Livio Sparapani (1935-2019) – at least as regards the Books of the baptized, of marriages and of the dead, find application in a relatively short time in all the parishes belonging to the diocese of Trento (considered in its last territorial delimitation in 1964) as they were formed and became independent care." ("The count of souls", 1987, p. 279).

The Books of the Baptized began to be compiled in 86 cures of souls between 1564 and 1614; marriage registers in 75 cures. In that period of time, the keeping of books of the dead also began in 22 cures of souls.

"From 1614 to 1700 it will be precisely the latter that will increase noticeably so much so that there are 125 new series, while there are just 54 of baptisms and 69 of marriages. The 18th century, with the multiplication of independent curacies, saw the beginning of 132 series of books of the baptized, 77 of marriages and 113 of the dead."

In the 19th century, the obligation to keep matriculations, entrusted by the political authority to the priests, spread throughout the entire territory of the diocese of Trento (therefore also in the ten "Teutonic" deaneries of the current province of Bolzano), who became to all intents and purposes civil status officials.

An imperial law of 20 February 1784, promulgated by Emperor Joseph II of Habsburg (1780-1790) prescribed "homogeneous models and language for parish books with forms that [required] information on religion and sex, for everyone; on the condition of godparents and parents for the baptized; of the spouses and witnesses for the wedding and on the causes of death for the deceased [...]. This intervention on the part of the emperor was moreover justified by the fact that, with a circular letter dated 1 May 1781, the canonical books were declared public documents also for all civil purposes".

With the end of the old regime, the brief Bavarian domination (1805-1810) and the Italian Kingdom of Napoleon (1810-1814) entrusted the municipalities with the



Tridentine diocesan archive: marriage register (since 1924) of the parish of Vigo Lomaso.

duty of civil status officer. It lasted a few years. The parish priests continued "the regular keeping of the canonical books" and, in 1815, with the introduction of the Austrian Civil Code in the Tyrol, the keeping of the matriculation books was re-entrusted to the curators of souls. On August 2, 1907, "the registration of marriage in the baptismal register" was even imposed. Livio Sparapani

wrote: "The bishop's circular of March 21 appears to be of considerable importance 1893 with which Bishop Valussi [1886-1903] exhorts parish priests to more promptly conserve canonical books."

With the annexation to Italy, at the end of 1919 the diocese of Trento was aggregated to the Venetian ecclesiastical region. It was there that Bishop Celestino Endrici [1904-1940], participating in the second Venetian Provincial Council (1923), "reserved special attention to canonical books". However, "since the first pastoral visit of Msgr. Endrici, before the First World War, to 1987, the date of the last inventory of the canonical books [...]

about 500 canonical books (certainly an undercount) have disappeared from our parish archives. And if the First World War is responsible for the loss of around 200 volumes, there still remains a big question about the fate of the other 300. This is a serious wound, unfortunately not healable, inflicted on our historical, cultural and religious." (L. Sparapani, "The parish books of the diocese of Trento", 1987, n. 067,



Claudio Andreolli (1975), from Bleggio Superior, archivist at the Tridentine diocesan archive.

What ultimately changed with the transition from the rectories to the municipalities for the holding of freshmen? Two "accounts" of births, deaths and marriages were formed. In the rectories the registration of those born under the heading "baptized" continued. The births of those (still rare, in truth) who came into the world into families of beliefs other than the Roman Catholic religion were no longer recorded in the parish books.

All births began to be recorded in the municipal registers

of the civil status. With particular attention to males, also for reasons related to military conscription and the right to vote. Male electoral suffrage in Italy was introduced in 1918, with the lowering of the age from 25 to 21 to be considered adults. For females, who the Austrian civil code considered minors up to the age of 24, little changed. Women would have achieved equality and the right to vote only with the elections and the institutional referendum (monarchy or republic?) of 1946. The lowering of the age of majority, in Italy, from 21 to 18 years was set by law 39 of 1975.

As for marriages, the transition from the Austrian civil code to the Italian civil code for the population of the "new provinces" was accompanied by recommendations from the ordinariate to the priests to supervise especially in matters of civil weddings.

In the "Foglio Diocesano di Trento", in issue 7 of September 1923, it was written: "The rev. Clergy knows well how the Church constantly rejected and condemned this legal institution at all times, as a violator of its sacred rights regarding the Sacraments and as a source of enormous damage for society and the family. However, where such marriage was already legislatively introduced as compulsory, to avoid damage and harassment, ensure recognition of the civil effects of the bond (legitimacy of the offspring, etc.) and

"Annotation!
Since on 1
January 1924
the Italian law
relating to civil status
documents and
registers also
came into force for the
new provinces of the
Kingdom (see Royal
Decree 4 October
1923 n. 2013) starting
with 1 January BC
this book it will serve
for the
registration of those
born and baptized
and will have purely
ecclesiastical value in
accordance with the
provisions of the
code of Canon Law (can. 777)".
Aldeno, 1 January
1924, Camillo
Orsi, parish priest
(from Besenello, 1880-1735';

Numero corrente	Via e numero di casa	TEMPO DELLA MADRITA			Giorno del battesimo	NOME e COGNOME del Battezzato	Religione		Sesso		Battesimo in Crisma	Altre annotazioni a norma del can. 470 § 2 e G.L.C.
		Anno 19...	Mese	Giorno			Ors	Esistente	Non esistente	Femminile		
90												


GENITORI				PADRINI		
PADRE	Madre del padre	MADRE	Madre del matrimonio	Madre battezzata	NOME e COGNOME	Qualifica

Annotatione!

Secondo il 1° comma 182h e entrata in vigore anche per le nuove Province del Regno la legge italiana relativa agli atti ed ai registri di Stato ante l'episcopio e oltre 1923 al 2013, in commissione al 1° comma a e il secondo libro comma 10 la registrazione di atti e avrà valore pienamente ecclesiastico guida le disposizioni del codice di Diritto canonico (can. 777).

Aldeno 1 gennaio 1924

Camillo Orsi
parroco



1924

remove the danger of polygamy, the Church allows and wants the faithful to take advantage of it and carry it out, as long as they intend to celebrate a truly civil ceremony. [...] The curators of souls will have to faithfully instruct the people entrusted to them on this matter, and return to the topic from time to time according to needs”.

On 1 January 1924, not only the method of registering the civil status changed for the population of Trentino annexed to the kingdom of Italy. From the counting of souls to the counting of bodies. For the Roman Catholic Church, these were the first signs of a slow erosion that would lead to the secularization of society with the laws on divorce (1970) and on voluntary termination of pregnancy (1978).

Women from Praso
(ca. 1920) with a
walking stick, a
basket on
their shoulders.
(Arch. Judicaria
Study Center, Tione)



COMUNE DELLA JUDICARIA	Censimento 1921	Catalogo Clero 1924
Agrone	312	275
Andogno	221	
Armo	302	274
Bersone	357	360
Ballino		108
Bleggio Inferiore	832	950
Bleggio Superiore	2.005	
- Quadra		800
- Cavrasto		475
- Rango		251
- Balbido		305
- Cares		249
Bocenago	403	506

COMUNE DELLA JUDICARIA	Censimento 1921	Catalogo Clero 1924
Bolbeno	331	330
Bollone	199	235
Bondo	643	730
Bondone	707	790
Borzago	400	
Breguzzo	642	675
Brione	255	235
Caderzone	549	
Campo Lomaso	826	1.058
Carisolo	510	
Castello	587	352
Cimego	700	713
Cologna	264	
Comano	795	250
Condino	1.475	1.482
Creto	383	938
Daone	707	720
Darzo	416	445
Dorsino	525	545
Favrio		230
Fiavé	785	718
Fisto	296	
Giustino	453	664
Massimeno	152	
Godenzo e Poia		561
Iavré	384	452
Lardaro	349	263
Lodrone	519	530
Lundo	277	288
Magasa	437	465
Moerna	223	270
Montagne	516	587
Mortaso	529	
Pelugo	383	490
Persone	92	97
Pinzolo	1.526	1.892
Por	311	290
Praso	626	530
Premione	193	168
Preore	309	382
Prezzo	392	452
Ragoli	760	954
Roncone	1.719	1.840
San Lorenzo di Banale	1.353	1.580
Saone	286	340
Sclemo	308	260
Seo	273	240
Stenico	917	790
Storo	1.876	1.725
Strada di Pieve di Bono	333	

COMUNE DELLA JUDICARIA	Censimento 1921	Catalogo Clero 1924
Strembo	384	594
Stumiaga	349	
Tavodo	140	
Tione	2.242	2.520
Turano	154	180
Verdesina	154	700
Villa Rendena	407	
Vigo Rendena	340	684
Daré	221	
Spiazzo Rendena		1.862
Villa Banale	424	480
Zuclo	533	585
Distretto di Tione	37.272	38.714
Arco	3.949	4.700
- Padaro		130
- Varignano		1.012
- S. Giorgio e Grotta		308
Bolognano		1.250
Massone		645
Bezzecca	534	550
Biacesa	268	208
Cologna-Gavazzo	485	500
Drena	619	630
Dro	2.724	
Ceniga		545
Enguiso	254	283
Lenzumo	262	234
Locca	205	198
Mezzolago	198	175
Molina di Ledro	482	861
Legos	407	
Nago		1.072
Tòrbole	1.780	870
Oltresarca	3.018	
Pieve di Ledro	253	268
Pranzo	411	450
Pré	280	269
Pregasina	157	166
Riva sul Garda	8.707	8.133
- Campi		528
- Varone		1.238
Romarzollo	1.808	
Tenno	481	485
Tiarno di Sopra	643	670
Tiarno di Sotto	735	800
Ville del Monte	461	510
Distretto di Riva sul Garda	29.132	27.688

COMUNE DELLA JUDICARIA	Censimento 1921	Catalogo Clero 1924
Andalo	784	850
Molveno	746	790
Terlago	971	1.055
Ranzo	422	506
Vezzano	846	915
Padergnone	420	
Sarche		460
S. Massenza		490
Fraveggio		240
Calavino	1.336	954
Madruzzo		145
Lasino	1.272	963
Cavedine	2.772	1.161
Vigo Cavedine		829
Stravino		451
Brusino		446
Ciago	238	260
Covelo		390
Lon	124	170
Margone	151	156
Pietramurata		1.390
Mezzolombardo e Trento	10.082	12.261
Popolazione della Judicaria	76.486	78.663

Cologna, 192 ,
old tavern
Alpina Casa
Cominelli.
(Arch. udicaria
Study Center,
Tione)



The “fascist” vote of 1929 the “papers” found in Tione

Between 1925 and 1926, a series of regulations transformed the legal system of the Kingdom of Italy in an authoritarian sense. They were called “very fascist laws”. With that system the Italian population (only males and not all) was called to the polls for a plebiscite election called for 24 March 1929. Mussolini’s fascist government called voters to express their support for fascism with a simple “Yes”. Those who voted “No” were identified and reported to the regime authorities.

Eight and a half million Italians joined fascism. 135,773 put the ballot with the writing “NO” in the ballot box.

of
**Vincenzo
Zubani**

The accumulated papers of a family are sometimes many. So it happens that one day we try to give them a meaning, first of all chronologically, to the packages, bags, folders, scattered letters and postcards, receipts and invoices, in short to everything that represents the life of the people they represented the passing of a family nucleus, perhaps even through two centuries of history between 1800 and 1900.

Each document should be studied in depth, read and contextualized, but in this first phase we focus on the search for the date that can place the period.

Two small sheets of paper

It so happens that in your hands you find two sheets of paper printed and folded on themselves, dating back to 1929, which bear the words Legislature XX-VIII - POLITICAL ELECTIONS - VOTING FORM.

The temptation to open it is immediate and a world opens up: the inside of the two cards reports verbatim, under the Fascio coat of arms, the same question:

“You approve the list of deputies designated by the Grand Council National of Fascism?”

The two cards are distinguished on the pre-printed answer: **YES** or **NO**.

But the even more evident difference between the two ballot papers is that the first has a background with the colors of the Italian flag; while the second has only a white background.

It is natural to ask: "But was there voting under Fascism?". The body Wasn't the election described as an "amorphous mass"?

It makes you want to know more. The XXVIII (twenty-eighth) Legislature (of the Kingdom of Italy) was that of the period 20 April 1929 – 19 January 1934. The plebiscite elections were held on 24 March 1929. It was not the last legislature: the XXIX (twenty-ninth) legislature it began on 28 April 1934 and ended on 2 March 1939 (when the establishment of the "Chamber of fascis and corporations" eliminated any residual semblance of suffrage from the state system).

A search carried out in the historical archives of the municipality of Tione provided further details.

Both legislatures were preceded by plebiscite-style elections. We voted with the answer to a specific question. And both were characterized by two-colored ballot papers. In both "consultations" the procedure was the same:

- the voter was given the two ballots;

Of the two ballot papers, front and back (24 March 1929, seventh year of the *Era Fascista*)



- in the "secret" of the voting booth the voter placed the ballot he discarded into an urn;
- after leaving the booth he gave the chosen ballot to the scrutineers so that they could "check that it was adequately sealed".

Various aspects of the voting methods are very significant and highlight the totalitarian and intimidating climate experienced in the period

The poster for registration on the electoral lists (24 September 1928 year VII° of the Era Fascista).

COMUNE DI Tione

FORMAZIONE DELLE LISTE SEZIONALI DEGLI ELETTORI POLITICI

IL PODESTA'

Visto l'art. 32 del T. U. della Legge Elettorale Politica
2 settembre 1928 N. 1993

RENDE NOTO


che la lista di sezione degli elettori politici di questo comune, per l'anno 1928 formata a norma dell'art. 31 del T. U. sopra citato ed il testo della deliberazione relativa alle circoscrizioni sezionali, alla assegnazione degli elettori alle singole sezioni, ed alla designazione dei locali per la votazione, resteranno nell'ufficio Comunale da oggi a tutto il dì 23 corrente mese novembre, con diritto ad ogni cittadino di prenderne cognizione.

Chiunque abbia reclami da fare contro le suddette operazioni, può presentarlo entro il termine stesso, anche a mezzo di questa segreteria, alla Commissione elettorale della Provincia.

Dalla Residenza Municipale, li 8 novembre 1928 Anno VII

Il Podestà
[Signature]

Il Segretario
[Signature]



TIP. G. ANTOLINI - TIONE

Benito Mussolini's twenty years of fascism. It is worth listing at least the most obvious ones:

- the ballot returned to the scrutineers allowed them to verify how the voter had voted: when held against the light, one could see (and can still be seen in those discovered by chance) that the colored ballot is darker.
Furthermore, the stamp and signature of the President of the Polling Station were placed differently on the two cards;
- in many cases voters were told, before entering, to keep the discarded ballot in their pocket because they would have to show it upon exit. If she had turned out to be the one who answered with NO they would have paid the consequences;
- in many polling stations, especially in the South, in place of the people who did not turn up to vote, the polling station presidents put the ballots with **YES** at the polls;
- in some regions it even turned out that the number of ballots was greater than the number of eligible voters (in Calabria, for example, the number of voters was 105.86 percent...);
- in several countries, the fascists went into homes to pick up people and their led to vote;
- workers belonging to trade unions and employed in some production sectors were threatened with dismissal if they did not go to the polls.

If an exaggerated prevalence of "Yes" was revealed, by direct order of Mussolini, the Presidents of the polling stations were ordered to supplement with ballots bearing the word "NO". Few invalid ballots.

Among the documentation consulted I also found numerous telegrams with the date of that day and the list (typed) of those who showed up in Tione to vote. Next to some names there is a cross made in pencil which would correspond (but perhaps it is a coincidence?) more or less to the votes obtained with the **NO** ballot which, at the close of the polls, were communicated to the Prefecture.

Who could vote? The Electoral Body authorized to vote was very, so to speak, "selected". First of all, only male citizens could vote, women were excluded from the right to vote.

In this regard, on September 24, 1928 with a

"MANIFEST

for the submission of applications for inclusion in the political electoral lists for the year 1928"

THE PODESTA MAKES NOTE

"who [...] are voters when they have reached their 21st year of age on 31 May 1928 or their eighteenth year if married or widowed with children".

There
public communication
from the
mayor regarding
the formation of the
sectional lists
(8 November
1928, seventh year
of the

ra Fascista

COMUNE DI Tuone

MANIFESTO

per la

presentazione delle domande d'iscrizione nelle liste elettorali politiche per l'anno 1928

IL PODESTA' RENDE NOTO

che per la legge elettorale politica, testo unico 2 settembre 1928, n. 1993, sono elettori, quando abbiano compiuto, al 31 maggio 1928, il ventunesimo anno d'età o il diciottesimo, se ammogliati o vedovi con prole.

1° coloro che pagano un contributo sindacale, a termine della legge 3 aprile 1926, numero 563;

2° gli amministratori o soci di una società o di altro ente che paghi il contributo sindacale, a termine della legge stessa.

3° i titolari di azioni nominative di società in accomandita per azioni con o senza nome possono essere iscritti soltanto se le azioni siano a loro intestate da almeno un anno;

4° coloro che pagano almeno 100 lire annue d'imposte dirette allo Stato, alla provincia e al comune;

5° i proprietari o usufruttuari, da almeno un anno, di titoli nominativi del debito pubblico dello Stato o di titoli nominativi di prestiti provinciali o comunali, per la rendita di lire 500;

6° coloro che percepiscono uno stipendio o salario o pensione o altro assegno di carattere continuativo a carico del bilancio dello Stato, delle provincie, dei comuni o di altro ente sottoposto per legge alla tutela dello Stato, delle provincie o dei comuni;

7° i membri del clero cattolico, secolare o regolare, ovvero i ministri di un culto ammesso nello Stato.

8° i cittadini che si trovino nelle condizioni previste ai numeri 1, 3, e 5 hanno diritto alla iscrizione di ufficio nella lista elettorale, purché abbiano la residenza nel comune e siano compresi nel registro della popolazione stabile. Per essi non è perciò necessaria la presentazione della domanda d'iscrizione, ma è la loro facoltà presentarla, con l'osservanza delle seguenti disposizioni.

Gli altri cittadini che si trovino nei casi previsti ai numeri 2, 4 e 6 saranno iscritti nella lista **soltanto in seguito a domanda**, da presentarsi nel termine e nei modi appresso indicati.

La domanda, in carta libera, indirizzata al Podestà, deve essere presentata alla segreteria di questo Comune non più tardi del 9 ottobre p. v. e contenere le seguenti indicazioni:

1° la paternità, il luogo e la data di nascita e l'abitazione. Se il richiedente non ha abitazione nel Comune deve specificare in quale sezione elettorale chiede di essere iscritto;

2° i titoli in base ai quali domanda l'iscrizione.

La domanda deve essere sottoscritta dal richiedente. Nel caso che egli non lo possa per fisico impedimento, è tenuto ad unirti una dichiarazione notarile che ne attesti i motivi.

Se il richiedente non sappia sottoscrivere, potrà fare domanda in forma verbale, alla presenza di due testimoni che ne accertino l'identità, davanti al segretario comunale o all'impiegato delegato dal Podestà oppure al notaio.

Al notaio spetta l'onorario di centesimi 50.

Alle domande devono essere uniti i seguenti documenti in carta libera:

a) copia dell'atto di nascita, quando il richiedente non sia nato in questo Comune;

b) i documenti necessari a comprovare, secondo i casi, il titolo in base al quale si chiede la iscrizione.

Possono anche domandare la iscrizione nella lista di questo Comune, purché abbiano i requisiti per essere elettori:

a) i cittadini che hanno la residenza in questo Comune da almeno sei mesi, ancorché si trovino iscritti nel registro della popolazione stabile di altro Comune;

b) i cittadini che hanno in questo Comune la sede principale dei loro affari ed interessi, ancorché abbiano la residenza in altro Comune.

Nell'uno e nell'altro caso, alla domanda d'iscrizione, oltre ai documenti sopra indicati, dev'essere unita l'attestazione di aver rinunciato, con espressa dichiarazione fatta al Podestà del Comune della precedente o attuale residenza, alla iscrizione nella lista del Comune stesso. Tale attestazione è rilasciata dall'ufficio di Segreteria del Comune nella cui lista il richiedente non vuole essere iscritto, in seguito alla presentazione della dichiarazione di cui sopra firmata dal richiedente, ovvero, quando egli non sappia sottoscrivere, in base a dichiarazione verbale fatta innanzi al segretario comunale o ad altro impiegato delegato dal Podestà o innanzi al notaio, sempre alla presenza di due testimoni, che debbono accertare l'identità del richiedente.

Si avvertono coloro che, essendosi precedentemente avvalsi della facoltà di cui sopra, si trovano presentemente compresi nella lista di questo Comune, che, ove nei termini su indicato del 9 ottobre p. v. non manifestino, con dichiarazione da essi sottoscritta o altrimenti fatta nei modi sopra detti, una contraria volontà, saranno reinscritti d'ufficio nella nuova lista, previo accertamento del possesso di requisiti per essere elettori.

Tuone, li 8/4 settembre 1928 - VI.

IL PODESTA'

[Signature]

No reference to the fact that the voters had to be male. This can be understood from the wording: married or widowed. In reality, the law (of 1912) had not been modified and the female vote (with eligibility for political and administrative offices) would have to wait until 1946.

Therefore only males to vote. But not all.

Among the requirements to be eligible to be voters there were some equally discriminatory ones. For example, one had to be included among "those who pay a union contribution" (the only recognized unions were the fascist ones); "those who pay at least 100 lire in direct taxes to the State, provinces or municipalities"; "those who receive a salary, salary or pension paid by the State".

Non-commissioned officers (except marshals) and enlisted men of the army, navy and air force were excluded from the right to vote. Even in the choice of scrutineers and even more so of the Presidents of the Polling Station, the selection was extremely rigid. The Prefect asked for personal information regarding rectitude but also proven political faith. The responses of the Podestà (to the Prefecture) demonstrate this. On the basis of investigations by the "Secretaries of the individual Fasci", it was written that the person "is not considered suitable to act as President of the electoral offices."

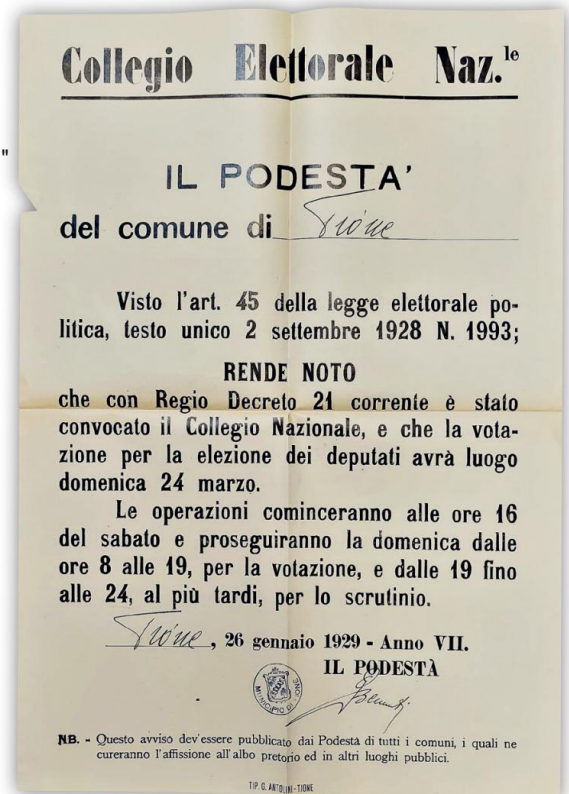
Public order - A brief mention of telegrams. On election day there was a dense transmission of telegrams from the Prefecture to the Podestà of Tione with the relevant responses. From these telegrams we can see the great concern there was regarding the possibility of unrest occurring. The fear spread throughout Italy because Mussolini feared a violent reaction in the face of a consultation that was essentially popular only in name. At the same time

For some time, the fascists feared that the results would still be contrary to expectations.

The results - Given the premises, the results were largely satisfactory for the Fascist Regime which thus confirmed its way of proceeding and strengthened itself politically also towards the other European nations.

The official results of the 1929 consultation "tell" that it was There were approximately 8 and a half million voters who answered "Yes" and only 135,773 those who chose the "No" ballot. In the second plebiscite of 1934, which took place with the same voting and voter selection procedures, the results were 10 million for "Yes" and just over 15 thousand, courageous or reckless, for "No".

It is fair to ask what could have happened to those who voted



Public call for elections signed by the mayor (26 January 1929, seventh year of the Fascist Era).

The telegram from the mayor to Prefecture (March 24, 1929).

There communication from the mayor to the prefecture with the election results (10 April 1929, seventh year of the Fascist Era).

SERVIZIO ELETTORALE

UFFICIO DI TELEGRAMMA

Mod. 25 Telegrammi - Ediz. 1927

Indicazioni di urgenza

Circuito sul quale si deve fare l'invio del telegramma

Il governo non assume alcuna responsabilità civile in conseguenza del servizio della telegrafia.
 Le tasse riscosse in meno per errore od in seguito a rifiuto o irreperibilità del destinatario, devono essere completate dal mittente.
 Le ore si contano sul meridiano corrispondente al tempo medio dell'Europa centrale e sui telegrammi interni di seguito da una mezzanotte all'altra.

Spedito il 192 ore per circuito N.
 all'Ufficio di Trasmittente

Qualità	Destinazione	Provenienza	Nom.	Parole	Data della presentazione Giorno e mese	Ore e minuti	Via d'indirizzo o indicazioni speciali d'Ufficio

INDICAZIONI EVENTUALI TASSATE

DESTINATARIO R. Prefettura

DESTINAZIONE Trento

TESTO

io Telegramma : Ad Numero 2849 Gabinetto Operazioni elettorali completamente mate Stop Continua propaganda elettorale riunioni associazioni Enti Sindacati propaganda spicciosa persone influenti et conosciute stop Decimo annuale Fascisti secondo istruzioni stop ordine pubblico perfetto stop

Podestà Tione

Cognome, nome e domicilio del mittente: Podestà Tione

Volarsi a terzi avvertenze importanti

Chi è correntista della posta paga e si fa pagare mercè bonificari, che costano per qualunque somma, solo 10 centesimi.

Prem. Spab. Art. 192/25 A. Scotoni - Trento 1926 - (Ord. 331).

No 1918

32810ab 5/4/29 10 aprile X 29

Elezioni 1929/VII°
dati statistici.

Alla R. Prefettura
TRENTO

Corrispondendo alla richiesta citata in oggetto comunico i chiesti dati relativi alle elezioni politiche 1929 - VII° che sono i seguenti :

1) elettori iscritti		884
2) elettori sospesi dal voto	12	2
3) emigrati		
a) stabilmente e compresi nei fogli susseguenti	128	
b) emigrati posteriormente alla compilazione della lista	10	
c) morti dopo la compilazione delle liste	13	
d) ammalati intransportabili	11	
e) assegnati in qualità di Presidente o segretario in altre sezioni	8	
2) Emigrati nel Regno che si suppone non potessero intervenire alla votazione	68	
	Totale <i>assegnati</i>	240
4) Votanti		608
5) Voti favorevoli		548
6) Voti contrari		60
7) Voti nulli	nessuno	

Percentuale dei votanti sugli elettori presenti 94.4.-

Il Podestà
(G. Benvenuti)

no "No" to the first call to the polls (1929) given the difference of 120,000 "No"s between the first and the second - conda consultation joke.

Every comment seems to - This point is superfluous. It is all too clear how the value of collective and individual freedom was conceived.

However, one consideration - it must be done in time, like the actuals, in which consultations popolari have highlighted the worrying name of asten - Zionism: giving up one's right to cast a vote, in the face of the consolidated "free -

of thought" could once again favor a "supremacy of the few" who could claim -

precisely by virtue of the indifference of the majority of citizens. Maybe it's best to think about it. The coneknowledge of history, as has often happened, is a valid aid for reading the present.

The state road moves to Limarò to dig a new tunnel

For the Giudicarie it was one of the works that had been awaited for years. Since car traffic has increased tenfold and the road system, in the stretch between Ponte Arche and Tione, has slowed down, especially during the peak periods of the tourism season. Hence the project for a second gallery in Ponte Pià.

With the inevitable inconveniences due to the work in progress.

Five hundred days. It is the time of inconvenience for motorists linked to the (temporary) movement of traffic near the Ponte Pià tunnel, between Ponte Arche and Tione. A press release from the Press Office of the Autonomous Province of Trento, issued on 22 August 2023, warned: "The intervention is located in correspondence with the tunnel called "Ponte Pià" and affects a road stretch of overall development of approximately 1,730 meters which, proceeding in the direction of Tione, includes a first stretch of open-air road rectification, measuring 56.80 metres, the construction of a new road tunnel measuring 1,102.30 metres, up to the intersection with the existing tunnel, as well as the widening and lining of a section of the existing tunnel equal to approximately 571 meters and the construction along the roadway of 6 emergency stands and 3 escape routes connected to the outside. In the remaining section of the existing tunnel, equal to approximately 256 meters of length, the technological systems will be replaced in line with what has been achieved in the new tunnel. To carry out the works, it will be necessary to temporarily divert traffic onto the disused road adjacent to the water basin

Ponte Pià dam: the company was asked to limit the expected days of use to a maximum of 500; the deviation on the temporary road system should be limited to approximately 250-270 days. To use the temporary route, protection works from falling rocks are being completed, which are part of lot 2 of the project. The work of scaling the rock faces, positioning of nets and rockfall barriers were handed over to the *Georock srl* company of Spiazzo last March.

