

Judicaria

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115

NEW SERIES



On the cover

The new edition of the "Batedür" which on Good Friday (this year on March 29th) accompanies the slow procession of the Passion through the streets of Storo is twenty years old. The "sacred representation" had been suspended on the eve of the Second World War by the parish priest, Don Colmano, since the "passion of Christ" was transformed into libations and "mòccoli". The figure who impersonated Christ, in fact, being half naked, was properly "fuelled" so that he would not feel too cold. But the alcohol fumes were dizzying and tongue-loosening. So, when they hoisted him onto the cross he blasphemed like a Turk. After the suspension, the Batedür ritual resumed in 2003 with the actors equipped with thermal tights. In truth, the "sacred representation" was also suspended in 2020 and 2021, years of Covid-19. On March 27, 2020, the anticipation of Good Friday (that year Easter fell on April 12), the world was struck by the image of a man dressed in white, alone, in the night, in the rain, crossing St. Peter's Square in Rome. An empty square, swept by silence and a wind full of dark omens. In front of the plague crucifix the Pope prayed for the world torn apart by ancient fears and renewed terror. In Storo, the "batedür" procession was filmed on 15 April 2022. (ph. AF)

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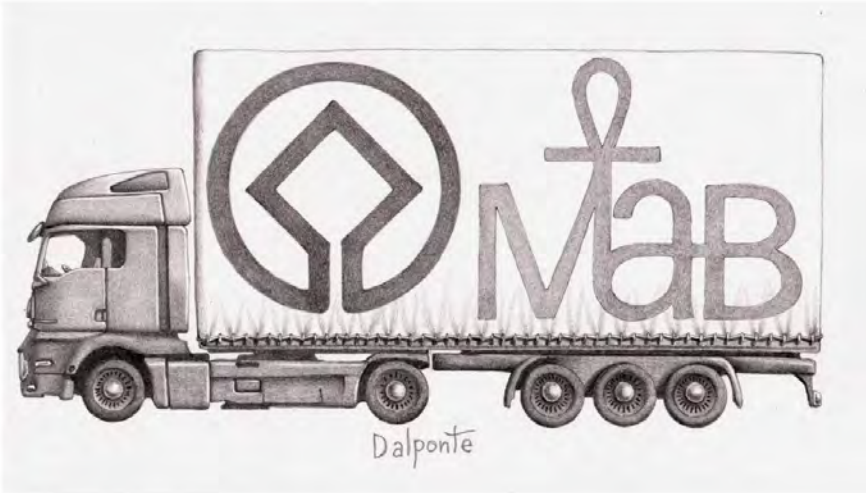
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If trucks are in reserve (UNESCO)



The Giudicarie valleys are located on two sides of a rectangle, precisely the upper one and the western one, which sees Trento, Peschiera, Brescia and Tione as its vertices. In the middle of this figure is Lake Garda with its strong tourist attraction and consequent traffic.

The Giudicarie area has been included in the list of the so-called "UNESCO Biosphere Reserves", areas of particular environmental interest and therefore worthy of particular care and respect. The story of the crossing of Ponte Caffaro, the border between Trentino and Brescia, in its comical but expensive unfolding, delayed the transformation of the Trento - Brescia route through the Judicaria territory.

What will happen when the new Ponte Pià tunnel is built, the passage to Ponte Caffaro for trucks coming from Poland, the Czech Republic, etc. will be built. When will the other minor improvements be carried out: the rectification of the curve at Vigolo Baselga or something else, together with the elusive Ponte Arche ring road?

Without prejudice to the right of companies in the Giudicarie and Chiese areas to be more easily reachable, what is the advantage of dramatically increasing heavy traffic to Brescia by using the Giudicarie instead of the Autobrennero?

Either we are a UNESCO Reserve or we are a corridor for competing products arriving from Eastern Europe. In short, a shot at the rim and a shot at the barrel... but what wine will come out of it?

**Paul
Dalponte**

(Then di Lomaso, 15 April 1958) graduated with top marks from the Art Institute

applied "A. Vittoria" of Trento. Since the mid-seventies deals with oil painting and graphic art. His is a refined humor: in the line and in the choice of themes.

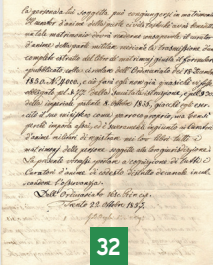
He has under his belt personal and collective reviews from Türkiye to Siberia. He collaborates with newspapers (l'IT-quotidiano) and magazines. From this number also with "Judicaria".



summary

| | |
|--|----|
| ■ <i>He italics designed by Paolo Dalponte</i> | |
| If trucks are in reserve (UNESCO) | 1 |
| ■ <i>Editorial</i> | |
| The territory and the landscape with history and memory (A. Folgheraiter) | 4 |
| ■ <i>The cover</i> | |
| The "Batedür" of Good Friday (G. Beltrami) | 6 |
| ■ <i>Landscape and territory</i> | |
| The fragile mountain: the collapse of the rocks | 8 |
| ■ <i>Landscape and territory</i> | |
| Il rischio idrogeologico nelle valli della Judicaria (R. Zoanetti) | 10 |
| ■ <i>Politics and administration</i> | |
| Renovations: reduce volumes to avoid increasing land consumption (GB - AF) | 19 |
| ■ <i>History and memory</i> | |
| Eleven parish archives gathered in the rectory in Tione (K. Pizzini) | 24 |
| ■ <i>Memory rejected</i> | |
| Fragments of stories abandoned in rubbish bins (V. Zubani) | 32 |
| ■ <i>Traditions from the Banale to the Rendena valley</i> | |
| The offering of bread and salt after the funeral rite (A. Folgheraiter) | 38 |
| ■ <i>Stone deposit</i> | |
| The black marble quarry in the valley above Ragoli (E. Lappi) | 45 |
| ■ <i>In Godenzo di Comano Terme</i> | |
| The "social house" frescoed by Carlo Sartori has been restored (E. Doniselli) | 52 |
| ■ <i>Mountain agriculture</i> | |
| The vineyards on the steep hills from Chiese to Rendena (G. Beltrami) | 59 |
| ■ <i>From father to son</i> | |
| Varone: grandfather Bruno's mill recognized as an "ethnographic museum" (G. Piccoli) | 64 |
| ■ <i>The war of the rustics</i> | |
| It happened in Valle dei Laghi at the end of the Middle Ages (S. Maccabelli) | 69 |





summary

- *A controversial character*
The "faster of Tione" who ate in secret 75

- *Purple and crosier*
Archbishops and cardinals from fugitives to conspirators (A. Folgheraiter) 82

- *Beyond the threshold of time*
Renato Perini: the archaeologist who discovered the pile dwellings of Fiavé (F. Marzatico) 87

- *A cultural cenacle*
The External Giudicarie at the time of Francesca Lutti (G. Maines) 91

- *The volume by the end of the year*
A new "History of art" for the Trentino of the year 2000 95

- *News that becomes history*
Uranium - The chain reaction of the population of Rendena (A. Folgheraiter) 98

- 1978: Don't you remember that month of April? (G. Beltrami) 103

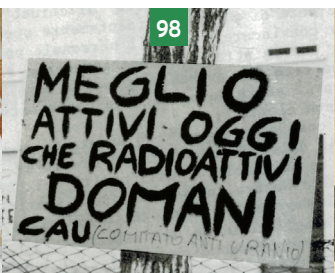
- *Students at war*
History professor J. Ficker against Garibaldi in Judicaria (E. Lappi) 106

- *Books and magazines*
Reporting of authors and texts of the "Judicaria" (D. Mussi) 116

- *Peasant world*
The names and use of rural tools (E. Doniselli) 125

- *Reports and conferences*
'Futurlice', the future written in ice (C. Marsilli) 127

- Zulberti's book at the historical museum 128



The territory and the landscape with history and memory

The news of recent months has covered rock collapses and landslides along the roads of Judicaria. In the meantime, work is starting to make the state road between Ponte Arche and Tione safe. Meanwhile, 11 parish archives will be transferred and merged in Tione to avoid the dispersion of documents and allow scholars and enthusiasts to consult the sources of local history. The summary of what you will find on the internal pages.

of
**Alberto
Folgheraiter**

The fragile mountains, the landslides, the precarious roads, spark concern in this first part of the leap year which reminds the elderly of times full of anxiety. "An bisèst, an sinèst", leap year, left year. As if we hadn't already given, with pandemic, war on our doorstep, massacres in the Near East, widespread pessimism.

In our house, hydrogeological risk, climate change and the loss of identity take center stage. We give an account of this in these pages which broaden our gaze from Lake Garda to the peaks of Brenta, from the most distant villages to the urban outskirts where the evil of selfishness seems to overwhelm the laudable initiatives of community involvement.

The territory and history constitute, in this issue, the second of the "new series", the strong themes since we are convinced that there is no future without knowledge of the past and the present cannot be governed without future prospects.

The interview that the lawyer. Mattia Gottardi, provincial councilor for urban planning, landscape, mobility and transport, gave "Judicaria" fits into this reasoning. Environmentalists, who fear coups and an upheaval of historic centres, have already made it known that they will read the councilor's responses carefully. And we are ready, if they so choose, to publish their observations and any proposals in the next issue.

Memory turns to other battles, to the mobilization of the population of Val Rendena who, in the mid-seventies of the last century, rushed to Trento to counter uranium research. "If there is, stay

where is it", they shouted in the hall of the provincial council of Trento. They obtained the suspension of the survey concessions given by the Province to Agip Mining.

The uranium veins remained in the bowels of Mount Tof just as, a few years earlier, research and cultivation of the black marble quarry in Cerana di Ragoli had been exhausted. That material, rare in these parts, was used to furnish altars and sacred furnishings.

While the concentration of 11 parish archives in Tione is announced to avoid the impoverishment or loss of documents, the former mayor of Tione, Vincenzo Zubani, has recovered correspondence, dossiers and other useful material in the CRM containers to reconstruct the history of a community.

Works of art such as the large fresco on the façade of the former social house in Godenzo di Lomaso, created by Carlo Sartori between 1957 and 1960. It was restored and returned to the community. It tells of the peasant civilization that resists in some parts of

Judicaria. Indeed, from Chiese to Rende-na, to Banale, there is a return to vine cultivation, with new resistant vines.

And the peasant world, as well as in the "Agri90" cooperative of Storo, has its own landing point in the Pellegrini mill at Varone di Riva. Even though it is fully operational, it can boast the label of "Ethnographic Museum". Other mills are spoken of in the summary of what happened in Valle dei Laghi at the end of the Middle Ages. In addition to those who ate polenta because it filled their bellies, at the end of the eighteenth century there were those who claimed that they hadn't eaten anything for years. The "faster of Tione", transferred to Trento and kept under observation day and night, died a few weeks later. Of starvation.

In this issue we will also open a glimpse on archbishops and cardinali "killers or lovers", originating or living in Judicaria.

For archaeology, one hundred years after his birth, the memory of Renato Perini, the master archaeologist who discovered the pile dwellings of Fiavé. For poetry, Francesca Lutti's cultural cenacle. In the artistic sector, Ezio Chini's volume on a new "History of Art" for Trentino in the third millennium is expected within the year.

Finally, Danilo Mussi's usual review of the titles of the publications that have arrived on the shelf of the Judicaria Study Center in recent months.

A number full of ideas that should not disappoint the expectations of those who have expressed interest in the previous one. With the satisfaction of having achieved another commitment in the editorial program of this team.

Thanks to Gianni Beordo, edition no. 114 of Judicaria has been translated into English and Spanish, available on the web for emigrants from Judicaria who do not understand the Italian language but who remain anchored to their roots and the land of their fathers.

The “Batedür” of Good Friday

The "sacred representation" dates back to the mists of time. It was illuminated by lamps with walnut oil poured into snail shells (the “omàc”). Even in Fiavé the fountains were lit up for the transit of the Via Crucis with the "sbrògole". In Bleggio the Good Friday procession was marked by the "baticioch", two wooden mallets that beat a fir trunk. In Cavedine, as the sad procession passed, fire was set on the brushwood in the fields.

of
**Julian
Beltrami**

"Enough! It's time to end it. Mr. Podestà, you must intervene, because these idiots are making fun of faith and religion!".

It is 1938 and Italy is grappling with epochal decisions: Fascism passes the racial laws. In Storo (a small town nestled in the corner between the mountains overlooking the Ledro valley and Garda) it preserves a tradition that is lost in the mists of the centuries. It is a tradition that historians have even defined as "pre-Christian", converted to Christianity. So much so that it frames one of the most significant rites of Catholicism: the crucifixion of the son of God.

Pre-Christian: this was explained at the time of the relaunch, in the spring of 2003, by Gianni Zontini (literature teacher at the local middle school) who, with a group of enthusiasts, rediscovered the tradition of the "Batedür de bore". The explanation concerns the ancient way of expressing, through the percussion of a drum, a feeling, the accompaniment of a dance, the prayer towards a god, be it with or without a capital letter.

Drums are part of African tradition. In Storo they have been replaced with "bore", fir trunks, the raw material of the mountains.

And over the centuries the practice of Good Friday has transformed into a sort of challenge between the districts of the village. Each district had its own team. During the long winter evenings, the “batedür” trained to beat the “bora”. They were located in the "vaù", the entrance halls of the large peasant houses. Each team was made up of a group of devotees: to the contra-da before to religion. Beat it, you'll get thirsty. It is not difficult to imagine that the evening ended with wine without tarallucci. With some noise that hurt the ears of the parish priest, Don Luigi Colmano (1891-1956) from Levico. Who, at a certain point, forwarded the request to mayor Bernardi. It is no mystery that the regime did not like spontaneous meetings, within which the germ of sedition could be hidden.

Thus it was that the ritual of the "Batedür de bore", during the Good Friday procession, ended up in the closet of memories. Until 2003, when a group of store people decided to bring it back to life.

On April 18, 2003, a promotion in the newspapers had prepared the event. Thus, three to four thousand people showed up for the procession on that Good Friday, coming from many valleys and towns in Trentino: a participation never seen before. Since then the ritual has been repeated every year, except in 2020-2021, the years of the pandemic, even if the full house pays for the custom.

From the archpriest church of San Floriano the devotional procession heads through the streets of the historic center illuminated by the "omàc", snail shells filled with wax. Walnut oil was once used. We pass through Praèl, Spenigol and Mezzavilla (the three districts of the historic center of Storo) where the living stations of the Via Crucis are set up. In addition to the lights of the snail shells, the suggestion is also guaranteed by the eerie rumble of the "batedür" which echoes among the houses in the narrow streets.

The foreman says "there" by tapping a forged iron: tinnn! The "Batedür" (two teams with about fifteen members each) respond by beating the fir trunk with wooden hammers: trac. Tinnn, trac; tinnn, trac, trac, trac; tinnn, trac, trac, trac... The apotheosis takes place in the churchyard of the parish church, at the stroke of the sixth hour, the hour of the ultimate sacrifice. The two "Batedür" teams all beat together and the earth truly trembles.

The Good Friday procession through the streets of the historic center of Storo. The "sacred representation" resumed in 2003 after it had been suspended on the eve of the Second World War.



The fragile mountain: the collapse of rocks

“The mountain does not walk, only people come and go”, wrote a farmer-poet from the Chiese valley who lived between the nineteenth and twentieth centuries. He doesn't walk, but he moves. The mountain environment is delicate and it is not original to write it. In the last months of 2023 and the beginning of 2024 the news was forced to deal several times with landslides and mudslides, sometimes a consequence of rainfall, but not always.



The hydrogeological risk manifests itself above all along roads and mountain paths

Events that deserve to be remembered. The landslide at the end of September 2023 on the road between Madonna di Campiglio and Vallesi-nella, the starting point for reaching the Brenta refuges: Ca-sinèi, Brentèi, Tuckett, Alimonta. Two months earlier, on 24 July, in Val Genova, as a result of heavy rainfall, three large landslides blocked the access road to the upper valley and damaged two bridges; a third was completely devastated; one hundred meters of road surface are collapsed.

At the end of October 2023 it happened in Storo. The torrential rains have eaten away a stretch of road leading to Val Lorina and, with it, the underlying forced conduit of the "Electrical Consortium" of Storo has been unhinged and overwhelmed.

We could continue with the landslide that occurred during the night between 4 and 5 January 2024 along the western Gardesana, between Riva and Limone. The state road was not involved only because, in that section, it runs through a tunnel. In this regard, the collapse of 5 November 2023 in the tunnel of state road 240 between Riva del Garda and the Ledro valley should be mentioned.

To stay in Val di Ledro, the last rock collapse (a few hundred cubic meters) occurred on the evening of Sunday 11 February 2024, causing the road to be blocked.

They are the consequence of a geologically precarious situation. On 12 July 2023, overnight storms caused a landslide near Ponte Pià, along the Caffaro state road 237, and landslides occurred in some valleys penetrating the Adamello-Brenta Park. Other landslides were recorded in the Ponte Pià area on 15 July 2018 and 4 January 2021. To the point that the autonomous Province of Trento started work for the construction of a supplementary tunnel to guarantee traffic in a stretch of territory particularly unstable.

There is an obligation to delve deeper into the topic. "Judicaria" asked Roberto Zoanetti (Tione, 1959), a graduate in forestry sciences, the causes and explanations of the hydrogeological risk in the valleys of western Trentino. (GB)

The collapse of one rock spur (approximately 400 cubic meters) on state road 240 in Val di Ledro, on the evening of Sunday 11 February 2024, near the Mezzolago hydroelectric power plant.

The highway remained closed until March.



The hydrogeological risk in the Giudicaria valleys

The Giudicarie are a large geographical mosaic in which a multiplicity of geological situations are represented, much more than the well-known combination of dolomite (limestone) tonalite (granite), morphological, slope, presence of hydrographic networks (rivers, streams, rivers, lakes), forest cover, high-altitude unproductive lands and glaciers.

Of
**Roberto
Zanetti**

(1959) was born and lives in Tione. After wetting his clothes in the Arnò, the home stream, he washed them in the Arno. In fact, he obtained a degree in forestry sciences from the University of Florence. He served in the Forestry Corps of the Province of Trento from 1989 to retirement, with an interlude, from 2010 to 2016, as director of the Adamello Brenta Natural Park.

Water dissolves mountains and fills valleys and would like to reduce the Earth to perfect sphericity if it could. (Leonardo da Vinci, Codex Atlanticus).

The territory of *Judicaria* is extremely varied both from a landscape and economic point of view. Bordered to the south by three lakes of glacial origin (Garda, Ledro and Idro), vice versa, adopting a useful simplification, sees the northern part delimited by the watersheds of the large mountain groups of Adamello-Presanella and Brenta. A territory therefore with a great variability in altitude, from 65 meters above sea level of Lake Garda up to 3550/3600 meters above sea level of the peaks of Adamello and, slightly less, of Brenta, with a close connection and unity



geographical, lastly "shaped" by the last glaciation (*Wurm*) which reached its peak around 15,000 years ago.

The Judicarie, with their specificity but similarly to all the Alpine districts, have experienced and are experiencing their "most recent" geomorphological evolution for a dozen thousand years: the territory progressively stripped of the glacial mantle offers itself to the forces natural phenomena represented by rain, snow, wind, ice, even earthquakes, which try to bring it to a new temporary equilibrium. **It is a relatively young physical environment and naturally subject to changes.**

The (physical) danger of a territory is a concept that refers to the probability that a given potentially harmful event will occur (collapse of a boulder, flooding of a watercourse).

Risk, on the other hand, considers the damage associated with the natural event in terms of human safety, compromise of the related activities or infrastructures. Risk essentially does not only consider the probability that a certain natural event occurs, but also the effects that it can cause: in terms of loss of human lives and in terms of economic damage and damage to infrastructure.

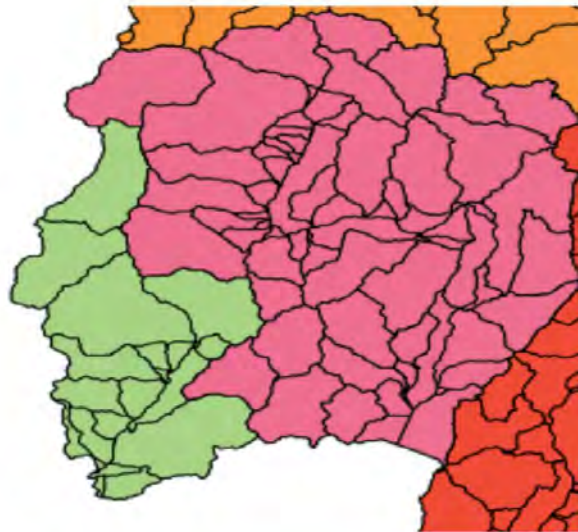
To make the risk more precise (and numerically quantifiable), UNDRO and UNESCO have proposed an expression, known to those who work in the field of territorial planning and protection from geological risks, which takes three parameters into consideration.

The formula is as follows: $R = P \times V \times E$. Where R stands for Risk, P for Dangerousness, V for Vulnerability and E for Elements at risk. Considering that danger is often a factor on which it is difficult or expensive to intervene, we will have to focus on the other three factors in terms of quality of interventions (vulnerability), and localization or renunciation of the element at risk (a new settlement, a new infrastructure or an urban transformation).

There will always and in any case remain a residual risk.

It clearly emerges that all the elements of the dangerousness of a territory must be thoroughly investigated and that it is up to political and urban planning choices to ensure that these elements, widely spread in the Alpine area and with a probable growing trend, do not translate into risk and damage. To summarize as much as possible: rock collapses, landslides, avalanches are the most typical; fires and floods correspond to the most widespread natural risks in the Alpine area. In this short paper we will discuss the hydrogeological risk in the territories of Judicaria.

Considerations on danger and hydrogeological risk in the territories of Judicaria - The hydrographic basins - The waterways and bodies of water, although not predominant in terms of surface area, are widespread and characterize the conformation and liveability of the places. Their interest is relevant from various perspectives including that of safety (a generic term in which we include danger and risk as defined above). The two main waterways, Sarca and Chiese, delimit the respective river basins which constitute a fundamental geographical reference for analyzing the territory from a safety point of view.



The hydrographic basins of Trentino: Churches, Sarca, Walnut, Adige, Fersina, Avisio, Brenta, Astico, Vanoi, Cismon, Senaiga

| Basin name 1st level | Surface area (KMq) | Perimeter (KM) |
|----------------------|--------------------|----------------|
| Chiese | 409.86 | 85.26 |
| Sarca | 1,270.81 | 84.32 |

The stability of the basins and sub-basins is correlated with their shape, with their erodibility and permeability characteristics of the soils of the territory belonging to the basin. The very existence of a notable basin complexity, both in the Chiese and in the Sarca basin is an indication of the intrinsic criticality of the territory. Generally speaking, all the basins and sub-basins of the Chiese and Sarca are characterized by a low degree of evolution which makes them considered remarkably sensitive to notable rainfall events, particularly relevant in this historical period. The stability of a basin, in situations of high slopes and accentuated morphology, is guaranteed

first of all by the existence of widespread and effective forest cover

as it contributes to strengthening the slopes and calming the courses

of water from the valley bottom "the flood effect" induced by intense rainfall. The forest acts, in fact, like a sponge: it accumulates precipitation water to return it over a long time with a greater effectiveness than that of the prairies. The denuded or rocky surfaces have no functionality with respect to the sponge effect mentioned above and can constitute a first element of potential instability of the basin. The denuded or in any case non-vegetated slopes, especially if they have poor permeability, quickly return all the volumes of rainfall to the valley bottom watercourse, facilitating flood phenomena.



| Pelvis | Woods | Pastures and the like | Total amount of the pelvis | % forest cover | Unproductive at high altitudes |
|-------------|-----------|-----------------------|----------------------------|----------------|--------------------------------|
| | has | has | has | % | has |
| Chiese | 02,7 . . | 4,0 . . | 44,885 | 55 | 6,900 |
| Alto Sarca | 03,0 . . | 5,5 . . | 49,608 | 50 | 13,700 |
| Medio Sarca | 0/ ,0 . . | 1,7 . . | 33,150 | 64 | 3,600 |
| Basso Sarca | 07,3 . . | 0,7 . . | 43,065 | 68 | 890 |

Compared to a provincial average which sees the forest covering approximately 63% of the total territorial surface, we can observe how the sub-basin of the upper Sarca and that of the Chiese, also due to a high share of unproductive areas, have a forest cover around at 50%. This determines the fact that, apart from the punctual onset of instability phenomena (collapses, landslides), the two basins characterized by low forest cover denote a certain structural criticality. It is important to underline that from a functional point of view the territory

of a basin functions as a whole: the erosive or disturbance phenomena upstream inevitably have repercussions downstream, so it is necessary for there to be coordinated management from a planning and management point of view.

The hydrographic network - By hydrographic network we mean the entire surface and underground water system of a territory (lakes, rivers and streams, wells and springs, glaciers). In mountain areas the pattern of watercourses determines the torrential danger as this is directly linked to the existence of the network itself.



I know. Through the complete census and cataloging of the provincial geographical network, visible via the provincial WEB GIS, the competent technical services have made the knowledge acquired in this regard available to all, the degree of torrential flood hazard (river for Churches and Sarca) of the entire present network.

The flow of gravel and mud that landed on a campsite in Dimaro in Val di Sole at the end of October 2018. It was caused by the flooding of a stream. A 45-year-old woman lost her life there

Critical elements of the network in the Chiese basin - The presence of large artificial basins connected to the imposing hydroelectric works built in the 1950s and 1960s in Val di Fumo and Val Daone (*Bissina, Boazzo*), characterize the functionality and the potential criticality of Chiese.

The Bissina basin, today managed by *Hydro Dolomiti Energia SpA* with its reservoir of 60 million cubic metres, plays an important role in regulating downstream flows. An incorrect planning of the discharge maneuvers of Bissina and of the underlying Boazzo and Morandin dams were in fact among the proven causes of the flood events of 1960 and 1965 which caused numerous damages including the partial collapse of the "Ponte Grande" in Pieve di Bono. Thanks to the current organization, which in periods of "weather alert" refers to the Civil Protection, these dams, if correctly managed, can and in fact constitute a fundamental tool for preventing floods through the lamination of the maximum flows of the Chiese river.

From a hydrogeological point of view in Val di Daone the lateral valleys with the presence of torrential watercourses are very active

which, in conjunction with significant rainfall events, bring discrete quantities of solid material downstream (see Recâf channels in the last 10 years). In these relatively widespread situations, the maintenance of effective forest cover and the repair, where possible, of small localized damage on the slopes are essential activities to ensure safety downstream.

In terms of mitigating the problems linked to the solid transport of water courses, the activity of the Mountain Basins which has been centered in recent years on the creation of filter dams with related storage areas. These hydraulic defense structures are decisive in determining

result in a clear decrease in the danger linked to flood events which are characterized by solid transport.

Near the town of Pieve di Bono (fraction of Creto) near the "Ponte Grande", the Chiese receives the most important tributary: the Adanà. The stream is characterized by large seasonal flows which in recent centuries have flooded the town of Pieve di Bono on several occasions and often also put the towns upstream into crisis: Roncone first and foremost. The safety level of the Adanà basin has been significantly increased in the last century thanks to numerous improvements forestry hydraulics, whose constant monitoring and possible maintenance must be guaranteed by virtue of the extensive infrastructure which in recent decades has seen large areas located near the course of the stream affected. Downstream from the confluence of the Adanà stream and up to the outlet into Lake Idro, the Chiese river does not present any particular stability problems at present. This cannot be said of the tributaries, among which we can mention, from north to south: the Cimego river, the Giulis river, the Cron river and the Santa Barbara river.

The strong torrential regime that characterizes these waterways causes a certain degree of instability of the slopes that overlook their course. Therefore*



The Sarca swelled after days of rain

requires particular management and maintenance attention of the hydraulic arrangement works implemented in the last century. The care of the existing vegetation cover (woods first and foremost) and a careful investigation are essential before planning any new infrastructures or building expansions downstream.

On the hydrographic left, the Palvico stream, coming from the Ampola and Lorina valleys, shows significant critical issues (see also extensive damage to infrastructure in the summer of 2023). The considerable solid transport causes a critical situation further downstream. It happens in correspondence with the narrowing that characterizes the riverbed in correspondence with the so-called "Bersaglieri Bridge" (Bica), located near the Storo production area.

Critical elements of the network in the Sarca basin - Contrary to what was found for Chiese, the hydroelectric plants located along the Sarca basin do not appear to be, even in the case of optimal management, an effective tool for the lamination of the full. This is related to the size of the basins.

The Ponte Pià reservoir, with a theoretical capacity of 3 million and 800 thousand cubic meters (now considerably reduced following the progressive "silting"), is in fact unable to significantly laminate the flood flows of the Sarca.

Unlike the Chiese, the Sarca itself, with its course, constitutes the first and perhaps most important critical element of the entire basin. Faced with rainfall of more exceptional intensity and duration, in the space of just 24/48 hours, the river can reach flow values that exceed 700 m³/s. Especially, but not only, in the Lower Sarca. For example, in Arco, with the problems stopped by the "discussed" recent interventions in the true emergency of the Mountain Basins, one cannot help but observe that the safety margins are reducing. The old parameters of precipitation and flow seem to be progressively overcome by the modifications induced by climate change. The situation must be carefully monitored (Spiazzo Rendena) and a prudential attitude is required in the planning of new urban initiatives affecting wooded areas or in any case located in the vicinity of the network.

In the upper Rendena valley, near the head of the basin, the natural conformation, which characterizes the lateral valleys characterized by steep slopes on moraine matrix, determines the increase in the growing risk of debris flow phenomena. In particular, the changed rainfall parameters could trigger flow phenomena in valleys that are still "virgin" or in others already subject to hydraulic adjustments based on parameters that are now outdated. The Val Gabbio side of the Val Genova, in 2023 the scene of two

huge debris flow phenomena, just 33 days later, represents the most emblematic case of a lost balance and increased danger in high mountain environments.

The main torrents show critical issues as, in extreme situations which cannot be ruled out, they could give rise to erosion phenomena and large-scale transport of material. The works carried out in the recent past on the Sarca of Genoa, on the Sarca of Nambrone, on the Sarca of Campiglio, on the two Bedù (of San Valentino and Pelugo), on the Finale, Arnò, Duina, Massò, Albola and Varone, correctly carried out based on the parameters of the construction period, they cannot be considered sufficient to exclude any problem in the new climatic situation. There remains a residual risk in all the situations described.

By way of example, without exhaustive claims, the case of Madonna di Campiglio is discussed as a paradigm of the growing problems that could arise in future decades. In Madonna di Campiglio, due to the expansion of the urban area and the ski area, the removal of large portions of forest in the areas close to the collector has profoundly influenced the hydrology particular, on the times and ways in which this portion of territory "reacts" to rainfall. Already in 1993, a study commissioned by the Autonomous Province of Trento from the University of Padua, entitled "Effects of changes in land use on the hydrological regime of the Sarca di Campiglio" highlighted how between 1954 and 1989 the changes in land use (urban expansion and ski slopes) had affected, from time to time, increasingly unfavorable situations from a hydrogeological point of view, i.e. land with an increasingly steeper slope and increasingly closer to the hydrographic network. This profound transformation had led to an increase in the maximum flow rates of the stream (Sarca di Campiglio), which in some cases even reached 30%.

The competent Mountain Basin Service with two distinct interventions



Autumn 1957,
Ponte Pià Dam.
SAT historical
archive Dante
Ongari Fund

(1980 and 2006) provided for the situation by raising the embankments in the town of Campiglio, thus guaranteeing the possibility of containing the increased maximum flood flow.

In 2014, also following further interventions to expand the state ski property, the competent Service planned and implemented a modern and innovative "flow lamination" intervention of the Sarca di Campiglio. And this, via a barrier located near the bridge in the Nambino plain, next to the municipal road to Patascoss. The intervention made it possible to reduce (laminar) the maximum flow rate of the stream so as to be combined with the embankment raising works just mentioned.

The beginning of a new "era" - It is worth underlining how, in the ten years between 2014 and today, the conditions of "expected rain" have largely changed in terms of intensity of the extreme event and in function -ing the general increase in temperature in the autumn months. And also in terms of surfaces affected by rain (and not by snowfall as happened in the past) even at relatively high altitudes of 2700/3000 metres. The hydrological regime and the consequent maximum flow rate are certainly affected to a significant extent. The lack of historical series we are at the beginning of a new "era" and the consequent lack of safe forecasting models make extremely prudent attitudes from an urban planning point of view considered essential for the correct management of hydraulic risk in Madonna di Campiglio

In conclusion, man is entrusted with the management of his own (hydraulic) risk: the new climate scenarios will undoubtedly lead to an increase in the "dangerousness" of the mountain environment. It will be possible to work on increasing knowledge and capacity for prediction and use of models and on decreasing the vulnerability of infrastructures.

However, a residual risk will arise that you will have to live with. How great this residual risk will be will depend mainly on a new sense of limits in the use of the territory that we will all have to adopt, starting from the political component of society. The management of residual risk must involve the various administrative, technical and associative components of our territory. This is to ensure that the entire population is sufficiently aware of the existence of the "risk" and to adopt correct individual and group behavior in the event of emergency situations.

The widespread preparation and training of mountain populations with respect to the occurrence of potential flood events represents, like defense works, an important objective in order to minimize damage.

Renovations: reduce volumes to contain land consumption

The N. 114 of "Judicaria" was being printed when the president of the autonomous Province of Trento chose Simone Marchiori (1987) from Saone as external councilor (i.e. not elected provincial councilor). Secretary of the PATT (the autonomist party), literature teacher at the middle school of the Salesian Institute in Trento, Simone Marchiori joined the provincial government as an "expert".

He was given responsibility for housing policies; on heritage and state property, on expropriations and on the promotion of knowledge of Autonomy.

With the appointment of Marchiori, the provincial councilors of Giudicarie origin have become four (out of seven).

From this issue, therefore, "Judicaria" will deal with one of them, in particular, with an interview linked to skills but also to roots.

Mattia Gottardi (1980), lawyer, lives in Tione where he has been mayor since 2010. In his second provincial political-administrative experience he was elected (2,968 preferences) with the Civic list. Reconfirmed as provincial councilor, he was entrusted with responsibilities for **urban planning** and regulatory plans; landscape protection; land register and cadastre; public waters, **energy**, civic uses, **transport** and mobility plan, development cooperation, **emigration**.

"Judicaria" met him in his office, on the 4th floor of the building of the Province, in Trento, on the afternoon of Thursday 8 February 2024.

In recent times you have raised the alarm about excessive land use. What are the possible solutions?

"I started from the data. The landscape observatory has identified between 80 thousand and 90 thousand buildings that stand in what we define as the "historic centre". The historic center is via Belenzani, in Trento, but also Saone. Today, the legislation does not distinguish via Belenzani from Saone. The last resolution that organically regulated the historic centers was in 1993. At that time it had the aim of identifying and protecting places of identity: the existing."

Of
**Julian
Beltrami**
And
**Alberto
Folgheraiter**



The provincial councillor Mattia Gottardi (1980) of Tione. He's on his second mandate provincial. It is part of a Civic list. In 2010 he was elected mayor of Tione.

What has happened in the last thirty years?

"Thirty thousand people from the valleys moved to the Adige river. The historic centers have been progressively abandoned, there are enormous volumes

(25%) in total abandonment. All this has led to a progressive disproportionate consumption of land. Not only in the valley bottom where the urban outskirts have been created, in practice dormitory towns, but at the same time it has desertified many areas."

Apart from those with high tourist density...

"The issue does not arise there or is marginal or non-existent. Because behind the speculation they managed to sell anything. The theme arises in a non-speculative logic in countries that are losing their identity because they become uninhabited".

Therefore, how can historic centers be recovered and relaunched?

"The idea is to parameterize the basic criteria with which we look at the protection and recovery of the building heritage. Today the guiding principles are those of energy efficiency and self-production of electricity. Any study, even the latest one from FBK in 2022, says that we must move towards electrical conversion also for heating."

Agreed, but it seems difficult to cover historic centers with photovoltaic panels.

"Incidentally, FBK also says that, net of the listed buildings, there are 80 square kilometers of roofs which, incidentally, can be used to install new systems. Considering all this, one imagines a different approach when rebuilding a building. Today, a building classified R2 (meaning "conservative restoration", between re-restoration and renovation) and which sees many buildings in historic centers with this restriction, cannot be demolished but only consolidated."

No new windows, no balcony, the volume cannot be reduced, the road cannot be widened...

"I can't renovate a building that had a stable, barn, warehouse and minimal space was reserved for the house, to build an apartment. I'm not with the costs. Today, imagining renovating those volumes with the same rules and in the same ways is almost impossible."

At this point, what is the logic?

"Logic dictates that we might also reconsider decreasing those volumes."

Give us an example, so we understand better.

"Let's take the case: I have a family home in Darzo. If I have to renovate it using the existing volume, to make the intervention economically sustainable I go from two apartments to eight. First theme: those six extra apartments to whom I sell them; and then, why do I have to build more housing if I don't need it? This leads you either to abandon the house, and this is what has happened in recent years, or to build a new one in the nearby meadow."

In recent weeks his proposals have sparked debate and even some controversy.