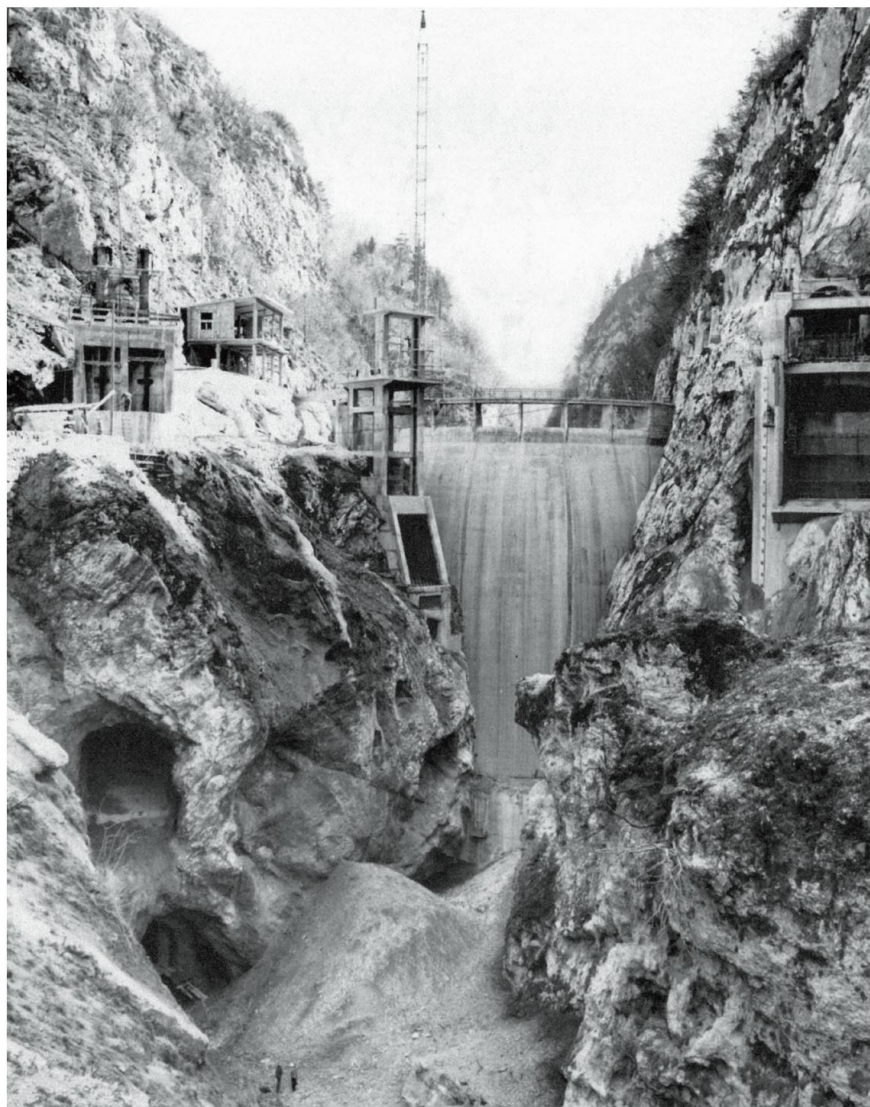
The conclusion is expected in autumn, the amount of lot 2 is equal to a total of 99,720,15 euros. The rectification and adaptation works of the Ponte Pià tunnel, in

stretch between km 94.576 and 96.577 of the Caffaro state road 237, will cost no less than 34 million euros.

The memory of the elderly goes back to the fifties of the last century when the road to and from Tione passed on the left bank, "on the other side of the Sarca".

Impressive water collection works were started in the immediate post-war period. The "hunger for energy" led to the construction of hydro-electric power plants and large artificial reservoirs, including the Ponte Pià basin in the gorge between the Bleggio and Banale mountains.

The works for the construction of the Ponte Pià dam, in the Sarca gorge between Ponte Arche and Tione. (March, 1957 Historical architect of the SAT, Dante Ongari fund)



The assault on the waterways to “manufacture” energy

Waterfall. Blessed when it gives life, waters gardens and fields, gives energy. Cursed when there is little or too much comes. Waterfall. Like health: we realize its value when it isn't there. And we are already starting to see some worrying signs, considering that the glaciers are melting. For now they are signs, which become less and less timid from year to year.

When the large hydroelectric plants were built, it was thought that water was an infinite, perennial and replicable good. At that time it was urgent to give energy to the companies in the Milan-Turin-Genoa industrial triangle.

Italy was emerging from the war (1940-1945) and was projected towards what would be called "the economic miracle" of the Sixties.

The electricity producing companies (in a system that a few years later, with the arrival of the center-left government, would be nationalized) unleashed their technicians on the mountains in search of "natural paradises" suitable to be transformed into "production paradises". It was a phenomenon that involved the entire Alpine range. The Giudicarie gave their contribution, which was not voluntary, given that external companies were responsible for building the plants.

Immediately after the First World War, a Consortium was established among the Giudicarie Municipalities with the cry "We don't want external speculators, because the waters of the Giudicarie must go to the Giudicaria residents".

It was 1919. Thirty years later the music changed.

The treasure travels underground - Try to imagine the peasant world, made up of villages that have lived the same rhythms for millennia. Okay, every now and then they were interrupted by invasions of foreigners, but they were parentheses that ended quickly. The Landsknechts passed through here in the sixteenth century; Napoleon at the end of the eighteenth century; the Free Corps and Gari-baldi with the red shirts in the nineteenth century. All armies of "without God". But when they passed, everything went back to the way it was before.

When the technicians arrived with their equipment to study the

Of
**Giuliano
Beltrami**

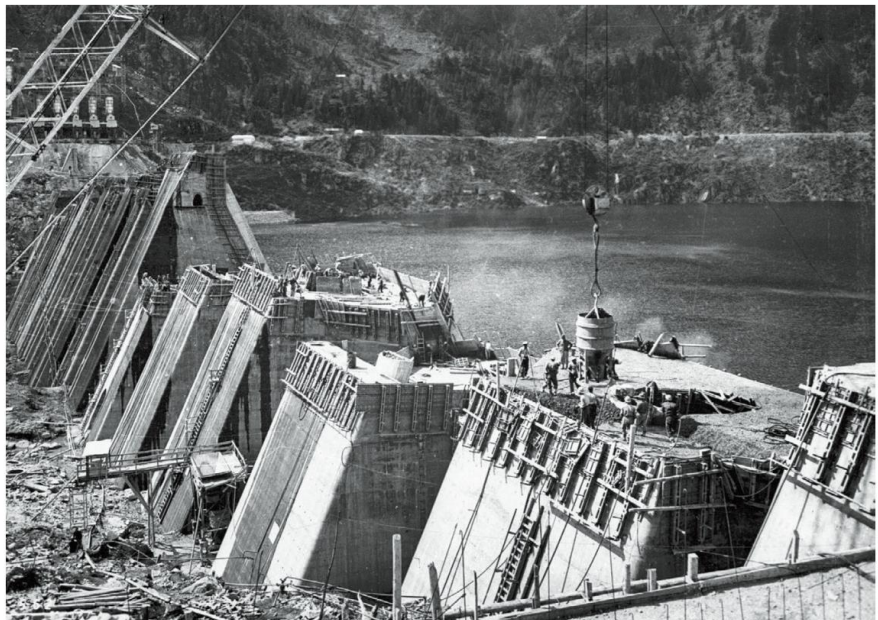
valleys, to probe the mountains, created some alarm, although they had done their utmost to illustrate to the local population the benefits that the dams would bring. Since they were serious companies, they even enlisted young filmmakers, such as Ermanno Olmi (1931-2018), giving them the task of shooting reassuring short films, such as the one that declaimed: "Wealth travels on three shining threads". The meaning was clear: "In the Da-one Valley you will no longer find either the Boazzo plain or the Bissina plain, but the dams and power plants will bring prosperity".

To stay in Val di Daone, where the most impressive systems were built, three thousand technicians and workers from all over Italy came up. It was the fifties and people needed to work: reconstruction was underway and people moved from parallel to parallel, from the mountains (to build dams) to the countryside (to rebuild a bridge destroyed by bombing), from a city to build the houses desired by the "Fanfani plan" on the plain where the motorways stood.

In that period, the Giudicarie were marked by hydroelectric industry projects. Victims and protagonists are the Chiese and the Sarca, the two rivers that have dug their basins over millions of years. The only unrealized project: the transfer of the Sarca to Lake Idro, to satisfy Lombard farmers.

But Malga Bissina disappeared (it can still be seen, at the bottom of the sixty million cubic meter lake, in times of scarcity). From here 700 meters of jump up to Boazzo, to power the rock power plant and fill the

1953, works for the construction of the dam at Malga Bissina. (ph. property of Enel)



basin, of 12.8 million cubic meters, before starting again with another jump of 700 meters. In the second case to power the Cimego power station, built to a design by none other than Jo Ponti, star architect of the time, where the water also arrives from Morandin, near Daone. The Trentino journey is almost over: in fact from Cimego the pipeline brings the water to the Storo power plant, after a drop of less than one hundred metres, before being released towards Lake Idro. On which a seventy-year concession (1917-1987) allowed the level to be lowered by seven vertical metres, when it was convenient for farmers. But this is a story that deserves a separate chapter (which we will write one day).

If the Chiese valley is crossed by underground pipelines, the Rendena is no different, perforated by pipelines departing from Breguzzo, in the upper Chiese area. In summary: the pipes reach the Val di Genova, to turn eastwards and land in Nembia and Molveno, before diverting to Santa Messere and finally moving to Lake Cavedine. And fall back, between Pietramurata and Dro, into the Sarca.

A fascinating story that contains other stories. Like that of the "bora" of Daone, a thousand-year-old fir tree in the Boazzo plain to which the municipal administration has dedicated a park. Noble destiny after her return from the tour of Italy where she ended up showing her "lineage".

Energy: the genesis - When we refer to hydroelectric plants, our thoughts turn to the 1950s. In reality, attention to the intensive use of water dates back a long time. In 1884, two engineers from Brescia (Tobia Bresciani and Cesare Bertazzoli) asked for permission to use the Arnò water for irrigation of none other than the Brescia countryside. A few years later, in 1892, Paolo Ventura (lawyer with power of attorney for the engineer Bresciani) presented the project for the use of the waters of the Chiese, "between Boazzo and the Sumbliga bridge", with a drop of 540 metres. Ventura himself, thirty years later, in 1919, published a long article in a Brescia newspaper to claim the transfer of all the hydraulic forces of Trentino to be granted "to the courageous pioneers of the electrical industry". The aim: to create "a huge hydraulic patrimony for the benefit of the State, while the people of Trentino, almost alarmed by the questions forwarded by their neighbors from Brescia, looked at each other, gathered almost intimidated, or rather offended by these unexpected questions, which gave them the impression of a daring robbery of a patrimony that was theirs individually!

1919 is not accidental. From the multi-ethnic Austro-Hungarian Empire, shipwrecked in the rubble of the Great War, Trentino was annexed to the Kingdom of Italy. In the Giudicarie a Committee was created called "Municipal electrical companies in the Giudicarie", chaired by Leonida Righi (1864-1933), who was the mayor of Tione.

ColonelTulioMarchetti(1 1-1955)was designated vice president, who, during the war, had rendered invaluable services to Italian intelligence. He was the head of the Information Office of the 1.

Army based in Verona.

On 1 February 1919, with Trentino still under "military occupation" (the annexation to the Kingdom of Italy would take place in late autumn), the Municipalities of the judicial district of Tione decided to join the judicial districts of Condino and Stenico . The aim: "To jointly exploit all the water forces arising, flowing and flowing through the Giudicarie region, transforming them into electricity". Not only that: "Transport the surplus to local needs, in the nearby industrial regions of northern Italy, in order to make a profit from the sale; attract railway communications and new industries to the country for the exploitation of the raw materials (wood, minerals, quartz, marble) which are very abundant here, and avoid emigration and unemployment".

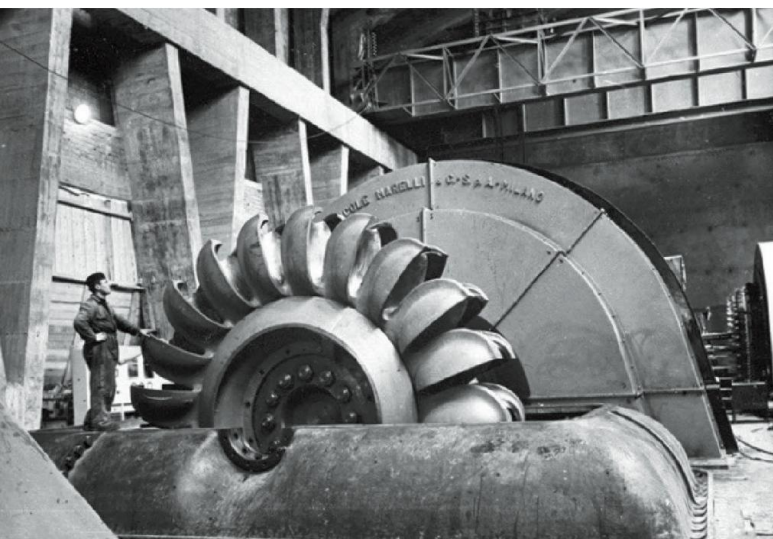
The idea of the Giudicaria mayors had been stimulated by the technical-financial study of an engineer from Brescia, Pietro Tosana (from Breno), who demonstrated that the project was possible, achievable and profitable.

On 17 June 1919, in the rooms of the Tione hotel, a general assembly was held in which thirty-six municipalities participated, with the participation, to testify to the importance of the event, of the provincial commissioner Enrico Conci (1866-1960), who encouraged the enterprise, ensuring the support of the provincial administration, as the supervisory authority of the municipalities.

The news reports tell of the "lively enthusiasm" and unanimous opinions of those present; they also report the allocation of fifteen thousand lire for the first expenses, to be divided based on the number of inhabitants. The elected Committee discovered that the city

1956, Malga Bissina, engine room of the hydroelectric power plant.

(ph. property of Enel)



of Trento was interested in building a plant at Limarò, which would have created quite a few problems for the Giudicato plants and specifically for the project at Maso del Gobbo. Therefore we tried to involve the people of Trentino too.

But what systems were you thinking of? We were very far from the productions we would arrive at thirty and forty years later. On the other hand, the short century accustomed us to rapid changes.

Six projects for six power plants - In 1919, six concession projects were imagined, with collection from the streams to power six power plants.

Plant number 1: at **Maso del Gobbo**; taken downstream of the Balandino bridge, useful head of 124 metres; deviation capacity 20 cubic meters; 25,130 effective hp.

Plant number 2: **Arche**. Taken in the embanked stretch of the Sarca between Preore and Sa-one; return of water upstream of the Alberti saw in Arche; useful jump 87 meters; flow rate of the branch 6 cubic metres; strength in hp (horsepower, each of which is just under a kilowatt) 5,289.

Plant number 3: **Preore**. Taken downstream of Bocenago; refund upstream of Preore; useful jump 170 meters; diversion capacity 4 cubic meters; strength in hp 6,800.

Plant number 4: **Caderzone**. This is the only one that comes close to the jumps of the current power plants, with 700 meters. The intake was planned upstream from Malga Caret, in Val di Genova, with return upstream from Ca-derzone; the range of the deviation was only 2 meters, for a force in effective hp of 14,184.

Plant number 5: **Tione**, with derivation from the Arnò. Taken downstream of the mi-church of San Pietro; return to Fusine, in Tione; useful jump 510 meters; deviation range a meter or so, for 5,452 hp of force.

The last installation concerned Chiese. It is what was called the "**Plubega hydroelectric plant**", with the intake in the Prà Maggiore area and return of the water in front of the hamlet of Plubega (municipality of Cimego) with a useful head of 400 meters, flow rate of 2 meters cubes and force of 8,106 effective hp.

Nothing came of all those projects. On the other hand, not even the Giudicarie Municipalities played a role in the match. If we exclude the electricity consortia of Storo and Stenico and the ASM of Tione, all the others (there were electricity consortia in several municipalities) disappeared. The large national groups arrived to build the mega plants, with drops that went well beyond the hundred meters foreseen in the 1920s: Sism (**Sarca Molveno hydroelectric company**), **Edison** and the **Brescian electricity company**.



1957, the service cableway for the dam guardian, from Malga Boazzo to Malga Bissina. (ph. property of Enel)

Comano: meetings on the water between religion and philosophy

During a three-day conference, which was held at the Comano spa in September 2023, the priest and philosopher Marcello Farina (1940), from Balbido, gave a talk on water between philosophy and religion. Since the theme is suggestive, "Judicaria" asked the scholar, a former philosophy teacher in high schools in Trento, for extensive excerpts of his speech.

We publish them in the belief that they can be useful for not only cultural immersion.

of **Marcello
Farina**

In a volume, dedicated to "The four elements in Trentino-Alto Adige Tyrol" by the Banca di Trento e Bolzano between 2004 and 2007 (in 2004 Aria/Luft; in 2005 Fuoco/Feur; in 2006 Acqua/Wasser and in 2007 Ter-ra/Erde), edited by Giuseppe Barbieri and written by different authors, two important phrases are remembered regarding water.

The first expresses an observation by the great architect of the Italian Renaissance, Leon Battista Alberti (1404-1472), who, in the work "De re aedificatoria" (architecture manual, 1452), writes: "Water it is really too many things", with a gloss in Latin: "Plura possent de aquis dice" (More could be said about the waters).

The second is a comment by prof. Oliver Haid of the University of Innsbruck who recalls, precisely in the 2006 issue dedicated to water, that "water is loaded with religious and symbolic meanings in almost every civilization" (Ibid., p. 12).

To these we can add the "serious" words of Nelson Mandela (1918-2013), at the time of the creation of World Water Day in 1992: "Water is an element of inequality; without water there is no future and there is no democracy either".

The discussion on water - You can remember it right away, the topic of water has no age. It belongs, as one can imagine, to the very history of humanity and its multiple manifestations, from the beginning: first through the "myth" and, later, through the "logos" (the word), in moments and completely original shapes.

It is religions, in general, that present us with the first itinerary of research on water and it is, then, philosophy, in the middle of the millennium before Christ,

La Sarca, in
the direction
of Tione,
seen from
the bridge of
the provincial
road to Ragoli.



to define water, with the Greek Thales, who probably lived in the last decades of the 7th and in the first half of the 6th century BC, as the "principle of all things".

Water in religions – If you study religions, it is impossible not to observe that the element "water" has a symbolic meaning of primary importance. However, as Jean Rudhardt (1922-2003), a great Swiss scholar of the history of religions, well pointed out, it is also necessary to recognize that, in religious worlds, "water has taken on complex meanings that are not easy to decipher, precisely because they are often ambiguous" (in "Rocca", n. 11, 1 June 2023, p. 45).

"The complexity is such that we can affirm, without fear of contradiction, that the symbolic value of water, in the horizons of belief, tolerates the same ambiguities of the "sacred". On the one hand, it represents, with its fluidity, the indistinction that precedes the birth of the world; on the other hand, with its strength and violence, it becomes that which destroys, corrodes and covers. Finally, on yet another side, it constitutes what makes sacred, because it dissolves and purifies" (Ibidem).

Water as an indistinct fluid - In cosmogonic myths, i.e. in the stories that narrate the creation of the world, waters are "the totality of virtuality", to quote Mircea Eliade, that is, they are absolute potentiality, the symbol of everything what can begin to be, precisely because they contain all the forms that the creative action will bring out. The primordial waters are indistinct, amorphous, fluid, but they contain all the possibilities of being, positive and negative, as demonstrated by one of the most famous aquatic cosmogonies, contained in the text of the Babylonian Enuma Eliš. According to this mythical vision, in fact, the primordial ocean is composed of the fresh waters of the god Apsu, from which the earth will originate, and the sala-te waters of Tiamat, horrifying and populated with terrible monsters, which will be defeated by the warrior god Narduk .

Indistinction and, then, also the main characteristic of Nun, the ocean that precedes every creation according to the Egyptian cosmologies of Heliopolis and Hermopyli, from which every reality begins and, first of all, that of the gods. Aquatic chaos is, therefore, the leitmotif of ancient religions, which considered water the matrix of all concreteness.

For the ancients, in fact, just as the earth comes from the indistinct liquid, in the same way every single man emanates from the maternal waters, a microcosmic symbol of the primordial ocean from which everything emerged.

This mythical substratum still remains very evident today in many tribal cultures, in which dying constitutes a real return to the waters of the indistinct. For the Zuni, for example, the ancestors reside in a village located in the depths of a lake, while for the Desana there is a parallel underground world, bathed by the waters and called

Axpicon-dia, from which every man comes and to which every man returns, so that death turns out to be a sort of new immersion, a return to the amniotic liquid, establishing a direct connection between the waters of life and that of death.

The water that destroys – To this neutral level of meanings of water, in many traditions, a negative emphasis is also added. In the scriptural and wisdom heritage of many religious traditions, in fact, the theme of the flood appears, which assigns to water the task of erasing and annihilating creation (in whole or in part), tainted by some organizational fault. ethical or ritual purpose.

In particular, humanity is destined to be erased from- the devastating waters, to then re-appear identical in form, but regenerated in substance. The waters erase the human communities that are now irreparably contaminated and can no longer be replenished, but they do not mark the definitive end of time and existence, because every flood is followed by a new beginning, a reopening of the life cycle . The old man is erased, but the gods, the God, or, more generally, the divine do not lose faith in the very idea of creation, which thus returns to shine again, regenerated, different , and, at the same time, equal to itself.

The flood, therefore, brings with it the signs of a pessimistic conception of humanity, but, at the same time, hosts an optimistic idea of man and creation, which is also offered new possibilities. It should also be remembered that in some religious contexts water can take on even more clearly negative meanings.

For example: for the Greeks the sea was populated with monsters such as the Gorgons and the Hydra; for the Bible, in the Old Testament, Leviathan appears in the books of Jonah and Job.



Budding fisherman on the shore of the artificial lake formed by the Ponte Pià dam.

Marine or torrential waters become a very clear symbol of the becoming of every reality and, therefore, also of man, of the passage of time which slowly overwhelms everything, submerges everything, erases everything.

Water that purifies - But it is undeniable that the symbolic meaning of water in religious worlds is mostly positive and salvific. Immersing oneself essentially means dissolving, melting into a greater and more absolute reality, losing oneself and dying to oneself... It is with this belief that the Hindu believer relies on the running waters of the river, every morning, ardently desiring to renew and purify himself.

In the same way, the Muslim uses water to purify himself before ritual prayers, until the mouth, nose, eyes and ears, as well as the joints and the head, can be pure to the revelation of the Koran (the great poet Rumi imagines that Allah speaks to him: "You are the drop of my ocean: to whom do you still speak? Drown yourself in me and have your shell soul filled with pearls").



Christian baptism brings with it the conviction that water is life, a sign of alliance with God and with all humanity and a sign of initiation into intimacy with him, which erases social differences: "There is no more neither Jew nor Greek, there is no longer slave or free, there is no longer male or female, for they are all one in Christ Jesus" (Galatians 3:28).

We can also remember the three water deities of the Brazilian Con-domblé: the great goddess Yemanjá, divinity of the sea, powerful mother of the community of gods; the young and comely Oxun, lady of

fresh waters and goddess of love; and Nana-Buruku, the elderly goddess of still and marshy waters.

There are many aquatic symbols, entrusted to believers who deserve, in the evidence of nature, on the evolution of earthly existence, which is birth, growth and death. And it is always through water, in the ceremonies connected to it, that the believer overcomes the earthly dimension, being purified from every possible corruption and being reborn each time in the newness of the soul.

"Religions, therefore, take their symbols from the natural world, which is a form of self-evident theology and which, in the infinite nuances of its manifestation, manages to interpret well that sense of complexity-

ty, of elusiveness, and, often, also, of incomprehensibility that characterizes God, the gods, or the divine in general" (Marco Gallizioli, *Water in religions*, Rocca, cit., p. 47).

More generally then, the perception of the water element as a powerful symbol, connected to life, death, creation and destruction, is, anthropologically, a sign that the cultures of antiquity had the awareness that human life was connected to that of the elements. In other words they possessed a sense of sacred respect which potentially warned against any abuse of nature.

"Without instrumentally mythologizing the past, can we today think that contemporary Western societies have partly lost this sacred respect for the elements, especially when they implement behaviors that in everyday life show a certain superficiality?" asks Marco Gallizioli, in the text from which these reflections were taken. "Symbolically respecting water could help us avoid its reckless consumption."

Water in the history of ancient philosophy

Even philosophy, as has already been mentioned, has been dedicated to the theme of water since the beginning, its auroral moment, in the middle of the millennium before Christ. It is in Asia Minor, from Miletus, facing the Aegean sea, that the philosopher **Thales** pronounced his famous phrase: "Water is the principle of all things". From myth to logos: that is, to what the Greeks **Plato** and **Aristotle** define as "the science of the principles and primary causes of reality", that is, philosophy.

Here is the decisive passage of knowledge, caused for the two great thinkers of "wonder", that is, by the amazement that arises spontaneously in man in front of things, that is, reality, the world.

The first philosophers are called "the physicists" by **Aristotle**, because they seek the principle of everything not in the gods, but in nature. As for **Thales** (end of the 7th century BC - first half of the 6th century BC), of whom none of his writings are preserved, he also cultivated science out of the pure desire to know. He made discoveries in the fields of astronomy and geometry. For example: he measured the height of the pyramids based on their shadow...; then he predicted an eclipse of the sun which occurred punctually in 585 BC. C.

In this regard there is an anecdote: while he was walking observing the stars, he fell into a well, arousing the derision of a Thracian servant, who reproached him for occupying himself too much with the things of the sky and not noticing what he had in front of his feet. For **Thales**, water was not only matter, but also the soul of everything and divinity, that is, "nature" in the most complete sense of the term.

Among his successors, **Anaximander** (610-545 BC), also from Miletus, places "The Infinite" as the foundation of reality, from which the elements of which all things are composed are generated: earth, water, fire and air ; while **Anaximenes** cites air as the principle from which all things derive through rarefaction and condensation.

Heraclitus of Ephesus, however (540 BC-476), compares intense reality to a river, saying that "everything flows" (panta rei) and that "it is never possible to bathe twice in the same river water."

In turn, **Empedocles** of Agrigento (circa 484 BC-424 BC) in his poem "On Nature" speaks of the "four principles" (air, water, fire and earth) adding the two principles of love and hatred as causes of the transformation of things.

To smile a little, after this challenging reflection on water, we can conclude with the story that concerns the experiment carried out by **Archimedes** with water, to respond to a request from his "lord", Girone, king of Syracuse. In fact, he wanted to offer a golden crown in the temple. But the goldsmith, to whom he had entrusted the work, removed part of the gold, replacing it with silver which he combined with the remaining part of gold in the alloy.

Apparently the crown was perfect. But, the suspicion of counterfeiting having arisen, and Girone not being able to give substance to the suspicion, he asked **Archimede** to solve the case for him, reflecting on what was happening. **Archimedes** began to think about it intensely, and, as he was preparing to take a bath, he observed that, upon entering the tub (which was then a tub), water came out in proportion to the volume of the body that entered. Thus, he suddenly understood the system with which he could ascertain the purity or otherwise of the crown gold. He would have prepared two blocks: one of gold and one of silver, each weighing equal to that of the crown and he would have placed them in the water, measuring the volume of water displaced by each and the relative difference. Then he would ascertain whether the crown had displaced a volume of water equal to that displaced by the block of gold. If this had not happened, it would have meant that the crown gold had been tampered with.

Due to the enthusiasm of the discovery, **Archimedes** rushed out of the tub, ran home, naked as he was, shouting: "Eureka, eureka" (I have discovered it, I have discovered it"), an exclamation which became proverbial and which it still remains in use.

The healing discovery of Comano water was made not by a scientist but by a farmer who passed through the Sarca with his donkey loaded with wood. Under his belly he had eczema which, when bathed repeatedly in water, healed. And it then gave the doctors of the mid-nineteenth century the opportunity to shout their "Eureka" to the world.

Under the bear's skin the fear of going into the woods

Peaceful yogi or killer bear? Here are the two faces, distorted and unnatural, of the man-animal, or rather, man-bear, relationship. The plantigrade was the most talked about topic of the year of misfortune 2023 in Trentino.

Even Andrea Castelli noticed it, citing him in Vigil's "Tonca" in the Adige, pointing him out (the mockery has no barriers) as the culprit of all the evils of politics. And if a Martian, landing in front of the Vioz refuge, asked: "What is the result of all this chatter?".