"I wanted to say: let's highlight that a problem exists and that the rules with which we have managed it in recent years have led to unexpected consequences compared to the good will which was to preserve what existed. I also spoke about it with the order of architects: we find a form of balance between the new paradigms in rebuilding (energy efficiency above all) and the hypothesis of also reducing volumes. To understand if we can regenerate urban centers."

Can a new Provincial Urban Plan be envisaged?

"That's not the tool. The PUP has such a vast area planning logic that the current Urban Plan does not need to be completely revised. It is probable that there is a need to put some macro-categories in place that the PUP has not defined: mobility, lake areas, skiable areas... A whole series of tensions that have manifested themselves at a territorial level and which need to be re-normed 18 years later since the last PUP."

Also because it is not a flexible tool.

"In fact, what we need to imagine is a new way of planning at a municipal level, perhaps with less detail (today planning is done on a single building parcel). Before 1968 you could build how you wanted and where you wanted. Then they did the first fabrication plans, then they did the PRGs in detail. Today, if you have to work on a PRG to redo your house it takes you two and a half years. In the meantime, your desire has passed. It cannot be a plug-in (I decide and do it) but a different planning must be imagined".

You talk about revitalizing the historic centers and in the meantime the small mountain communities have already lost the local shop, the Rural cash desk, the meeting places (bars and more). The young go away, the old die. It's the winter of unlit fireplaces. Is there a risk of going towards the expanded city, from Bolzano to Verona?

"This is Trentino's denial. To revitalize the historic centers, services would be needed. Those born in a valley, compared to those born in the city, already develop an attitude towards discomfort. Therefore, someone from Darzo already knows that if he has to go to high school or to the hospital he has to go to Tione. And he is not surprised by this. What is rewarding is the quality of life, the fact of being able to go to school on foot... Small precautions would be enough to make the stay easier for those who already own real estate. Because, today, in the historic center you can't even build a basement to put your car in. You can't imagine, out of twenty buildings, demolishing one to make a parking lot. You can't make a balcony, you can't do many things that are minimal but basic to be able to stay and live there."

But services would also be needed.

"Today the fight isn't just about bringing a bank branch back to the village, it's about keeping the shops open in the face of competition from the Amazon "App" on your mobile phone. You order a book at 2 in the morning and they bring it to you at 6 in the morning."

Today we talk about "energy communities". Are there incentives from the Province in this sector?

"It's a wonderful concept, in ideal terms, because the energy community is essentially for self-consumption. But, to date, it is not yet clear how there can be a possibility of return for those who make the investment.

At a national level we are talking about an energy community of up to a maximum of 5 thousand inhabitants. An energy community could be created in the Giudicarie with subjects of 5 thousand inhabitants entering the context. The system

The building of the autonomous Province of Trento. The department of the lawyer. Mattia Gottardi is on the 4th floor of the building which, at the time of Austrian domination, was the Imperial Grand'Hotel Trento.



will give support for the logistical-legal construction of the energy community "box". It is not yet clear how it is possible to incentivize investment."

In the Giudicarie, controversy periodically explodes over "bio digesters".

"On an energy level, "bio gas" plants are incentivized. If in the past we heard about a large valley system, understood as the entire Giudicarie, which had created a lot of problems, today consortia of breeders are being created (from the Val di Non to the external Giudicarie).

The benefit of the community is not only for those who produce bio-gas that is sold, but is that the smells of spreading sewage in areas, perhaps even tourist ones, are avoided, which, nine months out of twelve, would be contaminated by odors that are no more than common use."

Transport. How do you plan to encourage the collective use of public transport?

"Covid didn't help because the collective use of public transport was not recommended and in any case rarely used. When it was decided to give transport cards to those over seventy, the measure was mocked. In 2022, those over seventy in Trentino benefited from one million free rides. They mean an immense volume of CO2 saved, fewer cars driving around, parking spaces that are not needed and a lower risk of road accidents."

What about students and commuters?

"A systemic measure: for students, the free movement card for the whole year and throughout the entire provincial territory at a cost of 20 euros. It also serves to accustom children to using public transport. Now, from Trento to the Giudicarie there is a bus every hour: the first around 6am, the last at 10pm. From Tione it branches off towards Storo and towards Campiglio".

Will the fact that 4 out of 7 provincial councilors are from Judicaria bring additional advantages to the Giudicarie valleys?

"In terms of attention it was there even when there were three of us. Just look at the five major works that we planned in the last legislature: three are in the Giudicarie. Certainly, the presence of the Giudicarie people in the Council has an impact on provincial politics but it also means that in the past our territory had not received the attention it deserved.

It is clear that the Ponte Pià tunnel, the Pinzolo ring road and the Comano Terme ring road have been a priority for forty years.

When we decided, we didn't say: let's give priority to the Giudicarie, but the priorities were examined and the Giudicarie were priorities".

All true, but being inside or outside the control room makes the difference in these matters.

Gathered in the rectory in Tione eleven parish archives

By 2024, the 11 historical archives of the parishes that revolve around the parish church of Tione will have a single location for storage and consultation. The project, coordinated by the Tridentine Diocesan Archive, has the aim of better conservation of documents and valorization in the context of historical research.

Of
**Katia
Pizzini**
archive manager
diocesan
Tridentine

Preserving the history of Trentino communities as best as possible through ecclesiastical cultural heritage is an objective that has a long tradition. The attention paid by the diocesan curia to the parish archives has amply completed the century, if we consider that in 1912 the magazine *San Vigilio* published a contribution by Karl Böhm, then director of the provincial archives of Innsbruck, expressly addressed to the need to adequately conserve the papers of the parish archives with detailed and practical indications relating to the ordering, recording and consequent titling to be adopted, as well as on the most appropriate way to preserve them and make them available to scholars. A few years later, in February 1924, next to the one for monuments and works of art,

The rectory of
Tione where the
archives of 11
parishes in the
pastoral area
will be
gathered (ph.
Gianni Beordo)



the Commissariat for ecclesiastical archives and libraries was established, composed of three members: Monsignor Vigilio Zanolini (1862-1950) acting as president, Don Simone Weber (1859-1945) and Giovanni Ciccolini (1876-1949). This Commissariat should have drawn up a "simple but exact catalogue" of ecclesiastical libraries and archives and ensured that the material was scrupulously preserved.

Since 1973, preserving and safeguarding cultural heritage of an ecclesiastical nature has also become important for the Autonomous Province of Trento. However, before being able to act in the archival field we had to wait for a clarification of the competences both in the legal and institutional fields, i.e. the first law on archives of 1992.

In 1993 an important agreement was signed between the provincial administration and the Archdiocese of Trento. It was the year that also saw the establishment, by the Episcopal Ordinariate, of the Tridentine Diocesan Archive, which was given powers of organisation, consultancy, protection and valorisation of the ecclesiastical archives dependent on the diocesan authority.

456 parish archives - Among the actions followed in this period, we highlight a detailed investigation of all the parish archives belonging to the diocese of Trento, a necessary act to ascertain the state of conservation, consistency and type of documentation present. In the years 1993-94 it was possible to obtain the declaration of "historical interest" for 421 parish archives out of the 456 present in the diocese at the time. As a next step, the work of sorting and inventorying was started, *primarily* following a selection criterion linked to conservative necessity.

In thirty years almost three hundred historical archives of the parishes of Trentino have been reorganised, the individual registers, volumes and files of loose papers have been catalogued, research has been carried out on the history of the churches and parishes to compile the introductions and inventories have been drawn up and can now be consulted *online* and in paper format. Today, however, this protective action is no longer sufficient.

The pastoral area of Tione - Here the protection action began in 2010 when the then Superintendency for the archival and book assets of the Autonomous Province of Trento commissioned the *Koinè cooperative* to re-order and inventory the historical archive of the parish of Santa Maria Assunta and San Giovanni Battista in Tione di Trento.

The archive immediately revealed itself to be substantial with over 120 registers, volumes and notebooks, over 140 envelopes and files and 23 parchments. The first documented news of the parish as a territory dates back to 1185 and the first parish priest of Tione is mentioned in a document in 1212. This makes us understand the ancient

of the presence of a Christian community with pastoral care in the Giudicarie.

For the most part, the 23 scrolls are made up of wills, sales, exchanges, agreements and dowry deliveries. Far from being ecclesiastical documentation, they testify, as in the majority of Trentino parishes, that the rectory constituted in common thought the safest place in which to store notarial deeds relevant to the individual members of the community.

It is interesting that the records of births and marriages begin from the end of the sixteenth century (1596 births; 1582 marriages), therefore very close to the prescriptions of the Council of Trent.

The canonical registers contain a small series with two registers recording the deaths at the military field hospital of Tione between 1914 and 1918, whose registrations concern soldiers of the Austrian army who died at the hospital. Since the chaplain, although considered a military man, depended on the parish on whose territory the hospital was located, these two registers did not follow the path of much military documentation, but were preserved in the parish archive. Among the series that deserve to be mentioned: the papers and registers of the parish cinema-oratory-rio and of the Tione branch of the Austrian Red Cross, a society established in Tione on 15 October 1914. The latter was a branch of the Austrian society with headquarters in Innsbruck. During the Great War it had the aim of bringing aid to wounded or sick soldiers, not forgetting the times of peace in which society's help would have supported cases of extraordinary poverty or misfortunes befalling civilians.

The extensive parish correspondence ordered immediately makes it clear that, on an ecclesiastical level, many localities, to which the correspondence cases are named, depended on Tione.

Already in the pastoral visit of Cardinal Bernardo Clesio (1537) nine chapels were connected to the parish: San Barnaba in **Bondo**, Sant'An-drea in **Breguzzo**, San Zenone in **Bolbeno**, San Martino per **Giugià** and **Zuclo**. Santa Maria Maddalena for **Preore**, Santi Faustino and Giovita for **Favrio**, **Bolzana** and **Vigo** and San Bartolomeo for **Cort**, **Larzana** and **Binio**, Santi Filippo and Giacomo in **Iron** and San Vigilio in **Vat**. The vastness of the territory soon highlighted the difficulty of guaranteeing the service religious everywhere, therefore the separation of the curacies was gradually achieved.

The institutional transitions of these parishes were many over time and not always linear: only in the 20th century did the majority of these churches become parishes and were able to claim complete pastoral and administrative autonomy, due to the scarcity of assets, the difficulty - difficulty in finding priests who could support themselves in the town with them.

Today, collaboration between these "autonomous" bodies is instead loudly suggested by the lack of priests and the consequent difficulty of guaranteeing adequate pastoral care for each community.

The church that has the oldest mention after the **Tione** matrix seems to be that of **Ragoli**, attested as early as the 13th century and dedicated to San Faustino. Despite the antiquity of its presence in the territory, it remained dependent on the parish church for a long time and only in 1718 did it acquire some prerogatives including the appointment as curacy. The bond was definitively dissolved only with the elevation to parish which took place on 29 May 1940.

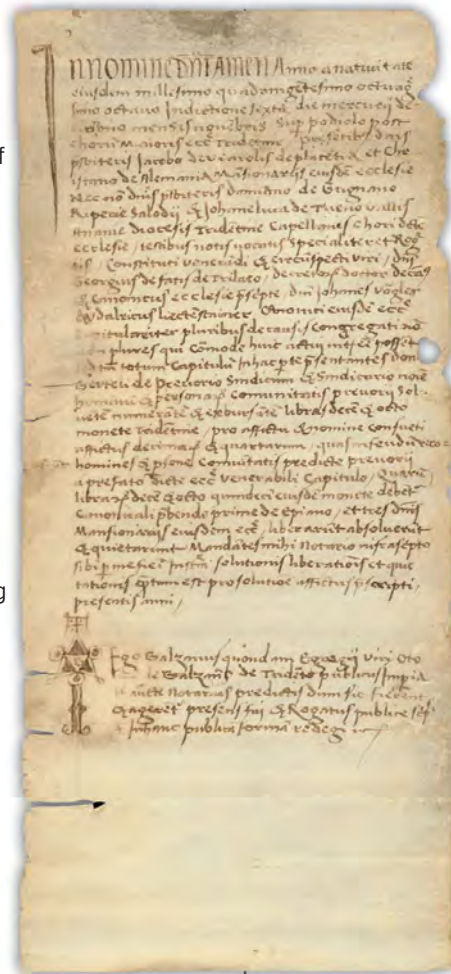
The church of S. Bartolomeo in **Montagne**, dating back to 1445, declared a curacy in 1665 and an independent curacy only in 1895, had to wait until 21 June 1927 to have its *status* recognized of parish. Next to **Montagne**, the church of S. Maria Maddalena a **Preore** was already present during the fifteenth century, it only became a curacy in 1741 but independent from 1 March 1894, with a fate similar to that of the town of Montagne already mentioned. The bishop's decree establishing it as a parish was dated 17 July 1943.

Among the chapels mentioned already in 1537, S. Zeno in **Bolbeno** was elevated to curacy in 1735, but only on 29 March 1942 did it obtain its erection as a parish.

Some institutional steps for the church of S. Martino in **Zuclo** are still unknown. If, in fact, his presence is still attested in the sixteenth century, there is no documentable information relating to his elevation to curacy, although Albino Casetti, in his "Historical-archival guide" (1961) reports the date of 15 January 1661.

With certainty, Archbishop Carlo de Ferrari (1885-1962) with a decree dated 9 November 1951 declared the separation of the church of **Zuclo** from the matrix of **Tione** and its consequent elevation to a parish.

San Brizio a **Saone** is attested as early as 1537 as a chapel dependent on the parish church of **Santa Croce del Bleggio**, from which it began to gradually become independent starting from 1608, obtaining the concession of the baptismal font and the Blessed Sacrament, to become a curacy



Parish archive of Ragoli, 1488 November 19, Trento - payment receipt

in 1735, but fully independent only in 1900 and, indeed, erected as a parish not before 1942.

These churches have a long history that has seen them walk side by side. However, each keeps in its archive registers, documents and correspondence that are specific to its community.

Only through the reorganization and inventorying of these archives can these characteristics be highlighted. This is the reason why, after the archive of the parish church of Tione, in 2017 a second block of inventoried historical archives was carried out, again through the intervention of the provincial Superintendent with the collaboration of the Tridentine Diocesan Archive.

Quite a few surprises emerged from the work carried out on the parishes of **Bolbeno, Montagne, Preore, Ragoli, Saone** and **Zuclo** by Novella Forner. It is worth citing some examples for each parish. Of course, this is a selection and much more can be brought to light by consulting the inventories and studying the original papers.

The small archive of the **Montagne** parish allows us to reconstruct various kinds of events regarding the church, its priests, but above all the community. For example, in a small notebook entitled "Memories of the curacy of Montagne" we read that "in the year 1893, from 21 October to 29 inclusive, the Holy Missions were given by the Redemptorist Father Angelo Conflitti who came from Bussolengo. The whole country participated with docility, indeed with enthusiasm. Everyone approached the Holy Sacraments, or rather, almost all of them doubly so. The sacred function, however, shone and left an indelible memory, there was the erection of the blessed Cross, which is in the square in front of the door of the side church. She was brought in procession to the missionary aided by four brothers surrounded by torches amid the enthusiastic singing of the choir and the entire people of the hymn: Long live the Cross. The cross was beautifully illuminated and the song was repeated and the song was repeated...".

As regards the structure of the church, however, it is remembered that in May 1896

"the two beautiful side altars were erected by Mr. Gelsomino Scanagatta, a marble worker in Rovereto, fully compliant with the design made by the engineer Emilio Paor of Trento. The marbles are of various origins, but generally from Verona. For the work of the marbles and for the construction of the altars as they are, including the decoration of the two old ones and everything that was necessary for their completion, excluding the frames and glass of the niches, florins 1580 were given by this municipality to Mr. Scanagatta To engineer Paor, with the return of the drawings, 40" florins

The fire of the rectory - Few parchments in the **Bolbeno archive**, starting from 1484, which mostly contain sales and wills, with the exception of one from the *papal chancellery*, dated 1755, with the granting of indulgence for members of the brotherhood of the Christian Doctrine who participate in the masses celebrated at the altar of the Confraternity in the church of San Zeno in memory of the deceased brothers and sisters.

This archive of **Bolbeno** suffers from gaps due to natural disasters: on 30 June 1843 a fire destroyed a large part of the rectory and consequently also of the curative archive which was kept there at that time. For this reason, some of the oldest information about the church of San Zeno has come down to us only from oral sources. Within this collection, the presence of a small part of the documentation of the sanctuary of the Madonna del Lares is interesting, including the act of recognition of the chapel by the prince bishop Cristoforo Sizzo de Noris (1706-1776) and the granting of his blessing dated 1772.

It is surprising that a small archive of just over one and a half meters can contain 91 parchments like **Preore**. These documents had been studied a few decades ago by Don Ivo Leonardi (1930-2022), a priest originally from the area, who transcribed and numbered them. The documentary typology is very varied and diversified, containing deeds of sale, census constitutions, exchanges, assignments, but also sentences, wills in which one of the parties is the church of Santa Maria Maddalena or the confraternity of the Santissimo Rosario, acting at concessions of indulgences, investitures and consecrations of altars. But the church archive also becomes the safe place in which to preserve many documents that concern the vicinity of "Mondrone" both in cases in which, gathered in public Rule, they appoint a presbyter for the chapel of Santa Maria Maddalena, and when they draw up the chapters and regulations of their statute for the regulation of the management and maintenance of common goods, with two proclamations before approval.

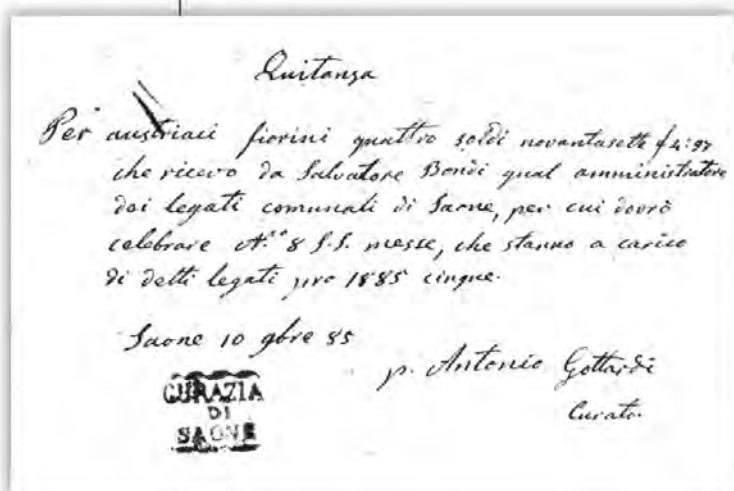
Finally, there is no shortage of deeds from private individuals, from people who, for the preservation of their important transactions, if not for their wills, turn to the safety of the sacristy.