The answer would be so simple as to be even embarrassing: no one. Yet, from the valleys to the peaks, from the cold rooms of the municipal councils to the welcoming offices of the provincial power, from the noisy squares to the silent Castelér enclosure where the rioters are locked up, there was an echo of "Give it to the bear!", "Long live the bear!".

Opposite feelings are as old as the world. We like to quote Francesco Guccini, who, ever since he hung up his guitar and closed his voice in the drawer, has been practicing literature. In one of his



There are between 100 and 150 bears, mostly sedentary, in western Trentino. Introduced at the end of the 20th century, they repopulated the Brenta-Adamello forests to an extent that was as rapid as it was difficult to control and manage. (ph. Gilberto Volcan)



The Large Carnivores Report of the

Autonomous Province of Trento established that in 2022 the minimum size of wolves in Trentino was calculated at 39 packs with 3 new pairs compared to the previous year.

In 2022, the death of 14 wolves was confirmed, mainly linked to road and railway investments.

Trentino, a sign of unkind attention from hunters, to the point of extinction. With the consequent reintroduction, less than a quarter of a century ago, by the Adamello Brenta Natural Park, which took the plantigrades to Slovenia, where they lived and were hutable. The rest is news.

Initial enthusiasm, with television stations sending crews to Trentino to look for the bear. TV and tourists: memorable (so to speak) were those enthusiastic guests on the Grostè cable car (at a safe distance) filming the mother bear with her cubs. Subsequently, normal cohabitation until the first meetings that were a little too close together. In Pinzolo the Golden Palm for the first arrival. Until the tragedy of April 2023 in Val di Sole. From there the descent into hell in every sense, with the ranks against each other, armed with incendiary, explosive, nuclear words. With the complicity of the electoral campaign.

And from October 22, 2023, provincial election day? The politicians' microphone has gone off: the verbal ammunition has been put away. The animal rights signs remain, the banners hanging here and there, but as we know, they don't count for anything. And the bears? And the selection? And the "let's send them elsewhere"? And, above all, what to do in the future? Because the bear does what any animal that doesn't have the problems of homo *Occidentalis can do*: it reproduces.

And while the bear is hibernating, we thought we'd start the discussion, in the logic of the new statute of the Study Center, which involves talking not only about history, that is, about yesterday, but also about contingent problems. In this regard, we asked **Annibale Salsa** (mountain philosopher) and **Andrea Mustoni** (who knows everything about the bear, having contributed to its inclusion in the Trentino area) to intervene. (GB)

volume recalls the statute of the Tuscan-Emilian Apennines at the end of the thirteenth century according

to which, in the event of killing the bear, "if it was male you had to give it to the bishop of Pistoia as a tribute to the feudal lord; if it was female [you had to carry] the shoulder."

Going back through the centuries and the country, from the Apennines to the Alps, we arrive at the seventeenth century and Val di Sole, when (as Anna Finocchi and Danilo Mussi recount in the volume "Sulla pelle dell'orso"), "the authorities of the Rule they established bounties for those who killed bears and wolves."

The extinction of the bear had begun many centuries earlier.

Few specimens remained in western

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The “Trentino” bears of Slovenia: because they were taken to the Brenta

Author of a book ("A man among the bears", 2022), the zoologist Andrea Mustoni graduated in biology in 1991, in Milan where he was born. Mustoni was the scientific coordinator of the “Life Ursus” project for the introduction of the bear in the territory of the Adamello-Brenta Park. He personally managed the capture of plantigrades in Slovenia and their release into the forests of Trentino. The story of the bear, which has been inflaming debates for months and poses difficult problems of coexistence with the men and women who live in and in the mountains, could not ignore the point of view of those who have been involved in scientific research for thirty years and projects for the reintroduction of large alpine mammals.

Writing today about the reasons that led to the reintroduction of the bear in the Central Alps is a difficult exercise, not from a technical point of view, but in relation to the social ferment and verbal violence that at times characterizes it.

When we talk about bears it seems like we are watching a grotesque football match in which two opposing fans insult each other almost without watching the game. On the one hand there are those who "would kill them all" and on the other those who "bears have more right than us to live in the woods". Evidently two criticisable positions that have little to do with the history of one of the most important wildlife projects ever carried out in Europe and which remains a flagship of Trentino.

The reintroduction of the bear was undertaken between 1996 and 2004 with the Life support of the European Union and with, in the front row, the Adamello Brenta Natural Park. Subsequently, the management of the animals present was taken over by the Wildlife Service of the Autonomous Province of Trento.

But to return to the motivations underlying the project, we would need to write at length about all the Trentino people who, starting from the 1920s, have loudly asked for the establishment of a Park in Western Trentino, which would protect the presence of bears, animals seen as important and now on the "avenue" of extinction. Giovanni Pedrotti, Guido Castelli, Paolo and Renzo Videsott, Franco Pedrotti, are just a few

by **Andrea
Mustoni**

*zoologist
of the natural park
Adamello-Brenta*

The images of the bears, published on these pages, unless otherwise indicated, were taken by Carlo

Between you and granted to "Judicaria" by the Forestry and Wildlife Service of the Autonomous Province of Trento.

of the people who worked and exhibited, hoping for the establishment of the "Adamello Brenta Natural Park", which only arrived in 1988. A park wanted by the Trentino people to save the Trentino bear. Sometimes memory is too short... but speaking of memory, in 2004 in issue 7 of "Fogli dell'orso", a *newsletter* published by the Park to "tell" the reintroduction project, an article was published by Andrea Mustoni entitled: "The bear... why?"

An extremely topical question...

Given the numerous incorrect things that have been read in recent months, it is worth going back to 2004 and revisiting what was written in "less suspicious" times.

Below, in excerpts and in italics, what was written in the cited article (for a complete reading, the text can be requested from Parco Adamello Brenta).

"It seems clear how, in a democratic context, the decision to maintain or not the presence of an animal species can become a subject of discussion between groups of people with different ideas, objectives and sensitivities. It therefore does not appear correct either to consider the eradication of a species from a specific geographical context as "duty" or "permissible", nor to conserve it to the bitter end, without asking questions mainly linked to the cost-benefit ratio that inevitably characterize its prevalence. without.

[...]

Ask yourself why conserving the bear is therefore extremely important. [...] The answer must probably be sought through biological, ecological, ethical, genetic, economic and cultural considerations.

First of all, it must be remembered that an animal population is one of the essential parts of an ecosystem and, as such, contributes to maintaining that network of interspecific relationships that contribute to the balance of the ecosystem itself.

However, forgetting for a moment the more strictly scientific aspects of the opportunity to conserve the brown bear in the Alps, we must necessarily reflect on its role from a cultural point of view in a broad sense. (omitted). It should also be considered that the cultural aspect, and more specifically man's attitude towards animal species

(Human Dimension), cannot be underestimated in the context of conservation projects. In fact, these projects, in addition to involving the emotional sphere of man, require economic resources and are often in conflict with the activities and interests of different sectors of society.

It is precisely for all these reasons that the acceptance and sharing of the objectives by public opinion represents one



indispensable condition for the success of conservation projects on bears and large carnivores (omissis). And, in fact, the bear has always been a "life companion" of man. It can be debated whether he was a welcome companion or not, but certainly his "charisma" led him to become a symbolic element of many civilizations (omissis). The symbol associated with the bear started from the interest of prehistoric man (who depicted it on the vault of the caves) up to the present day, in the coats of arms of numerous municipalities, especially in Trentino (Andalo, Vallarsa, etc. .).

It is a short step in saying that everything that has aroused man's interest for millennia is part of his history and therefore of his culture. The presence of the bear is capable of evoking strong sensations, both positive and negative, but certainly closely connected to human psychology and therefore, in a broad sense, once again to its cultural sphere. For many, the extinction (even local) of the bear would be a serious loss on an emotional level, probably comparable to the loss of a work of art for people who have a different type of sensitivity towards "the things that surround us -dano". However, it must be considered that for other people his disappearance would be a positive event for issues mainly related to human safety. And, in fact, the bear is an animal capable, in very exceptional cases, of injuring or killing humans."

This passage of what was written in 2004 is of indisputable importance, if we consider that in 2023 it was denied that "scientists" had warned of the possibility. But the 2004 article continues:



“Without wanting to debase the discussion, when evaluating the pros and cons of “bear conservation”, strictly economic reasoning must also be considered. The presence of the plantigrade can locally lead to an economic spin-off linked not only to the simple sale of gadgets and books, but also to the perception of its presence by tourists. In this context it must be remembered that the opinion polls carried out in 2003 and aimed precisely at understanding the attitude of tourists (real or potential) towards the species and its presence, confirmed the idea that the bear is an attraction and an added value for the territory rather than an element capable of damaging tourism”.

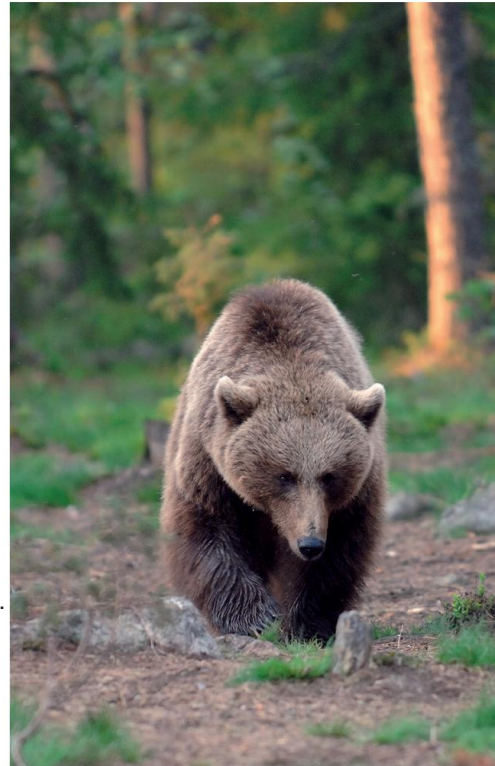
It is interesting, because the considerations linked to base money have often been whispered as the "real" motivation of the project by the detractors, but it is clear that that was not the real driving force behind the initiative.

The 2004 article continues the cost analysis, arriving at supporting the importance of communication, also seen as a means to reduce the possibility of aggression occurring.

“On the other hand, the costs of implementing any brown bear conservation programs should also be considered, especially in densely populated areas such as the Alps, where intense communication campaigns must necessarily be carried out and where compensation for damages must also be can potentially be more expensive. From an economic point of view, it is also difficult to achieve a correct and detailed budget that does not expose oneself to justifiable (or in some cases even instrumental) criticism, in particular if one considers that the value given to a conservation project is more subjective than ever.” Even then the exploitations were lurking...

The 2004 text continues on the legislative aspects that require, now as then, to intervene for the conservation of the bear.

“Currently in Europe the regulations in force state with extreme clarity that the brown bear must be conserved, protected and not killed, under penalty of administrative and criminal sanctions (omissis). The brown bear is also legally protected by the Bern Convention (omissis) and the Washington Convention (omissis). The species is also considered of priority interest (“with an asterisk”) for conservation in all member countries of the European Union (Article 1 of Directive 92/43/EEC “Habitats”) and is included in the



list of species in Annex II, for which the designation of Special Areas of Conservation is envisaged".

It should be noted that the Habitats Directive "requires Member States to in-intervene if there are bear populations at risk of extinction".

After having revisited the reasons that led to the reintroduction of the bear in Trentino, some final reflections come spontaneously: all the specialists who deal, on a professional level, with the management of large carnivores agree in maintaining that their distribution in Italy has changed dramatically over the last two decades.

It follows that the objectives of bear and wolf conservation have changed in the medium term. Perhaps the laws underlying them should also be revisited.

From the beginning of the reintroduction project it was clear that the bears would have to adapt to our presence in the area; to do this their careful management was and is necessary.

Otherwise we will get even closer to poaching, a cowardly act and rightly subjected to criminal sanctions by current legislation.

Will the bear have a future? Frankly, I don't know... I hope so, because its new extinction would be a defeat for everyone and above all for Trentino and its history.



Matteo Viviani director of the Adamello Brenta Natural Park

Matteo Viviani, head of the Organization's Planning and Sustainable Mobility sector, was appointed by the Management Committee as the new director of the Adamello Brenta Natural Park on 25 October 2023. He takes over from Alessandro Brugnolli, who moved on to direct the Wildlife Service of the autonomous province of Trento. Born in Villa Rendena in 1979, now resident in Carisolo, after his technical studies in Tione Matteo Viviani graduated in Forestry Sciences in Padua, with a thesis on an experimental project commissioned to the University by the Park itself. Over the years, Vi-viani has followed the sectors of planning and sustainable mobility with increasing responsibility, until his appointment as director of the Adamello Brenta Natural Park.

The mountain of "carnivorous predators" The romantic illusion of coexistence

Is there a relationship between the landscape and the growing presence of large carnivorous predators? At first glance the comparison might seem absurd or the result of a paradox. But if we delve into the details by observing the consequences that the phenomenon is starting to generate, this combination begins to take shape and substance.

The person who first posed the question on a scientific-cultural level was Andrea Cavallero, professor emeritus of Apiculture and Silvopastoral Systems, of Ecology and Management of large wild mammals of the Alps at the University of Turin. An authority on the subject that is far removed, therefore, from certain ideological uses of science that can be found and widespread today. In order not to remain on a generic level, it seems useful, for the purposes of correct documentation, to report some passages of one of his writings where there is no room for possible misunderstandings.

The territorial and environmental context to which Cavalle-ro refers is predominantly that of the western Alps and Piedmont in particular.

Of
**Hannibal
Sauce**
*University
professor*



The bear.
(Ph. Michele Zeni)

king where the great predator is represented by the wolf. *Mutatis mutandis*, the reasoning can be extended to areas like ours which, in addition to the very present wolf, has jumped to the center of public attention due to the presence of the brown bear.

Cavallero writes in an article entitled *Considerations on the management of mountain territory in relation to the growing presence of the wolf* (DISAFA, Kingdom):

«In recent decades [...] the growing presence of the wolf without controls, without a correct and objective evaluation of its role, not always positive at the level of total biodiversity of the mountain environment and without adequate support for sedentary and transhumant breeders, has accentuated the process of abandonment and vegetation degradation... above all due to the impossibility of practicing grazing with the most correct techniques in all altitudinal ranges. [...] The important technical-scientific acquisitions obtained in recent decades on the management of pastures and marginal lands cannot ensure the management of alpine activities and consequently of the **mountain landscape** if the problems of wolf control are not resolved soon (and obviously also of the bear) and of the defense of the herds and flocks from the predator which must absolutely not assume a pre-eminent role because **its presence is negative for the conservation of Alpine biodiversity** increased over the centuries by the effects of pastoralism".

In short, we will progressively witness an impoverishment of the landscape quality of our mountains due to the already ongoing risk of the abandonment of mountain huts. For many years, western Trentino has experienced an increasingly invasive and harmful presence of bears for agro-pastoral activities and, last but not least, also for human life. It was feared that, sooner or later, something serious would happen in relation to the increasingly frequent sightings of the bear after the release of specimens taken from the Slovenian region of Monte Nevoso on the border with Croatia. In the valleys around Adamello and the Brenta Dolomites the presence of the brown bear was still part of recent memory before the reintroduction as the area constituted the last territory on the Italian side of the Alps inhabited by the large predator. Figures of valley residents of the past who had become mythical - Luigi Fantoma da Strembo, "the king of Genoa" - were a recognized and respected symbol. At that time the state authority - the Imperial-Royal Tyrolean Government - made large bounties available in order to encourage the killing of predators deemed harmful. In addition to the Val di Genova, wedged between Adamello and Presanella and the Nambrone valley, the spaces frequented by the last bears extended to the Algone valleys, the Tovel valley and the Sporeggio valley. According to the local elders, such sporadic presences no longer constituted a big problem.

but due to the small number of specimens. Therefore the density factor was crucial for possible coexistence. The old specimens, however, were no longer able to reproduce as only very few males survived. Hence the decision of the Adamello-Brenta Park to experiment with the reintroduction of females from Slovenia.

After about twenty years the bear population, which must have been contained between fifty and seventy specimens, has grown exponentially. The Giudicarie valleys, especially the southern slope of the Brenta in the Esteriori area, have become the favorite terrain of females. But the a-reale continued to extend to the Molveno and Andalo area up to the Valle dei Laghi.

The initial project envisaged that the population of large predators would move freely westwards into the Brescia area and, from here, to all the central Lombardy Alps (PACOBACE Protocol). These were the times in which a new culture was maturing centered on the need to rediscover nature and relive it after years of disinterest.

Urban environmentalism

This need has been growing in the scientific environments dedicated to research but, above all, in a nascent environmentalism often far from the territories and characterized by a predominantly urban cultural matrix. This fact explains why mountaineers are bearers of an idea of nature and its conservation that is completely separate from city protectionism. **The mountain experienced in socioeconomic terms is different from the idealized mountain**, perceived by the citizen as entirely natural. In the rural Alpine world, community statutes (the "Rules", collective properties, civic uses) established, since the Middle Ages, precise rules for the protection of natural resources in order to make them reproducible over time and save them from extinction. Conversely, those who do not live off the resources of the mountains go in search of virgin worlds attracted by the wild dimension. This is what is happening nowadays as we see the "high lands" depopulated by human presences and populated by non-human presences (large carnivores, wild boars and ungulates). This phenomenon is increasingly hailed by ideological environmentalism, bearer of fundamentalist visions, as an opportunity, a form of reappropriation by nature of those spaces that agricultural colonization and the formation of scattered settlements had taken away from the forest. For many years now, wooded areas have been increasing rapidly, lawns are no longer mowed, and small day-to-day maintenance is neglected. On the animal side, the spread of large predators is proof of this. We are increasingly in the presence of a "returning wilderness" resulting from depopulation

of the mountain. In historical-anthropological terms it is the decline of a civilization model that lasted a millennium. Often those who make this type of observation, and are concerned about it, are counted among the nostalgic "praisers of times gone by" or among the lovers of folklore.

At the level of mountain policies, everyone agrees on the need to curb abandonment and create opportunities for the return, especially of young people. But statements of principle are one thing, reality data is another thing. If the mountain pastures can no longer be loaded due to the recurrence of the damage caused by large predators - there are already

quite a few cases of abandonment in the Alps where the proposed remedies (guardian dogs) are sometimes worse than the evils - the going wild will be the direct consequence.

The heroism of those who practice mountain agriculture, cattle breeding, wandering grazing, has a limit represented by resignation, the result of the imposition of life models designed around the table by visionaries and dreamers light years away from the real world. Before long, even those who do not live off the mountain products obtained through hard work but frequent it as demanding tourists - of which the "over tourism" of recent years is an expression - will no longer be able to move freely in the nature they dream of and desire.

Hearing inhabitants of the valleys worried about no longer being able to go and collect wood or fearing entering the forest is paradoxical: it is the paradox of a post-modernity that has lost the sense of humanity and the principle of reality. An existential dimension that cannot and must not be confused with anthropocentrism, often cited inappropriately with the aim of issuing condemnations without appeal against man. Absolute anthropocentrism has certainly caused damage due to an excess of the technocracy's will to

power. However, this does not mean we must demonize the human being as such but, if anything, **how he has managed the environment** after the advent of modernity. Regarding mountain policies, it is a question of choosing, with mental honesty, what type of mountain we want. We desire a wild mountain where human activities are banned and where the inhabitants are an uncomfortable presence or an inhabited mountain despite knowing that a perfect coexistence between man and large predators is a romantic illusion at best or, more likely, a ideological choice?



The wolf is increasingly present in Trentino.
(Ph Campora-Galasso)

Toponymic dictionary of localities and municipalities

The project was started by the autonomous Province of Trento in 1980. Perfected by law in 1987, it promotes the collection and study of the toponyms (place names) of Trentino, their pronunciation, origin, oral tradition, history. In each municipality of Trentino, a researcher was given the task of collecting and filing all the toponyms, which were then entered into the database of the Trentino toponymic dictionary. Completed in 2007, the database manages 153 thousand sites, over 200 thousand toponyms.

Since its original installation, the *Trentino Toponymic Dictionary (DTT)* has been placed within the broader provincial law, n. 2, of 8 November 19801 concerning the cataloging of the historical, artistic and popular heritage of Trentino. In this way, the value of "cultural heritage" was also implicitly recognized in the toponym, i.e. the name of a locality, as a document of the history and traditions of the people of Trentino.

An atypical, non-tangible cultural asset, with its own specificities and yet capable of hiding within itself and revealing ancient knowledge, references to activities and popular traditions that have now disappeared, or ancient traces of the history of a place. The subsequent provincial law which regulates the entire matter in the Province of Trento, n. 16 of 1987 *Discipline of toponymy*, the project was based on the aim of collecting, conserving and valorising the original Trentino toponymic heritage, making use of systematic research covering the entire territory.

The Province of Trento, unique at a national level in planning an organic multi-year undertaking for the complete toponymic survey of the territory²* it was in the wake of previous collections and studies

Of
Lydia Flöss

(Autonomous
Province of
Trento
Archival and
book heritage
office and
provincial archive)

1 The entire project is based from a regulatory point of view on article 8 paragraph 2 of the special Statute of autonomy which gives the Autonomous Province of Trento primary competence in the sector of toponymy.

2 Although more recent, the companies of the *Toponymic Atlas of Mountain Piedmont (ATPM)* and the *Enquête toponymique en vallée d'Aoste* are also worth mentioning in the Italian context for the organic project that distinguishes them .

initiated by illustrious scholars. In particular: Carlo Battisti, Berengario Gerola, Ernesto Lorenzi, Giulia Mastrelli Anzilotti.

Since its inception, the *Trentino toponymic dictionary* had aimed at oral collection across the entire provincial territory. The chronological priority given to geographical research was necessary and urgent since the findings depended on the knowledge entrusted above all to the testimony of elderly people. A "fragile" knowledge because it is destined - more than ever in the last decades of the twentieth century and the beginning of the second millennium - to be affected by radical social, economic, cultural and linguistic changes.

For the research, which presupposed knowledge of the area, ability and availability of time to contact informants and to carry out the necessary field checks, the collaboration of people resident or otherwise linked to the area under investigation was used.

In 25 years, as long as the field investigations lasted, the Archival and Book Heritage Office and the Provincial Archives of the Superintendence for Cultural Heritage of the Autonomous Province of Trento made use of the collaboration of a group of approximately 180 suitably trained researchers.

Who, in turn, chose the informants, a total of over two thousand, local men and women, generally over the age of fifty, who used the territory of the municipality on a daily basis for work reasons, relationships between fellow villagers, or activities such as hunting, fishing, mushroom picking.

The freedom of choice and action given to the researcher for the identification of informants and for the collection methods was however counterbalanced by a systematic approach to the work by the provincial office. The researchers were asked to produce not only rigorously set toponymic cards but also cards on a scale of 1:10,000, suitably elaborated for the placement of the names collected, the drafting of an accompanying register with the illustration of the work phases, the informants and the territory. Furthermore, the production of photographs corresponding to the places with the most significant names and the recording of an audio cassette to listen to the popular toponyms in alphabetical order were requested.

The methodological choice proved to be effective. Not only was the collection completed but the consultation was also made accessible - in volumes and online - of a huge heritage of linguistic-dialectological information; of precious knowledge relating to the history of the territory, its use and the transformations it has undergone over the centuries; to the movement flows of groups coming from other territories; to the activities carried out by man, to customs and traditions, to beliefs, to legends, to religious faith.

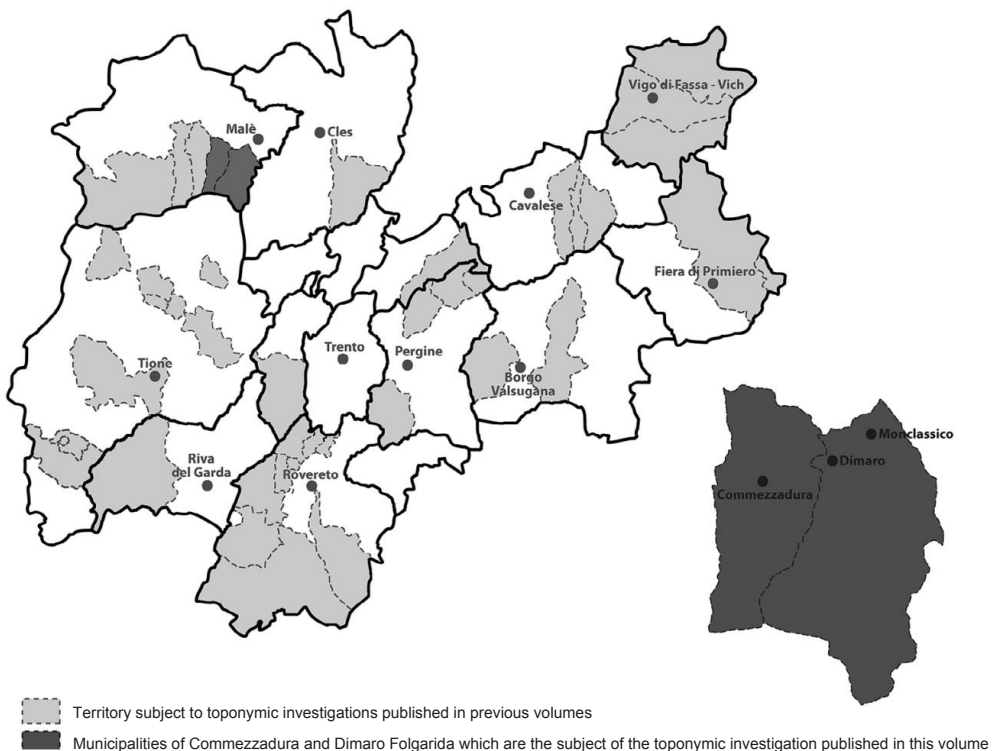
After just over twenty years of field investigations, the research was concluded and produced a database of 155,872 geographical sites (i.e. physical places, identified on a geographical map), to which 205,687 place names correspond, part of the which constitute the multiple variants detected for numerous sites.

All the material relating to the geographical collection of the *DTT*, both the first paper forms and the subsequent computerized forms, was progressively transferred into the database.

The systematic nature of the collection work, by such a large number of researchers and for such a variety of places, was mainly guaranteed by the structuring of the survey form of the *Trentino toponymic dictionary*. Among the mandatory fields was the dialect transcription of the name of the place. This field involves the transcription of the name according to the rules established for the toponymy of Trentino by the Provincial Council with Resolution no. 10517 of 1993 and amended on 14 May 2021 n. 854.

This system has made it possible to standardize the transcription of oral tradition names throughout the provincial territory (with the exception of

The map schematically reproduces the provincial territory divided by Valle community.



place names of the areas inhabited by the Ladin, Mòchene and Cimbrian minorities which provide specific transcription systems³). In this way, the potential for research, comparison and data extraction has increased.

The entire toponymic heritage collected from the voices of informants is now published online, in the *Toponymy* section of the website *www.cultura.trentino.net*, but the dissemination of the results of the toponymic investigations of the *Trentino Toponymic Dictionary* also takes place according to the more traditional system of publication in book form.

The first volume of the *Geographical Research* series was published in 1990 which now has 22 volumes. They report a total of approximately 57 thousand toponyms.

The structure of the volumes follows a standardized model, with an extensive introduction dedicated to the geographical, historical and linguistic-toponymic aspects of the area under investigation. The strictly lexicographic section follows with the succession, Municipality by Municipality, of the toponymic cards ordered alphabetically according to the simplified writing of the *DTT*.

Each volume, which is accompanied by a large photographic apparatus and a rich thematic bibliography, is completed by a box containing the topographic maps relating to the territory presented (based on the general topographic map of the autonomous Province of Trento, in scale 1: 10,000) and the file with the list of toponyms, grouped by sections and squares.

The toponymic “Judicaria”.

This is the list of volumes in the *Geographical research* series of the *Trentino toponymic dictionary*. Paper publications referring to the “Judicaria” are in bold.

1. *The local names of the municipalities of **Calavino, Lasino, Cavédine***, (1990)
2. *The local names of the municipalities of Ivano-Fracena, Samone, Scurelle, Spera, Strigno, Villa Agnedo*, 1991

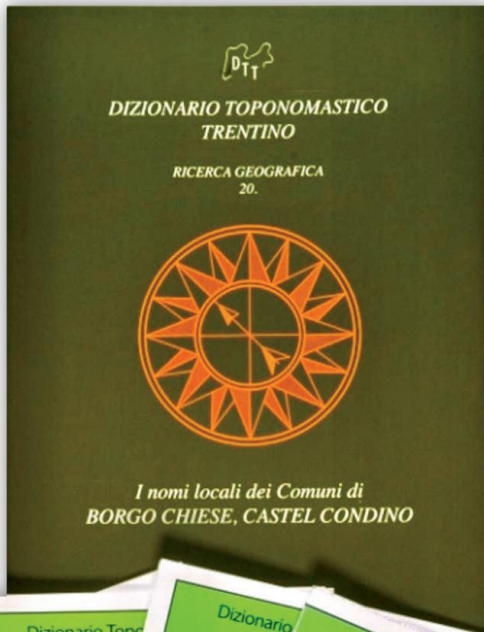
³ Based on LP n. 7 of 23 July 2004, art. 6 ter “The Provincial Council, in compliance with the provisions of article 01, paragraph 1, of the legislative decree of 16 December 1993, n. 592 (Implementation rules of the special Statute of the Trentino - Alto Adige Region concerning provisions for the protection of the Ladin, Mochena and Cimbrian speaking populations of the province of Trento), entrusts the cultural institutes of reference for each linguistic minority with the task of establishing and updating the linguistic and spelling rules and norms designed to take on official value, also to encourage the process of standardization of local languages.” For the transcription of Ladin toponyms see: *Ladino di Fassa: normalized spelling, according to the innovations introduced in 1993* “Updates for the spelling and standardization of Fassa Ladin” in: *Mondo Ladino*. - Vigo di Fassa: A. XVIII (1994); pp. 17-25. For the transcription of Mòcheno toponyms see: *Mòcheno: “Regulations for the transcription of toponyms in the Mòchena language”* (approved by the Bersntoler Kulturinstitut 19 May 2006).

3. *The local names of the municipalities of Mori, Ronzo-Chienis*, 1995
4. *The local names of the municipalities of **Bolbeno, Bondo, Breguzzo, Roncone, Zuclo***, (1996)
5. *The local names of the municipalities of Novaledo, Roncegno, Ronchi Valsugana*, 1998
6. *The local names of the municipalities of Ala, Avio*, 1999
7. *The local names of the municipalities of Taio, Tòn, Trés, Vervò*, 2001
8. *The local names of the municipalities of Bosentino, Centa San Nicolò, Vattaro, Vigolo Vattaro*, 2002
9. *The local names of the municipalities of **Bezzecca, Concei, Molina di Ledro, Pieve di Ledro, Tiarno di sopra, Tiarno di sotto***, (2006)
10. *The local names of Val di Fassa*, 2007
11. *The local names of the municipality of Vallarsa*, 2009
12. *The local names of the municipalities of Ossana, Vermiglio*, 2010
13. *The local names of the Municipalities of Lona-Lasés, Segonzano, Sovér*, 2011
14. *The local names of the municipalities of **Bocenago, Caderzone Terme, Strembo***, (2013)
15. *The local names of the Municipalities of Baselga di Piné, Bedollo*, 2014
16. *The local names of the municipalities of Panchià, Tesero, Ziano di Fiemme*, 2016
17. *The local names of the municipalities of Isera, Nogaredo, Nomi, Pomarolo, Villa Lagarina*, 2017
18. *The local names of the municipalities of Mezzana, Pellizzano*, 2018
19. *The local names of the municipality of Brentonico*, 2019
20. *The local names of the municipalities of **Borgo Chiese, Castel Condino***, (2020)
21. *The local names of the municipalities of Primiero San Martino di Castrozza, Sagron Mis*, 2021
22. *The local names of the municipality of **Stenico***, 2022
23. *The local names of the municipalities of Commezzadura, Dimaro Folgarida* 2023 (in printing course)

From the beginning, the general program of the *Trentino toponymic dictionary* also envisaged the realization of a diachronic investigation, which would record the previous linguistic phases of a current toponym obtained from the reading of archive documents.

Given the difficulty of finding documents, their state of conservation, the multiple skills required of the detectorists and other frequently present obstacles, it was preferred to follow two main criteria: choosing homogeneous areas known to the detectorists and proceeding from the most recent (for example the registers of the Teresian Land Registry from the end of the 18th century) to older sources.

To date, areas such as Val di Sole (documents between the 13th and 18th centuries), Val di Non (documents including



between the 13th and 19th centuries), the Val di Cembra (documents between 16th and 18th centuries), the Primiero (documents between the 13th and 18th centuries), the Municipality of Trento (documents between 1500 and 1886), the Val di Ledro and the Alta Valsugana (of which only the reports have been filed registers of the Teresian land registry of 1783), Riva del Garda (documents between the 12th and 15th centuries) and finally a town in Val Rendena, Giustino (162 parchments from 1264 to 1661), and a town in Tesino, Pieve (236 parchments from 1208 to 1713).

In total so far they are Historical toponyms have been

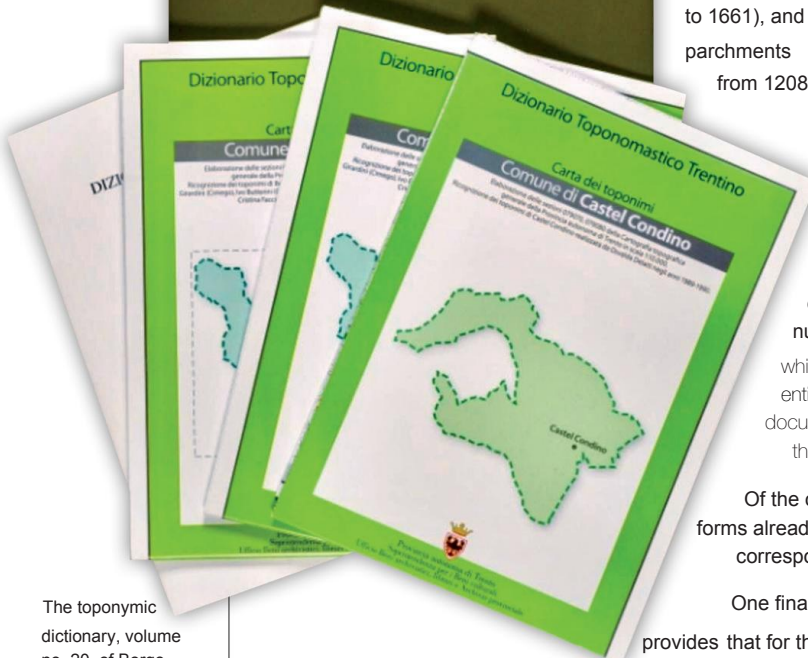
obtained from 42 registers of the Teresian Land Registry, from 2,983 parchments, from 13 estimates and from 37 urban documents, as well as from numerous published sources, among which the *Codex Wangianus* should be mentioned which contains the oldest documents of the trentino church throughout the centuries

Of the over 37 thousand historical forms already registered, approximately half correspond to the current toponym.

One final note. The provincial legislation provides that for the new naming of streets and roads in the municipalities of

Trentino, subject to provincial approval, the dialectal toponyms documented by the *Trentino toponymic dictionary* are used as the main source. The use of correctly localized and uniformly transcribed toponyms within toponymics (the set of names of streets and squares) contributes to the protection and valorisation of place names of oral tradition in the Trentino area.

The names approved by the competent provincial service, starting from 1987, are approximately 5,400.



The toponymic dictionary, volume no. 20, of Borgo Chiese and Castel Condino presented on 6 June 2022. There are collected and described 2,090 place names in the local dialect. The authors of the geographical and historical introductions: Marco Avanzini and Italo Franceschini.

The Austrian who threw Madonna di Campiglio

From a hospice to a pearl of international tourism. Madonna di Campiglio recalls the figure of Franz Joseph Oesterreicher, the "Austrian" who called the Viennese nobility to the Brenta group in the years of the decline of the empire. He was not, as fabled, the son of the reigning emperor, Franz Joseph of Habsburg. He was certainly the prince of tourism at the end of the 19th century.

Franz Oesterreicher (1846-1909)¹, he was a man of great vision. Self-made, he was able to graft the seed of tourism into the Italian Tyrol which today is one of the cornerstones of the Trentino economy. Anticipating another character from this sector in *Südtirol*, that Theodor Christoman-nos who, unlike Oesterreicher, was endowed with considerable personal economic possibilities.

Of
Ennio Lappi

Franz (Joseph) Oesterreicher began operating on this side of the Brenner Pass around 1890. But already in 1876 he was the manager of the new *Hotel Trento* (which was located in the building now home to the Autonomous Province of Trento), a pioneer of tourism in *Welschtirol*.

Born in Brand-Nagelberg, in the district of Gmünd, in Niederösterreich, on 4 August 1846, of modest origins and limited financial resources, endowed with great intelligence and an uncommon entrepreneurial spirit, he was introduced into the hotel sector after a decade of internship, experiences and study in the Austrian capital. He also had a brief, but intense and fruitful, internship under the Obermüllers of Gries. He started his dazzling career by renting the Hotel Trento, newly built by Francesco Ranzi near the city's railway station.



The ancient church of S. Maria di Campiglio

¹ This is his real baptismal name, the addition of the second name Joseph will occur later and is completely arbitrary.

The large square, with the "travelers' factory" built in 1858 "on an artificial rise on the vast land of the *esplanade at the station*

obtained from the ischia of the Adige on the right of the dried up river bed. Engineer Diday was the general director of the operation of the "Società delle strada ferrate dello Stato: del Lombardo-Veneto e dell'Italia italiana". On 21 March 1858 he was at the Trento station and arranged for "a place to be used as a *café*" to be opened there. The route between Verona and Trento entered into service on 23 March 1859; the one between Trento and Bolzano on 16 May". (TO. Gorfer, *Trento city of the Council*, Arca, 1995) From *Piazza della Stazione* it changed its name to *Piazza Dante* after a monument to the greatest Italian poet was erected there in 1896. The railway station which was rebuilt between 1932 and 1936.

Making use of knowledge and friendships established previously, he was able to advertise the large hotel he ran with great effectiveness, especially among the nobility and upper middle class of the empire, and this did not take long to bring him considerable fruit.

In just a few decades, Franz Oesterreicher became one of the most important and appreciated *hoteliers* in the whole of Tyrol. The nobility of the empire, combined with the good and high-ranking Austro-Hungarian society, was also attracted to Trento by the appreciation of Archduke Albert of Habsburg Teschen (1817-1895). Oesterreicher, assisted by his wife and daughters, won over customers with his hospitality to the point that the imperial family, reserving an entire floor of the building for themselves, became regular visitors. The prosperous budgets led the hotelier to broaden his vision. The opportunity arose after the death of Giambattista Righi (1830-1882), when the "Alpine Establishment" of Madonna di Campiglio, built by Righi, was put up for sale due to the heirs' lack of propensity for hotels.

A popular rumor, still quite rooted today, would have it that Franz Oesterreicher was the natural son of the Emperor of Austria Franz Joseph of Habsburg (1830-1916), the result of a relationship with a young friend. What fueled the legendary attribution of royal paternity was the extraordinary rise of the Austrian hotelier who seemed to have exceptional financial resources.

Franz Oesterreicher was a prudent manager who knew how to exploit his income with wise investments, supported by loans that the banks granted by virtue of the solidity of his company. In a few years, after having managed the Hotel Trento well, he moved to Madonna di Campiglio where he purchased the entire Righi property.



The Oesterreichers had five children, three girls and two boys. The eldest daughter was Maria Elisabetta, known as Mitzi, who in 1910 married the Polish Count Francesco Resseguier von Miremont²; the second daughter was Elisabetta, known as Elsa, who in 1908 married the Viennese first lieutenant Federico Klein. Then came Elena Francesca, known as Helene, who, while still a minor, married the Venetian Carlo Walther, son of the owner of the *Grand Hotel Britannia* on the Grand Canal. Two years later, in 1885, the first son, Rodolfo, was born and in 1910 he married the Bavarian Anna Diener. Struck by a serious illness, he was forced to move to Vienna for treatment where he died in 1926 at just 42 years old. Franz Oesterreicher's last son was Francesco, known as Fritz. Many people from Campiglia remember him as a person of high civic and moral sense, involved in the social and economic activities of the pearl of the Brenta Dolomites.

Thanks also to the help of his family, in a few years Oesterreicher transformed Giambattista Righi's old and dilapidated hotel into the splendid *Grand Hotel des Alpes*. From that structure the tourist fortune of Madonna di Campiglio began. In the wake of a promotional-advertising campaign from the Habsburg empire but also from the kingdom of Savoy, mountain enthusiasts arrived in Madonna di Campiglio. Attracted, of course, by the peaks of Brenta but also by the hospitality. The first and most passionate customer of *Des Alpes* was Archduke Albert who, traveling in Welschtirol, the Italian Tyrol, stopped at the *Grand Hotel Trento*. He suffered from a previous bronchial disease which he could not get rid of. Oesterreicher did not miss the opportunity, assuring the guest that a stay in the

² In Rome lives his friend, Count Fred Resseguier de Miremont, son of Mitzi, custodian of his father's memoirs, from which he has based a book soon to be published.

The Imperial Hotel Trento (now the building of the autonomous Province of Trento). "It is a worthy Renaissance building 'à palais' erected in 1874 by Francesco Ranzi. The raised hall, open onto the loggia, formerly the seat of the Regional Council and the Provincial Council (1948) is decorated (1956, Sala Depero) by the futurist painter Fortunato Depero (1892-1960) who is also the author of the furniture design. Many illustrious people stayed at the Imperial Hotel Trento (80 rooms, 110 beds), including Emperor Franz Joseph.

During the First World War it was the seat of a high command Austro Hungarian. Having become the seat of the province of Trento, on the night between 4 and 5 October 1922 it was besieged, occupied and devastated by fascist teams." (A Gorfer, cit., p. 318)

(Ph Stengel & Co. Dresden und Berlin, 1904)



new hotel in Madonna di Campiglio could not have brought anything but great benefit.

The winner of the battle of Custoza against the Italian army of General La Marmora (24 June 1866) benefited from the Brenta climate. To the point that he spent long periods as a guest at the *Des Alpes* hotel. He was what is called a "testimonial" who served to attract the imperial nobility to the heart of Brenta. Firstly the *Kaiserpaar*, the imperial couple. Elizabeth of Bavaria

Wittelsbach (1837-1898), affectionately called Sissi, wife of Franz Joseph of Habsburg, visited Madonna di Campiglio for the first time in September 1889. She stayed for about ten days. She returned in 1894 to stay in Madonna di Campiglio for a whole month, joined by the emperor of Vienna who remained in the upper Val Rendena from 3 to 8 July 1894.

After that august stay nothing was the same as before. Franz Oesterreicher became a famous and celebrated figure; Madonna di Campiglio one of the most popular tourist resorts in the empire. In those years, the ancient Brenta village saw its first building development which gave it its main structure. Next to *Des Alpes* new buildings, new hotels, new services went up. Campiglio became "German", amid the perplexity and protests of those who thought in Italian, including the irredentist Cesare Battisti (1875-1916). Oesterreicher was the driving force behind this development, the most well-known and well-known

character of the tourist resort. The development was accompanied by difficult moments, poorly tolerated by the local population who had badly digested some of his decisions, first of all the demolition of the ancient chapel of the monastery (1894) as a consequence of the expansion works of *the Hotel des Alpes*.

For his part, Oesterreicher brought work and well-being; he equipped the town with an electricity grid and enhanced the Campo pass, later called Carlomagno. He built a hotel there which was inaugurated on 23 July 1908.

A year later, while accompanying some clients to the XII Apostoli refuge, Franz Joseph Oesterreicher was struck by *Gehirnschlag*, a cerebral stroke that would take him to his grave on 28 August 1909. He had recently turned 633 .

3 See, on the merits, "Franz Joseph Oesterreicher. pioneer of tourism in Trentino", by E. Lappi and P. Luconi Bisti, Athesia, 2020.



Franz Oesterreicher with his wife, in Venice, at the beginning of the 20th century.

The Schützen in the Giudicarie: the aspirants to captain (1802)

While rearranging some documents of the Judgment of Stenico, in the State archives in Trento, the author of this text (Paolo Dalla Torre, art historian, 1978) found some documents relating to the presence of the "Tyrolean sharpshooters" in some villages of the Judicaries. They were wet sheets, faded by humidity, difficult to read. With painstaking patience P. Dalla Torre deciphered and recovered the text which he entrusted to "Judicaria" for wider dissemination.

Eight documents and an attached deed, unpublished, identified in the State Archives of Trento, allow us to reconstruct a fragment of Giudicaria history between 20 May and 15 June 1802. That rather complex historical period saw the rapid succession in a few years of many French or Austrian provisional governments, starting from the arrival of the Napoleonic soldiers in Rovereto on 4 September 1796 and the following day in Trento¹. The months to which these written testimonies refer fall within the period

Of
**Paul
Dalla Torre**



Customs
of
Southern
Tyrol, by Jusef
Weger (from G.
Riccadonna,
Andreas Hofer
'Trentino',

Autonomous
Province of
Trento 2009, p. 107)

between the Peace of Lunéville of 9 February 1801 and the Paris Convention of 26 December 1802 between France and Austria. On the basis of the first agreement the French liberated Trento on 30 March 1801 and the following day the Chapter of the Cathedral of Trento took over the administration of the temporal government of the episcopal principality of Trento, in the absence of the prelate, for a year and a half, until to autumn 1802. The second agreement envisaged compensating Francis II, emperor of the Holy Roman Empire, with the cession of the two ecclesiastical principalities of Trento and Bressanone, including their lands in the County of Tyrol².

Between the end of the eighteenth century and the first years of the following century "nothing truly notable happened in these [Giudicarie] valleys: everything was reduced to a large passage of armed men" recalled Cesare Battisti³.

The transit of the French during 1801 in the Giudicarie Esteriori, in particular, is remembered by some toponyms: "trenches of the French" and "coen of the French" on Durone; "Napoleon bridge" on the Bondai river near the Moline di San Lorenzo⁴.

The documents examined are addressed to the Magistrate of the Seven Parishes, a sort of Interval council. It met in assembly in the forum of Mondrón, in Preore, given the favorable geographical position for the communities of the External and Internal Giudicarie. The main unitary activity of the Seven Giudicariesi Pievi consisted in relating jointly to the prince bishop of Trento and in dividing the use of the mountain pastures and woods.

The seat of the Captain of the Seven Parishes was the castle of Stenico, a fiefdom of the Tridentine prince-bishop⁵. The letters are addressed to: "Respectable magistrate", "Respectable magistrate of the Giudicarie", "Respectable magistrate of the Sete (pievi)", "Respectable council!", "All the mayors or councilors of the Sete (Pievi)", "Respected public."

In two acts the term "marquisate" also occurs to refer to Giudicarie Esteriori e Interiori, a territorial complex formed by the Vicariate of Stenico with the three parish churches of Banale, Bleggio and Lomaso; the Vicariate of Tione, beyond the Durone pass, with the four parish churches of Tione, Rendena, Condino and Bono; before 1521 the Vicariate of Sto-ro and the Captaincy of Tenno were also part of it⁶.

Among the authors of the letters we recognize characters who distinguished themselves in the companies of Bersaglieri or *Schützen* (in Trento called *Scizzeri*): Leopoldo Alberti, Giuseppe Antonio Cavoli, Nicolò Collini, Bernardino Dal-ponte⁷, Bortolo Fattori, Giovanni Todeschini, Marco Zanini. What united them was the desire to make themselves available above all as commanders, given their previous experience, an aspect that provided them with the references to be chosen again. On the one hand, the country's self-defense system was still in force, according to the provisions of the *Landlibell* (1511) which established the

recruitment among the population of a number of armed men to be deployed to guard the borders, to protect the territory only in defensive clashes within the same⁸. On the other hand, it was accompanied by the *Settlement* of 1613, referring to the choice and appointment of officials⁹.

Some senders provide a short CV. Leopoldo Alberti, for example, on 20 May 1802 asked for appointment as captain "of the militias affecting the Giudicarie" considering that "my service has exceeded two years, and what merit he has; since I am also one of their patriots; and I also remained for a long time watching the borders of this marquisate" (doc. 1). On the following 15 June, the same person asked an unidentified correspondent if he had any information regarding his request (doc. 7).

From Vigo Lomaso, on 22 May 1802, Bernardino Dalponte advanced his candidacy as commander to the mayors of the Sette Pievi. "I would be doing you wrong – he underlined – if I wanted to suggest to you that the true prerogatives of a soldier must be probity, honesty, zeal, valor and constancy". He reminded them that "in the greatest dangers which threatened our beloved homeland, I did not hesitate at all to assume the office of captain, and in this capacity at the head of the troops entrusted to my direction I faced the enemy; therefore I hope that I will not succeed if even in times of peace, perfect peace and tranquility I present myself voluntarily to be placed on the list of those elected and aspiring to the captaincy in the national militia" (doc. 2).

On 4 June 1802 Giuseppe Antonio Cavoli presented his candidacy, who had "served a few months in the years 1796 and 1797 as captain of a company of hunters, which I was the first to erect in these parishes on this side of Durone, when the French threatened to make the second raid in our surroundings" (doc. 3). The periphrasis used by the writer identifies the geographical area of the Giudicarie Citeriori or Esteriori ("citra/extra Duronum et saxa Stenici"), including the eastern parishes of Bleggio, Banale and Lomaso. To confirm what was expressed, Giuseppe Antonio Cavoli attached "the certificate of the mayor of that time (Antonio Polla), which I attach here under letter B" (doc. 3). The document allows us to identify Cavoli with the lawyer from Pinzolo, who received the medal of honor (*Tapferkeitsmedaille*) for the war events of 1796-1797¹⁰, as well as other volunteers remembered in the letters in question, Bernardino Dalponte and Giovanni Bruti (doc. 2 and 3).

Even with an uncertain syntax, on 7 June 1802 Nicolò Collini from Spiazzo Rendena also addressed the mayors of the Sette Pievi offering his availability for a position as "very faithful weak servant of Lori" (doc. 4). On 8 June 1802, Bortolo Fattori came forward and recalled "the service I had provided in the last war as sergeant and ensign of many hunting companies" (doc. 5). Even Giovanni

Todeschini proposed his candidacy "given the service I also provided in the past war as a lieutenant in a company of hunters, for which I was also pardoned in recent days with the gold medal of honour, as is known" (doc. 6).

Marco Zanini, finally, declared: "Having served in seven different companies of Bersaglieri of this marquisate as captain without knowing that he had given a reason to the public or to the particular complaint about my behavior" he proposed to obtain "new employment in the militia companies, which will be erected" (doc. 8). On several occasions some of the authors of the letters use the terms "Homeland" and "patriot" demonstrating their attachment to their territory.

War in the mountains in an 1814 engraving. (from A. Mosca, *At the touch of bell, Nitida*

Immagine Cles 2016, p. 41)



Documentary appendix

Doc. 1: Letter from Leopoldo Alberti, to the Magistrate of the Seven Parishes of the Giudicarie, from Stenico, 20 May 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

"Respectable Magistrate of the Giudicarie / In accordance with the wise provisions of the esteemed provincial states, a stable body of national militias is now being erected; part of which also falls to this Trentino principality. The same illustrious province of Tyrol also took the decision that those who honorably served in the imperial royal corps of Tyrolean volunteer hunters commanded by the army should be employed in preference to others. by Mr Collonelo de Lutti. There are only two in this marquisate who had the satisfaction of military service in the said

body. The first, Mr. Giuseppe Belluti, was elected captain of the jurisdiction of Caldaro, Eppen, and Castel Tondo [Schloss Hörtenberg, in the city of Bolzano] along the German Adige. The second is the undersigned, who would also aspire to this job, and is in charge. There is no need for me to explain to these magnificent mayors that my service has exceeded two years and what merit he has; since I am also one of their patriots; and I also remained for a long time watching the borders of this marquisate and nevertheless I have the pleasure of exposing to their view various certificates, which are produced under the letter ABCD ad ostensionem only. Now, however, I am going to ask this respectable magistrate to elect me captain of the militias belonging to the Giudicarie; and then with the universal vote of these magnificent mayors, please also be pleased to make an exposition on this appointment by way of supplication to the exalted capitular regency of Trento to which I have also addressed myself; and to whom it was firmly believed that such a choice will also be expected. For which sighing for the grace. / Leopoldo Alberti manu proprio p(rim)ot(enente) / Seg(born) Stenico on 20 May 1802”.

Doc. 2: Letter from Bernardino Dal Ponte to the Magistrate of the Seven Parishes of the Giudicarie, from Vigo, 22 May 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

“Respected Magistrate of the Seven [Pievi] / For a few moments now I have been aware of the sovereign decisions relating to the erection of the national militia. You too, oh magnificent lord mayors, joined together today on the council of the seven parishes to make the appointment of those subjects, who your wisdom deems capable of supporting the honorable position of captain in that one. I would be doing you wrong if I wanted to suggest to you that the true prerogatives of a soldier must be probity, honesty, zeal, valor and constancy on which you will also present your nomination and then transmit it to the exalted council for further effects only detected to it. In the greatest dangers that threatened our beloved homeland, I did not hesitate at all to assume the office of captain, and in this capacity at the head of the troops entrusted to my direction I faced the enemy; therefore I hope that I will not succeed if even in times of peace, perfect peace and tranquility I present myself voluntarily to be placed on the list of those elected and aspiring to the captaincy in the national militia. It helps me to hope that this respectable public will certainly include me to be presented to our exalted superiority together with this request. Convinced, o magnificent representatives, of obtaining from your cordiality that prosperous success which my poor merit desires in this matter, with due respect I remain / of you o gentlemen representatives / most devoted servant Bernardino dal Ponte di Vigo / Vigo on 22 May 1802”.

Doc. 3: Letter from Giuseppe Antonio Cavoli to the Magistrate of the Seven Parishes of the Giudicarie, from Pinzolo, 4 June 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

“Excellent advice! As soon as the mayor of this valley of Rendena made it known that this esteemed Council of the Seven Parishes was determined to present and recommend to the competent superior authority those subjects who were in need of being chosen as officers in the new reorganization of urban militias; I too take advantage of such happy news to have the reason to remind him of my sincere vows, which I have always cherished to make myself useful to the sovereign and to the homeland. It is superfluous to recall what is known to all, that with the same purity of feelings I served some months in the years 1796 and 1797 as captain of a company of hunters, which I was the first to do.”

Albert
Kretschmer,
Tiroler
Schutzen from
Val Passiria.



to stay in these parishes on this side of Durone, when the French threatened to make the second incursion into our surroundings, as the certificate of the mayor of that time gives me honored testimony, which I attach here under letter B. On this support I entrust to the gratitude of my homeland, and to the desire that I have always had to make myself worthy of this request of mine, praying to the entire respectable assembly of the above-praised council to also want to insinuate my name among the exalted superiority by uniting them with this most humble request of mine, so that you will deign to take me into consideration in the choice to be made of some officer position in the aforementioned militias, and of the pardon. / From the esteemed Council / Pinzolo in Rendena 4 June 1802 / Most devoted, most dutiful servant, and patriot / Doctor Giuseppe Antonio Cavoli”.

“B Attestation / Hereby for the glory of the truth we attest that the noble and very clear lord of the laws, doctor and lawyer Giuseppe Antonio Cavoli of Pinzolo di Rendena was the first of these four parishes on this side of Durone who encouraged this people to take the arms in favor of the sovereign and the homeland against the French, who threatened the second irruption in Tyrol; and having observed that the youth suited to the profession of arms, rather intimidated by the victories of the enemy, hesitated to resolve, he himself with the most intrepid spirit and spirit, and the zeal of a true patriot, acted as their leader, so that in the short space of just eight days it enabled them to enlist a company of 150 of the choicest youth; and on the 5th of December of the year 1796, having abandoned his numerous, no less than tender family, his own interests, and the cases of the forum, which as an accredited lawyer he was well equipped with, he left with his aforementioned company for Con-dino, where he was facing the enemy; having continued in this exercise until the end of March 1797, in which all the Bersaglieri companies were disbanded. It therefore deserves to be recommended to the competent competent authorities. / In faith we have signed apposto et cetera / Marked in Rendena on 30 July 1797 / S111 / Giovanni Bruti lieutenant of the aforementioned company of Bersaglieri / Antonio Polla mayor of Rendena”.

Doc. 4: Letter from Nicolò Collini to the mayors of the Seven Parish Churches Giudicarie, from Spiazzo Rendena, 7 June 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16.

“To the mayors or councilors of the Sete [Pievi] / Suplicha for g[i]

This report must give the council the necessary information from the officials of the delicate waves that were met with commitment before now, begging them both the Lord Mayors and the Lord Councilors of the Seven [Pievi] of wanting to put me in the nomination again / Nicolò Collini faithful weak servant of them /
[Say] 7 June 1802 / Spiazzo Rendena”.

Doc. 5: Letter from Bortolo Fattori to the Magistrate of the Seven Pievi delle Giudicarie, from Pieve di Bono, 8 June 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

"Dear public / Having understood that we are preparing to form the new militias in this principality. I take courage to introduce myself to the respectable public, begging them to put my name on display in order to be employed in some position in the same rooms as the service I performed in the last war as sergeant and ensign of many companies of hunters therefore I trust to be pardoned with which I have the honor to say / From the esteemed council / Pieve di Bono 8 June 1802 / Most devoted and most obliged servant / Bortolo Fattori".