The memory of the community seems to be quite important also for the town of **Ragoli** if a small volume of around 200 pages is preserved with a collection of deeds and documents, both original and copies, starting from the chapters of the Statute of the vicinity of **Favrio, Vigo and Bolzana** dated 1486; to the plea addressed in 1765 to the prince bishop to be able to build a new church and the transcription of the agreements with the artisans for

carry out this construction: from the painter Bartolomeo Zeni to the master sculptors Domenico and Francesco Benedetti da Castione. The 43 parchments instead bear witness to the relationship that linked the community of **Ragoli** with the canons of the cathedral of Trento. Since the latter had decided not to directly exercise the right of tithe on the territory, but to lease it to the community itself, from 1377 onwards, periodically, the vassals were chosen during the meetings in public Rule at the bell tower of **Vigo**.

The Monte di Pietà - From the papers of the parish of Saone it appears clear that in the second half of the eighteenth century the local inhabitants must not have had an easy life if the curate, Don Lorenzo Biffi, decided to found, in 1772, a Monte di Pietà at aim of meeting the need for money of the families of Saone especially in the autumn months, when they

were forced to leave the country in search of work. It was a figure, equal to 300 thrones kept under lock and key in the sacristy, which those who found themselves in serious financial straits could draw on for a loan. This economic support operation remained active for This economic support operation remained active for about a century, given that the last account dates



Curacy of Saone, receipt dated 10 November 1885 for 4 Austrian florins used to celebrate 8 masses legatees

back to 1857. Little by little the capital dwindled until "the Sacro Monte ceased" as reported in a note by the curate Don Stefano Dorigatti (1868-1917) in the first decade of the twentieth century. Finally, even if **Zuclo** has a small archive, among its only three parchments there are two from 1574 with the consecration of the altar of the Madonna della Neve and the related granting of indulgence by the prince bishop Ludovico Madruzzo (1532-1600).

The six archives mentioned above will soon be reunited at the rectory of Tione for adequate conservation and to be made the most of. For this purpose, the rooms intended for this purpose are being set up. Four other locations are missing, namely Bondo and Breguzo

Lardaro and **Roncone**. These are four historical archives, currently already in the diocesan archive, which will soon be inventoried again on the initiative of the Book and Archival Heritage Office. At the end of the operations they will be reunited with the others at the Tione headquarters.

Two of these archives, **Bondo** and **Roncone**, have considerable dimensions; the quantity of archive units in **Breguzzo** is average; **Lardaro** archive, however, is rather small. Apart from the latter, the other three contain ancient documentation in parchment (87 in total, starting from 1258, of which the parish of **Bondo** alone preserves 52). These first numerical findings already demonstrate the value of the operations we are preparing to carry out.

The table summarizes the documentary consistency of the seven archives currently already reorganized to which we will soon be able to join the number of the last four countries.

| Parish Registers | Volumes | | Notebooks | Envelopes | Scrolls | files |
|------------------|--------------|---|-----------|-----------|------------|------------|
| Tione | 114 | 6 | 22 | 73 | 66 | 23 |
| Bolbeno | 53 | | 18 | 13 | 28 | 5 |
| Mountains 23 | | | 27 | | 13 | 1 |
| Preor | 28 | | 2 | | 15 | 91 |
| Ragoli | 40 | 2 | 2 | 3 | 39 | 34 |
| Saone | 55 | | 9 | | 35 | -- |
| Zuclo | 30 | | 9 | | 5 | 3 |
| TOTAL | 343 8 | | 89 | 89 | 201 | 157 |

As you can well imagine, the documentary material collected in the parish archives mainly highlights the religious, cultural and welfare activity of ecclesiastical institutions. These archives promote the understanding of the artistic expressions that have originated over the

centuries in order to express worship, popular piety and works of mercy.

What has been reported consolidates what, already in 1931, the scholar Giovanni Ciccolini declared, namely that "it would be a mistake, however, to believe that these parish archives preserve material that solely reflects the religious life or ecclesiastical administration of the parish" since "from the findings made in several of them it appears that alongside the ecclesiastical material, registers, documents and deeds of other nature also found acceptance and protection over the centuries, therefore fragments of some municipal or private archive, now perhaps disappeared".

Every community must therefore be aware of the importance of safeguarding its memory and its roots.

Fragments of abandoned stories in rubbish bins

The abandonments in rubbish bins. Fragments of history and stories. A bridge with the past that risks being lost. Vincenzo Zubani, former mayor of Tione, has a passion that he has transformed into a mission: rummaging through the scattered papers, in the Material Collection Centres, the CRMs, where due to haste, boredom, ignorance, rudeness, we send them to waste small-big stories of family, community, soul and heart. Depleting, often irreversibly, the deposits of memory.

Of
Vincent
Zubani

We are the waste we produce. If you look in the bins of the Ecological Islands that are in every country (I have done it often) and do a brief analysis (brief because it is not very hygienic to stand with your nose in the rubbish...) you can realize many things: our lifestyles, our diet, the purity or otherwise of our civic sense, the attention with which (by dividing the different things we throw away), we contribute to preserving the naturalness of our planet.



A doll, books,
documents and
scattered
papers found in
the CRM "mine"
of Giudicarie.

Two examples among the thousand "rejected" human things: years ago, in Milan, we were amazed at how massive the consumption of narcotic substances was (in that case cocaine) by analyzing the sewage discharges of residential buildings.

To stay on the doorstep, about fifteen years ago, from the quantity of glass bottles for drinks (beer, wine, spirits) found in the separate waste collection containers, in the territory of the Giudicarie Community it was realized that, compared to previous years, the consumption of alcoholic substances had increased.

In the waste of Material Collection Centers (CRM), in addition to commonly used objects that can be reused, senseless "**abandonments**" can be discovered.

I happened to catalog around 5,000 books, recovered before they ended up being pulped and delivered to the "Reuse Centre" of the Valley. Good reading texts, many with passionate dedication.

Ours is a strange land - The mountain land, where the harshness of life centuries ago prevented us from being able to dedicate ourselves, as in more livable and flourishing areas, to building a slice of *Memorable History*. Of course we can boast remains of ancient human presences, such as stilt houses (**see the memory of the master archaeologist Renato Perini 100 years after his birth**), but the imprint of our culture begins in much later centuries.

In essence: only since the second millennium has a precise profile begun to be defined with which our ancestors contributed to giving the Arts and Thought their own originality.

Even more so, it would be a shame to lose the pieces that made up the lives of our ancestors, abandoning them to the fate of recycling or even a landfill. They are objects and papers that restore old documents, texts, paintings, utensils, furnishings, archaic work tools and objects, home furnishings, clothes, ornaments to their function.

Here it is, the value of the "findings" that emerged from the bins in the CRMs, material recycling centers, or intercepted, randomly, in the emptying of attics, cellars, homes, offices or companies.

Some examples, to give an idea of **the abandoned mine**

In a CRM in Valle del Chiese: an old suitcase made of cardboard and rope, dusty and with some tears. Holding it in your hand it feels like being on the pier of the port of Genoa, between the end of the 19th and the beginning of the 20th century, waiting to be embarked



Pictures, photographs and old memories recovered from oblivion from the bins of rubbish.

for the Americas. A suitcase returned home "tells" that the fortune sought overseas remained a mirage. A suitcase with the traces and tears of a failure? Maybe?



From the emptying of a house in the upper Rendena Valley:

some old photographs without order, many with references to Albania in the 1930s. They include soldiers, peasants, King (mbret) Zog of Albania (1895-1961) at the end of his short reign in 1938; the hanging of three rebels and other images. Among the "scattered papers" is a "Syllabary for children studying Albanian-Italian" from 1912, given, the dedication says, on 3 August 1930. It probably belonged to those who had left for Albania when the Italian invasion in 1939 was not yet thought of.



From Tione's CRM: two postcard albums. One from the early 1900s when this harvest was practiced in wealthy families. The postcards were precious images that could form a "home atlas". A second album of the Fascist Twenty Years (with some postcards addressed to the "plutocratic" states). And also a giant postcard (22.5x30.5 cm) from 1899 which represents a group of tourists at the Bocca del Mandron, on the Presanella.

From a CRM of the External Giudicarie: a painting, oil on canvas, with the portrait of a priest, from the early years of the last century (see image below). Abandoned in a dumpster. It was not possible to trace the character depicted but the image "tells" a wealthy or important personal story. Ezio Chini, art historian, defines it as "a discreet portrait of the early twentieth century (perhaps around 1920-1930)".



From a CRM, intercepted by chance (before ending up in the paper container): some folders containing ancient letters sent by the Ordinariate of the Prince Bishop addressed to the Deanery and the various Parishes. There you can read the directives to define behavior in the management of schools and recommendations regarding the control of the morality of parishioners. For example, a note dated 22 October 1857 invites young girls to be protected in the event of marriage to a "vague militia". The rite should not be celebrated without first having had the necessary guarantees of suitable morality from the "Military Curator of souls" and "inculcating observance". Since each letter was written in triplicate (one for the Ordinariate, one for the Deanery and one for the Curators of Souls) it was probably decided to keep only one copy in the archive. But each copy was, in reality, handwritten, complete with official signatures and stamps. Instead of throwing it away, why not give it to an institution that deals with historical research? (See photograph on next page)





Note from Episcopal Curia on marriages between military and civilians - 22 October 1857

From another CRM of the Giudicarie Esteriori: when throwing a wooden table into the container, the cabinet breaks and the operator notices that an envelope is glued under the bottom of a drawer. Inside he finds a banknote. They are *Tausend Kronen* (One Thousand Crowns) from 1902 from the *Oesterrei-chisch-Ungarische Bank*. What story are they hiding? Maybe someone had hidden them, to be used in case of need.

Were they not served and had he forgotten? Of course, this is not history, however from a hidden banknote a period that marked our history resurfaces.





340. VIEW IN THE TYROLEAN ALPS VILLAGE.

the most picturesque countries in the world. Its 10,000 square miles of territory is much more rugged. About two-thirds of the surface is covered with forest and very little, and the better portions of it are devoted mainly to agriculture. It is noted for its wine and grows much fruit. There are some mines of iron and copper, but the industries are not extensive. The Tyrolean, as a rule, is a hardy and energetic people, leading a free and independent life. They are herdsmen and hunters, leading a free and independent life. They are herdsmen or to the "Sennarin", the milkmaid, who watches over a herd of cows on a mountain meadow, and who answers with a prodigious voice.

From Tione's CRM: The last example (I could cite many others) is the most significant. An old postcard emerges from one of 3 bags abandoned in the paper container. From a check, hundreds of papers emerge which constitute the epistolary history of a family from the mid-19th century to 1945. A correspondence collected methodically by one of the members of the family and in which the stories of war, emigration, common and working life, love, religious faith and political faith, including patriotic. It's like a history book from a century of Trentino's past and beyond.

A special box contains the memories of Katzenau, where (1915) 1,754 people from Trentino suspected of irredentism were interned. There are even some "banknotes" printed inside the *Lager* to be used only in that concentration camp.

In a folder the vicissitudes of a man are told family member who at that time chose to flee Austrian territory to join the Italian army.

Inside a briefcase there are also other objects: some games, dating back to between 1920 and 1930, which testify to the attention paid to children.

A curiosity: tied with a ribbon, 70 photographs on cardboard (each double, to be looked at with a special viewer to obtain a three-dimensional effect) refer to the St Louis World's Fair of 1904. Each card illustrates the space given to the various regions of the world that participated. Among these there was also Tyrol (these were areas that had more than one hectare available) with the reconstruction of a large Alpine farm and an entire castle.



Is there a moral to this story? Above all, there is an invitation: let's give the **right value to the things that no longer serve us, saving them from oblivion.** Rather than abandoning them in the landfill, let's give them to those who can make good use of them.

The offering of bread and salt after the funeral rite

The wills of plague victims, the suffrage rites, the bequests for devotion. Bread and salt as viaticum and memory. In the Judicaria of the third millennium, here and there, shreds of ancient traditions resist. They recall the cycle of life linked to the land, the trade and smuggling of what was considered "white gold". The distribution of salt in lavré, the offering of bread in the Stenico area.

Of
**Alberto
Folgheraiter**

Grandma Vittoria took the jar of salt from the cupboard. He took a generous pinch and dropped it, making a cross, into the minister's pot which was boiling on the stove. He mumbled a formula that sounded like a prayer. "Maternal rechia...". The little boy who was running around the kitchen stopped suddenly: "What are you saying, grandmother"? he asked curiously. "Na rèchia per Cenci", a requiem for someone who had died a few days earlier. The grandmother explained to her grandson that at every *funeral*, it was customary to give the participants a measure of salt. Every time the woman of the house used it to flavor food she would recite an oration in memory of the donor.

Valeria Carlini's
funeral, 7
December 2017,
in Seo nel Banale
(ph.
Gianni Zotta)



Memories of the fifties of the "short century" which with Cenci also buried, at least in various areas of Trentino, an ancient tradition that harked back to many centuries earlier. When salt was more precious than gold because it was used to preserve meat and to give flavor to a life that was all uphill.

Moreover, already in ancient Rome, with wine, wheat and oil, a ration of salt was distributed to the soldiers (hence "salary", the soldier's pay) taken from the salt pans of the Adriatic Sea and brought to the center of the empire along the Via Salaria. And that it was considered like gold is testified by the Book of books, the Bible (Leviticus, II-13): "Whatever you offer as a sacrifice you will season it with salt". The ancient Romans offered salt to the gods. The Latin poet Rutilius Namatianus (5th century) noted that there is "nothing more useful than sun and salt". Marcus Aurelius Cassiodorus, in 523 AD. C. wrote: "Although there may be someone who does not desire gold, there has never been anyone who has not desired salt". And how "salty" the exile was is demonstrated by Dante in the XVII Canto of Paradise when he writes: "You will experience how salty other people's bread tastes and how hard it is to go down and up other people's stairs."

In Italy, the monopoly to which a tax on salt consumption was linked was abolished in 1975. It had been in force since 1862. The first monopoly was implemented in the Hellenistic period and was exercised on oil, salt, papyrus, fish, banks and mines. In the 4th century AD. C. Rome extended to salt the monopoly it had held on coins since the first century. Even in the Middle Ages, the production and sale of salt were subject to strict controls by princes and vassals. Hence the smuggling of "white gold": from the salt pans of Hall in Tyrol (where it was extracted from 1244 to 1976) and from the rock salt deposits of Hallein, in the Salzburg area, towards the south; from Cervia and Comacchio, on the Adriatic, towards the north. Fiorenzo Degasperis, who published (2012) a volume on "The salt routes in historic Tyrol", describes the paths and waterways frequented by salt smugglers to escape the taxes imposed by the Count of Tyrol in mutual agreement with the Archbishop of Salzburg. "The rock salt from Hallein and Hall cost much less than that produced in Cervia or in the salt pans of Istria. In any case, sea salt was also smuggled."



The distribution of bread at the conclusion of the funeral. A loaf of bread for each participant as a "viaticum" for the return to home
(ph. Gianni Zotta)

Salt that was used for domestic uses, of course, but also to encourage travel beyond the confines of time. **In some villages of the Giudicarie valleys the "charity" of bread and salt persists outside the cemetery.** In the years of opulence and the shattering of deep-rooted beliefs, the "ritual" has maintained the movements of the community farewell.

In Bleggio and Lomaso the distribution of bread, after the burial, was carried out until 1958. In Banale the tradition resists. It is preserved with admirable dedication by the baker Zambanini of S. Lorenzo. At every event held in **Stenico, Seo, Sclemo, Premione and Villa**

Banale some baskets of bread are provided. The pieces that are left over go to supply the retirement home or nursery school in the town.

The "Cronachetta di Faver" (1924), recalls that, when Francesco Tabarelli, 29 years old from Faver in Val di Cembra, died and was buried in **Villa Banale** (1868), Don Paolo, his brother, appointed the curate of **Villa Banale** "to celebrate a mass and to have a charity of salt distributed, which (he) would have satisfied everything".

In the 21st century, salt distribution is still held in **Iavré and Caderzone**, in Val Rendena. It had begun in 1361 when Donna Margherita, a kept woman of the Lodrons, had arranged this donation.

A will, made up of a one meter long parchment and preserved in the archive of the parish of **Strembo**, was dictated on 20 February 1381 by Nicolò fu Boninsegna. He ordered two bushels of salt, one of oil and two loaves of wheat, to be delivered to every "smoking fire", that is, to every householder in the village.

The testaments of the plague victims - Preore's bequests also included donations of salt or bread to those attending the funeral. In forty days, in the summer of 1630, 223 people died. The "last wishes" of twenty-one are known. They were recovered and translated from Latin (1973) by Paolino Scalfi Baito (1924-2012), an elementary teacher in **Tione**.

Maddalena, widow of Pietro Bertelli, arranged (12 July 1630) the distribution of "a bushel of salt for each fire [...] and this in repose of her soul and her deceased husband". Margherita, daughter of Fabiano Manfredino, ordered (14 July 1630) that "a pound of salt per single fire be distributed to the individual families living in **Preore** only once".

On the same day, Lucia, widow of Apollonio Apolloni, in addition to providing half a bushel of salt to individual families, ordered that "a wheat galette in bread cooked at individual fires on Good Friday be distributed, once in a while".

Giovanni Antolini (16 July 1630) appointed the Vicini di **Preore** as universal heirs of the revenues from fields and other assets with the obligation to distribute every year "a charity to all the individual inhabitants of **Preore** or of salt or oil or Of

cheese, as they will like it."

The legacy was arranged "in repose of one's soul". The beneficiaries they should have reciprocated with prayers and works of charity.

There were some testators who anticipated the distribution of bread and salt while he was still alive. He probably did it to test the gratitude or ingratitude of the human soul. Bread and salt were a precious food. In peasant families, bread was rarely consumed. Polenta cost less and filled the belly better. In case of illness, the bread was reserved for *panada*, a soup of bread boiled in milk and water. With the addition, if possible, of a pinch of salt. The quality and quantity of bread was also established in the wills. The forms were different from country to country. In the **Giudicarie Valleys** it was usually a *chizzollo* (in dialect: *chiciöl*) of siligine (rye) and had the shape of a donut. In Trento they called it *brazedèl*. It was a piece of bread that he carried tucked into his arm. Hence the name. Calese were flatbreads kneaded with rye or wheat flour. In other areas of Trentino they were called *tronde*.

A priest from **Roncone**, Giovanni Olivieri (1586-1680), in dictating his will to the notary (1665), "arranged a bequest to the community of Roncone of 250 ducats so that, with the income of that capital, it could be distributed a corresponding quantity of bread and salt for every smoking fire in the vicinity of Roncone". Two centuries later, the custom was still in use.