Doc. 6: Letter from Giovanni Todeschini to the Magistrate of the Seven Parishes of the Giudicarie, from Pieve di Bono, 8 June 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

"Dear audience! / Having understood that the new militias in this principality are about to be formed. I take courage to present myself to the respectable public, begging them to put my name in view as a suppliant to be employed in some honorable position in the same, given the service also rendered by me in the past war as a lieutenant in a company of hunters, for which I was also granted the gold medal of honor in recent days, as is known. I therefore trust that I am

Battle of Vipiteno in a painting by Karl von Mayrhauser. (from A. Zendron, *The Tyrolean uprising in 1809*, in *Lecture Trentine* n.38, 1980, p.60)



pardoned. With which I have the honor to say / Of the esteemed council / Pieve [di] Bono 8 June 1802 / Most devoted and most obligated servant / Giovanni Todeschini”.

Doc. 7: Letter from Leopoldo Alberti to an unidentified recipient, from Stenico, 15 June 1802. Trento, State Archives, Tione, Vicarial Office, B 15 16

“Most illustrious lord, most gracious master / I know that you have been tasked by the seven mayors of the Giudicarie to present a petition to the exalted capitular regency of Trentino, in which I would be appointed together with two other captains of the militias of this jurisdiction.

So in light of the fact that this has already been sent by you, I would like to know if you have had any news or results regarding this as per my further instructions and behaviour. Thus, apologizing for the inconvenience, full of esteem and respect, I have the honor to say / of Your Very Illustrious Lordship / Seg(born) Stenico on 15 June [1]802 / Most devoted and most obligated servant / Leopoldo Alberti own hand”.

Doc. 8: Petition of Marco Zanini to the Magistrate of the Seven Parishes of the Giudicarie [1802?]. Trento, State Archives, Tione, Vicarial Office, B 15 16

“Respected magistrate / Having served in seven different companies of Bersaglieri of this Marquis as captain, without knowing that I had given reason to the public nor to the particular complaint about my behavior; as I can justify with authentic recapitulations of his most revered highness, recently deceased bishop and prince of happy memory, of the illustrious province of Tyrol, of the lord commanders, commissioners, and mayors. I flatter myself with certain hope in begging this respectable advice to wish, with an impartial and beneficial eye, to have some reflection on all this: [and] discovering in them some title to the grateful gratitude of the Fatherland, to wish to accompany myself with public attestation, and at the same time recommend myself to the sublime superiority to obtain new employment in the militia companies, which will be erected. I hope I will not be postponed and defrauded of a grace that gratitude and justice require. Which will be a reason for me to become more and more enthusiastic to demonstrate with effect that I am who I declare myself to be with all due respect. / Of the respectable Magistrate of the Seven Parishes / Most devoted and most obliged servant / Marco Zanini of Fiavé”.



1 Franz Kolb, *Das Tiroler Volk in seinem Freiheitskampf 1796-1797*, Innsbruck-Wien-München, Tyrolia, 1957.

2 M. Nequirito, "The era of every change". *Trentino history and documents of the Napoleonic period*, edited by Mauro Nequirito, Trento, Province, 2004 (Library and Archive Heritage of Trentino. Quaderni, 5); *Trento Anno Domini 1803. The Napoleonic invasions and the fall of the Episcopal Principality*, historical-documentary exhibition organized on the occasion of the bicentenary of the end of the Episcopal Principality of Trento, Trento, 11 October-30 November 2003 (Palazzo Geremia-Municipal Library), [edited by] S. Groff, R. Pancheri, R. Taiani, Trento, 2003.

3 C. Battisti, *Guida delle Giudicarie*, Trento, Trentina, 1909, p. 21. See the "Cronistoria Giudicarie" in particular for the year 1802 in L. Dalponte, *Men and people from Trentino during the Napoleonic invasions 1796-1810*, Trento, 1984, pp. 182-183. On this historical period, see S. Benvenuti, *The third French occupation of Trentino and the capitular government of regency (29 March 1801-7 November 1802)*, in *Per padre Frumenzio Ghetta OFM. Writings on Ladin, Trentino and Tyrolean history and culture and bio-bibliographic note. On the occasion of the seventieth birthday*, Municipal Library of Trento and Istitut Cultural Ladin "Majon di Fashegn" Vich/Vigo di Fassa, 1991, pp. 111-144. Also: Trento, Municipal Library (BCT), BCT1-343 (*Memoirs and more noteworthy information taken from protocols by me, Doctor Giuseppe Antonio Ongari, notary living in Fisto di Rendena*); BCT, BCT1-2648 (Giovanni Angelo Ducati, *Chronicle of Trentino from the years 1796-1815*).

4 Arturo Martini, *The basin of the Giudicarie Esteriori. Historical-tourist guide*, Trento, Saturnia, 1955, p. 71.

5 A note in Albino Casetti, *Historical-archival guide of Trentino*, Trento, TEMI, 1961, p. 816 ("Marquisate" of the Giudicarie); Ernesto Lorenzi, *The Demolition of the Storm Duty in 1768. Episode of Giudicariense History*, Tione, Antolini, 1924, p. 60; Aldo Gorfer, *The valleys of Trentino. Geographical-historical-artistic-environmental guide, western Trentino*, Calliano, Man-frini, rest. 1989, p. 390; Mario Antolini Musón, *The "General Municipality of the 7 Parishes"*, in "Strenna Trentina 1997", pp. 27-29.

6 The Capuchin Cipriano Gnesotti (1717-1796) in his *Memoirs to serve the history of the Giudicarie arranged according to the order of the times. With a short Appendix of the Inscriptions*, Trento, 1786, p. 3, wrote that the Giudicarie "in the Spiritual and Temporal [are] governed by the Bishop Prince of Trento, who calls himself Marquis of the Giudicarie".

7 The Bersaglieri Tirolesi Company "Judicarien-Tre Pièf 'Bernardino Dalponte'" is named after him. In this regard: R. Bellotti, *Rifondazione Compagnia Bersaglieri Tirolesi "Judica-rien-Tre Piéf 'Bernardino Dalponte'"*, in "Judicaria", 2013, n. 84, pp. 124-126. L. Dalponte, *A brave Italian Tyrolean: Bernardino Dalponte (1772-1860)*, Trento, 1995; L. Dalponte, *Men and people of Trentino*, pp. 67-72, 85-134

8 *The Landlibell of 1511 in the Trentino archives*, [edited by] F. Cagol, S. Groff, M. Stenico, Trento, *Studi Trentini di Scienze Storiche*, 2011 (*Rerum Tridentinarum Fontes*, 7); *Defense and government of the country: the Trentino-Tyrolean Landlibell of 1511*, [edited by] M. Nequirito, CA Postinger, A. Tomasi, Trento, PAT, 2011, exhibition catalogue: "Trento (Castello del Buonconsiglio), 17 December 2011-4 March 2012" (Library and Archive Heritage of Trentino. Notebooks, 12)

9 Silvio Girardi, *History of Tyrol from 1300 to 1918. The Confederation of Tyrol*, Mezzocorona, "Vecchio Tirolo" cultural association, 1984, p. 55; Marius De Biasi, *History of the Schützen. Territorial defense in historic Tyrol. The role of the Schützen and the Bersaglieri from Trentino-Ti-Role between Vienna, Innsbruck and Trento from its origins to the present day*, Trento, 2012, pp. 158-159

10 Dalponte, *Men and people*, p. 47; Alberto Pattini, *The war of liberation of the people of the Non and Sole valleys against Napoleon in 1796-1797*, Trento, 1997, pp. 167-172

11 Adherent red wax seal attributable to Lieutenant Giovanni Bruti; legend and shield not decipherable.

The Immaculate Conception of Vigo Lomaso

The author has been found: it is Craffonara

In the chapel of Villa Formenti Carli, in Vigo Lomaso, there is a canvas with the *Immaculate Madonna appearing to Saints Giovanni Nepomuceno and Luigi Gonzaga*. It is the work of Giuseppe Craffonara (1790-1837) and was attributed to the Garda painter only after a careful restoration wanted by the owners.

Born in Riva del Garda on 7 September 1790, son of Giuseppe, a Ladin bricklayer from Val Badia, and Teresa Marini, Craffonara lost his father at 9 years old. He was therefore forced to work as a bricklayer and painter. He practiced drawing until a patron (the engineer F. Malacarne) allowed him to enroll at the Academy of Fine Arts in Verona (1816). Three years later, thanks to a two-year scholarship from the Province of Tyrol, he moved to Rome.

I saw it for the first time in 1986, thanks to the courtesy of Luca Carli, during research for a profile of the art in Giudicare Esteriori. It was published the following year in the two volumes dedicated to the Giudicaria area, published on the initiative of the CEIS (Consorzio Elettrico Industriale di Steni-co) and with the coordination of Aldo Gorfer (1921-1996).¹ Although considerably obscured, the canvas immediately aroused my interest. However, not having been able to read the inscription with the signature and the date, relegated to the bottom in a dark corner and partly covered by a non-original frame, I thought of a Veronese painter of the late eighteenth century. In fact, figurative culture is precisely that: to confirm it, just browse through the most recent and complete work on that historical phase, dedicated to the Academy of Verona ²

Therefore the work of a Craffonara still in search of identity, although already twenty-six years old and now well into the neoclassical age. But it is known that in Verona the eighteenth-century legacy has its own coherent continuity right into the nineteenth century, with painters of a certain importance such as Agostino Ugolini,

of
Ezio Chini
art
historian

¹ *The External Judicaries*

² *The painters of the Academy.*

Vigo Lomaso,
the villa
Formenti Carli.
(ph. Elisabetta
Doniselli
photographic
archive)



Saverio Dalla Rosa, Pio Piatti, Pietro Maratoli and others; among other things, all also active for Trentino clients.

Only the restoration, wanted by the owners with intelligent initiative, made it possible to trace the author of the canvas thanks to the cleaning which brought to light, although still barely legible today, the author's signature: "IOS CRAFF[...] INV[ENIT] ET PINXIT 1816".³

The date 1816 places the painting in a crucial phase of the Rivan artist's youthful period in the moment of transition between the conclusion of his training at the Academy of Verona, between 1814 and 1816, and his transfer to Rome to perfect himself at the Accademia di S. Luca, which proved decisive for his human and creative path. Appreciating his talent, the government engineer in Verona, Francesco Malacarne, who had already supported him financially during his stay at Verona, sent him to what is still the capital of art in Europe, to attend the prestigious academy, where he he enrolled, according to Zaniboni (1913), in November 1816.

Even if this canvas is not a first, it is nevertheless among the first original works by Craffonara (the "INVENIT", next to the signature, is eloquent testimony to this), who in his formative years had practiced for a long time making copies, also with the engraving technique, of contemporary paintings

³ Chini, *The basin of the External Giudicarie*, pp. 58-59.

19th century like the one already in the house of the Formenti counts in Riva del Garda. A painting believed to be by Raphael, but in reality the work of the Flemish painter Willem Key. Around 1808, presumably under the guidance of the painter Pietro Canella, Giuseppe Craffonara made this copy, much admired but lost⁴.

In the space of a few years, Craffonara's style changed significantly, acquiring a mature and personal physiognomy in the direction of a soft Neo-classicism destined to soon fade into the devotional climate of Purism. Remaining in the Giudicaria area, just think of the altarpiece with *San Vigilio in glory* for the Parish Church of Stenico (the contract stipulated in Stenico dates back to 12 September 1822 and the delivery took place just three years later); painted in Rome, where the artist lived, even before reaching Stenico the altarpiece was exhibited in Riva at Palazzo Formenti, where his painter friend Pietro Canella saw it, mentioning it with great praise in a letter dated 10 September 1825. Shortly afterwards he reaches his destination⁵.

The Formenti were a noble family from Riva, originally from Biacesa di Ledro, who obtained the Knighthood of the Holy Roman Empire, granted to Giovanni Pietro in 1671. In 1686 they received recognition of the nobility of the SRI with the granting of the title of Count Palatine to Davide . Lorenzo, his brothers and descendants were elevated to the rank of counts in 1790. In the first half of the nineteenth century the family became extinct in the Lupis of Trento⁶.

Just outside the town of Vigo Lomaso, therefore not far from Riva, the Formentis owned a country residence built at the beginning of the eighteenth century in sober forms, refined by a beautiful loggia on the first floor which crosses almost the entire northern façade, with the date 1719 is engraved. Thus replicating an architectural solution frequent throughout the Giudicarie Esteriori valley, among other places in Campo Lomaso, not far from Vigo. The villa passed to the Carli family in 1864⁷

The painting - The tall figure of *Mary Immaculate* dominates the composition , caught in a light, almost dance-like movement. She is wrapped in a white dress and a light blue cloak moved by a gust of wind and covered by precious highlights that bear an echo of Tiepolo's painting, well represented in Verona in the second half of the eighteenth century by Francesco Lorenzi.

Mary, with her feet on a segment of the moon, crushes the head of the serpent, according to the words of Genesis 3, 14-15: "Then the Lord God said to the serpent: since you have done this, you are cursed above all the livestock." and more than all wild beasts; on your belly you will walk and dust you will eat

4 Stolzenburg, *Giuseppe Craffonara* p. 15

5 Chini, *Art*, pp. 85-87

6 Tabarelli Borrelli, *Coats of arms and news*, p. 128

7 Riccadonna, *Il Legato*, pp. 107-109

Giuseppe
Craffonara,

Immaculate
Madonna
appearing to
Saints John
Nepomuk and
Louis Gonzaga,
oil on canvas,
1816. Villa
Formenti
Carli, chapel,
Vigo Lomaso.
(ph. Lara snc
Restoration
Laboratory)



for all the days of your life. I will put enmity between you and the woman, between your offspring and her offspring: it will crush your head and you will undermine its heel."

Mary appears to St. John of Nepomuk and takes him by surprise, in an emotional state in tune with a long pictorial tradition. Next to the martyr, according to legend killed for not wanting to reveal a secret of confession (the little angel who invites silence alludes precisely to

this), a young Luigi Gonzaga, still a boy, is about to kneel down offering Mary a lily stem. The elegant clothing, carefully described according to late sixteenth-century fashion, alludes to belonging to a lateral branch of the Gonzaga family of Mantua, no less than the golden crown upside down on the ground at his feet, on which a instrument of penance: the chain for self-flagellation tied to a wooden handle, in the manner of the Disciplini. It has the appearance of a page and for this reason it recalls a canvas attributed to Domenico Zeni, at the Buonconsiglio Castle, with the *Communion of a Holy Queen*, in which a similar page appears in seventeenth-century costume⁸.

Thanks to the presence of ancient-style architecture placed diagonally, the background is in perfect harmony with the backdrops of the second eighteenth century in Verona. Surrounded by stars, the face of the Madonna is severe, but without that shadow of pride that seems perceptible in some famous Marian images painted by Giambattista Tiepolo. Everything in this altarpiece is in the vein of the eighteenth-century devotional tradition of the Veneto area.

Especially in the figure of Mary, the composition may have a precedent in Agostino Ugonini's canvas with the *Immaculate Madonna venerated by San Luigi Gonzaga*, preserved in Verona in the Episcopal Seminary⁹. The young Gonzaga, - after having entered the Society of Jesus - who died in Rome in 1591, at only twenty-three years old, while taking care of the poor affected by an epidemic, is one of the most popular saints of Catholic imagery and devotion between the eighteenth and early nineteenth century. He is frequently depicted alone contemplating the Crucifix which he holds in his hands. In the Giudicarie basin, the canvas (1777) by Giovan Battista Lampi on an altar in Santa Croce nel Bleggio should be especially remembered, behind which there is, hidden, an eighteenth-century wooden statue of the same saint. In the Trentino area, the most intense painting with Saint Louis is undoubtedly the altarpiece in the Parish Church of Cles, painted in 1854 by the Venetian Michelangelo Grigoletti.

The restoration - It was carried out by LARA SNC Artisan laboratory - the artistic restorations of Cristino Gervasi & C., Denno (Trento) between 2020 and 2021 on behalf of Luca Carli.

"It is a single piece of canvas measuring 154 x 118 cm. Not recently the painting underwent restoration with a linen flap lining. The old lining was eliminated as it was unsuitable. After careful cleaning of the back, with the elimination of unsuitable patches and plugs, a simple lining was carried out with linen flap and traditional paste glue. Before lining was practiced

⁸ Botteri, *Domenico Zeni*, pp. 141-144 (ill.)

⁹ Ferrarini, *Agostino Ugonini*, p. 506, ill. 30

a binding of the preparation from the back, with *plexisol 550*. The lining took place using the low pressure vacuum table. After removing the tissue, the paint film was cleaned with a mixture of solvents suitable for restoring the correct color of the painting. The frame has been redone in wood with movable corners and section breakers.

Stretched on the frame, the canvas was painted and subsequently carefully filled with water-soluble stucco and dyed like the original preparation. During the cleaning operations it was possible to recover almost all of the signature and the date at the bottom: IOS. CRAFF INV. ET PINX. 1816. The retouching was carried out with stable varnish colours. The paintwork was alternated between glossy and *matt*. The altarpiece was relocated to the mirror of the altar, without a frame to be able to easily read the signature.

In the previous intervention, the surface had not been properly cleaned. The touch-ups were significantly outside the actual drops present and even the fillings were not suitable for the tears in the textile support. To complete, a flat wooden frame was placed which further covered the painted part."

(From the restoration report provided by Cristino Gervasi).

Thanks

I am particularly grateful to Luca Carli, the restorer Cristino Gervasi, Mauro Grazioli and Graziano Riccadonna.

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The "double" Via Crucis restored of the Franciscans of Campo Lomaso

The Via Crucis of the Franciscan convent of Campo Lomaso has been restored. Started in the spring, the redevelopment work ended in the summer of 2023 with the inauguration on August 4, which was attended by restorers, technicians, politicians and art historians.

Anyone who had passed along the "road of the friars", once the main connecting road between the Giudicarie Esteriori and the Garda area, until a few months ago would have observed the precarious state and structural decay of the thirteen newsstands of the Via Crucis placed along the perimeter wall of the convent courtyard and on the facade of the church. The fourteenth station, according to the Franciscan tradition, is represented by the altar of the building sacred.

Each niche is inserted into a structure of red stone, closed by a gable roof. Based on the architect's project. Sebastiano Bertolini, the company Bronzini Restauri srl he consolidated the eleven gabled aedicules that run along the convent wall. Furthermore, steps were taken to equip them with the necessary measures to avoid future water infiltrations. In addition to the chronological time that ages everything, the negative action of that



Of
**Gabriella
Maines**

The Station
of the Cross of
Campo
Lomaso with
the deposition
of
Christ. (ph.
Gianni Beordo)

the weatherman had created problems with the stability of the structures and the pictorial scenes. It had caused numerous detachments of the chromatic film, not to mention that the restoration interventions, often inopportune and carried out with inadequate materials, had affected the vigor and effectiveness of the works, to the point of making them illegible in many cases.

The summer 2023 restoration managed to free the scenes from re-dos inappropriate painting which further deteriorated if not erased the original eighteenth-century draft. Between the jambs modeled in the shape of a column, in imitation of the entrance to a temple, the representations are now visible in their entirety, framed at the bottom of the niche and with the scenes inserted in open landscapes with mountains and valleys, op -also circumscribed by perspective architectures. The artist, unknown, who

The chronicle of the convent

"The pious exercise of the Via Crucis was held in Trentino in 1717. It was held for the first time in the city of Rovereto and precisely along the climb that from Rovereto leads to the Madonna del Monte, a road transformed for the occasion into Calvary with 14 crosses planted in the ground. At each station we stopped to listen to a short meditation read by the Franciscan Father Arcangelo who had published a little book for the occasion (by Pietro Antonio Birti from Rovereto, 1685-1723) entitled *The Way of the Cross*, containing 14 short meditations". Thus the Franciscan Remo Stenico (1925-2017) in the book on "The Friars Minor in Campo Lomaso" (2005).

In 1725, above the cloister of the Campo convent the Via Crucis was "made" and "was painted". However, "in the year 1727, on April 27th, a public instrument was formed, from which it can be seen that the Community of Lo-masso granted the Riformati di Campo permission to dilate and widen the road near the enclosure between borders then planted to be able to carry out the Via Crucis, processions and other devotions with greater devotion".

The news is reported in a manuscript ("Giudicariese Convent and various hospices", archive of the Provincial Curia of the Friars Minor) which continues: "In the same year (1740) the two stations of the Via Crucis located above the façade of the church because these and the two confessionals inside corresponding to the same were stuck in the wall, and to the danger of the church, which was already showing some signs of it. Therefore the holes were walled up with the addition of two barbicans, which also serve for the rebuilt two capitals and the façade wall was also tied with two keys under the roof."

Remo Stenico wrote (2005): "The Via Crucis begins in the south-west corner of the cloister of the convent and goes up to the church. Ten tabernacles

they are located on the cloistered wall; the eleventh bears the number of the season



tion (XI) and was incorporated into the wall of the new rustic house; two are placed on the facade of the church on the sides of the main entrance door; the fourteenth station consisted of the so-called tomb placed in the church between the two side altars of the chapel, and 18 years later, as we saw, it was removed and placed on the altar of St. Pietro d'Alcantara. Was it perhaps the frontal depicting the dead Christ still present in the convent?"

In the mid-18th century, the friar Apollinare Iellici from Tesero wrote some "Notes concerning the building of the Via Crucis newly erected in our convent of Campo in

1745". "Having entered into the governance of this convent, I thought of renewing the destroyed Via Crucis, with alms, so that, having trusted in God and obtained the permission of the Provincial Minister Ferdinando da Bronzollo, I prayed to the very illustrious Mr Dr.

Giuseppe Prez of Castel Campo who had the goodness to take on the task of making the contracts, of collecting the alms, of also making the payments, (who) willingly agreed, and immediately made the contract of the stones that surround the capital in the shape of an arch and matched to the *spizoclini* [stonecutters] 30 thrones each, which in all amount to the sum of 300 thrones, I say three hundred thrones...".

The total cost of the works was 552 thrones and the note contains the names of the one hundred benefactors from Bleggio and Lomaso who allowed the intervention.

Two centuries later, on 23 March 1951, "along the road of the external capitals" the Via Crucis of Good Friday took place and "it was very successful and participated".

The chronologist of the Campo Lomaso convent wrote that "on 4 April 1951 the painter from Prade di Primiero, Grazioso Orsingher, began painting the images of the capitals of the external Via Crucis; the work lasted until the end of May.

He asked for 14 thousand lire, all inclusive." (af)

As perhaps the unknown eighteenth-century painter who created the entire Via Crucis had done, Grazioso, who remained in the area for about twenty years, living first in Favrio then in Vigo Lomaso, also traveled through our valley, always available to paint landscapes, Holy images.

A modest character from an artistic point of view, reserved in character, he was however much loved by the people and by the local administrations who made him work inside the old hospital of Santa Croce; in the Formaini inn where he created lake landscapes in the light of the sunset; on the sacred capitals at street intersections. Grazioso was also called to draw portraits of grandparents or great-grandparents with charcoal, taking them from old family photographs.

As regards the Via Crucis of Campo Lomaso, his intervention came at a time when the sacred representation was greatly deteriorated due to humidity and harmful tampering. It was not possible to understand much about the primitive image, so Grazioso reinvented the scene, introducing a new representation that overlapped with the previous layer, moving the figure of Christ compared to the eighteenth-century position. He himself probably did not realize this "artistic license", given that he worked on stains rather than on figures.

However, the restorer Silvia Invernizzi noticed it and, with completely different skills and technical tools, was able to bring the original images back to the surface. He noted how, in some cases, Grazioso had set a different scene, taking the freedom and responsibility to rework the characters, while respecting the ritual order of the various moments of the Passion. The artistic choice of the Superintendent is therefore interesting.

The Ways of the Cross in the Giudicarie

After that first Via Crucis in 1725, the friars of the Campo Lomaso convent spread the devotional practice throughout the Giudicarie.

In 1740 at the Carmelite church in Strada di Pieve di Bono; in 1742 in the church of the Inviolata, in Riva del Garda. This was followed by that of Villa Rendena (1745). The same year the 14 stations were built in Roncone, in the cemetery of Vigo and Daré. Then it was the turn of Stenico (1750), Lundo (1753), along the road from Andogno to the parish church of Tavodo (1753); in the Condino cemetery (1767), in the curated church of Cimego (1769); in Balbido (1781), in Breguzzo (1782), in the parish church of Santa Croce di Bleggio (1787); in Verdesina and Iavré (1790); in the parish church in Tione (1791); in Dasindo (1794); in Sclemo (1796), in S. Lorenzo in Banale and in Quadra di Bleggio (1797); in Fivavé (1799). In San Giorgio di Cillà (1805); in Vigo Lomaso and Villa Banale (1806); to Massimeno (1807); in Premione

and the restorer not to erase the overlap of the painter Grazioso and to leave both alternatives, eighteenth and twentieth centuries compared, as two narratives that go side by side and that describe the same scene with different words. This option proved to be viable since, in the more fortunate aedicules which preserved the readability of the story, the cleaning of the frescoes was able to re-emerge the identity of the characters and the dynamics of the story as described in the original version.

Version that proved to be much more long-lasting than any subsequent intervention. Demonstration of how natural colors were used in the eighteenth century the ancient fresco technique are without a shadow of a doubt unsurpassed, especially when compared with modern products, in maintaining the life and clarity of an artistic representation for a long time.



(Banale), in Lodrone di Storo and in Spiazso Rendena the Via Crucis was set up in 1808.

In Bersone the Via Crucis was blessed in 1812; in Sesto di Bleggio (1813). The same year in the chapel of S. Vigilio in Tione and in the parish church of Creto. In Carisolo, Giustino and in the old church of Ragoli (1816). Two years later in: Pinzolo, Agrone, Cologna di Creto and Coltura di Rago-li. In Storo (1891); in Comano (1892); in the oratory of the nuns in Steni-co (1908), in S. Croce di Bleggio (1913), in Lodrone (1920), in the decanal church of Lomaso (1924), in Darzo (1925); at Castel Condino (1927); at Ponte Arche (1933); again in Spiazso Rendena, Strembo and Pinzo-lo (1940); in S. Antonio di Mavignola (1948); in Lundo (1950); in Roncone (1951); in the Stenico cemetery (1952); at the Tione hospital (1953); in the chapel of the kindergarten in S. Lorenzo in Banale (1957). Finally, in Fivavé, on 24 August 1958. (af)

The Stations of the Cross on the perimeter wall of the Campo Lomaso convent. (ph. Gianni Beordo)

An altar for those rendencri who emigrated to Mantua in 1600

For thirty years, on the day of St. Martin (11 November), men and women from Pinzolo and the Rendena valley have descended on Mantua to renew ancient ties with the city of Gonzaga and with the heirs of the emigrants from the upper Sarca valley. Before knife sharpeners and coppersmiths, "molcte" and "parolnti", went around the world to drag their art with the "sl_ifera" (the cart with the grindstone) and to speak among themselves the "tamm", a professional jargon, from Val Rendena there was a long seasonal migration. Among today's "emigrants" in Mantua, promoter of the recovery of the tradition of S. Martino, a doctor from Pinzolo, Marco Collini, maxillofacial surgeon, former chief surgeon in Mantua, at the Poma hospital for twenty-six years. University professor in Milan in cervical-maxillofacial oncology; president of the Order of Surgeons of Mantua, he is president of the Foundation of the University of Mantua. He is the author of the article published here.

of
**Marco
Collini**

The emigration of the Rendeneze to Mantua dates back to the first decades of the sixteenth century, when Emperor Charles V of Habsburg installed Frederick II as duke at the Gonzaga court. It is the moment of maximum splendor for the Duchy and Mantua attracts manpower from various parts of Italy: from Monferrato, from Lombardy, from the Episcopal Principality of Trento.

For the people of Rendena, access is easy: from the Durone pass to the street of water from Lake Garda and then along the Mincio to the city.

These are times of misery for our people, punctuated by famine, wars and epidemics that culminate with the plague that broke out in Mantua in 1630: hunger forces us to migrate to survive. Brother Michel'Angelo Mariani in his History of Trentino - Description Historica ed. 1673 - reminds us that from Val Rendena: "...in times when the snows hinder the work of the fields, a good part of the inhabitants, the lowest and poorest people, go to Mantua and other Italian cities to eke out a living, and every year entire families are transported".

Evidence of this seasonal migration of the Rendeneze to Mantova is the concession to the men of Pinzolo of the use of an altar and the right to burial in the church of S. Martino in Porto Catena. Concession



The altar of rendered (restored) in the church of San Martino in Catena port in Mantua, under which he was permitted (1659) the burial of emigrated from Val Rendena that they worked in city of Gonzaga. (ph. Claudio Cominotti)

of 1604, confirmed in perpetuity, as shown by the epigraph “Comunitatis Pinzoli Rendene Tridentine -1659” placed above the altar.

In 1658 in Mantua there were 427 people from Trentino, mostly people from Rendena, (cited by Carlo Belfanti, in “Mestieri e Forestieri”, ed. Franco Angeli, 1994). Entire families emigrated; the men carried out laborious jobs, mostly porters, woodcutters (schiappini), garavani (couriers), carters... They were helped by boys of ten, twelve years old.