Aldo Gorfer (1976) wrote: "The multiplication of testators who tied up fields, houses and money for the celebration of masses for the repose of their souls spiritualised, paradoxically, the landscape. It gave rise to small local sacred, clerical and lay estates, and to a complicated calendar of celebrations which became difficult to govern and therefore a factor of quarrelsomeness at the time of religious sclerotisation".

In 1825 all the legacies of **Pelugo** which provided for the distribution of bread and salt on various occasions of the year were merged. The total proceeds were first used to recast the bells (1826); then for the reconstruction of the bell tower (1836); finally for the enlargement



The bread and salt distributed after the obito required a prayer in memory of the deceased (ph. Gianni Zotta)

of the curaziale of S. Zenone (1857). However, the decision raised the protest of 29 heads of families who wrote to the district captaincy in Tione that they did not want "under any circumstances to leave their legacy shares for the erection of a church, while it is not possible to disburse them in factories, and we we have never granted them and we are not happy to grant them".

The dispute dragged on in various forums until, in 1860, the Imperial Royal Magistrate's Court of Tione ordered "the aforementioned legatee incomes to be paid starting from 1861 onwards".

The "Pio Legato Sale" of Saone - For a couple of centuries, in **Saone**, now the municipality of **Tione**, a "Pio Legato Sale" has been handed down. It coincides with the return of the sun to this village of 260 souls which was an independent municipality until 1928. In the Giudicaria winter, the sun throws a tantrum among various bell towers. In **Tio-ne**, for example, it does "do levade", because in the late morning it goes behind the Sèra peak and then returns to peep out on the "busa".

"In **Saone** - says Claudio Marchiori - from November 25th to January 14th, for a certain time the sun passes behind the top of the Piza. He arrives late and shows up in the lower part of the town when it is almost midday; he stays there until 10 past 1pm; then he disappears, to return, but only for a handful of minutes, around 3pm".

The sun reappears steadily on the cusp of the bell tower of the parish church of San Brizio in the late morning at the end of January. Therefore, on the last Sunday of that month the main bell of **Saone** rings to gather all the heads of the family. For two centuries, in fact, due to a bequest from the beginning of the nineteenth century, every "fire" of the community of **Saone** is entitled to a certain amount of salt. Various bidders arranged this in their wills. Meadows, fields and woods, rented to **Saone families**, would have earned enough to buy salt to distribute to the "neighbors".

Silvio Marchiori recalls that "until the 1960s, the heads of families in **Saone** were only given a portion of salt. Then the distribution expanded to include other foodstuffs." On the last Sunday of January 2024, one hundred parcels were delivered, more than half of them to single-person households.

In **Lasino**, however, the population receives a pack of salt on St. Martin's Day (11 November). Tradition dates back to 1720 when Giovanni Caldino di Minico left a piece of land in the Pestaròl area, south of the town, near the Cross de Roeci, to the Community in his will. By renting that field he forced the municipality to provide his fellow villagers with a measure of salt. It was understood that a fair amount of prayers and masses for the soul of the deceased had to follow.

In that piece of bread the meaning of farewell

Seo (Banale) - Valeria Carlini would have turned eighty on 19 December 2017. She died on 5 December. His funeral on the outskirts of Trentino would probably have gone unnoticed if his two sons had not maintained an ancient pact still in use between these tiny communities of Banale.

At the conclusion of the obito, as per custom, a loaf of bread was distributed to each of the participants in that rite. A loaf of one and a half ounces, baked in the oven of the Zambanini bakery, in San Lorenzo in Banale.

Rino Bellotti, 85 years old, testified from Villa Banale: "For as long as I can remember he has always given me the bread of the dead. Even when it was poverty. Evenze en Rende-na i dava for el sal". What could be the meaning of this gift?

"Now the meaning is relative - said Rino - but once upon a time, when we were hungry, because we came to the funeral on foot, on the way back we ate the loaf of bread. It was like having a snack, right?"

In truth it was not the same thing, not in the deepest tradition, at least. We had to go back to the wills of plague victims, to the bequests in times of epidemics. In this village on the crags of Mount Valandro, the infections were cyclical. And they hit hard. The cholera epidemic of 1855, which started right here, killed 10% of the population: 24 died in a population of 258. A stone cross reminds us of this, planted in the center of the cemetery, just below that treasure chest of art which is the parish church of S. Michele Arcangelo.¹

"To our loved ones/ who were kidnapped/ by cholera/ the year MDCCCLV/ Ah, Lord/ clement and pious/ give respite/ to our children will remind/ this cross/ that your arm forgave/ their fathers/ in the days/ of their terrible ordeal".



The Seo cemetery where the first cholera deaths were also buried, in Trentino, in 1855. A stone cross in the middle of the cemetery reminds us of this.

¹) The interior of the church presents two cycles of frescoes: a Last Supper, the work of Cristoforo Baschenis (end of the 15th century), contemporary with the Supper of St. Stephen in Carisolo; on the opposite wall paintings with the "Stories of Christ" by a Renaissance painter. The frescoes were discovered in 1934 by Don Silvio Oliva da Mezzolombardo (1881-1935).

In Sclemo, a stone's throw away, in the summer of 1855 39 of the 302 inhabitants died of cholera. To avoid the spread of the contagion, the civil authority had imposed short masses on the priests, without songs or sermons. Giovanni Antonio Cattarozzi da Telve (1795-1871), dean of Lomaso, wrote a long letter to the diocesan Ordinariate on 3 July 1855 to ask the Curia to be able to contravene the provisions of the Magistrate's Court (the civil authority) of Stenico .

"Now this disease is raging in Seo, a village where not many were attacked but those affected were all or almost all victims of death. Until the 19th of this month. [June 1855] these victims were believed to be 15, which in a population of approximately 250 souls seems like a significant number. Indeed, there are rumors that they also died in the following days: of which I have no entirely certain information. All I know for sure is that, on the 19th, there were some seriously ill ones in danger of dying. In the rest of the Deanery District, by the grace of the Lord, no extraordinary illness is heard. It seems that all the evil is concentrated in the poor aforementioned village of Seo, located at the highest point in the valley, very open and ventilated from the air, in preference to any other town when the northern mountain on which it is supported is not in the way [...] I and all, I would say, my parishioners, believe that these precautions are sufficient to not facilitate access to the miasma, with which Divine Providence would like to make us come to our senses."

The Ordinariate replied two days later: "In the present tragic circumstances it is important to use all those precautions that are believed to be able to prevent the feared disease or its spread, and to alleviate its effects. For this reason, His Most Reverend Highness has already granted the faithful throughout the Italian part of the Diocese the right to eat fat on prohibited days, until further notice."

However, the sacred functions should not have been neglected on holidays, nor limit them to Mass alone, which would be completely against the spirit of the Church, and would produce great discouragement among the people. On Sundays, as long as the disease or danger persists in this Deanery, once *the Asperges has been sung*, the parish Mass is allowed to be celebrated in low form instead of in song. After Mass, the three prayers that the Ordinariate prescribed in 1836 will be recited, not only on holidays but also on weekdays".

There was no bread and there was no salt that year for the participants in those repeated funerals. That piece of bread, perhaps seasoned with a pinch of salt, gave meaning to existence. Which the obito signed with gratitude to the participants of the last trip. (af)

The black marble quarry in the valley above Ragoli

A small stone deposit, in the valley of the Manez stream, on the Ragoli mountain, under the Cerana farms, was cultivated, in alternating periods, from the Middle Ages to the first half of the 20th century. A valuable black stone was obtained there, used for funerary monuments and for decorations in churches: from Trentino to Veneto.

This place, where mother nature has seen fit to preserve a rock with a particular, unusual and refined colour, has been written about, but only in brief mentions. This is the Ragoli "black marble" quarry, located in the Bafàl area (800 m above sea level), under the town of Cerana, a locality in the cadastral municipality of Preore, today the municipality of Tre Ville, at the upper summit of the land parcel n. 343.

The deposit, whose depth was estimated at approximately 180 metres, emerged in a complex of compact calcite, fractured into stratified strips belonging to the Lias or even the Upper Triassic (213-219 million

Of
**Ennio
Lappi**



A strand of black marble emerges along the path under the Cerana farms in Ragoli (ph. Arduino Leonardi)

years), when the sedimentation environment of this lithotype corresponded with a shallow sea or a brackish lagoon that received muddy terrigenous contributions from the emerged lands.

Over the centuries the quarry was exploited, occasionally, by local stonemasons and also by distant districts. Tombstones were made there.

Once the right layer was identified, blocks were detached to be transformed into columns, bases or basins. The micrite blocks were pre-cut by cutting the rock with small diameter vertical holes, drilled with a chisel tip. The "black marble" was transferred downstream with sturdy trolleys, wooden sleds dragged by a pair of oxen.

The dating of the activity - In the absence of documents, reference must be made to the artefacts found in churches, palaces and cemeteries in Trentino and Veneto. A first testimony in this sense is found in the ancient parish church of Spiazzo del Bleggio (today's S. Croce). In the crypt, dedicated to S. Agata, built on an apse estimated to date back to the late early medieval period, you can admire eight columns, four free central ones and another four against the perimeter walls, which date back to the 12th century.

A plaque, in the church of Saints Faustino and Giovita, currently the cemetery chapel of Ragoli, with the date: 4 January 1496, recalls that the Community of Preore was a fiefdom of the Chapter of the Cathedral of Trento.

The early Christian crypt and the early medieval church above which the church of Saints Dionisio, Rustico and Eleuterio was built (1480) in S. Croce di Bleggio. The columns are made of black Cerana di Ragoli marble.



According to an oral tradition, the quarry was active during the 16th century. and the Castellani of the Drò branch worked there and sent the fruits of their work in Veneto: in Padua for the reconstruction of the basilica of S. Giustina; in Venice for the installation of the famous Venetian or Palladian floors, for which black marble was needed in small pieces. In the mid-seventeenth century, black Ragoli marble was used in the works for the altar of the Madonna del Rosario, in the Collegiate Church of Arco. The altarpiece features four smooth, mirror-polished columns. Thus in the church of S. Vigilio, in Pinzolo, Cerana marble was used for the altar of the Confraternity of Death dating back to 1695 (G. Ciaghi, *From S. Vigilio to the danza macabre: the ancient church tells*, 2017).

From the *Bothe von und für Tirol und Vorarlberg* of Monday 5 November 1832. After having praised the white marble of Predazzo, widely used in Tyrol, the text continues: "We want to point out another type of marble from our province. It is a black marble of the strongest ink color, which can be polished to maximum brilliance and which is cut into the largest slabs, so that the most important works can be created with it. The deposit of this marble is located in the Giudicaria valley, at the foot of Mount Cerana, in the municipality of Ragoli. They assure us that years ago the largest blocks and columns came from here and that the transportation was across Lake Garda to Venice where all the beautiful columns and black marble monuments in those churches came from this mountain. The elders of the area still remember that 12 columns were sent to Padua, but two of them sank in Lake Garda. Now the quarry has long been abandoned and almost completely unused. Only the people of Brescia sometimes go there to extract stones for the tombs. In the houses of Trento you can find entire stacks of them and even the wonderful black slab, behind Adam and Eve on the altar of the Crucifix in the Cathedral of Trento, comes from the Giudicaria quarry. Knight Zambelli had two stoups made with this marble for the magnificent chapel of his so-called Palazzo Galasso in Trento, where the beautiful polish that this stone takes on can be admired. It is said that the deposit of this marble is very extensive and located in such a position that its extraction is not at all difficult; however, the area is inhabited only by poor farmers who have neither the knowledge nor the strength to use this stone. We would like this brief piece of news to encourage the resumption of exploitation." (*author's translation*)

History of "Bafàl" - As reported by Agostino Perini (1846, Agricultural journal of the Trentino and Roveretani districts), the black marble of Ra-goli, also called "touchstone", was presented in layers 18 inches high (46.584 cm) which they gave blocks 10 feet (3,048 m) long. They were transported downstream with a cableway whose base of the mountain station is still clearly visible near the quarry.

Guido Boni (1872-1937) also gives us some information which, although fragmentary, helps in the complicated reconstruction of life in the Bafàl quarry. The Tionese scholar wrote that, at the beginning of the 20th century, Angelo Dorna, an entrepreneur from Vigo Rendena, started the cultivation of the quarry. It employed around twenty workers. Having removed the

superficial layers, they identified a vein sufficient to suggest a good extraction yield. Angelo Dorna left no documentation so it is probable that the undertaking did not have the desired outcome.

Shortly afterwards, the Imperial Royal Austrian government, intending to restore stone extraction in southern Tyrol, ordered the Industrial Bank to encourage the establishment of a company for the cultivation of "white marble" quarries in Roncone and "black marble" in Ragoli. In the summer of 1909, a fundraiser was started which led to a capital of

140 thousand crowns, not sufficient for the purpose. The Bank proposed to increase the capital as soon as construction of the planned Giudicariense railway began. The outbreak of the Great War destroyed the initiative.



A rare image of quarry cultivation

black marble in Cerana di Ragoli - early twentieth century. (ph. Giovanni Bertelli Rusca, "Par Ieri" museum in Stenico)

In the autumn of 1936, the municipality of Ragoli entrusted the exploitation of the Bafàl quarry to the comm. Tito Valerio Angelini who, already in December, started surveys in the area. Three workers were appointed: Umberto Verona, a Tuscan marble worker, originally from the Carrara area but resident in Ragoli; Stefano Giacomini, also resident in Ragoli, and Augusto Paletti di Preore.

Native of Avio, the comm. Angelini was the owner of a company for the processing of marble, travertine and colored stones, based in Rome, in viad el Verano 62. The company specialized in marble stud work (Palladiana) and had carried out important works for Roman schools, hospitals and monuments. Not a few months had passed when, in the spring of 1937, one of the workers suffered an accident.

A fatal accident - The cultivation of the quarry had not been still underway; work was underway to precisely identify the areas useful for the processing and marketing of marble. Had been only a small demolition front was exposed, 8-10 meters high with a horizontal extension of about twenty meters and a width of only 3 metres. On the morning of April 21, 1937, Augusto Paletti, with a wheelbarrow, was clearing a plot of waste material that was being poured into a nearby valley, along a steeply sloping rocky cliff. About 130 meters below the Manez stream flowed. While emptying the wheelbarrow into the cliff, Augusto Paletti lost his balance and fell, crashing, onto the rocks below.

Although the worker was regularly insured, the tragic accident had significant repercussions on the owner of the company who was accused of omissions and failure to comply with various articles of the law on the "police of quarries and mines". Among other things, on the day of the accident the excavation activity had to be suspended for the National Labor Day (21 April, Christmas in Rome).

It is not known whether it was due to this accident or the poor profitability of the quarry, in any case the Angelini company left Trentino and the quiet of the forest returned to Bafàl.

A few years later an attempt was made to restart activity on that site. In December 1944, the separate Administration of Civic Uses of Preore published a notice for the exploitation of the Cerana black marble deposit, specifying that it was a quarry abandoned for some time, therefore without any equipment

Local workers and entrepreneurs were invited as well as the companies of Onorato Scanagatta from Rovereto and the engineer. Antonio Consiglio of Merano, concessionaire of the white marble quarries of Lasa. The concession notice set a constant annual fee of 1,500 lire and a fee of 30 lire per cubic meter of cut and squared marble.

The cultivation of the black marble quarry in Bafàl was concluded in the first half of the 1950s when the separate administration of Preore of the municipality of Ragoli decided to rent the land parcel no. 343 on which the small marble deposit was located.

An annual fee of 10 thousand lire was set, to which a proportional fee of 150 lire per cubic meter of quarried marble was added. In the tender document it was specified that the site was served by a cart track, steep, narrow and in poor maintenance conditions. The access road had to be restored for a stretch of over two kilometres. A new stretch of road also needed to be built, upstream from the town of Ragoli, which would allow the blocks of black marble to be easily transported downstream. The last claimant was Giacomo⁴⁹ Bosio fu Luca di Adro in Franciacorta.

The funerary monument of Ludovico Lodron (1538-1604), in the south transept of the Cathedral of Trento.

“Designed as an altar, on the scheme of a triumphal arch in the black-white duotone introduced at the end of the 16th century in the funerary monuments of the Cathedral” (M. Wolf, 1993)



Tombstones and columns - It is not possible to carry out a complete census of all the monuments or artefacts made with the black marble of Cerana di Ragoli. We limit ourselves to listing the best known ones locally. The oldest finds known today are the eight columns of the crypt in the **Bleggio** church which date back to the 12th-13th century. Worth mentioning: the plaque in the church

cemetery di **Ragoli** ; two black marble studs set in the red Trento stone on the sides of the Renaissance portal of the house at number 33 of Piazza Duomo in Trento; the slabs in the chapel of the Crucifix in the cathedral of Trento, together with various tombstones, including that of the cardinal and prince bishop Bernardo Clesio; the altar of the "Confraternity of Death" in the cemetery church of **S. Vigilio in Pinzolo**; that of the Madonna del Rosario, in the **Collegiate Church of Arco**; the two black marble fireplaces, one in **Castel Stenico**, the other in the Torre Franca in Mattarello; two stoups in the church of **S. Faustino in Ragoli** and in the chapel of Palazzo Galasso in Trento. A considerable tombstone dowry of the "black" of Cerana is preserved in the **Ragoli cemetery**. Mentioned in June 1902 by the *Innsbrucker Na-chrichten newspaper*, the cenotaphs were built in 1844, 1850 and 1856.



The plate of black marble from Cerana di Ragoli which closes the sarcophagus with the mortal remains of St. Anthony in Padua (Lisbon 1195 - Padua 1231)

Cerana and the plague - The scattered farms of Cerana stand on a plain, sloping down on the south-western slopes of Mount Iron. From 940 m it dominates the Tione basin and the Sarca valley up to the Scaletta lock. It is not a village in the traditional sense of the term, but rather a "scattered human location". In the Austrian census of 1890, Cerana is not mentioned, a sign that there was no permanent inhabitant. Moreover, it is tradition that the farms on the Ragoli mountain, as well as Iron, on the eastern side of the mountain, were depopulated by the plagues of the late Middle Ages. Attested since the 13th century, a cemetery would have been created in the "Copi" area. At an altitude of 1370 m, above Cerano there are the Ancis barns.

The “social house” restored frescoed by Carlo Sartori

After five months, the restoration work on the western facade of the former "social house" of Godenzo was completed at the end of November 2023.

The fresco, created from 18 August 1957 to 28 May 1960, was a gift from the artist, a native of Ranzo di Vezzano, to the community of the town that had welcomed him.