The women worked as maids in the service of noble families, soldiers and, to a lesser extent, in the service of wealthy Jewish families in the ghetto adjacent to Porto Catena.

This seasonal emigration became systematic in the seventeenth to eighteenth centuries. We moved to Mantua after San Michele (29 September, autumn fair, after the sale of livestock), and returned to the town of origin at the beginning of the summer, to San Giovanni (24 June), for the mountain pasture and field work.

The seasonal flow of people from Rendena to Mantua reached its maximum expansion in the second half of the eighteenth century. It was thus described by the Government Secretary Giambattista Auberger (1766): “They come here towards autumn in troops from the mountains or valleys [...] large, medium and small of both sexes, each with a shirt and some slices of polenta as a supply and then in the spring or towards the summer these itinerant families return to the town, bringing each one and in part the group or small group of money amassed here to buy a few fields every year”.

Rendenesi's presence in Mantua has left traces in the parish registers in San Martino. Baptisms and the names of the dead were recorded there; marriages were preceded by testimonies, the so-called "marital trials". The witnesses had to ensure the free status of him or her the one who intended to get married.

The kitchen and the surnames

The prolonged stays in Mantua of the people of Rendena have left their mark in various fields. In the kitchen, the typical Mantuan dessert, the *sbrisolona cake*, has become our holiday cake, "the frego-lotti cake". With the only variation that in Rendena the corn flour was replaced with white wheat flour (polenta was daily food for us, not for the festival).

So our garlic salami is nothing more than a copy of the Mantua salami.

In language, many words became common for Mantua and Rendena; I will mention just two: “disgatiar”, untie a knot or a tangled ball of yarn; “sgalbari” or “sgalmari”, rough shoes for everyday use.

At the beginning of the nineteenth century it is interesting to note how various families

of Rendena origins settled permanently in Mantua: Collini, Botteri, Binelli, Sartori, Alberti, Beltrami..., the most frequent surnames, still integrated into the life of the city today, to which they know how to provide talented professionals.

Among the Rendeneze who distinguished themselves in various areas of the socio-cultural life of Mantua, **Lorenzo Haili** or **Aili** deserves a mention (1657-1702?).

Born in Fisto di Spiazzo Rendena, a family of carpenters, he moved to Mantua in Porto Catena; his brother is a Dominican friar in the Convent of San Domenico.

Initially a carver-inlayer craftsman, he became a refined artist. He worked in various cities in northern Italy, leaving valuable sculptures in Cremona, in Parma in the basilica of Santa Maria della Steccata, where he worked for the Farnese family; in Soragna for the marquises Meli Lupi, in Trento in the Buonconsiglio castle.

In Mantua his major work is the wooden choir created for the church of San Domenico. Upon the suppression of the convent, purchased by the Gonzagas, it was placed in the chapel of Santa Barbara in the Palazzo Ducale; finally, part was given over to the church of San Tommaso in Bondeno.

The origin of the surname Haili is uncertain, considered by some (Bonazza?) to be of German origin (from Mainz?). More likely is the hypothesis that the surname was **Villi**, a surname widespread in Fisto since the 13th century and that there may have been an incorrect transcription of the initial letter.

In the nineteenth century, other people of Rendeno origin distinguished themselves in Mantua. Among these **Angelo Collini** (1839-1921), notary in via Chiassi; Italian patriot, participates in the expedition of the Thousand, his name is remembered in Marsala in the council room of the Thousand. **Virgilio Collini** (1832-1893), opera singer, great baritone, friend of Verdi, performed on the scenes of the most prestigious theaters in Europe, America and South America. **Giuseppe Collini** was the mayor of Curtatone who wanted the monument to the Tuscans fallen in the battle of Montanara. Monument inaugurated in 1870, it received the applause of General Cesare De Laugier, Minister of War, commander, at the time, of the Tuscan university volunteers. **Marcello Collini** (1903-1927), who died in Montanara, was an aviator and seaplane pilot serving in the center of Naples. He is buried in the cemetery of Bagnolo San Vito (Mantua). The Dr. **Aldo Salvadei** (1900-1985), was born in Mantua to parents both from Caderzone, graduated in Medicine and Surgery in Padua in 1927 and specialized in paediatrics. He will be the historical head physician of the Trento Hospital. He was responsible for the rediscovery of the Pinzolo altar in San Martino in Mantua.

Finally, among the people from Rende who worked in Mantua, **Paolo Sartori**, originally from Caderzone. He was Police Commissioner in Mantua and is currently Police Commissioner in Vicenza.

Sclemo: the sculptor Stefano Zuech and the monument to the “Frankish Corps”

The 175th anniversary of the massacre and the 100th anniversary of the monument commemorating the tragic event were celebrated on 29 October 2023, in the square of Sclemo. Stefano Zuech, author of the work, had worked in Vienna and, after the 1920s, in many places in Trentino. A forgotten artist, like the episodes he fixed on the monument next to the parish church of Saints Peter and Paul in Sclemo.

Of
**Elizabeth
Doniselli**

A plaque, walled on the facade of a building, once an old school, in Piazza dei Corpi Franchi, in Sclemo, recalls that "On 20 April 1848, 13 volunteers of the Corps were murdered in this house by the Austrian soldiers Franks. Among these the young Cremonesi Doctor, Digiuni Achille, Ferrari Domenico, Gabbioneta Annibale, Gabbioneta Berengario, Merli Anacleto, Pizzola Fernando, Pogia Vincenzo, Ingegnere Verdelli Cesare. In memory of the fruitful martyrdom, Cremona-Trento 1923".

1848 was the year of the first Italian War of Independence. The dead of Stenico belonged to the Manara and Tibaldi column responsible for protecting the retreat of an expedition, which ended badly, which "romantically" aimed to "liberate" Trento from the Austrians. The victims of the so-called "battle of Stenico" are remembered in the book of the dead in the parish archive of Tavodo: "19 April 1848, in the evening: Lautzurich Paolo, corporal of the seventh company of the Hungarian Schwarzenberger infantry regiment, N 11, died." 19 April 1848, 1st 20th. Sclemo:

in a stable where 13 Italians killed by the Hungarians had taken refuge, names unknown. Among these it is believed there is a Mr Verdelli engineer from Cremona by name Cesare and Annibale Berengario, Gabinetta brothers (?), Achille Dr. Fasting, Croce, Verdelli's servant.

19 April, to 20. Villa: another 4 Italians killed as above. April 19th. Sclemo: Silber Giuseppe, from Milan, goldsmith, died of one gunshot wound in the battle of Sclemo".

This is therefore the chronicle entrusted to history.

In Sclemo, municipality of Stenico, the plaque walled up on the building of the former trivial schools is not the only sign of a little-known or forgotten page.

Like the sculptor Stefano Zuech, about whom we write later.

In fact, next to the church stands a monument made of red Trento stone. It is a 6 meter high monolith, consisting of a plinth, placed above two octagonal steps of the base and a pillar shaft, ending with a projecting frame - a simple decorative motif on the base - from which a cubic block detaches, a sort of capital. The four sides show the coats of arms of the cities of Cremona, Bergamo and Milan, the places of origin of the recipients of the monument, are worked with reliefs from the semicircular frame, and a stylized Roman helmet, as a unifying element. Three short epigraphs animate the pillar and a bronze crown with the eagle of Trent adorns the base. In Roman letters, as was customary at the time of fascism in Italy, it was written: "The nemesis of history having been fulfilled, Sclemo, Trento, Italy, here recomposed the sacred wounded remains of these first martyr heroes". "Below, for 75 years, the bones of the 18 Italian volunteers who on 20 April 1848, once the Sclemo faction was closed, were massacred by Austria".

The monument

The idea of the monument is that of the memorial stone, therefore devoid of figural motifs; it rises from a large shelf, once occupied by the cemetery, delimited by a semicircular wall.

At the base of the monument, a stone slab covers the sarcophagus containing the bones of the Lombard volunteers killed by the Austrians and found at a depth of 30 cm precisely in that point, during the excavations for the monument.

Who was the author of such austere aesthetics? Few know the Trentino sculptor Stefano Zuech (Brez, Val di Non 1877-Trento 1968). His signature appears on a notable number of works that range across numerous places in the Trentino area, in various fields: from sacred art to funerary sculpture (well attested in the Trento cemetery), from portraits to allegorical compositions, from the commemorative sculpture of the fallen to that of the bells (one for all the famous *Maria dolens* of Rovereto), from art applied in the liturgical field to architectural design. The high quality of this production and the versatility of his commitment, which was of great importance in the first part of the twentieth century, earned him the title of "*Canova del Trentino*" (Bruno Ruffini). He is remembered as the main interpreter of monumental sculpture in Trentino between the 1920s and 1930s.



The monument by Stefano Zuech, in the Sclemo park, in memory of the massacre of 18 Lombard volunteers who, in the spring of 1848, intended to "liberate" Trentino from Austrian domination. (ph. Gianni Beordo)

In Sclemo Zuech expresses what he had matured, that is, his own style "*grandiose in the monumental sense of synthesis*" (G. Wenter Marini), a silent eloquence and a calibrated geometry, clean forms together with a calibrated pathos, all suitable to remember that atrocious episode of 1848. The heroic deeds of the Lombard volunteers, as well as the massacre that took place, had been censored by the Austrian Government. Only after 1918, with the annexation of Trentino to Italy, was it possible to honor those brave and unfortunate fighters killed for revenge. In 1920 the curate Don Silvio de Oliva, very sensitive to the requests of the population, and Ottone Brentari, historian and journalist, promoted a committee for the erection of the monument to those martyrs. The competition in offers of money from organizations, personalities and ordinary people was generous (15 thousand lire) and quickly allowed its construction, as well as its inauguration, on 24 June 1923, with a large public commemoration.

At that date Stefano Zuech's artistic profile had already undergone almost twenty years of artistic experience in Vienna in a secessionist direction, and his activity in the architectural field, aligned with the tendencies expressed by Wenter Marini and other architects of the Artistic Circle Tridentino (Sottsass, Scoz, etc.). Having returned to the artistic world of Trentino after the signing of the armistice, he committed himself to participating in exhibitions that were not only regional, such as the XIII Venice Biennale (1922) and the XIII Ca' Pesaro Art Exhibition (1923) and others. In the 1920s he was committed to satisfying the numerous requests for funerary monuments, a reflection of the events and ideals of the time, requested by a rising bourgeoisie. At the same time, the need to honor the fallen spread in the valleys, those of the Great War as well as those further back in time: examples of this are the monuments of Biacesa (Val di Ledro), Denno and Brez, in Val di Non. The monument to the fallen (of the first Italian war of independence, 1848) of Sclemo is also placed in this context.

Zuech subsequently continued tirelessly, in the most varied artistic expressions: the Bell of the fallen of all wars, with its long and troubled history, should be remembered; furthermore in 1922-24 he painted the portrait of the painter Bartolomeo Bezzi; in 1925 the bust of Giovan Battista Lampi, painter from Romeno (Val di Non); in 1926 the funerary stele of Carlo Cainelli, an engraver from Rovereto; in 1936 the monument to Luigi Negrelli, in Piazza Dante in Trento; in 1943 he carried out the restoration of the frieze on the monument to Dante.

With an incessant rhythm, Zuech was appreciated by a large number of Trentino clients, as a masterful interpreter of monumental sculpture and for "*an exquisite sense of composition*" (Fortunato Depero). The flooding of the Adige on 5 November 1966 in Trento - two years before his death - flooded Zuech's studio in via Rosmini, erasing precious evidence of his creative commitment.

A museum for ethnic jewelry and a foundation to manage it

A new cultural foundation is envisaged in the Giudicarie Esteriori, which has its primary cornerstone in the MU.GE (Museum of Ethnic Jewellery).

Equipped with more than four thousand pieces and considered unique in Italy, the MU.GE will be designed by architect Michelangelo Lupo. But only with difficulty does he manage to arouse the interest of private individuals and institutions: indifference or fear?

In a somewhat secluded area like the Giudicarie Esteriori, conditioned by livestock farming and monoculture, with largely transient tourism, interested more in the commercial phenomena of the markets than in the natural and artistic beauties, an ethnographic proposal was born -particularly challenging.

Not that there is a lack of cultural initiatives in the area, especially in summer, developed by local associations, the Eco-museum, the library, the ethnographic collection, the Park, but these are individual proposals, linked to autonomous projects and involving always the same people. What characterizes this new idea, however, is the ambition to propose a reality capable of aggregating the activities of multiple associations and encouraging tourists and enthusiasts to make a purposeful journey, where the valley is no longer just a place of passage , but the goal itself.

The project is called "The joys of the world". It took inspiration from the idea of Gian Marco Trentini, owner of the residence of the counts of Arco in Villa di Bleggio, to prepare and organize a place dedicated to the museum display of the thousands of rare, precious and unknown ethnic ornaments, which he he has collected in fifty years of travels, capable of influencing and increasing our knowledge of distant peoples and of transmitting strong emotions. The importance of this collection, unique in its kind both for the quality of the objects and for their beauty, lies in its heterogeneity (more than 4,000 pieces from over 40 countries and ethnic groups), a rare quality even in a more ample.

Of
**Gabriella
Maines**



The hall of Villa Trentini which could host the exhibitions of the ethnic jewelry museum.

Many may not agree with the choice to uproot these jewels from their original context, transferring them to a place geographically and culturally remote from that of the populations who created and wore them. It will be one of the topics that the museum will have to explore with debates and seminars. These doubts could become a reason to discuss and analyze the value of artistic creation at any latitude. The collection represents "a concentrated diversity" of the wisdom and skill of peoples belonging to a world already lost or disappearing.

Even in Trentino we are witnessing the death of dialects and traditions that have characterized peasant and artisan civilization for millennia. Is the world heading towards the disappearance of historical memory, a destination from which there will be no turning back?

This new cultural center will be able to take advantage of an integrated collaboration: on the one hand the free concession by the property of the considerable ethnographic collection of jewels from all over the world and of the properties intended for it, duly prepared and equipped. As a corollary, the establishment of a museum foundation that guarantees management, administration, publications and services over time, supporting the costs and receiving the revenues.

The annex of Villa Trentini, a 180 m2 building, will be dedicated to the museum, where the most precious jewels will be exhibited and which will constitute the actual museum. Other exhibition rooms, complementary to the museum, will be made available

in an adjacent building, built in 1632.

It was the home of the "manenti" of the d'Arco family, in charge of managing the lands and the Bleggio residence. This second building will be used for public services. There will be a small bar, opening onto an external garden; a library of ethnographic and photographic volumes; a travel film library and a (visitable) deposit of ethnic jewels which, due to lesser value and space reasons, cannot be exhibited in the main museum.

To spread the project, the entire community of the valley and surrounding areas was involved, with associations, public bodies, private individuals who want to participate and all those who can, more simply, be qualified as "friends of the museum".

Sharing from people and organizations who feel interested is therefore requested and appreciated. However, since the ownership believes in the project and intends to carry it forward even if the desired participation is lacking, alternatives are ready. In this second case, they can be identified in the opening of a small private museum, intended for friends, or in the sale of the collection. At that point, the community would no longer have a say.

S. Vigilio al Vat di Tione was sculpted in Peru

On the night between 4 and 5 August 1980, unknown raiders of sacred art stripped the altar of the chapel of S. Vigilio, in the Sarca gorge, under the town of Tione. Among other wooden furnishings they stole a statuette depicting the owner. After more than forty years, a sculptor from Val Gardena who lives in Peru created a copy which was placed in the Vat chapel on 10 September 2023.

On the afternoon of Sunday 10 September 2023, the Tionesi community gathered in the churchyard of the small church of San Vigilio, at Vat, to celebrate a new statue of the saint placed on the altar stripped by a theft in the summer of 1980. An event particularly felt by the population, linked since time immemorial to one of the most characteristic buildings of the village. The ancient chapel of S. Vigilio, at Vat, is one of the symbols of Tione, with its suggestive position overlooking the Sarca and the charm of a long history that is cloaked in legend. Or rather, legends, as at least two stories have been handed down.

The one that has had the most luck, at least in popular tradition, is that the body of San Vigilio, after the pagans of Rendena had killed him, was thrown into the waters of the Sarca. Near the “boiòn de S. Vigili” (the whirlpool of S. Vigilio), the corpse would have been recovered by the devotees, placed on a large stone, recomposed and transferred in procession to Trento.

A second legend, taken from the *Passio sancti Vigillii*, from the end of the 6th century, tells instead that the body of the saint, after his tragic end, was moved along the old road that



Of
**Aldo
Gottardi**

The
wooden
statue of
St. Vigil
created in
Peru by
the Ladin
sculptor Matteo Prinoth.

1930, a school group visiting the church of San Vigilio. (Judicaria Study Center archive, Montagne Pensioners' Club fund)



from Rendena it went down to Tione. Upon exiting the Sarca gorge, the procession of disciples was stopped by people described as "Brescians".

Gilberto Nabacino recalls that "the Roman military organization divided the territory into Municipalities, taking the course of the rivers as the border between them. The Sarca, up to the Finale stream (from fines = border) is

"Old tradition recalls – that in the transport of the martyr S. Vigilio - from Rendena to Trento – during the dispute with the Brescians – for the possession of the sacred remains – it was placed here on 26 June of the year 405."

The inscription, at the foot of the bell tower of the Vat chapel, was placed at the beginning of the 20th century, at the time of the centenary celebrations of Vigil (1905) when the death of the Tridentine bishop was still handed down as having occurred precisely in 405. And not already, as most likely, in 400, the year of Stilicho's first consulate.¹

The fact is that in 1900 bishop Eugenio Carlo Valussi (1886-1903) was unwell and the centenary celebrations were postponed to better times. In 1904, at the young age of 38, Celestino Endrici (1904-1940) was appointed bishop of Trento and the following year the 1500th anniversary of the "martyrdom of St. Vigilio" was celebrated. The legendary deeds of the third bishop of Trento who evangelized a territory that was mostly still pagan were revived. Under the episcopal government of Vigilio, the three missionaries Sisinio, Martirio and Alessandro, originally from Cappadocia (now Turkey), sent to Trento by Bishop Ambrose of Milan and sent by Vigilio to Val di Non, were killed in Anaunia (29 May 397).

There are incontrovertible documents regarding that tragic end: the letter that Vigilius wrote to Ambrose's successor, Giovanni Grisostomo, and the report that was sent to Constantinople, the land of origin of the three "cappàd-oci". The sources on the martyrdom of Vigilio in Rendena are legendary. Postu-

¹ I. Rogger, *Christian beginnings in the Tridentine region*, in "History of Trentino – the Roman age", vol. II, Il Mulino, 2000, p. 482

the river that divides the Municipality of Trento (aggregated to the Papiria tribe) from that of Brescia (aggregated to the Fabia tribe) so Tione comes to belong to the latter. The territorial situation will vary only under the Lombards (568 AD) who will place Judicaria under the Duchy of Trento"

According to legend, the Tionesi ("Brescians") claimed the body to be preserved as a relic. A dispute arose which ended with the body being exchanged for a silver vase. In this way, the procession was allowed to continue its journey towards Trento.

Although there was no historical evidence, in the following centuries the rock on which the saint's corpse was believed to have been placed became a destination for visits and pilgrimages. A capital was built there and, later, a country chapel. On the external side, facing south, the original capital is still visible, today a niche with a granite slab and a plaque describing the event. According to a local tradition, the sacred aedicule

me by at least two centuries. The *Passio Sancti Vigilii* dates back to the end of the 6th century.

So much so that the *Martyrology of the Tridentine Church*, the official text of 1985, does not assume any guarantee on the fact of martyrdom: "The title of martyr, with which (Vigilius) is venerated in the liturgy, is aimed more than at the assertion of the fact, to the exaltation of his heroic holiness and his dedication to the episcopal ministry".

Iginio Rogger (1919-2014), the historian of the Church of Trento, underlines it: "Total uncertainty remains regarding the fact of the martyrdom of S. Vigilio in Rendena, which should also have some confirmation among contemporary authors interested in the case of the martyrs Anaunians, also because the death of Vigilius implied the problem of succession in the bishopric. And instead the fact remains covered by silence, even on the part of the Jeronimian Martyrology."²

In any case, churches and chapels in the Judicaria have been named after the third bishop of Trento and his legendary martyrdom: in Tignale (remembered in 1537); at the Vat of Tione (rebuilt in 1400); in Spiazzo Rendena (place of the legendary martyrdom) it was built in the 5th century; in Pinzolo (built before the year 1000, remembered in 1362); in Molina di Ledro (recorded in 1537); Nago (named in 1309); Stenico (reported in 1218); Curé, in Lomaso (mentioned in 1537 but much older); Vezzano (consecrated in 1252). (af)

² Ibid., pp. 490-491

it would have been built shortly after the 5th century AD, when the hagiography on S. Vigilio placed his transfer to Val Rendena and his subsequent, legendary martyrdom. Probably, the construction of the chapel can be dated between the 8th and 9th centuries. This is authorized by some artistic and architectural elements: a transenna window of worked stone, identified during an excavation campaign promoted in 1905 by the pharmacist and historical researcher from Tione Guido Boni (1872-1937). On the basis of those excavations, the first chapel was different from the current one, smaller and oriented in an east-west direction. With the roof it covered and gave shelter to travelers a part of the mule track towards the Rendena. The place was the transit point between the Giudicarie and Rendena. Nearby there was a walkway over the Sarca, as recalled by the toponym Vat, from the Latin *vadum*, meaning "ford". What did the ancient chapel look like? Guido Boni described it like this (1905): "It had the façade facing in the evening towards the road, which passed immediately in front of it. [...] It is rectangular in shape and externally has lost all vestiges of antiquity, having been plastered again and made uniform with the rest of the building. The interior measures five meters in length by three and a half meters in width and height; it has a simple round arch, of primitive construction on the type of the chapel Giorgio di Poia."¹

On the side facing the building, the street had an opening accessible to passers-by, who could enter for shelter in case of need. Inside there was a simple altar dedicated to Vigilio and also to saints Fabiano and Sebastiano. The interior was probably frescoed with ornamental motifs, which were reworked several times, not always successfully. Guido Boni writes: "Paintings, largely ruined by time and barbaric hands, also covered this arch with the nave (a masonry arch supporting the vault), and reflected the antiquity of those paintings, which due to certain characteristics and comparisons are not considered to date back to 1400, and given the fact that when they were carried out the chapel was crumbling and in need of support works, it is easy to deduce that it must be old."²

From 1537 we have information in the Visiting Acts, the reports following the pastoral visit in which the sacred buildings of the inspected territory were listed. In the 16th century the chapel was in a deplorable state, subject to bad weather, to the filth of animals and passers-by and was therefore in need of care. After the pastoral visit of 1603, restoration and expansion work began on the chapel, with the contribution of the entire community of Tione.

During the seventeenth century there was a desire to enlarge and

¹ Guido Boni, *The Church of S. Vigilio near Tione*, in Guido Boni, *Tione and the Giudicarie*, Centro Studi Judicaria, Tione 2000, p. 140

² Ibid., pp. 141-142

the church further, making it more spacious and elegant, also equipping it with a small bell tower. In this period the orientation changed while the original chapel was incorporated into the eastern part of the new building. The building was refined with decorations, frescoes (the original ones completely disappeared or were "damnly retouched", as Boni noted) and a colored and gilded wooden altar, created in 1638 by Baldassarre Festi and his brothers. On the altar were carved a wooden statue of the Madonna, 38 figurines of angels including statuettes and heads and, in the lower part, the statues of St. John the Baptist and St.

Vigilio. On the night between 4 and 5 August 1980, unknown persons entered the church, stripping it of many statues and statuettes, including that of S. Vigilio.

The chapel was consecrated on 29 May 1695 in the presence of the suffragan bishop Giorgio Sigismondo Sinnersberg, who was already in the valley for the pastoral visit promoted by the prince bishop Giuseppe Vittorio Alberti d'Enno (1689-1695). On that occasion it was established that the maintenance and any future restoration work would be borne by the Toonese community. This will in fact be the case for the subsequent restorations of 1899, 1905, 1974-1978 and 2011.

The population of Tione has always been linked to this chapel. After the plague of 1630, the populations of Bondo and Breguzzo arrived there on pilgrimage on 2 July each year. In the summer of 1836, that is, at the time of the cholera epidemic, it was used as a mortuary chapel for the bodies which were buried in the cemetery set up in the area of the current factory. Girardini. Outside the chapel there are three granite pillars recovered from that cemetery at the time of its decommissioning, in the second half of the twentieth century.

S. Vigilio al Vat is a symbol of past and present, of tradition and modernity together. As in ancient times, the chapel is located on the junction of old and new roads, close to the vehicle bridge that leads from the town to the Sesena sports field and to the *Pont che Bala*, a cycle-donal walkway between the old road to Rendena and the cycle path. A dear and devoted landing place for the people of Tione, well described by Mario Antolini "Musòn" in 1974: "San Vigili is identified with Tione: it is a real symbol that throughout the centuries has best characterized the civic and parish community [...]. San Vigili must remain a symbol and an ideal; must re-



The chapel of San Vigilio al Vat with the old walkway, built at the beginning of the twentieth century.

(Centre archive Judicaria Studies)

to be an oasis in which to go and search for oneself, in which to find that voice of Tione which is so difficult to perceive in streets and squares undergoing progressive transformation. But not an oasis of life in the middle of a lifeless desert; on the contrary: an oasis of silence and calm amidst the din of today's uncivilized coexistence of the man who has become the victim of his own work and his own anxiety.”³



The rite of blessing (10 September 2023) by the bishop emeritus, Luigi Bressan, (1940) of the wooden statue of St. Vigilio.

Forty-three years after the theft, the place left empty by the statue of the saint has been reoccupied.

Some news notes: on 26 June 2022, during Sunday mass, the parish priest of the Giudicaria communities, Celestino Riz (1966), proposed to the faithful of the parish of Tione the idea of creating a copy of the stolen statue of St. Vigilio to relocate it to its historic site. This proposal, due to the strong bond of the Toione community with its small but significant church on the banks of the Sarca, immediately found favor with citizens and institutions.

A committee was created to raise funds between the local community and local authorities.

We began to look for the artist who, on the basis of some photographic images of the original, could create the copy. The contract was awarded by the Ladin sculptor Matteo Prinoth, from Ortisei, who moved several years ago to Chacas, Peru, who created an artistic laboratory (“Artesanos don Bosco”), connected to the Operation Mato Grosso, whose activity is aimed above all at the creation and restoration of sacred works. The work was long and carried out with care. The sculpture, 129 centimeters high, arrived in Italy in the summer of

2023. On the afternoon of Sunday 10 September, in the presence of a large audience, not just the people of Tonio, the relocation ritual took place. An event blessed by the promoter, Don Celestino Riz, and by the archbishop emeritus of Trento, Luigi Bressan. The Brenta choir acts as a corollary. Finally: the interventions of the writer, with a historical summary of the Vat chapel, and of the mayor Eugenio Antolini.

³ Mario Antolini Musòn, *Tione* 1, 1992, p. 78

Ermanno Salvaterra

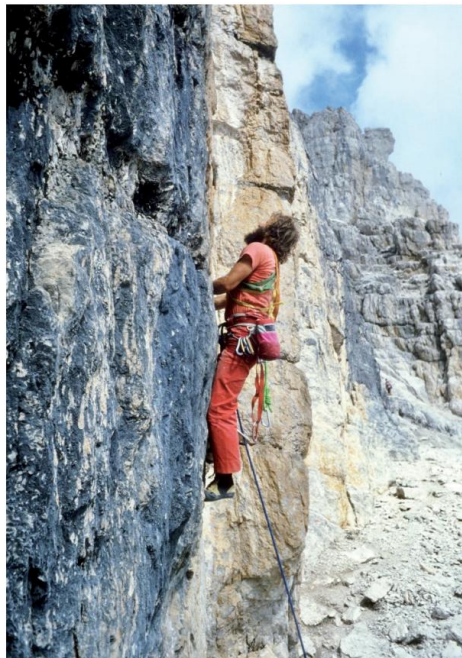
the “king of Patagonia”

The summer of 2023 took away Ermanno Salvaterra, the “gato” of Patagonia, as they called him. He died on the peaks of his home, on 18 August, falling due to the failure of a handhold, while accompanying a client on the west ridge of Campanile Alto, in the Brenta group. Born in Pinzolo on 21 January 1955, he grew up at the XII Apostoli refuge, managed by the family. His first ascent, to the Torre d'Agola, at the age of 11. He dedicated one of the most important streets, the Super Maria del Crozzon di Brenta, to his grandmother, Maria del XII Apostoli.

On “Lo Scarpone”, the portal of the Italian Alpine Club, Guido Sassi wrote: “In the 1980s, perfectly in tune with the spirit of the time, he had completed several **solo enchainments** in record times: in 1986, starting from the Brentei refuge, he had climbed the *via delle guides* at Crozzon di Brenta, the *Fabbro edge* at Brenta Bassa, the *via Fehrmann* and the *via Preuss* at Campanil Basso, concluding with the west ridge at Campanile Alto and returning to the refuge; all in 9 and a half hours.

Three years later he concatenated the French Pillar on the Crozzon di Brenta, the east face of the Cima Tosa pillar, the Graffer corner of the Campanile Basso, the east face of the Brenta Alta and the Diedro Oggioni on the Campanile Alto in less than 12 hours.”

In Patagonia, where he was at home having frequented it on at least twenty expeditions, in 1983 “he made the second repeat of the *compressor route* on **Cerro Torre** together



Ermanno Salvaterra in action on a wall of the Brenta group. (personal archive)



ermanm
Salvaterra
busy on
Cerro Torre.

Maurizio Giarolli, with Giarolli himself and Elio Orlandi climbed the *supercanaleta* on **Fitz Roy in the same season**. In 1985 he was the author of the **first winter climb of Cerro Torre**, with Sarchi, Giarolli and Caruso. He opened other itineraries on the Torre and in 2005 he climbed the north face together with Rolando Garibotti and Ales-sandro Beltrami: the route *el arca de los vientos* proceeds partly on the itinerary described by Cesare Maestri in his 1959 attempt with Toni Egger. ”

Marco Collini (1948), former hospital head, who lives between Mantua and Pinzolo, remembers his friend Ermanno Salvaterra: “11 August 1991, Clemente Maffei Gueret, a close friend with whom I climbed for a long time, fell on the crest of Angelo, in Presanella. It was recovered by Aldo Turri and Ermanno Salvaterra and we recomposed it in the cemetery of S. Vigilio. Today the Ermanno... Thus Pinzolo loses its purest mountaineers: Sarmiento and Cerro Torre.”

Patagonia, therefore...

“Pinzolo and Patagonia are united by these two great *Rendeneri mountaineers*. Gueret was the one in Sarmiento, 1956, with Carlo Mauri. Ermanno was the king of Patagonia. Clemente was born in 1924 and passed away at the age of 67; Ermanno was born in 1955 and was 68 years old.”

Two celebrities from Pinzolo.

“Apart from the expedition of Cesare Maestri and Detassis, I went to Patagonia with Toni Masé in 1999, we landed on Cerro. Up to that point Ermanno had gone to Patagonia 18 times. When we crossed the Rio Gagego, they asked us: “Where is el Gato”? That’s what they called him. Ermanno had built a shack in the Torres lagoon, just below the “Maestri camp” because he was at home there.”

What made him look like Gueret?

“They were very similar. The two purest mountaineers we have had. More than guides, they took people to the mountains. They were two masters. They went to the mountains for passion, not for profit, not for lucre.”

Ermanno was the son of Adolfo Salvaterra...

“Of course, his father had been manager of the “XII Apostoli” refuge for fifty years, while Clemente was manager of the “Se-gantini” in the 1950s. Today it is instinctive to think that it was two great mountaineers from Pinzolo who linked our mountains, our mountaineering, to Patagonia. *Mi me 'ngropo* (I get the blues)”.

Speaking of Patagonia and Cerro Torre, in 2005 there was a heated controversy between Ermanno Salvaterra and Cesare Maestri who had Cerro Torre was climbed in 1959 and which, according to Salvaterra, had never reached the summit.

“Ermanno was a great person, very similar to Gueret because they were both impulsive. Generous, but if they had to call you a “mona” they said it to your face. And they weren't diplomats. While Cesare, with Fernanda, has built a different image for himself.”

Who was right?

“Masters *never reached* the top of the Torre . It is 60 meters below. The first time Ermanno went to the Torre he was contacted by Fininvest.

They had asked him for pictures of the climb. And they went back up and made a film that made history thirty years ago.”

The man from Cerro Torre, then.

“He's Torre's man, *there's nothing to do*”. I had invited him to Mantua several times, he had come to give conferences; he was a ski instructor. *I wanted well, in short.*” (af)



Ermanno Salvaterra on the summit of Cerro Torre (1983). Image by M. Giaroli

The Giudicarie roots by Sister Cecilia Impera

The death on 5 November 2023, at the age of 97, of Cecilia Impera, a nun at her monastic community of Monteveglio on the Bolognese Apennines, recalls the Giudicarie origins of her family. His mother, Veronica Bazzoli, from Roncone died at the age of 104.

Of
**Giacomo
Bonazza**

No claims linked to her Giudicarie ancestry, which would be very pathetic in the face of a worldly woman like Sister Cecilia Impera. Just a bit of legitimate village pride remembering the Ronconi origins of her mother, Veronica Bazzoli, born in Roncone in 1899, sixth daughter of Luigia and Filippo Bazzoli, the latter who moved to Trento with his family for work.

In the Trentino capital, at her father's transport company, in the aftermath of the Great War, Veronica meets Giovanni Impera. The young Calabrian carabinieri had been tasked with bringing home the Trentino refugees dispersed in 268 municipalities in Italy when the army of the Kingdom of Savoy had declared war on Austria (1915). He had done it with the horse-drawn carriages that belonged to the company of Veronica Bazzoli's father. The wedding in 1924.

Romana Impera (she became Sister Cecilia in the second half of the 1950s, having joined the "Piccola Famiglia dell'Annunziata" founded by Giuseppe Dossetti) was born in Cavalese on 5 October 1926 where her father had moved. He was born a year after his beloved brother Eugenio, "martyr of the Resistance", murdered at the age of nineteen in Riva del Garda in the Nazi-Fascist massacre of 28 June 1944.

The Rivan writer and poet Luciano Baroni (1925-2009) wrote: *"Eugenio / the handsome one born to a tiny woman / from the town of knife sharpeners / and to a salt and tobacco keeper / was sitting in your place / on a wooden bench true / and Anna Karenina on her knees / often covered the text / with Greek grammar. / I don't want to pester you / but just to let you know / that the Nazis killed him / at nineteen / before he could even hold a rifle."* ("Witnesses, stories of humanity, justice and community" [edited by Vincenzo Passerini], 2020)

Of her mother from Roncone, Sister Cecilia remembered: "She hadn't done much

schools, because there was a lot of work in his father's company: however, he had learned German well, to keep in touch with German-speaking countries, to purchase little horses... With his loquacity he filled all the spaces left empty by my father; he let her say it without intervening, responding with a few smiles to her protests about her being too silent.

In addition to this, my mother had a strong "convivial" nature, perhaps inherited from her family. It was she who was in charge of "foreign relations".

It seems that the maternal grandfather had been a "no-made" in his youth, like others originally from the Giudicarie, horse traders with Eastern Europe. In the evening my mother began her nightly prayer.

She began, undaunted, at the scheduled time, and continued until late at night. It must have been quite a sacrifice, because at that time she was tired, but she never gave up on this commitment of hers, almost a debt, which she felt she owed to God. This was her wealth. From my father I learned the seriousness of life, the commitment of work, the sense of duty, sobriety and silence. From my mother, prayer, fidelity to God, the sacredness of duties towards God, attention and love towards the poor and the suffering in general". (from the autobiography "At the holy mountain of God - My life with the community of Dossetti", Il Margine, 2012).

Prayer and attention to the poor, therefore, as a precious maternal legacy that will be the directors of Sister Cecilia's entire human and Christian adventure: a passionate prayer, conceived as a driving force of history and equally love for the poor, experienced on dusty streets of Palestine and in the hovels of India where he arrived at the age of 55 to study Hindu religiosity.

Witness of an "outgoing church", of a nomadic church, simply and poorly evangelical. A nomadic spirit, that of the small and courageous nun from Trentino (of a very modern monasticism!), perhaps inherited from her grandfather Filippo himself, the carrier from Roncone.

From a spiritual and intellectual point of view, Cecilia Impera was one of the most significant personalities of the Trentino region in the 20th century.

We were keen to underline its Giudicarie origins. The memory of Sister Cecilia's last passage, on 8 November 2014, in the town of her mother, Veronica Bazzoli (who died at almost 104 years old), is still alive in the memory and hearts of the people of Roncone. He came to Roncone for the homage evening, organized by the Library and the Municipal Administration, for the presentation of the autobiography, edited by Vincenzo Passerini. Among the general emotion, a painting by a local artist, depicting the ancestral home, was given to the guest.



Sister Cecilia Impera in Roncone (8 November 2014) for the presentation of her autobiography "Al monte santo di Dio. My life with the Dossetti community". (*The Margin*, 2012)

Between awards ceremonies, books, meetings the summer 2023 of the Study Center

During the summer of 2023, the Judicaria ETS Study Center set up an exhibition dedicated to the Tionian artist **Maria Pia Zubani**. An exhibition that gave many visitors the vision of works that move away from the figurative to offer us a contemplative world still linked to Nature.

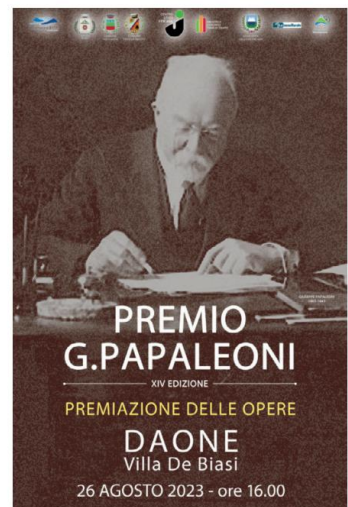
To put it in the words of the curator of the exhibition Alessandro Togni, the content of this artist's canvases proposes, in summary, a *"Nature perceived with the senses, interpreted with the intellect, changed with action, communicated, albeit maintaining the rule of introspection is stable, towards the world and towards Humanity. Emotional views, where rustles, whispers, veils and background noises are heard, where the precious manipulations that sometimes escape a first perception seem invaded by halos of a symphonic nature and where the aesthetic intensities are recognized in their most rarefied and elegant unreality"*.

Of
Danilo Mussi

The 14th "Papaleoni" prize *

At the end of the summer, the event linked to the 14th edition of the Prize named after Giuseppe Papaleoni was also held. The notes of the violin of Hanna Pukinskaya, of the Giudicarie musical school, enlivened the cultural afternoon which saw the award ceremony of the works presented in this edition of the competition organized in collaboration with the municipalities of Valdaone, Borgo Chiese and Tione di Trento, the community of Giudicarie, the Cassa Rurale delle Giudicarie and the FA Music Conservatory Bonporti of Trento.

The jury, chaired by Loreta Failoni and composed of Lorenzo Cazzolli, Reinhard Christianell, Alberto Folgheraiter, Diego Quaglioni and Annelly Zeni, evaluated and awarded the various authors participating in the various sections into which the prize itself is divided.



* See pp. 112-115

For the school production, divided into two subsections (primary and lower secondary schools and upper secondary and vocational schools), the prize was awarded for the first subsection to the Carisolo Middle School with the work *“Ape Ada. Discovering the wonderful world of bees”*. For the other section, the winners were the classes 2TA, 3TRA and 3TRB of the Lorenzo Guetti educational institute in Tione with the work *“Partire Stare Tornare. Landscape architecture, project report”*.

However, the prize for music teaching was not awarded but it was intended to highlight the thesis entitled *“Creativity in the teaching-learning relationship. From theories to methodologies, to educational-musical practices”* by Alessandra Lucchetti. For the Degree Thesis Section, the first

prize was awarded ex aequo to two law graduates: Marilisa Beltrami for her master's thesis *“The reality of mountain huts and the link with tourism development in the context of western Trentino”* and to Arianna Maturi for *“The papers of Pinzolo and Baldino between the Middle Ages and the early modern age”*.

A moving moment then saw the awarding of the first prize to Gianni Poletti, the historian and man of culture from Stores who passed away on 10 March 2023, for his work *“Nostalgia, autobiographical postcards from my Middle Ages. Historical testimonies”*. Finally, the award ceremony for the narrative section saw the participation of several unpublished works, among which that of Lorenzo Martinelli was selected as the winner. With *“The disappearance of the appearance”*, the author continues the engaging story of a librarian who had already won a previous edition of the Papaleoni. Alongside this story, two other novels are reported: by Nicola Cozzio *“The blue sheep and the microchip”*; by Gianpaolo Antolini with *“A rose for Manuela”*.

The meetings between/mountains *

With the closure of the summer period, the cultural production work that the Study Center had planned for this year was not completed. The activity continued with participation in the XXXIII Edition of the Tra/Montani Meetings, in Ostana (CN), a village in the Piedmont hinterland dedicated to "mountain depopulation". These meetings have been organized since 1990 with the aim of raising awareness, uniting and encouraging collaboration between the cultural associations operating in the Alpine valleys. Annual events are held, of

* See pp. 106-111



from time to time, in different locations. It addresses issues related to the culture, economy, tradition, history and current affairs of the valleys and mountain communities. A delegation from Judicaria also participated in the latest edition, led by Giuliano Beltrami, Annibale Salsa and Ruggero Dorna.

The world of herbs

In the last months of the year, editorial activity was intense.

The publication of the volume *"An-dar for herbs, the circularity of an ancient tradition"* is linked to the world of Nature . The study of *"Foraging Judicaria"* continues, the first text dedicated to this topic. The texts by Maria Pia Macchi, Sara Maino and Fiorenza Tisi, as in the previous volume, propose new alimurgical plants, i.e. edible and non-poisonous plants. There are 50 choices, illustrated with characteristics, botanical descriptions, medicinal properties and food uses with ethnobotanical notes.



In the first part it is explained that the project was not implemented only with the recovery of memory and ancient traditions with interviews with the elderly, but is aimed at the new generations. With great ability, Sara Maino was able to stimulate the young students to rediscover what was once the natural baggage of the peasant-mountain population. Knowing the main types of plants, learning their uses and their properties through sensorial paths, in the context of educational laboratories in elementary and middle schools, has made it possible not to lose the knowledge of the older generations. The listening experiences offered to the world of children, even before meeting the wild herbs and the people interviewed, aroused intense emotions in the young people involved. The

book, published in the "Judicaria Summa Laganensis" series, explains the project and describes the path followed in the school environment. With the use of a substantial bibliography he illustrates numerous other plants that are now forgotten.

Who was Taulero Zulberti *

The Study Center also contributed to the printing of a volume with the biography of the journalist and writer from Giudicaria Taulero Zulberti (1896-1980). Published in collaboration with the Fondazione Museo Storico del Trentino, the text was edited by Marco Zulberti who paid tribute to the figure of a man of culture, son of the Giudicarie.

Taulero Zulberti (Zuclo 1896 – Trento 1980) was director of the newspaper "Alto Adige" from 1950 to 1955, but also a poet, writer, journalist, translator. An intellectual who had the opportunity to hang out with Alcide Dega-speri and Flaminio Piccoli and other prominent personalities of his era. Spul-

* See pp. 120-124

ciated documents, writings and literary works found, the curator was thus able to reconstruct the life of Taulero Zulberti, divided into two periods: the first, linked to the world of Trentino irredentism; the second which saw him corresponding in Berlin and at home. A rich bibliography testifies to the research carried out.

The eighty museums

Another text published refers to the *“Museum and exhibition realities of the Judicaria”*. Edited by Danilo Mussi, the volume illustrates the variety of museum and exhibition proposals present in western Trentino (Giudicarie, Alto Garda and Ledro, Valle dei Laghi). It is the result of research lasting over two years which led to the investigation of eighty public and private entities linked to history, the environment, art and different forms of collecting. The images and a descriptive sheet accompany the evolution and contents.

Alongside the numerous ethnographic museums dedicated to the collection of objects from the local peasant tradition, there are those linked to history, from archaeological collections to the events of the Risorgimento up to the Great War, fought on the Adamello-Presanella spurs. There are numerous museums dedicated to the processing of milk, cheese, coffee, wine and grappa, medicinal products, and those related to the environment (geology, flora, fauna, exploitation of soil and water). In memory of the tradition and the work that took place, various factories have been included: mills, oil mills and sawmills, which have now been recovered and can be visited.

For art lovers there is no shortage of permanent exhibitions and spaces dedicated to temporary exhibitions and photographic exhibitions.

Also of interest are some collections linked to various forms of collecting (comics, bicycles, etc.).

The “Cuccuma del caffè” and Sartori

One final publication by the end of the year. This is the fruit of the work of Gabriella Maines who, by intertwining art, history and tradition, built a path accompanied by the works of the painter Carlo Sartori (1921-2010). Some rural objects and tools “tell” traditions, habits and customs of the peasant past of our people. They are objects, preserved in the many ethnographic museums of the Giudicarie, which come to life in the canvases painted by Sartori. Accompanied by the dialect used in the various Giudicaria areas, they explain the way of life of our ancestors.

“The coffee cuccum. Work, art, words in the tradition of the Giudicarie”, this is the title proposed as a Christmas gift for 2023.



The stubborn rebirth of Ostana the village at the foot of Monviso

A village in the land of Oc, province of Cuneo, where the fireplaces extinguished by exodus and abandonment have regained signs of life. Paradigm of a rebirth and the recovery of a land that was loaned to the fathers to be tilled by the children of the Third Millennium. A delegation from "Judicaria", at the end of summer 2023, participated in the Tra/Montani meetings which, for the 33rd edition, stopped in Ostana. Among the "most beautiful villages in Italy", it also offers itself as a model for our villages with empty rooms.

Of
**Giuliano
Beltrami**

Can you smell the fresh bread? Can you hear the voices of the children playing in the nursery? Here, this is a community: the community of Ostana. Welcome to another world.

Before being a community, to tell the truth, it is a "case study": the "Ostana case". We are in Piedmont, at the foot of Monviso: when the sky is clear of clouds you see the cross towering on the summit. The baby Po passes below: noisy like all children as it jumps among the stones. AND it makes a certain impression to think of it as majestic as you pass under the motorway bridges when you cross it into the plain. But here we are still in the mountains. And let's talk about the "Ostana case".

Three numbers are our starting point: twelve hundred, five and fifty. One thousand two hundred were the inhabitants of the town in the Occitan Alps as decreed by the first census after the Great War, in 1921. Then, slowly but inexorably, as those who write well say, the population dropped, with a more slippery peak when less than a hundred kilometers away the "magic rite" of the economic miracle was celebrated. Turin is a magnet for the "vanquished", as Nuto Revelli defined them: those who could no longer live up here with the three cows, the two goats and the family to feed.

The factory was better, even if it suddenly overturned secular rhythms; even if it destroyed the boundary between day and night, because it was necessary to produce, produce to sell the dream of the small car in everyone's hands. Even if it destroyed other boundaries: that of space, from the large rooms of the peasant house to the single room of the shack in the middle of the

traffic. However, as they said with a touch of "sinful" fatalism: "The world is like this and we have to adapt."

There were those who bowed their heads and worked day and night on the assembly line without looking anyone in the face with the aim of raising their children and making them study, with the dream of avoiding the same fate for them. But there were also those who breathed deeply the scorching climate of the late Sixties and Seventies, with the workers' struggles and the battles for civil rights. There were those who joined the nascent (and fortunately short-lived) terrorism, and those who instead embraced the brotherhood of the "worker

priests" in search of social justice. And meanwhile the flow coming from the mountain became tumultuous, like that which came up from the south on board the trains of hope. And the towns emptied. Houses and schools, workshops and clinics were closed, while kids were no longer chasing each other in the streets. Silence. The fireplaces went out and the villages died.

And in Ostana, in front of the sumptuous pyramid of Monviso, the second issue of our trilogy arrived: five. It is the number of survivors: of those who did not give up, perhaps because they were too old, perhaps because they were too fragile to throw themselves into the fray of the great city, devourer of flesh and spirit, destroyer of relationships and creator of solitude.

But no more sadness, because someone thought that the rebirth if it were possible.

The rebirth

The seventies of the twentieth century were waning, stormy particularly in cities like Turin, whose streets echoed with protest slogans, but also with gunshots that killed journalists and managers, judges and policemen.



The village of Ostana, in the Cuneo area, at the foot of Monviso, reborn after abandonment in the seventies of the last century.

It is in this climate that someone decides to look for a new life, perhaps rediscovering (or discovering for the first time) their roots. Among these is Giacomo Lombardo, a young man who was forged close to the ACLI, to courageous priests like Don Luigi Ciotti, to the Catholic left, to the spirit of community. About forty years ago we met with friends, we talked, we made plans.

In the end we decide to try to return up here, where fathers and mothers had left a few decades earlier. It doesn't seem like an easy undertaking, and it isn't easy, because there is everything to build. The country is dead. Dead in homes that suffer from closure and lack of maintenance. Died in the advancing forest. Died in the silence of the tavern, of conversations and songs.

We start again with one objective: first of all to create relationships. Then there are also the houses, the vegetable gardens, the pastures. Ostana had no tourism, it didn't even have a ski lift, unlike the neighboring towns. But it's not the ski lift that matters. What counts is what we manage to build together. But you need someone who can drive. The municipal administration takes on the task of accompanying the community in its growth: this is theorized by Giacomo Lombardo, who was mayor for three council terms and is now deputy mayor; but today that message has become common: in fact it has involved many, starting with the young mayor Silvia Rovere. Accompanying means, for example, taking an interest in uniting land parcels, in order to guarantee grazing for goats and the consequent possibility of managing a dairy farm. If it were not for the Municipality, similar operations would not be possible, and anyone who has attempted an experiment in land reorganization knows it well: the attachment to one's small farm, even if it is worth nothing, is too strong. Accompanying means buying the ruins of houses in the center to transform them into apartments to rent (at controlled prices) to those who decide to live in the town. Not to holidaymakers, mind you: only to those who decide to spend their lives or at least part of their lives up here.

Ostana magnet

How do you repopulate an almost completely uninhabited country?

A recipe: welcome foreigners who decide to live here. But the term welcome doesn't quite cover it. Foreigners (regardless of nationality) are called directly and involved. Even more: they are valued, because they are not experienced as intruders.

So here we are at the third starting number: fifty, the current inhabitants. Silvia (Spanish husband and three children) manages the refuge and is the mayor; then there is Flavio the baker (he kneads bread and cakes, prepares jams); Bruno is the inventor of the Enchanted Forest devoted to spirituality; Thomas, the German professor, arrived one evening with the camper: he found Silvia at the refuge and stopped to chat; is intent on renovating a

cluster of houses in the mountains (our “ca’ da mont”) only with noble materials (stone and wood); Eloise, the pretty French girl who came up here for love, manages the herd of goats and the small dairy; here is Robert-to, who manages the farmhouse and the laboratory to make soft cashmere garments; Serena is also on the mountain, with her medicinal herb garden.

In short, a small, almost ancient world that welcomes all visitors with enthusiasm.

“There is also room for us elderly people”, Giacomo, the charismatic driver, defends himself with a hint of coquetry, if we are allowed to, “because we work in the morning, perhaps to cut wood, to move stones, to help who needs it, then... Then in the afternoon we sit down to tell each other about it, to play a game of cards, to sing”. Here, the singing: there is space and time to rediscover the Occitan popular repertoire.

Then cultural tourism is invented. And here we move from the small ancient world to the large modern world. See the literary prize for endangered languages, which over the years has brought Mexican, Peruvian, Indian and African writers to Ostana, all with their baggage of human and cultural biodiversity.

Is all this utopia? Is it poetry? No. Ostana is there to demonstrate that it can be done. That the high lands can be re-inhabited. Of course, it takes a plan.

We must believe in the possibility of creating jobs. Here, in the Po valley, as a child jumping among the stones, they are no longer cradling a dream, but are living a concrete reality. This is confirmed by the most illustrious and humble honorary citizen: Don Luigi Ciotti, who arrives with an escort because he comes from another world. But here he moves among his people.

Why Ostana?

22, 23, 24 September 2023. A delegation from the Judi-caria Study Center participated in the thirty-third edition of the Tra/Mon-tani Meetings, a traveling event born among the cultural groups of the Alpine valleys in 1990. Cammin fare also involved some valleys Apennines, although the vast majority of the meetings took place in the Alps, from Cuneo to Val Sesia, from the Swiss Val Verzasca to the Austrian Ötztal, from the Brescian Valtrompia and Valcamonica to the Friulian Carnia, from the Bergamo valleys to the Giudicarie and the Val di Sole, with a stop in Molise and another in Porrettana.

Meetings on the most varied topics, always linked to the mountains: from craftsmanship to tourism, from religion to history, from food to agriculture, from archeology to the relationship between city and mountain, from land displacement high at repopulation. Like the 2023 edition, in Ostana, a village that was able to be reborn thanks to a group of courageous people who believed in a possible future.

Goats to bring life back in the village of times gone by

In Ostana (Valle Po) there are also the "new" mountain goat shepherds of the "Ferme Audenino" agricultural society. They produce goat cheese. As soon as the good weather arrives, their goats leave the valley floor to head towards Valle Po. They stop to mountain at the foot of Monviso.

of
Graziano
Riccadonna

Morning and evening, the goats are milked by hand and the milk is immediately transformed to produce different types of cheese: "We process our milk exclusively raw to keep the nutritional and organoleptic properties unaltered", say Eloise and Matteo, the shepherds. "We only use natural ferments through the starter milk and whey starter technique..."

The ITM Incontri tra/montani, annual study meetings between associations that have the revitalization of the mountains at heart, experienced a new stage this year: Ostana, precisely.

It was a lively village once. Like many, too many, villages in the Alps and Apennines it was abandoned in the years of the economic boom, with the inhabitants moved to the valley where there was factory work. Many years later, a group of friends from Ostana, now retired, decided to return to their country of origin. And Ostana has become an example of study.

This is where the XXXIII edition of Tra/Montani began, dedicated to the "Ostana case", the transition from depopulation to the rebirth of the mountains. The main problem, as was highlighted in the meeting coordinated by Giancarlo Maculotti, was that of rebuilding a community for 365 days a year. To have an active and cohesive community, attended events are not enough. Initiatives that last the space of a week or a weekend. Ideas are always at the basis of every radical change.

At Trentino level there are two cultural centers interested in the theme of depopulation-repopulation: the Judicaria Study Center (Tione di Trento) and the Val di Sole Study Center (Malé). Of note are the reports by prof Antonio De Rossi (Polytechnic University of Turin), by Valter Giuliano, journalist and writer (With culture we eat), by prof. Annibale Salsa, former university professor and national president of the CAI, honorary citizen of Ostana.

Tobias Luthe, professor at the Universities of Zurich and Oslo, recalled the experience of *Monviso Institut*, an open innovation ecosystem,



The Hircus goats of the "A nostri mizoun" farm in Ostana (Cuneo).

a real laboratory for research, education, entrepreneurship, related to sustainability transition and regenerative design for a more resilient and just society: "One of our facets is that of a bio-regional learning center; a laboratory of bioregional weaving of relationships, of place specificity, of global thought and local action...". Other facets include green chemistry and the sourcing of raw materials, eco-design of products within the framework of transnational collaboration.

The old mayor of Ostana, Giacomo Lombardo, recalled: "Not only was a community that was almost dead re-created, but from the beginning we thought about economic activities that could keep the population in place with the security of having an income sufficient and to be able to feel comfortable in an environment that is sometimes considered hostile. Our challenge is no small one, if we also think about the risks involved.

But without courage you couldn't even begin a new and absolutely unprecedented path..."

Finally, of note is the intervention of Don Luigi Ciotti, founder of the "Abele" group against drug addiction, president of "Libera", an association against the abuses of the mafia. Don Ciotti addressed the theme of the "gift" in the community, as membership and solidarity towards others, no one excluded, including migrants. The gift towards others must lead to "overcoming the EGOsystem in the ECOsystem": "Mafias can be defeated! There are those who fight them every day with memory and commitment. Mafias can be defeated"!

The 14th edition of “Papaleoni” to Gianni Poletti (in memory)

A cultural association (“Judicaria”), a literary prize (“Papaleoni”), a town (Daone) guarding a wild and suggestive valley. Every three years, for forty years, at the end of the summer the spotlight of culture and (cultural) news is turned back on the figure of an illustrious son of the Daone valley, Giuseppe Papaleoni. The latest edition of the award, the 14th, was held on Saturday 26 August 2023 in the hall of Villa de Biasi in Daone.

Gianni Poletti
(died aged 83
on 10
March 2023)
receives the
Papaleoni
Prize (August
2014) for the
text “Una
pagina a giorno.
Historical
almanac of
the towns
of the
municipality of Storo”.

Papaleoni, who was he? As in the VIIIth chapter of “The Betrothed”, who knows how many “Don Abbondio” will ruminate not on the unknown Greek philosopher Carneades, but on the character to whom a literary prize is dedicated. Established in 1983, forty years after his death, precisely to remove Giuseppe Papaleoni from the oblivion of the history of the Giudicato-Riese area, as Silvia Marchiori Scafì (1927-1986) who proposed the initiative had the intuition.

This was mentioned by **Danilo Mussi**, president of “Judicaria”, the cultural association and study center founded in 1982 and which embraces the “Judicaria”. *ria Summa Laganensis*”, the ancient Roman territory which includes upper Garda, the Ledro valley, the Vestino valley, the Chiese valley, the Giudicarie valleys (Busa di Tione, Bleggio, Lomaso and Banale) and the Rendena valley.