Of
**Elizabeth
Doniselli**

The painter - *“The winter slowly passed, and I thought more and more about painting, a consolatory refuge, and I took advantage of every available moment to paint and study. In that period I was working and studying my own personal technique. A few months earlier, in 1958, I had painted the internal and external frescoes of the town's Social Home [Godenzo-Poia], developing for the occasion a methodology entirely invented by me and which I called "prismatic". My idea was to get the best of light, color and volume (...). If from the beginning and during, this way of*

painting was a source and reason for new ideas and brought out original results, in the end these forms of excessive plastic thickness prevented me from expressing the sensations and emotions that stimulate and move an artist. These were the assessments that tormented me.” (Carlo Sartori. “La mia vita”, [ed.] Roberta Bonazza, Susanna Sieff, 2014, p. 140).

Thus wrote Carlo Sartori (1921-2010) in April 1980, the year in which he began his autobiography. What emerges from his words is a determined commitment to building his own expressive style.

When I visited Sartori's studio for the first time in the mid-nineties, I was struck by fear mixed with admiration.

ration, as when one senses the secret flavor of poetry and immediately senses the



distance between us and the poet, between us and the artist. First you feel fascinated by range of colours, intense and energetic, always sunny, to the point of coloring the air of the studio itself. Immediately afterwards, those apparently fairytale atmospheres attract the observer to such an extent that they capture him, unable to resist the attraction exerted by those landscapes, by those concave skies on the horizon line, over which to pass from a bird's eye view to see more.

And one remains silent in front of the sculptural consistency of the figures, bloody presences, throbbing with pain and hopes. You are seized by the desire to caress those round, full volumes of the anatomies, to trace the elegant spirals of the bare branches or roots in search of water with your index finger. You can savor

the atavistic silence of those farmhouses, of those fields where the only sound is that of work, of effort. And in an instant you understand the reason: the consistency of Sartori's painting, the message that is revealed every time, lives in the nostalgia for what is lost, lies in the unacknowledged regret for that meaning of life, for that even painful bond with the earth, for that sincerity of relationships. Carlo Sartori was a singer of it, in the ancient sense of the term.

Currently, when one encounters Carlo Sartori's painting at exhibitions, a partial opinion is usually expressed: the strength of the colors together with the magic of the images, of the stories told. But all this draws nourishment from the complex process that nourished and gave shape to Sartori's art, the readings that contributed step by step to nourishing that language: the rich library in Sartori's home is also evidence of this. once upon a time, now "Fondazione Casa Museo painter Carlo Sartori", where art history texts alternate with subscriptions to magazines in the sector, continued for decades. Among the texts *Aesthetics, ethics and history in the arts of visual representation*, by B. Berenson; *Behind the image*, by F. Zeri; *How to understand painting from Giotto to Chagall*, by L. Venturi. Titles of a certain depth for art lovers. So anything but a painting of instinct and memories: years of drawings, of studies of the greats of the past, of tests from life, of anatomical constructions, of transpositions of perspectives and landscapes into painting, of still lifes, all driven by passion



Scaffolding for the restoration of facade.

On the opposite page: the preparatory drawings of the fresco cycle.

The fresco on the western facade of the former "social house" of Godenzo, before and after the restoration



of the self-taught. A stratification, therefore, of research and studies to give shape to one's own language.

At the end of the 1950s and the beginning of the 1960s, the linguistic phase, which he himself defined as "prismatic", is made up of figures with three-dimensional facets, for some critics a sort of cubism which is particularly evident in the anatomies: they are marked by hard edges, from different planes, which also extend into the background, often landscape-like, through a continuous chromatic rhythm. Perhaps the result of a reflection on the work of F. Depero, on his geometric scans of both the anatomies and the backgrounds.

The frescoed wall - Sartori, therefore, had painted the façade of the former Casa Sociale (oratory and theatre) of Godenzo-Poia, the one facing west, towards the street, measuring approximately 60 square metres. It should be noted that the building was built thanks to the effort of the entire community and the work of fellow villagers who, Sunday after Sunday, had given their work free of charge for its construction. Various illustrated panels, fourteen in total, as a gift to the whole community. In them, in fact, the people of the village could find themselves and recognize themselves, both in their religious beliefs and in their



biblical foundations - the sacred obviously at the top - as well as in moments of family rhythm and work, and also in the theological virtues, an inescapable direction. The frescoed surface adapts to the space, in the top area, between the two windows, with the Cross, flanked by the Madonna and St. John, which dominate other biblical subjects. The box of these enters the perimeter of the large rectangle below, entirely occupied by the story of peasant life, those themes that Sartori will never abandon in the artistic production of the following decades.

An extensive painting, created over a three-year period, between 18 August 1957 and 28 May 1960, whose title gives the temperature of those times: "Social works for the benefit of all arise from humble sacrifice, good will and by the agreement of many". They seem like words far away in time.

Degradation and restoration - About ten years ago, the state of degradation of the pictorial film had already been observed and reported, given the exposure of the painted wall to various meteorological agents; but there was no follow-up to the alarm. Or, at least, the bureaucratic times only gave a concrete answer in June of this year. Even if Sartori's painting would not be subject to any constraint



A detail from the fresco "The Knitters". The preparatory sketch, before and after the restoration



of cultural protection, since 70 years have not yet passed since its creation, the Superintendence for cultural heritage and activities of the Province wanted to engage in the restoration project, as it concerns a valuable decoration, created by a very well-known artist in Trentino. The provincial funding, of approximately 90,000 euros, concerns the scope of the "Public tender for the year 2022 for the support of interventions aimed at ensuring the conservation and valorisation of artefacts belonging to the popular heritage, exposed to public enjoyment". Before the last restoration intervention (June-November 2023), the chromatic range had gradually faded: the gutter had only partially protected the biblical themes placed at the top. From the rest of the wall it was now difficult to distinguish certain subjects. Fortunately, the watercolors of the autograph sketches, preserved at the Casa Museo Foundation, constituted a fundamental starting and comparison point for the restorers of the ARS Conservation and Restoration of Cultural Heritage Consortium of Trento to reconstruct the illegible parts.

Sartori, as can be seen from the example of **Le Magliaie** (The knitters), had used brighter and more contrasting colors in the watercolor sketches which in the fresco became attenuated, also due to the very nature of the technique.

In fact, the state of conservation of the painting was assessed as mediocre overall by the restorers of the ARS Consortium for the Conservation and Restoration of Cultural Heritage of Trento. Sartori created the illustrations with precise reproductions of the cartoons, which were perfectly respected.

going to analyze the fresco technique practiced, it is obedient to that of the fifteenth century. But Sartori spread the color on a layer of chalk - probably to obtain brighter tones? - which did not completely allow the traditional carbonation process between the plaster and the colored pigments. In the creation of frescoes, since ancient times, this chemical process has been necessary, which allows the color to attach to the plaster and last. In those years there was a lot of experimentation, such as in this case the - unusual - use of plaster as a base on which to paint.

The entire painted surface was therefore worn out due to atmospheric agents. Only the upper part, partly protected by the reduced pitch of the roof, has preserved the pictorial film in a better way: it is the one corresponding to the Cross, then already the lower area with Christ and the Virgin shows an initial deterioration which then increases going down, by more on the right side, while still remaining superficial. Over the years, rare detachments (in the lower area) and limited cracks have been created; also some areas of condensation caused, in fact, by the plaster and above all by the temperature variations, by the changes between the day - the frescoed wall is hit by the sun until sunset - and the night. The initial study of the color conditions, in fact, required a careful investigation, including chemical, to identify the most suitable products for consolidation and possible retouching. Like all work

carried out outdoors, this restoration also had to take into account variations in temperature and humidity throughout the day, a problem that the restorers were able to address with their many years of experience. The restoration work was completed before the end of November.

In this way the restoration allows us to bear witness to the quality and originality of the self-taught Sartori's study and his work will once again speak to the community which, we hope, is still attentive. A work to be reconsidered, as it constitutes a chapter in itself compared to the subsequent production - the best known one - chromatically set on warm, red-hot tones.

Another example - Again during a meeting with Sartori in Godenzo's house, I could see his emotion in remembering an episode far away in time. It happened in 1934: Carlo and his little brothers were at home - the typical Giudicaria building with a thatched roof - when a fire broke out which, in an instant, spread from the roof throughout the house. With a strength and readiness certainly not of a thirteen-year-old, Carlo managed to save his brother and two little sisters. The Self-portrait with silver medal for civil valor, from 1961, seals in memory his courage, awarded in Rome in 1935 even by Benito Mussolini. On a stylistic level it shortly follows the end of Godenzo's painting, as the style shows. In the definition of the gray jacket that same game of broken planes returns, but

it has already slipped off the face, clearly recognizable and permeated with naturalism. Sartori was overcoming that stylistic taste. From that date we will witness a gradual brightening of the tones of the palette in the presentation of that peasant world, with the poetic dimension of its protagonists, told with a strong emotional intensity.

Carlo Sartori, painter

Self-taught painter, born in Ranzo di Vezzano (1921). In 1931, the family moved to Godenzo in Lomaso, near the maternal grandmother. Since he was a child he showed a particular aptitude for drawing which he later applied to help the family's economic difficulties. He studied drawing by correspondence, but then war events interrupted his training. He was interned in the Austrian concentration camp of Krems because he refused to fight alongside



Self-portrait of
Carlo Sartori

the Germans and the fascists of the Republic of Salò. In 1946 he resumed his studies, but to support himself and be able to continue studying, he alternated his work as a farmer with that of a house painter. For this reason he painted the frescoes of the "Casa Sociale" of Godenzo-Poia and in the town theater he painted various sets for the amateur dramatic companies. He then continues his work as a house painter, while at night he studies and draws, and does not miss

the local art exhibitions. Towards the 1960s the first recognitions began, not only in Trentino, which subsequently grew.

The first solo exhibition in Trento at the "Galleria degli Specchi" dates back to 1961. There are many collective exhibitions at national and international level. In 1965 the exhibition set up at the "La Colonna" Gallery in Trento, presented by Carlo Pacher. Only in 1971 did he abandon the painting business. to dedicate himself exclusively

to painting. In the 1980s its popularity grew. In 1994, an important public recognition was certainly the great anthological exhibition "Carlo Sartori, the work" held at Palazzo Trentini (catalogue by G. Belli, D. Eccher, R. Francescotti) with the patronage of the Autonomous Province of Trento . There are various critical texts on his work: R. De Grada, G. Nicoletti, etc. On the occasion of his eightieth birthday (2001), edited by the painter himself, by his niece Gemma, with the collaboration of the entire Sartori family, "The drawings of a life" was published. Unpublished works". In 2010, at the "Il Castello" Art Gallery in Trento, the last solo exhibition presented by Renzo Margonari, the year in which the painter passed away.

The vineyards on the steep hills from Chiese to Rendena

On April 17, 1802, "Holy Saturday, I planted several vine shoots here in the orchard near the house"; on 11 April 1805 "I dug out the 8 feet of vines and transplanted three of them into the orchard and three into the vegetable garden, which have always continued to sprout". Thus the notary Giuseppe Antonio Ongari (1755-1813), from Fisto, in his "Memories and news of Rendena and Giudicarie of the Napoleonic era", [edited by D. Mussi and G. Nabacino] published by *Judicaria* in 2000. They are back in the news because rows of vineyards reappear here and there in our valleys.

"One leg here, one leg there, swollen with wine, four pensioners half asleep at the table...". An image stolen from Fabrizio De André which fits perfectly into the memory of the valleys of the past. Which seems like the past but, after all, it's just around the corner.

It was the time of the taverns where the smoke was cut with a knife. A bad, acrid smoke from the Alfa or the simple Nationals - who knows why they used the masculine - without filter, while the obsessive and bombastic repetition of morra numbers (cinch, sé, sèt, tre, tre, tre...) it was interrupted every now and then, when the players drank a glass of red.

Of
**Julian
Beltrami**



Luca Caliarì's
vineyards in S.
Croce di Bleggio

The wine. A disease? A tradition? A culture? A little of all this. The first is alcoholism, which was widespread in the valleys until a few decades ago like no other evil. The second becomes such because it is the result of a "modus vivendi": the vineyard was one of the crops on small farms, even at an inconvenient height; and it doesn't matter if the "Portuguese" or the "Clinto" twisted the guts and squeezed the stomach.

And the culture? This is another matter. It is the daughter of our times, of when we have moved on (let's say: we are moving on) from the farm of the subsistence economy (daughter of the nineteenth century) or of free time (the vineyard worked in the moments left free by the factory or the office) to professional cultivation and winemaking.

Creating culture with wine means studying, respecting the times and rhythms of cultivation. In industrial civilization, cultivating a vineyard just to maintain tradition implies contraindications: it frequently means bending agriculture to the rhythms of man. To clarify: spraying on Saturday because we are free from work on that day is a contraindication if the weather forecast announces heavy rain for Saturday. "Patience! That's my day off."

The vineyards of
Nicola Del
Monte a Tione

Giudicarie: a new horizon - 2008. It was the "annus horribilis" for the world economy, the year of *Lehman Brothers* and the collapse of the banks.



In our small way, the memory of that year, in the Giudicarie, reminds us that the first resistant vineyards were planted. One of the protagonists of this story is Nicola Del Monte, a graduate in economics, supported by his wife Alessandra, also an engineering graduate. The couple decided to plant resistant vines for natural wines on the farm next to the former eighteenth-century spinning mill, which represents, in the words of the winemaker, "a piece of my family's history". And he didn't just plant vineyards, but he renovated the spinning mill, creating an agritourism out of it. We are in Tione and to get to the "Filanda de Boron" (this is the name) you have to follow the road that climbs towards "Le Sole" and get to where the forest marks the limit with the town.

The company was started with a small piece of land around the spinning mill. After a few years there was an expansion towards Preore, a few kilometers away, with the cultivation of one hectare of land. And the wines produced? Nicola Del Monte guides us through the names of wines previously unknown to most: Solaris, Souvi-gnier Gris.

The same wines produced (more or less from the middle of the second decade of the 2000s) also by Luca Caliarì, owner of what was born as the "Cavic" winery in Santa Croce di Bleggio and which was forced to change its name after a warning from Cavit. Did Goliath fear little David? On three and a half hectares of land, Luca Caliarì grows other vines: Müller Thurgau, Kerner, Pinot Grigio, Chardonnay, Riesling.

Del Monte and Caliarì can be indicated as the two progenitors of this "renaissance" of Giudicarie viticulture. Both aim for quality without disdain for experimentation. Both carry out the fermentation together with the skins and the vinification in amphorae.

The grapes also return to Rendena - Others are imitating them, with encouraging results. Viticulture in Val Rendena has also been reborn thanks to the initiative of a couple of passionate farmers. This is the case of Paolo Pangrazzi, who with his wife Roberta Tisi manages Maso Loèra, in the Pelugo plain, an old grandmother's farm which has been embellished with the vineyard.

Four steps further north, in Spiazzo, there is the "Il Petar" farmhouse, owned by Riccardo Collini and Gisella Stefani. Riccardo is from the "Molèta" family of Borzago. With the step of the mountain man he planted the vineyards and opened the cellar.

From Rendena to the Chiese valley to meet other, less structured winemakers, even if there is a singular story here that we will tell later. We meet growers of resistant vineyards (Bazzoli, Beltrami), but there are also those who give *Chardonnay* base sparkling wines such as Armanini and Zulberti di Storo, Bagattini di Condino. The quality grapes they take

the street of the Cantina di Toblino and the Ferrari cellars, or - in the case of Silvano Bagattini - of cellars in Alto Adige. Then we have enthusiasts like Nello Lolli di Praso (president of Culturnova, an association created to promote the culture of wine) with his bottles of Kerner for self-consumption or for friends. But not too many friends, otherwise it ends quickly.

Among the structured winemakers, however, we have Cesare Berasi from Bleggio, who opened the cellar to produce "Lev" with the Champenois method.

Il Chiese: from Bicò to Clisium - April 20, 2009 was a Monday. That evening, in the municipal house of Cimego, the Chiese wine was conceived. Parents: the Bim del Chiese Consortium and the Edmund Foundation Mach of San Michele all'Adige. Name of the child: "Bicò". As happened in the times of peasant civilization, he bore his grandfather's name. Yes, because the vineyards that our elders cultivated were Bacò, which in Cimego and its surroundings took the name of *Bicò*

Naturally, the cuttings of that wine were not planted, as it was too harsh for the stomachs of the industrial and post-industrial era. It was decided, to make a long story short, to experiment with a new wine in the laboratory. Indeed, two new wines: one white and one red. Experimentation that should have lasted seven years. On the other hand, the seventh year is the right one: it's either there or there split.

As it would prove a few years later, she went for the white, she rocked for the red. One of the first tastings was held at the end of May 2013, again in Cimego, but this time at the Aurora hotel, where five reds and five whites were offered. As mentioned, we opted for the white, the result of a blend between *Moscato* and *Malvasia*.

The experimentation continued until it was determined that the white was indeed the new Chiese wine. And being Chiese wine, what should we call it? "Do we give ourselves the veneer of intellectuals?" asked the protagonists, who turned to the scholar in question to find out what Chiese was called in ancient times. "Clisium," was the reply. And here is the new label. In truth it hasn't made it big, if it's true that we're talking about a production of a few thousand bottles a year, vinified in the Toblino cellar. Without wishing to be defeatist, in front of the *Clisium* (a fresh and undemanding wine, let's say not with an excellent personality, but the judgment is completely personal) there is an uncertain future.

Giudicarie: the interest of the large wineries - The contribution to Toblino by some winemakers was mentioned. We have not mentioned, and they should be mentioned, the brothers Luca and Carlo Filiberto Bleggi of Tignerone who deliver their *Chardonnay* grapes to Toblino, whose Board of Directors Carlo Filiberto has just joined.

But there are wineries looking for good land to grow at a certain altitude. It is the effect of climate change. So the Lunelli family (or rather, Tenute Lunelli, to be precise) bought twenty hectares in the territory of Sclemo, a hamlet of Stenico. Attention, don't buy at random! Marcello Lunelli explained it in a meeting that promised to be heated, and which instead went smoothly, at Ponte Arche, in 2021. He said that the company already has nine farms and a hundred hectares available (only in Trentino) to remain in the high-end market, the one that interests the renowned Ravina winery. Sclemo was identified, after careful analyzes of the soil, water, sun and everything needed to grow quality grapes destined for Ferrari bubbles. **Judges in a bottle** - The last creature. It is the "Giudicarie in Bottle" association, founded in 2022 by a group of small producers with a simple and clear objective: "Promote the wine heritage of the Giudicarie". And who are the founders? Nicola Del Monte (Filanda de Boron di Tione), Luca Caliarì (yesterday Cavic, today Caliarì di Santa Croce di Bleggio, the president of the association) and the Berasi family. Among the founding bodies there is also the *Don Guetti Giudicarie Cooperative Family*.

The dream is to be able to involve all the *vignerons* of Giudicaria, from north to south, from west to east. At the time of the foundation, the topic of climate changes could not be overlooked, addressed by Caliarì, according to which "they are destined to modify landscapes and production. Viticulture will be destined to move towards increasingly higher altitudes".