Silvia Marchiori Scafì, Mussi recalled, had two objectives: “To create a stimulating tool to encourage historical research activity, especially among young people, using the numerous documentary sources of which the municipal and parish archives are particularly rich and which now finally appear reorganized and equipped with advanced technologies capable of facilitating and accelerating access to the documentation itself. The second objective, a direct consequence of the first, is to enrich and complete local historiography with studies and insights against the widespread superficiality of that history which forgets and guiltily neglects social events,





The children of Carisolo primary school collect the award Papaleoni attributed to them for research on the "wonderful world of bees".
(ph. Gianni Beordo)

economic and cultural which, moreover, constitute the preparatory phase for the knowledge of the Great History, according to a scientifically correct and universally accepted methodological path".

So, **Giuseppe Papaleoni**, who was he?

Born on 18 August 1863, 160 years ago, he died at the age of eighty in Piano di Sorrento on 22 February 1943. After completing the first three years of secondary school in Cremona he moved to the Imperial Regio Ginnasio in Trento where he obtained his high school diploma in 1882. Giuseppe Papaleoni then enrolled in the Faculty of Literature at the Royal Institute of Higher Studies in Florence. There he obtained a degree in archiving and paleography in 1885. He then worked at the State archives of Florence and that of Massa Carrara. In 1890 he obtained the chair of History and Geography in Messina, Sicily. From here he moved to Naples where he held the chair in the same subject. After having been part of the "jury for middle education" for three years in Rome and of the Higher Council of Public Education, in November 1918 he returned to Trento where he worked as Superintendent of studies for the Tridentine Venice. Finally, he will return to Naples to take on the role of director of the Froebelian Teachers' Institute which he held until 1933, when he was placed in retirement. Giuseppe Papaleoni died in Piano di Sorrento in 1943 but his mortal remains were moved from the Poggioreale cemetery to Naples.

Despite an intense life and numerous changes of location, Giuseppe Papaleoni "had the opportunity to dedicate many of his studies to his native Chiese valley and the Giudicarie, lands to which he always remained deeply attached. All his works were collected and published in five volumes by "Il Chiese". We recall, in particular, the studies on "Condino and its churches"; those on the Lodrons; on the ancient maps of the Chiese valley

and studies on the statutory systems of the Giudicarie. His work was recalled in a volume by **Antonio di Secli**, published by the Giudicaria study center and entitled "Giuseppe Papaleoni (1863-1943) historian of the Giudicarie. Biographical and bibliographical contribution with the addition of unpublished letters."

The first edition of the award, which takes place every three years, was held in Daone on 18 August 1984 and was won ex aequo by A. di Secli and P. Pizzini. For fiction, R. Francescotti and G. Beltrami obtained a "special prize". For non-fiction the second edition (1987) was won by P. Pizzini; the third (1990) by Mauro Grazioli.

In the magazine "Judicaria" (1993) it was written: "When announcing the fourth edition of the prize named after the historian from Giudicaria, the promoting bodies, the municipal library of Tione and the Judicaria study centre, hope that it will continue to constitute that instrument of cultural growth for the people of the Giudicariense area as it had been prefigured by the happy intuition of the unforgettable **Silvia Marchiori Scaffi**."

The attempt that took the initiative is undoubtedly praiseworthy but it is equally ambitious because, like all initiatives that intend to have a significant impact on the cultural fabric of a community, it requires a long timeframe or in any case such that it can gradually acquire space, consensus, prestige and active participation. However, the constant will of the promoters and the support of the collaborations allow us to guarantee the progressive maturation of the Papaleoni prize which periodically enhances and disseminates cultural production".

Edition no. 14 featured writers, history enthusiasts, university and high school students, up to primary school students.

For each of the sections in which the prize is divided, the jury (**Lore-ta Failoni, Lorenzo Cazzolli, Diego Quagliani, Florence Marty, Annelly Zeni, Reinhard Christanell, Alberto Folgheraiter**) examined the works presented and decided the following:

For non-fiction, first prize (1,500 euros) to **Gianni Poletti** (1939-2023) for the work "Nostalgie, autobiographical postcards from my Middle Ages. Historical testimonies". The figure of Gianni Poletti was recalled by the journalist and writer **Giuliano Beltrami**, Poletti's "deskmate" on the benches of the Storo municipal council. The award, in memory, was collected by his son **Stefano** since Gianni Poletti, principal of the Storo middle school for 25 years, died on 10 March 2023.

Gianni Poletti's text will be published, probably next year, by "Judicaria" because the jury of the "Papaleoni" prize considers it "a fundamental work of the history of peasant civilization to be disseminated at least in the schools of Giudicaria.

Furthermore, **Antonio Silvi**'s work on "The Corradi doctors of Daone" was highlighted.

For fiction, first prize (1,500 euros) to **Lorenzo Martinelli** with the novel: "The disappearance of the extra", a crime-noir, a genre on which the author has already successfully ventured into previous editions of the prize.

Two reports: **Nicola Cozzio** with the novel "The blue sheep and the microchip"; **Gianpaolo Antolini** with the novel "A rose for Manuela".

For the "degree thesis" section, the prize of 900 euros was divided and awarded ex-aequo to two law graduates: **Marilisa Beltrami** with the master's thesis entitled "The reality of the mountain pastures and the link with tourism development in the context of western Trentino"; **Arianna Marturi** with "The Rule Papers of Pinzolo and Baldino and the early modern age".

For the school production section, the jury awarded the prize of 500 euros (for the purchase of educational materials) to the **Carisolo primary school** for the research "Ape Ada - Discovering the wonderful world of bees".

A second prize of 500 euros was awarded to the secondary school (classes 2TA, 3TRA, 3TRB) of the **Lorenzo Guetti Education Institute of Tione** for the research project "Partire, Stare, Tornare - Landscape architecture".

For the musical teaching section, dedicated to the maestro **Basilio Mosca** (1925-2013), long-time president of the Judicaria study center, the members of the jury **Annelly Zeni** and **Florence Marty** (music teachers) did not consider awarding the first prize. Instead, they highlighted **Alessandra Luchetti**'s thesis entitled "Creativity in the teaching-learning relationship. From theories to methodologies, to educational-musical practices".



A moment from the Papaleoni award ceremony in Daone, with an interlude by the violinist Hanna Pukinskaya of the Tione music school.

(Ph Gianni Beardo)

The Judicaria Study Center was established in 1982 on the initiative of the Consortia of the BIM Municipalities of Sarca-Mincio-Garda of Tione and the Churches of Condino. Judicaria collects, safeguards, enhances the elements and the set of social and human aspects that represent the history of the Giudicarie, with the establishment of a center for collection, research, study, conservation and diffusion of traditions and local cultural heritage.

Reporting of authors and lyrics of “Judicaria”

Of
Danilo Mussi

Madonna di Campiglio Golf Club. One hundred years of history / Paolo Luconio Bisti, with the collaboration of: Golf Club Madonna di Campiglio, Terri Maffei Gueret. SI, sn~, 2023, 102 pp. ill. 30cm



Paolo Luconio Bisti is the narrator of everything that gravitates around Madonna di Campiglio. By inheriting from his father the passion for photography and love for this territory he has already published several texts that tell stories, characters, events of this well-known tourist location Rendene. Now he does it by going to collect news and information

and history of one of the oldest sports practices in the area: golf. An adventure that began a hundred years ago do that starting from the golf course made in 1923 by Fritz Oesterreicher in Campo Carlo Magno, yes has continued to this day with the broad and magnificent space dedicated to golf with Madonna's nine holes of Campiglio. But to the description of the area and the evolution of the Company it's mostly the images and the photographs act as protagonists in this volume, photos of which he himself is the author.

Rocchetta 1916-1917: war and mountaineering / Marco Ischia. Ledro TN: Historical Committee Ludwig Riccabona, 2023, 270 p. ill.; 31 cm

No stranger to collecting and describing real events linked to the Great War fought on the long line of the Austro-Hungarian front in the mountains of western Trentino, Marco Ischia today offers us the results of his study on the war zone overlooking the city of Riva and the Alto Garda plain. Even today, numerous testimonies of the conflict remain in this area, trenches, caves, posts,



they were told in his previous volume "The underground defense". Subsequent research focused above all on the Rocchetta mountain, adding to the already known information numerous other pieces of information which they chronologically construct the events that led from the initial firefights between the Austrians and Italians to the exhausting "positional" war that lasted three long, difficult years. Enriched by numerous photographs of the area, reproductions of documents and photographs of the time, the text highlights the long work of the author who on the Rocchetta in recent years I have walked paths, visited galleries and caves, researched testimonies which were then completed with archive research, readings of numerous essays and cultural exchanges with other enthusiasts.

Hunts & hunters. History of the Castel Condino Reserve / Oscar Tarolli Mariata. Tione di Trento, Editrice Rendena, 2023, 238 pp. Ill., 30 cm

This book tells not only the story of the Game Reserve

Castel Condino but expands to the description of the territory on which it operates, on its transformation, on the relationship between fauna and vegetation, on the environmental changes determined by the passage of time and climatic variations.

The wildlife present in the municipal territory becomes fundamental in the balance that must be maintained. Starting from history of hunting and the regulations of the 18th century, the volume then goes on to talk to us about fowling in the Giudicarie, the evolution of the various types of hunts (birds, chamois, roe deer, wild boars) and the systems practiced in this district, the different -



activities connected to the hunting practice which also implies maintenance and attention to the territory. Then follows the presentation of the men who have played an active part in its management over this long period: from Presidents to hunters, to then conclude with a rich photographic appendix.

My first 95 years. My poems / Vittorio Parisi, presentation by Graziano Riccadonna. Villa Banale-Stenico, [sn.], 2023, 78 pp. Ill. 24cm



Born in 1928 in Villa Banale, Vittorio Parisi has already delighted us in the past with some booklets, all self-produced, full of memories and information on local history. One of his a passion that is linked to his love for the land in which he was born, to that of wood carving, to that of the cultivation of ancient vines.

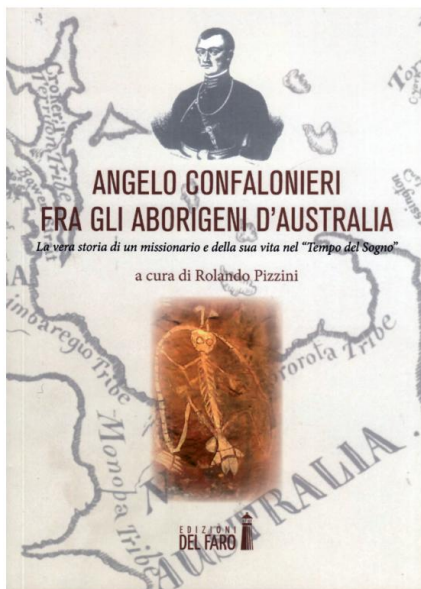
And then poetry, of which he has already left us examples in his previously published booklets, but which he now wanted to make become the protagonist in this new work of his published at the beautiful age of 95. Poems

language and dialect, in which he takes up his love for Mother Earth, for traditions, for the territory and the environment in which he has always lived. 47 lyrics that talk about Comano, the Banal, the festivals, contacts with people, man's work, his territory.

Angelo Confalonieri among the aboriginals of Australia. The true story of a missionary and the his life in the "Dream Time" / edited by Rolando Pizzini. Trento, Edizioni del Faro, 2023,319 pp. 22cm

Taking up previously published studies and integrating them with new information, social analyzes and unpublished research, Rolando Pizzini presents us with this new volume dedicated to the figure, life and work of Angelo Confalonieri, the Rivan missionary (1813 -1848) pioneer of evangelization among the Aboriginal people of Australia. Immersing himself in their lives, he shared everything with these populations then considered by European culture and society to be like animals. The research conducted on countless, Relevant written sources, documents and testimonies in Italy, England, New Zealand and Australia made the study not easy. The result is

was gratified by the rediscovery of this man who wrote for us an important page in the history of relations between Catholic missionaries and indigenous peoples.



The Path of Charlemagne / Andrea Grava, Antonio Votino.

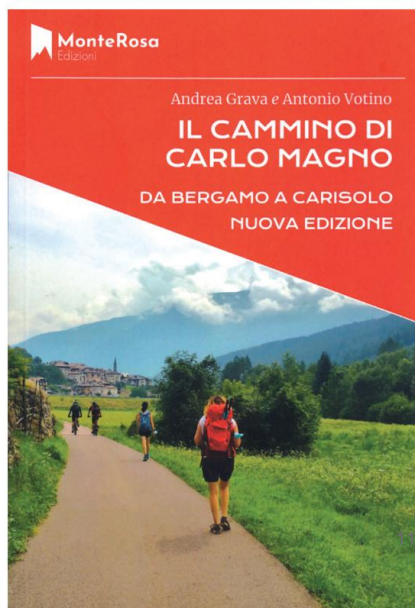
New ed. - Gignese VB : Monte Rosa, 2023, 205, [2] p.: ill.; 20cm. Other title: The path of

Charlemagne: from Bergamo to Ca-risolo

The Cammino di Carlo Magno and Via Valeriana project was born in 2018 and leads to the rediscovery of ancient paths and paths that lead from Bergamo to the charming town of Carisolo in Val Rendena, leading to the discovery of often little-known natural and artistic beauties along the route. With the slow construction of the route came the addition

in 2022 of the four Trentino stages in Val di Sole and Val Rendena upon its completion.

The path takes its name from the well-known legend also frescoed in the small church of Santo Stefano in Carisolo in 1534 and follows the legendary path that the emperor took towards the end of the 8th century for the Christianisation of the territory close to the Alps, demolishing castles and building churches, often still visible. From Bergamo, passing through Lovere, Darfo and Boario, Breno, Edolo, Ponte di Legno passing the Tonale Pass to arrive at Ossana, Dimaro, Sant'Antonio di Mavignola and finally Carisolo. Twelve stages, all well marked, accompany the traveler for approximately 215 km, over 7800 meters of positive difference in altitude and 7500 negative metres, with the possibility of a variant on two stages. The guide contains a description of the route, with information on what to see and what to discover by retracing the emperor's route in a legendary climate between art and nature.



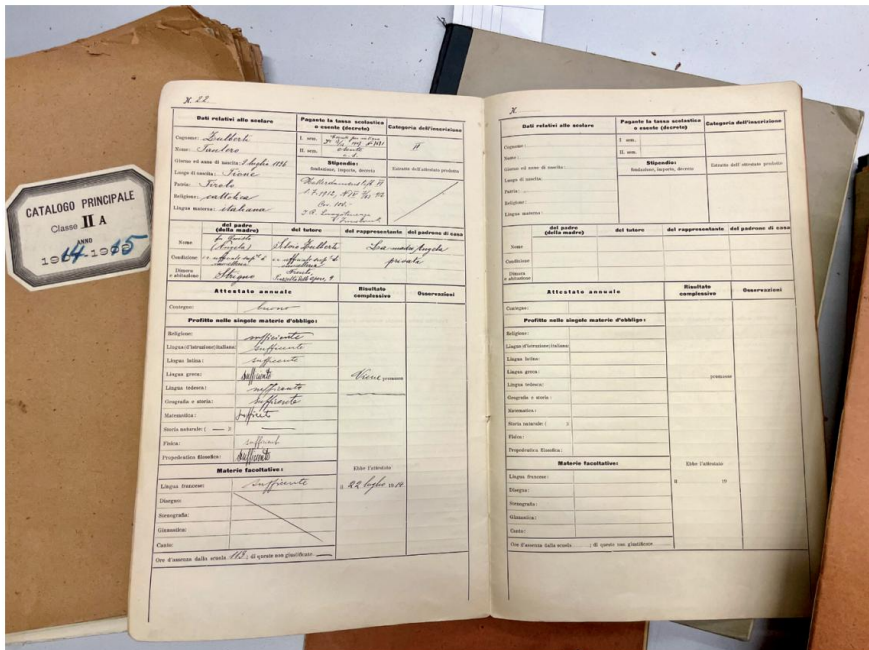
The “crocodile” that made him famous the journalist Taulero Zulberti

The Judicaria study center in Tione, in collaboration with the Historical Museum in Trento, has published a quick biography (edited by Marco Zulberti) on the literary work of Taulero Zulberti, journalist and writer (1896-1980). The text - "Taulero Zulberti an irredeemed poet" - was presented at the study center in Tione on Saturday 18 November 2023. Unknown to most (Mario Antolini Musòn and Bianca Trupia wrote about it in "Judicaria", n. 14, 1990) , Taulero Zulberti, who was born in Zuclo on 9 July 1896, was confronted with some of the main events of the short century. After following fascism's takeover of power in Italy, he witnessed the rise of Nazism in Germany. More than poetry, the biography recovers the texts of the literary works of a polyglot author (he spoke German, Czech, French and the Russian language was not difficult for him). Fiction was accompanied by the profession of journalist which saw him in top positions for a long time.

of
**Alberto
Folgheraiter**

Although he was a long-time journalist, Taulero Arcangelo Zulberti had his moment of international glory in 1955. That was when Eugenio Montale (1896-1981), the poet of *Ossi di seppia* (1925) and *Occasions* (1939), he pronounced his name during the Nobel Lecture in front of the Swedish Academy, in Stockholm, which had awarded him the Nobel Prize for literature. Montale said, verbatim: in the archives in Italian newspapers there are obituaries of men still living and operating. They are called crocodiles. A few years ago at *Corriere della Sera* I discovered my crocodile signed by Taulero Zulberti, critic, translator and polyglot.

In an interview the following year, the Ligurian poet declared: Zulberti is he was very kind to me. I took the crocodile with me. I reread it some time. It lacks the chord of emotion. But I guess some editor will add the necessary tears... Zulberti and Montale were both born in 1896. Ironically, Zulberti's crocodile on the death of Eugenio Montale was not published because Montale died the year after his biographer. They thought about it other editors of the *Corriere della Sera* also because, in 1986, Montale was appointed Senator for life.



The VII gymnasium class register (1913-1914) relating to the student Taulero Zulberti. It is written there that he is the son of the late Giusto, imperial royal superior chancellor officer, living in Strigno. The guardian is uncle Silvio Zulberti, also imperial royal chancellor officer, living in Piazzetta

Taulero Arcangelo Zulberti arrived in via Solferino in Milan in 1958 and remained there until his retirement in 1965. He then continued, for a few years, a collaboration with the "Corriere di Informazio-ne".

Previously: from 1930 to 1943 he had been correspondent from Berlin for the "Resto del Carlino" of Bologna and, from 1940 to 1943, correspondent from the capital of the Third Reich also for the "Stefani" agency (the press agency of fascist regime, forerunner of ANSA) and of the "Giornale Radio" of Eiar (which became RAI on 7 October 1944).

On January 31, 1933, on the front page of "Resto del Carlino", Taulero Zulberti wrote: "Berlin, 30th night. Adolf Hitler, founder and leader of social-nationalism, came to power "through legal ways and means", in accordance with what he declared in September 1930, in a trial held before the High Court of Leipzig. The President of the Reich appointed him Chancellor and approved, immediately afterwards, the list of Ministers proposed by him." On that occasion, Zulberti interviewed Hitler and Göring.

A disappointed irredentist, Zulberti had joined fascism since the preparation of the march on Rome (28 October 1922). It is not proven that he participated in the fascist assault on the town hall of Bolzano (1-2 October 1922) which led to the resignation of mayor Julius Perathoner (1849-1926). It is certain, however, that Taulero Zulberti, in 1923, was the secretary of the fascist trade union of Bolzano.

Opere, n. 9. In place of the mother, the name of Angela is marked, whom wedding. Taulero Zulberti is passable in all subjects promoted to senior class July 22, 1914. (Historical architect of the "G. Prati" high school, Trento)

Of a shy nature, Taulero hid a shyness that probably originated in his childhood, tormented by the death of his mother, Costanza Mezzena, in giving birth to a child (1906) who died with her, and by the death of his father, Giusto, a few years after (1912). He grew up with three little sisters (Corinna Maria, 1899; Silvia Giuseppina Maria, 1901; Antoniet-ta Maria Maddalena, 1904) and with Angela, his stepmother, since, shortly before his death, his father had married for the second time. Son of an "imperial royal superior chancellery officer", that is to say an official of the Austrian state, Taulero Zulberti attended the imperial Regio Ginnasio tridentino, a city classical high school, where he showed an irredentist discomfort caused by youthful rebellion. At the public meeting on 2 December 1914, to celebrate the accession to the throne (2 December 1848) of Emperor Franz Joseph of Habsburg (1830-1916), the student from Giudicaria recited the verses of a hymn to the Fatherland. He expected the applause he received from his fellow students; he obtained expulsion from the Gymnasium after a "trial" before the teachers. Salaried by Austria, they were little inclined to the irredentism proclaimed in those months by Cesare Battisti (1875-1916) in the squares of the kingdom of Italy where he had expatriated, pursued by the accusation of not having paid for the paper and ink used to print his newspaper "Il Popolo" (14 Dec. 1905 - 25 Aug. 1914) and the illustrated weekly "Vita Trentina"

Detail of
the register
of the VII
gymnasium
class 1913-1914

N. 22.

Dati relativi allo scolare		Pagante la tassa scolastica o esente (decreto)		Categoria dell'iscrizione	
Cognome: <i>Zulberti</i>		I. sem. <i>Esente per sei mesi Fr. 1/2 1912 Fr. 1/2 1913</i>	II		
Nome: <i>Taulero</i>		II. sem. <i>esente c. s.</i>			
Giorno ed anno di nascita: <i>2 luglio 1896</i>		Stipendio: fondazione, importo, decreto		Estratto dell'attestato prodotto	
Luogo di nascita: <i>Fione</i>		<i>Hallerdamens 1/11 17</i>		/	
Patria: <i>Fiondo</i>		<i>1. 7. 1912, FIV 7/63-712</i>			
Religione: <i>cattolica</i>		<i>Cor. 100,-</i>			
Lingua materna: <i>italiana</i>		<i>S. R. Longobardi V. Lombardi</i>			
	del padre (della madre)	del tutore	del rappresentante	del padrone di casa	
Nome	<i>fu Giusto (Angela)</i>	<i>Stavio Zulberti</i>	<i>La madre Angela</i>		
Condizione	<i>in ufficio sup. d. cancelleria</i>	<i>in ufficio sup. d. cancelleria</i>		<i>privata</i>	
Dimora e abitazione	<i>Stigano</i>	<i>Fiondo, Parcelletta delle aspre, 9.</i>			
Attestato annuale			Risultato complessivo	Osservazioni	
Contegno:	<i>buono</i>				
Profitto nelle singole materie d'obbligo:					
Religione:	<i>sufficiente</i>				
Lingua (d'istruzione) italiana:	<i>sufficiente</i>				

In his high school studies, Taulero Zulberti was not a model student, at least according to the report card for the 1913-1914 school year. "Sufficient" in all subjects (Italian, Latin, Greek, German, French, geography and history, mathematics, physics and philosophical preparatory studies); "good" only in demeanor. On July 22, 1914, six days before Austria's declaration of war against Serbia, Tauler was promoted to the next class.

Expelled from the Institute for the events of 2 December 1914, he prepared for the final exam which he took and passed on 10 April 1915. He was 19 years old, the Kingdom of Italy would declare war on Austria within a month. In the meantime, the postcard had arrived at the Zulber-ti house.

A draft evader and considered a deserter after an attempt to escape to Italy, Taulero Zulberti was sent to a "re-education" camp in Austria. He perfected his German, mastered the Czech language, put to good use that intelligence that would lead him, years later, to dive into journalism.

The biography says that after having founded (1921) "Il Brennero" and "Süd-land", two weekly magazines published in Merano, from 1923 to 1929 he was editor of the "Re-sto del Carlino" in Bologna. From 1930 to 1943 he acted as Berlin correspondent for the same newspaper.

From Germany he was in constant contact with Dino Grandi (1895-1988), president of the Chamber of Fasci and Corporations, who signed the agenda which on 25 July 1943 led to the fall of Benito Mussolini and the end of the regime fascist. Shortly afterwards, Zulberti was forced to hastily leave the territory of the Third Reich because Göbbels¹ (1897-1945) considered him a spy in the service of Italian fascism. With good reason, according to the obituary published by the "Corriere della Sera" on 6 August 1980: "Zulberti also carried out some delicate tasks for our secret services in the hottest period of relations between Italy and Germany."

Returning to Trentino, he went into hiding and took refuge near Romagnano. We find him in the summer of 1945, in the editorial staff of "Liberazione Nazionale", organ of the CLN (National Liberation Committee), which printed 25 thousand copies a day. The management of the newspaper was collegial, with five co-directors indicated by the parties that had replaced fascism. On 13 July 1945, the lawyer. Eugenio Russolo, of the Action Party, gave up the position of co-director to Taulero Zulberti, "an established journalist who is accepted with difficulty". In fact, he was accused "of having worked for 20 years in the service of fascism and of having founded the fascist movement in Berlin", but the decision was left to the party concerned. (G. Faustini, *The Trentino press in the post-war period*, in "Studi Trentini di Scienze Storiche", 1987, p. 434). The following year "Liberazione Nazionale" changed its title to become the "Corriere Tridentino". Zulberti was appointed director in January

1947.

1. Joseph Göbbels, Nazi leader, Gauleiter of Berlin from 1926 to 1945, Minister of Propaganda of the Third Reich from 1933 to 1945

In the following years it was all a crescendo: director of the *Giornale dell'Emilia*, in Bologna (1949); director of the Bolognese newspaper "Po-ste sera" (1950); correspondent for the "Messaggero" of Rome (1950); director of the "Alto Adige" of Bolzano and Trento (1950-1955); head of the foreign editorial staff of the "Corriere della Sera" (1958-1965).

In the early years, after being retired, he continued in collaboration with various national newspapers.

In the seventies he retired to Trento. He lived in the area of the "S. Chiara", along the Fersina. The writer met him on various occasions on the tree-lined sidewalk of Viale Rovereto and Viale Trieste. Taciturn, with a pack of newspapers under his arm. He seemed sad and perhaps he really was.

He died on August 5, 1980 accompanied by two skimpy obituaries. He was buried in a common grave in the Trento cemetery. From where he was exhumed, due to the expiry of the thirty-year concession, and "cremated ex officio" in Mantua on 15 July 2019. The ashes were formally conferred to the cinerary but for four years Taulero Zulberti's urn has been in storage, on a shelf, in the mortuary room of the Trento cemetery.

In the company of three hundred other "forgotten" urns: without niche and without memory. Sic transit Gloria Mundi.

The urn cineraria by Taulero Zulberti kept on a shelf in the monumental cemetery of Trento.





S. MARTINO, COLOGNA
- 1923 -
Festa degli alberi



CRETO
- 1926 -
Segheria Ditta Brighetti



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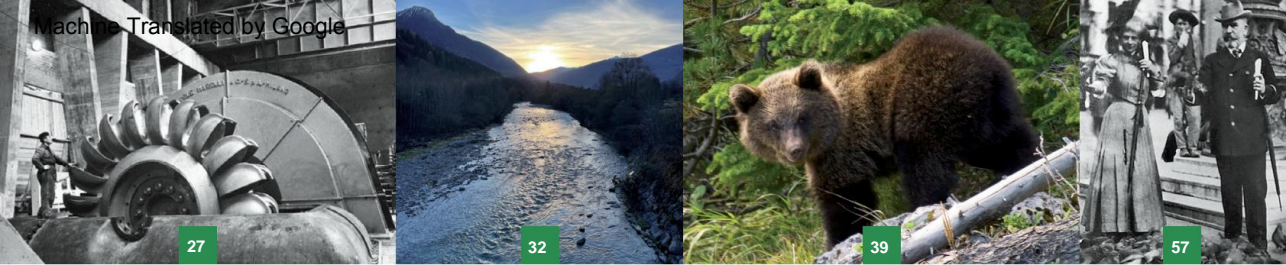
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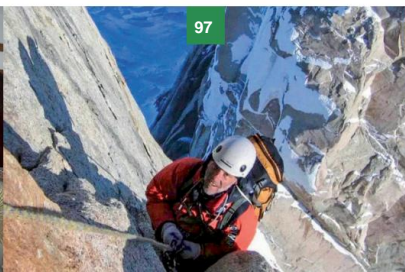
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- 1920 -
Processione della Madonna

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Una foto, una storia

A photo, a story



The image comes from a private archive in Milan. This is Rodolfo Pio Parolari, born in Tione on 25 February 1871 (son of Rodolfo and Modesta Battocchi) and his wife, Caterina Masé, born in Strembo and married on August 25, 1900. The couple had two children: Rodolfo, born on May 31, 1901 and Ettore, born on May 28, 1903.

Having remained a widower, Rodolfo Parolari married Carlotta Epifania Tomasi for the second time on 4 August 1921. From her, who was born in San Lorenzo in Banale on 6 March 1885, (daughter of Ognibene and Melania Orlandi) he had a son: Arturo. The family lived in Milan, where Rodolfo Parolari had emigrated to work in a glass factory.

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