It is too early to say that wine producers represent a significant sector of the Giudicaria economy. However, it is undeniable that they are motivated operators in maintaining the landscape and the territory. And this is already an important message. Not to be underestimated, alongside motivation and passion, is competence. All qualities that give rise to the production of quality wines. High quality, but still a niche quantity: overall we are talking about a few tens of thousands of bottles a year. The sobriety of excellence.



Late harvest in
Judicaria

Varone: grandfather Bruno's mill recognized as an "ethnographic museum"

There is also the last mill still active in the Judicaria, the Pellegrini del Varone mill, in the volume of over 400 pages that Danilo Mussi, researcher and president of the *Judicaria Study Center*, dedicated to the museums, collections and exhibitions of that vast territory that refers to the catchment basins of the Sarca and the upper Chiese up to Lake Idro. These are 20 recall points in Val Rendena and Busa di Tione; 10 in the external Giudicarie (to which the house in the "red lake" park of Tuenno was added, in the Tovel valley which borders the Judicaria); 15 museums and collections in the Chiese valley; as many in Alto Garda; 10 in Valle di Ledro and 5 in Valle dei Laghi.

Of
Gianfranco
Little ones

A ritual always the same. The charm of monotony: the gesture that is repeated, a hundred, a thousand, a hundred thousand times. And only in this way does it restore an increasingly refined beauty. This is what happens in via Varoncello, in Varone, where the ritual of grinding corn has been perpetuated for seventy years and three generations. From the end of the 1940s to today, the only concession to "modernity" has been electrification. He replaced



it replaced the rush of water who once moved the millstones and machinery. But it wasn't the miller's choice: it was, then, progress which required water from the Varoncello for the paper mill built in the hamlet of Riva del Garda. And electricity it was nothing more than compensation for that "snatch" perpetrated on the damages of the artisans who worked along the course of the stream



Bruno Pellegrini (1907) with his daughter Maria Grazia (1940).

Today the Pellegri-ni mill, one of the very few that survive, is the same as it was seventy years ago. With one more feature: it is a "living museum". In fact, since last summer the mill has become part of the Network of Ethnographic Museums of the Province of Trento. What makes it unique is the fact that corn milling is not folklore in the pay of tourists and schoolchildren, although welcome guests, but a full-fledged artisan activity, with niche commercial dimensions, as it should be.

In the beginning it was Bruno Pellegrini, born in 1907. During the Second World War, after 8 September 1943, he was interned in a German concentration camp because, as an Italian soldier, he had said "no" to Nazi-fascism. On January 17, 2024, on "memory" day, the President of the Italian Republic, Mattarella, awarded him the medal of honor, posthumously, for that choice.

Having returned home in October 1945, Bruno first purchased the milling license and then, in 1954, the building which is still home to the Pellegrini mill today. Since 1903, but perhaps even before, that building was intended for milling on behalf of the Briosi family. A building, from the mid-eighteenth century, which responds to the main requirement of a mill, namely verticality, to complete the production cycle of yellow flour. It is likely to believe, also in light of some discoveries during modernization works, that previously other millstones, moved by the water of the Varoncello, were also used for pressing olives.

In the sixties there was the first passing of the baton to his son Gino. These are times in which production is not only dictated by unchanged procedures, but the products themselves respond to a market that has simple requests: bramata, wholemeal flour and derivatives intended for livestock farming, then also present in the lower Trentino.

We must reach the third generation, the current one, to witness a revolution that mainly affects commercial strategy.

Because even Alberto, owner of the Pellegrini mill and son of Gino (who passed away prematurely in 2015), kept that ritual handed down for decades unchanged.



The location of the mill Pellegrini (circa 1960)

Two years after taking the reins of the business - it was 2005 - he decided to start the renovation of the mill. In fact, an intervention to consolidate the existing hardship, a structure entirely made of wood, on three floors connected by fifty-four larch steps. Degree in Science and Technology agricultural companies in Padua, Alberto doesn't touch a single bolt in the mill, at most he polishes it. But it starts a profound transformation of the commercial part to cope with a market that has completely different needs compared to when grandfather Bruno delivered sacks of flour to customers with a three-wheeler. To tradition adds dozens of processed products (from chips to corn biscuits) which are successful, especially with tourists who flock to the winter and summer markets. Corn derivatives are also popular among those who are forced to hire gluten-free products. A choice that has not changed the mill's poetry by a comma. Just go through the entrance door and you enter a world that was one of the cornerstones of peasant civilisation.

The scents of freshly ground corn would already be enough to let your imagination lulled. The surprise is that, in the age of pin-sized microchips, there is no trace of electronics being used among the wooden beams. The two rolling mills, as evidenced by the original plates, were built in



The millstones which are still in operation today that the factory has been recognized as an "ethnographic museum".

1860 and 1890 and still today carry out, with full satisfaction, the function assigned to them. The only person capable of making them work but also of putting them in line when they go out of line is Alberto himself. The weight, the scent: everything passes through the hands and sense of smell of the miller, with a technique and experience gained three generations earlier. The instructions for use - no booklets - are engraved in the fingertips of the "molinèr".

In this summary reconstruction, a fundamental piece is missing: the role of women in the various phases of the Pellegrini mill: from Lidia, Bruno's wife, to his daughters Maria Grazia and Rita; then there was Clara, Gino's wife. Today alongside Alberto, also the protagonist of the latest renewed chapter, is his partner Silvia Pantiglioni.

The Pellegrini mill bears witness to a world that existed and remains alive thanks to Alberto's passion. The future, who knows. The uniqueness it represents, responding to provincial law 14 of 2022, was decreed by the Province, with the recognition of "Ethnographic Museum". Even if it is still premature to consign the Pellegrini mill to history and its proud past alone.



It happened in Valle dei Laghi at the end of the Middle Ages

"I don't regret spending so much when we are served". Thus the prince of the Empire and bishop of Trento, Bernardo Cles, who toured Europe. Holder of the chair of San Vigilio, he was often absent from the city and the Principality. The peasant revolts against the nobility and taxes, which began in Germany in 1525 with religious connotations (Martin Luther's Protestant reform had been underway for some years), also spread to Tyrol. In the "rustic war", which mainly affected the Fiemme valleys, the Valsugana and the Noce valleys, "rebellers" from the Valle dei Laghi also participated.

A century of passage - Exactly a century passed from the death in 1439 of Federico IV Tasca-t smr_, Archduke of Austria and Count of the Habsburg Tyrol, a multiple excommunicated enemy of the bishops of Trento, to that of Prince Bernardo Cles in 1539. In which *the histoire événementielle* [the history of events, or the historical sequence] passed from the institutional chaos of Bishop George of Liechtenstein [1360-1419] to the sumptuous feudal renaissance of Prince Bernard [1485-1539]. Never before has the history of Trentino been so inextricably intertwined with that of northern Italy and Europe as in this period.

From 1438 to 1440, in the war between the State of Milan and the Republic of Venice, Bishop Alexander, who came from Polish Mazovia, sided with the former, while his infidel vassals from Lodron supported the second. But it was the Tyrolean count Sigismund the Rich, son of Tasca-empty, protector of the Principality, who gave the first final blow to the expansionist aims towards Trenrm



Of
**Silvano
Maccabelli**

Prince
bishop
Bernardo
Clesio (1485-
1539).
On the
side: the
castle and lake of
Toblino, symbol
of the Valle dei Laghi

the Serenissima with the famous battle of Calliano in 1487. The second and definitive blow was later thought of by Maximilian I, Archduke of Austria, Count of Tyrol, Emperor of the Holy and Roman Empire and advocatus of the Church of Trento, who participated successfully at the European League of Cambrai which lasted from 1508 to 1509 again and always against Venice. And, in 1525, the idea of our rustics to use the religion of the good God to improve their material living conditions in the so-called peasant war and in the context of Michael Gaismayr's "ethics of Merano" was also European (1490-1532): *"For a long time, many bad customs have arisen and grown, both in the spiritual and material fields, and therefore the word of God has been hindered, the love of Christ and the good of others are been forgotten, and only the personal good and not the common good was pursued and encouraged."*

Prince
bishop
Berardo Clesio in
the fresco by
Girolamo
Romanino (1531) in
the Buonconsiglio
castle in Trento.



The "pedegàgi" to the rustic war - A character with a European face was above all Cardinal Bernardo da Cles, the most famous of the princes of the bishopric of Trento who governed from 1514 to 1539. If he surpassed all his colleagues in fame, he certainly prevailed over of them - even if only slightly - even in local absenteeism: he was president of the imperial secret council first, then supreme chancellor at the court of Ferdinand I of Habsburg, brother of Charles V, archduke of Austria, count of Tyrol and King of Bohemia, and, as such, one day he was in Augsburg, Tübingen or Regensburg, another in Ulm, Stuttgart or Speyer, with some visits to Prague or Hungary, almost

completely occupied by the Turks. For once he felt the need to really take care of his people, he had to escape in despair to Riva via the Bus de Vela, because in Trento they had prepared the revolution for him with the local - and inconvenient for the citizens - participation of the people of Terlago from Fato Tabarelli, of the pedegàgi, and of the Cavedinese of Tiomale, of Jacopo Zambaldi, of Spiritello Zeni and of Odorico Baceda of Lagùna.

Alessandrini wrote ("Memoirs of Pergine", 1890, p. 71): "1525. The plebs, tired in this year of fighting poverty, oppressed by poverty and tormented by slavery, arm themselves and burst in like a blind and destructive force, in the hope of shaking off the yoke imposed on them by the unbridled arrogance of a feudalism without scruples and without mercy."

And so the subjects of the Principality knew Cles personally at that time much less than their distant descendants know it today through historical hearsay. For the citizens of Trento, Bishop Bernardo had the ferocious face of Francesco Castellalto, captain of the city, the severe face of Nicolò Neuhaus, dean of the Chapter, or the political face of Antonio Quetta, bishop chancellor and legislator, author of the Clesian Constitutions for the diocese of Trento in 1537, and its true historical counter-figure. For those who worked on the Magno Palazzo factory he had the grim face of the master builders or the inspired one of the Marzel depentor or that of Romanino; for those who perished there, falling from scaffolding, buried by collapses or burned by fires carelessly lit to dry the plaster, it had the frightening appearance of an absurd death; finally, for those who later found themselves having to honor the debts left by his spendthrift to be served, he had the traits of ample improvidence.

Heads cut off, tongues severed - For the mayor of Cadine, Giacomo Nascimbeni, for that of Laguna, Lorenzo Travaglia and for the 'captain' Vigilio Tiomale of Cavedine, organizers of the local portion of rustic warfare, he had the dark physiognomy of the executioner who - after the sentence issued by the convalligian judge Giovanni Giacomo Callavin - he removed their heads from the torso until they died, as for the blinded Filippo da Como from Terlago, for the Tarabeja of Sardagna, tortured for a long time, and as for all the others, mutilated nose, tongue, ears and hands; for the bandits and confiscated all their assets, such as Jacopo Zambaldi from Cavedino, Antonio Spiritello, Odorico Fiordoliva and Bernardo Zeni from Brusino, he was the portrait of ruin; for the merchants Frizzera and perhaps Zambaiti of Vezzano and for the castellan Gian Gaudenzio Madruzzo - later also invested with Castel Tiomale -, loyalists and repressors, it had the neo-feudal face of economic and political privileges; for the Vezzanese of the new Borgo of 1527, however, it had the ambiguous and cavalier face of interested political gratitude.

To the fanatic Lutheran Frundsberg, who had also defended Episcopal Trent to cannon fire from the assault of the rustics, he seemed the effigy of the ambiguous compromise, when in 1526 he advised him against taking the road alternative of today's Valle dei Laghi to counteract the anti-imperials of the Cognac league without running into the Venetians, feeling moreover, to respond haughtily to many enemies is much honour. Among the 'enemies' there was also Pope Clement, who the Frundsberg - according to certain gossips - He couldn't wait to be able to hang himself by means of one golden rope that he always kept at hand. For all of ours country people, finally, he had the appearance of pastoral visitors, who in 1537 they often found fault with the conditions of our poor churches, too similar to the hovels of their faithful, and above all that of the culture shakers and the decimans [those who collected the collections and the tithes], indispensable creators of Clesian magnificence and protagonists mistreated by history. Even more so than in the material conditions of he asked, it was right in the centuries-old duration of the smelly hovels of ours campaigns that faithfully reflected the social inertia of the magnificent Prince Bernard.

Country craftsmen - If to the history of the powerful - even from Trentini - depends on the rapid succession of events, the history of ours campaigns is marked, however, by the slow pace of the *longue durée*/long lasting. Thus at the death of Tascavuota, in 1439, the economy of the Valle dei Laghi, which was not fortunate enough to host the sawmills and mines of the richest Non Valley and not even the need to be a reservoir of soldiers like the nearby Giudicarie, was that of two centuries earlier, as well as that of two centuries later, that is to say the seat of agriculture marginal mountain, embellished with some niche crops, such as the olive tree or the vine, and integrated by a poor and essential craftsmanship, centered around the figure of the *faber* (carpenter), the *ferarius* (blacksmith), the *secaferus* (grinder), *del cerdo* or *caliarius* (shoemaker), *del calcifex* (maker of lime), of the *molinaris* (miller), of the *pistor* or *fornasèr* (baker) and of the *peliparius* (leather tanner). All of this, even though we were close, too in our parts, to the influences, even if pale, of the economic turning point sixteenth-century European, preceded, also by us, by the momentary as *adiaphoric* institutional-feudal collapse of the civil war of 1525, repressed by Cles with the executioner.

Lime manufacturers - And so, our socio-economic structure of the Cles age had already been generated a long time before, and would be was only modified much later. In the second half of the century XV the lime manufacturers of Sopramonte Niccolò and Giovanni Sartori



were able to lead to Trento by bishop Giovanni Hinderbach, perhaps for the construction of the Venetian loggia and the castle porticoes, nine well of lime for which our calcifices received about twenty-six florins. The activity - documented by Leonardelli - of the Cadine furnace provided, again for Prince Giovanni, in competition with the Aldeno factory, of the terracotta tiles for flooring and roofing, up to at the time of Cles the 455 tiles. The fiscal existence of molendini [millers] terlaghesi is documented from at least 1424 to 1594: starting from the molendinum Gislimberti to that of the Payssani, located versus lacu, but also - standing to Verena Depaoli - in the Scandi district and in Cantonata Molendini here ad lacu (up to the lake). The northern limit of the scattered urban area Vezzano-Padergnonese was located, in this era, at the marble bridge on the large canal, which has been spoken of since 1208 as one of the limits of the territory of Arano and beyond which, by virtue of the statutes of 1420, they were due to the Mayores [to the Majors] well "grossos quattuor pro qualibet die", that is, four large Tyroleans for every day they employed for go to Trento to demand the penalties for the contraventions with forcible action statutory.

The mills along the canals - Near this bridge there existed, at least until from 1420, the Vezani saw, of which, however, we do not know if it was used for woodworking or, more likely, given tradition of the place, of the tóf or Busoni travertine. A certain Antonius de Lasino



Upper Garda with the Sarca valley seen from Mount Gazza (Lake Cavedine; in the background, Lake Garda).

molendinarius habitator Callavini appears in 1428 - mentioned by Bosetti - while a mill is reported in Vezzano in 1507 and even now the date of 1520 is visible on the ancient mill that crosses the canal in Calavino. Also documented is the residence in Vezzano, at least from 1513 until 1539, of master masons from Coma, i.e. *with millstones*, that is, accompanied by their worker servants, such as Baldessarre Cometti and his son Giacomo or master Antonio, who were employed by Cles in Toblino or to Good Advice. "It is handed down - writes Gobbi - that the mills were often placed in a sort of chain that accompanied the waterways: authoritative examples were the fourteen mills of Calavino and those on the Sarca river."

On the Vela torrent, on whose banks a mule track passed, replaced in the nineteenth century by a carriage road built at high altitude by the Bavarians, the "mol'n del Vesco" was established, from which, in 1525, the Clesian flours were removed by the rebels of the Valley of the Lakes.

The "faster of Tione" who ate in secret

Research on the Corradi doctors of Daone, presented by Antonio Silvi at the 2023 Papaleoni prize, has exhumed the traces of a female figure in the Giudicarie at the end of the Ancien Régime, the period that ended with

the French Revolution (1789-1799). The text recovers some singular episodes that saw the doctor Corradi at work, including the story of the "faster of Tione".

Her name was Domenica Benvenuti, "from Scivré, district of Tione, a spinster of about 40 years of age, [who] towards the year 1780 became the main character of a drama the like of which will not happen for many centuries."

Thus wrote the archpriest of Tione, Gianandrea Comini (1781-1808) from Cassana in Val di Sole to the princely-episcopal Ordinariate of Trento, who, as the pharmacist Guido Boni (1872-1937) argued a century later, "had the great merit of remaining calm in the midst of so much fanaticism that had blinded even men of science".

Tovazzi's chronicle - On 30 November 1784, the Franciscan Gian-Grisostomo Tovazzi had noted in his diary:

"There still lives in Tione a good quadragenarian whore, Domenica Benvenuti, who has not eaten or drunk anything material for three years now, having been ill for five years. Last year, out of their own particular impulse, three doctors from Giudicaria, namely Corradi, Marchetti and Chesi, wanted to ascertain whether it was true that he ate nothing at all and drank. They therefore went together, examined it, and observed it continuously for nine days; they unrolled the bed, the chests, the weapons, and the whole room, they sealed everything that could be sealed, they made careful

1) Antonio Silvi's research on "The Corradi doctors of Daone" was inspired by the discovery, in Milan, of a portrait of Dr. Pietro Paolo Dalla Torre. Giuseppe Antonio Eugenio Corradi, physical doctor of Daone, and his son Pietro Cosimo. In the *Medicaeum Tridentinum* of the Franciscan friar Giangristomo Tovazzi (1731-1806), from Volano, there are four Corradi doctors from Daone. Of Giuseppe Antonio he writes that he was a doctor from 1763 and that he died around 1784. Of his son, Pietro, he writes that he was a doctor from 1770 and that he had married the daughter of the doctor Fattori.

The chronicle of
 Giangrisostomo
 Tovazzi (1731-
 1806).
 The Franciscan
 from Volano who
 left fundamental
 works.
 Among these:
*Malographia
 Tridentina*,
 chronicle of
 the calamitous
 events that
 occurred in
 Trentino and
 adjacent regions
 from the early years
 A.D.A., m / 6. 19 if c
*Medicaeum
 Tridentinum*;
 Trentino
 Prezzology ,
 ancient weights
 and measures
 in Trentino.



inspection of the body, and they found it certain that he neither ate nor drank, and that he only put water into his mouth from time to time, and then spat it all out, and chewed some hard lump of cheese, or something similar. [...] She was given the fourth part of a non-consecrated Host to swallow, with the warning that it was not consecrated and she could not swallow it; and that on the contrary he swallowed the consecrated particle. She is humble, patient, devout: she was never evil, nor a follower of the world and its vanities, as everyone attests. But recently the archpriest of Tione Andrea Comino from the Livan Chapels of Val di Sole, has despised the feelings of the aforementioned doctors, and has denied the sacraments to the said putta. A request was therefore made by the doctors themselves to the Episcopal Curia, to carry out a diligent trial at the expense of whoever was wrong"

Don Carli's transcription - In his "Chronicle Notes on the no to the Parish and Deanery of Tione" (vol. I, second half of the 19th century), Ignazio Carli da Lomaso recovered large sections of what the arch-priest of Tione wrote.

"Due to hysterical effects, having fallen ill, she began in this year (1780) to make it clear that she was living without food or drink. He continued in this tone for almost two years, covering his hypocrisy with a thousand fictions and deceptions. At first the thing was also believed by me and by everyone, because it was asserted that she did not have any perspiration as if she were a Mumia, until in the year 1783, the first of November, the Lord Lieutenant of Stenico by order of S. Your Highness, but the Prince wanted to detect this alleged phenomenon, assigning three doctors to the vigil in Benvenuti's house for eight days, attentive throughout the day and night. They were Mr. Pietro

Chesi from Fisto, Mr. Maffei from Pinzolo, and Mr. Corradi from Daone. They noticed all the accidents, and as they asserted, except that rotten apple sauce they administered nothing. They then sent the report to SA R.ma, sworn by Benvenuti and the three doctors. In it it was stated that for almost three years he had taken nothing into his mouth, neither as food nor as drink."

Religious fanaticism - The news spread in a flash from Lombardy to Germany, giving rise to phenomena of religious fanaticism. The relationship of the archpriest of Tione to the prince bishop Pietro Vigilio Thun (1724-1800) continued:

"She gave the impression that she lived on Holy Spirit, she said she was deified, and furthermore she demanded the Eucharist every three days. Having understood that he was perspiring (and the doctors admitted it) I tried to investigate the matter more seriously. It was revealed with his oath contrary to the first, and with the sworn testimony of his assistant, that he took flour, polenta, bread, every kind of edible thing into his mouth, and with the help of saliva, extracted the volatile and substantial substances from those foods, swallowing them, together with the saliva itself. This was enough to put a stop to the bizarre ideas of the Doctors, although in a short time it was discovered that solid foods were also passed down. All negotiations on the matter were therefore suspended. But what? These Doctors worked and did a lot until they obtained the Commission from the Exalted Council for the following year. The persons in charge, for a new observation, were Mr. Luigi Prati of Tenno, Vicar of Tione, and Mr. Giorgio Bergamaschi of Riva."

All against the Archpriest - "These Messers, in order to prepare the field and root the opinion among the people that what the saint ate was not strictly food, made use of the Curate of Breguzzo Luca Alessio Ravelli, of the Parish Priest of Rendena D. Martino Ferrari, of the town Apothecary Sign. Speranza, of Mr. Don Gio: Batta Steffenini of Tione, and of Messrs. Vedovelli and Cipriano Bonazza of Breguzzo.

These visited her often, the first two listened to her confessions, all to give credence to fanaticism, and to my shame.

Meanwhile, November of the year 1784 arrived, in which the Commission appeared triumphant against me. Note, however, that they were all suspects,



Portrait of
Prince
Bishop Peter
Vigilio Thun
(1724-1800)

they bribed everyone with every art, for the success of the strong commitment they had undertaken. They carried out a completely formless process, affecting nothing less than the most rigid ones appearances, and the accuracy and candor of little angels. Seals at the door and at the windows, and with the scales they weighed the food and drink that they administered to her, and which at her request were deemed necessary to live, but only as for the ones to make saliva, said the poor thing. But the thing was for the salivary humor and for the urine that he secretly drank, the chewed leftovers they weighed more afterwards than they weighed before. She concluded that later the two-day vigil, after examinations by the assistants, after mature reflections great philosophers had to assert that eating is not what it is. As the accusation of the Rectory was born indirectly but effectively, of having, last year represented the false to the Prince Bishop, the having bad operated by denying the Eucharist, and attempts were made to ensure that it was saved to her talent. In short, they wanted to put the imposture on the throne with the utmost seriousness harm to the public good."

Simulations and falsehoods - "I at the sight of many arts, first with one dissertation, with the presence of the Doctors Consulti, I made S.A. R. but the impossibility of this phenomenon. I then prepared twenty-five certificates, and with them I clearly proved that food had been given to her during the time of medical vigils, be that joy a true perjury, which with a thousand pretenses, simulations and falsehoods, every day in four years he had received food and drink. Just having made the opposite understood to be done to worship the saint, and to have received money. Which is no more and no less than any other daughter of Eve, performed her natural functions, ate, drank, evacuated, was subject to monthly taxes. There is a high probability that she was in love (here was the knot, here the busillis). That the trial was done without form, full

Dossier on the story of the Tione "faster".

(Diocesan archive Tridentine)



of falsehood, and many other things that exposed the ignorance and bad faith of the observers, and the commitment that they wanted to achieve, to force me to sacrament it, even though I was a public sinner. Finally, the Exalted Council, convinced of the falsity, subsequently released a public letter which is faithfully recorded here."

On 2 January 1785, through the chancellor Giovanni Battista Gentilotti, the PV Pietro Vigilio sent a letter to the archpriest of Tione and the Lieutenant of Castel Stenico, Carlo Leopoldo Torresani.

"Unfortunately, the imposture put forward by Domenica Benvenuti da Tione's relatives and friends to make us believe that her life in the midst of a supposed total deprivation of food is evident and irrefutable appears before us. The behavior of those people is malicious, and those who believe in it appear foolish.

To therefore stop the further course of such deception, we command you to seriously prohibit, by our express order, any custody, supervision, and observations relating to the way of life of the aforementioned young woman" [...] "you must try to put into use every more appropriate means to remove such a mask, which does not fail to ridicule the very authority of the Superiors, and to disabuse that people, and remove them from such a false appearance, completely distant not only from the truth, but also from any verisimilitude."



Publicity to the letter - Archpriest Comini was ordered by the Prince Bishop to make the letter public, reading it from the pulpit, and to "paint the woman as ignorant rather than malicious, in order to be able to sacrament her."

Archpriest Carli wrote in his "Chroniclerical Notes": "The publication took place with a terrible uproar, and the people, always foolish and excessive in their transports, made a lot of talk, which finally after so much hassle, exaggeration, and machinery (I Comini's expressions) the Parish Priest had won. [...] They were therefore not quiet. Indeed, the spirit of pride growing in their bodies, due to such a solemn defeat, they even engaged the Archduke of Milan, in order to persuade the Prince to compensate their honor. To stubbornly support their arrogance, they committed innumerable scandals, murmurings, false oaths, so much so that the Parish Priest was in danger of his life. Meanwhile, the holy rascal wanted to return to her previous tone and say she lives by the Holy Spirit, rather wanting to let herself be burned than saying

The castle of Stenico (first news in 1163), seat of Captain and del Lieutenants who administered the Giudicarie in the name and on behalf of the Prince Bishop of Trent

that he ate. Thus the tangle became more and more tangled even for the Parish Priest, as Easter approached and he didn't believe he could admit her to Communion. After much harassment, after having written, suffered, and what do I know, the Parish Priest begged the Prince to remove her from the country. The Bishop also believed it was best to remove the stone of scandal, and one fine day it was decided to remove this treasure of sanctity on a stretcher with straps, under the escort of six soldiers, and transport it to Trento. This is what the Prince wanted."

Transferred to Trento - Let's go back to Archpriest Comini's report: "On the 2nd of June 1785, the Lord Lieutenant, the Lord Chancellor, six men from Stenico destined to carry her, and five escort soldiers appeared in the Rectory, and they were given accommodation and hospitality here lunch. He then moved in body, to the house of the deceiver, and the sovereign resolution was communicated to her. For five hours he pleaded and opposed, and only gave in to violence and the secret flattery of receiving veneration and respect with what follows, in the city of Trento. It was then removed, and the parish priest says it's a miracle that a riot didn't break out. Sana, and safe by saxa Stenici [through the Stenico gorges] she was taken towards Trento. But in Bus di Vela there is a crowd of people anxiously awaiting the saint, kneeling as the saint passes by, and devoutly asking for the saint's holy blessing. Once in Trento, she was assigned a room in the House of God (demolished five or six years ago, and which stood in front of the main door of S. Maria del Concilio). She was fed a few egg yolks beaten in water, frog extract, chicory, fresh water, and lemonade. But that seeing herself treated so subtly,

Via della
Propositura in
Trento. In the
complex of the
former
Provost's office
there was the
"Cà di
Dio", the hospital
for the poor. At the
State
archives in
Trento, there are
documents of
the activity of
the "Cà di Dio"
from 1698 to 1811
when the institution
was
suppressed and
incorporated into the
Congregation of
Charity



But seeing herself treated so subtly, so jealously kept an eye on, that being deserted by its supporters meant that it gave into horrible frenzy, and on the other hand not wanting to take other foods in order to beat the point gloriously or rather proudly, in three weeks, that is, on 24 June 1785 she ended her life poisoned by anger and exhausted by starvation in that hospital. As soon as she died, all the doctors and surgeons of the city were invited by supreme order to assist in the cadaveric section of that meek and naive saint. Even the three gentlemen Ippocrati [doctors] Chesi, Maffei, and Corradi were repeatedly excited to meet. It does not emerge from the story that they obeyed, and it is easy to understand why it was a matter of making even the chickens laugh about them, and more than one would have judged them to be more hypocrites than Hippocrates, since in the end the soul of all this tragicomedy appears to have been nothing other than a diabolically notable hypocrisy, both in those who played the saint and in those who supported His Holiness."

The autopsy confirmed that she was eating - This is the report of the doctors who carried out the autopsy of the poor woman. "June 24, 1785. I Bartolomeo Fedrici this morning [in the presence of illustrious doctors] separated the body of Domenica Benvenuti, who died at five o'clock [...] From the aforementioned review we all the undersigned, present at the same time, unanimously judge: to have it Benvenuti, or little or I have always eaten so much in the past, and that in Trento my death has been accelerated by not wanting to eat, even though I took summarises, frog extract, lemonades, chicory salads, spring water, etc. The archpriest of Tione, Comini, concluded his report: "Immediately after her death she gave off such a stench of sanctity that the funeral had to be held in the cemetery of S. Maria Maggiore, without being able to bring her inside, as usual. the church. In order not to be tedious, I omit other innumerable things and accidents that happened to her, in four or more years, and to her supporters especially the aforementioned ones. In the end, with the light of truth, they remained shamed, and I, Archpriest Giannandrea Comini, who writes these things, by the singular grace of God, of His Royal Majesty, and Lord Counselor Gentilotti, remained victorious." Furthermore, Archpriest Comini enjoyed little esteem from his community. In fact, ten years after his "victory" the representatives of the community of Tione turned to the prince bishop Pietro Vigilio Thun to complain about the prolonged absences of the owner of the parish. They wrote: "It has already been almost three years that our most reverend parish priest Gian Andrea Comini has been absent for most of the summer from his parish [...] having left only his ordinary chaplain who cannot supply the needs of the very large population, thus remaining poorly satisfied" (ADT, Book B (90), n. 265).

Archbishops and cardinals from fugitives to conspirators

Val Rendena, a land indicated for centuries as the theater of the supposed martyrdom of S. Vigilio (400 AD), the patron saint of the diocese of Trento, was the birthplace of three archbishops. In addition to Lauro Tisi (1962), archbishop of Trento since 2016, and Ivan Maffeis (1963), archbishop of Perugia-Città della Pieve since 2022 [unpublished image on the back cover], in the village of Baldino (now incorporated into Pinzolo) he saw the light Archbishop Antonio Maturi (1686-1751). His biography is condensed in a book written by Giacomo Filippo Maturi and published in the series "People and events" of the municipality of Pinzolo (2003). But the news and popular imagination dealt with other biographies.

of
**Alberto
Folgheraiter**

The cardinal-parish priest of Tione - At the beginning of the 16th century, the Judicaria contributed to maintaining a cardinal who, even if only by appointment, was parish priest-archpriest of Tione. Adriano Castellesi da Corneto (1461-1521) had a restless and adventurous life. To make an ecclesiastical career he asked for and obtained the annulment of his marriage to a certain Brigida. He was sent to England (1490) to represent the Vatican and collect the

papal collection. Created bishop, in 1503 he was appointed cardinal by Alexander VI Borgia (1431-1503). In the summer of 1503, after a banquet offered to the Pope, various prelates and the pontiff's son, Cesare Borgia, several guests complained of serious stomach and intestinal disorders. Pope Borgia died shortly thereafter and there were those who accused Cardinal da Corneto of poisoning in order to succeed Borgia himself on the throne of Peter. It didn't go as expected and the cardinal was put aside. After abandoning Rome, he wandered until he landed in Judicaria (Tenno and Tione).

In 1510, in fact, he was awarded the benefit of the Pieve di Tione by Cardinal Oliviero Carafa (who had enjoyed his income since 1504) of which, it is said, he was also parish priest. He certainly was its patron. However, Cardinal Castellesi was forced to abandon the "busa" after the suspicion of having been part of a conspiracy against Pope Leo X (1475-1521). He found refuge for some time in the hermitage of S. Pietro, on Mount Calino. In the meantime, the parish church of Tione passed to Ludovico of the counts of Bonifacio who,

in turn, he left the care of the parish to Giovanni Zanetti da Campo Lomaso (1519-1535).

As for Adriano Castellesi, also deprived of his cardinal title, he fled to Venice. He was robbed and murdered by his servant while returning to Rome immediately after the news of the death of Pope Leone X (1 December 1521)

His fleeting appearance in the Giudicarie is remembered by a Latin writing on the internal wall, to the left of the main entrance, of the archpriest of Tione. Translated, it says: "This sacred building, erected from time immemorial, in honor of the Blessed Virgin Mary of the Assumption and of St. John the Baptist, was enlarged and restored with the offerings of the people and with the help of Cardinal Adriano da Corneto 1511-1518".

The blessing to the insurgents - Another parish priest

of Tione was also accused of conspiracy, in this case against the bishop, his cousin, prince of the empire. Appointed archpriest and dean forane in 1731, Antonio Sizzo de Noris (1706-1786), relative of Bishop Cristoforo (1763-1776), in 1770 he was deprived of the parish by him. In fact, he was accused of having given the blessing to the Giudicari insurgents (21 August 1768) before they set off towards Garda where they had de- the building was expanded and the wood used to store the customs duties that the Austrian administration had activated in Tempesta on the left bank of the lake was set on fire. The revolt ended with a trial which was celebrated in Rovereto. The people of Giudicaria were condemned to pay the maintenance costs of 600 soldiers who remained in the valley for over a year: 100 thousand florins. Three leaders of the revolt were handed over to the executioner and executed in Tione on 14 March 1772.



As for Antonio Sizzo de Noris, deprived of the parish, he was imprisoned in the Buonconsiglio castle.

The bishop in love - More than a century earlier, the prince bishop of Trento Carlo Emanuele Madruzzo (1629-1658) had tried among the hills of Val Rendena to mitigate the ardors and pains of love for the daughter of Ludovico Particella, princely bishop chancellor and captain of Castel Stenico. Claudia played an important role in the life of the last bishop of the Madruzzo dynasty. Who had tried, in vain, to throw at

The bishop Cristoforo Sizzo de Noris (1706-1776) who was prince bishop of Trfento for 13 years (1763-1776) who took over the parish of Tione to his cousin Antonio Sizzo de Noris



Carlo Emanuele Madruzzo, the prince bishop of Trento. He tried in vain to have his cassock taken off to marry Claudia Partice, daughter of the captain of Castel Stenico

nettles the miter and the episcopal dignity to ensure an heir to the Madruzzo dynasty.

For five summer seasons, Carlo Emanuele stayed on the shores of Lake S. Giuliano, on the Caderzone mountain. This is demonstrated by a note on the small missal which, in the mid-17th century, the prince bishop left as a gift to the chapel of S. Giuliano, on the banks of the lake of the same name. "The Most High and Reverend Emanuele Madruzzo, Bishop and Prince of Trento, in his Alpine retreat [in S. Giuliano] used this missal for five continuous summer seasons which then, upon leaving, he left as a gift to the church of S. Giuliano, 18 August 1653. - Antonio Alfonso de Thun, councilor of the same".

It is not known whether his beloved accompanied him on his excursions to S. Giuliano. Of the four bishops Madruzzo who ruled the diocese of S. Vigilio was the most discussed and the only one not to be created cardinal. At the time of the plague, he fled the city of Trento and took refuge in a castle in the Non valley. In 1910, Benito Mussolini dedicated a *pamphlet* to his *liaison* with Claudia Particella

published in installments in the socialist newspaper "Il Popolo", directed by Cesare Battisti.

The murderer who became archbishop - Thirty years after the gift of the missal (1686), Antonio Maturi, born Giovanni Bartolomeo Antonio known as "Bortolo", was born in Baldino, then a community distinct from Pinzolo. The biography, published in 2003 by the municipality of Pinzolo, summarizes his intricate human journey right from the subtitle: "From young rebel to soldier of fortune, from Franciscan friar to Primate of the Greek archipelago".

We are indebted to that text, written by Giacomo Filippo Maturi, for extensive excerpts published here.

"In his youth ["Bortolo"] often came to visit his uncle Lorenzo di Rendena, who lived in the Plaza. Once, in autumn, when the shepherds came down with the sheep from the "Mandre", the event that led to Bortolo's escape and conviction occurred. The shepherds who followed their flock would not have duly guarded their sheep which would have invaded the property of the Maturi. From this fact an argument arose which degenerated into a brawl. One of the shepherds allegedly took action and beat up his uncle. The young Bortolo was intervening

born to defend him and with a fist or perhaps with some improper weapon, he had knocked the unfortunate shepherd to the ground. Due to the force of the blow or having badly hit his head against a stone, the shepherd had seriously injured himself and died. Instead of handing himself over to the Bishop's henchmen with full faith in justice, Bortolo had preferred to flee and find refuge in the convent of the Reformed Friars of Campo Lomaso, and then enlist, probably in 1704, in the army of Eugene of Savoy".

The "War of the Spanish Succession" was underway, which broke out in 1700 following the death without heirs, of the King of Spain, Charles II. "In a few years (1704-1710) Antonio "Bortolo" Maturi climbed the steps of a military career from a simple soldier to become a close collaborator (he seems like a "secretary") of Prince Eugene of Savoy."Having set aside his military career, "Bortolo" entered the convent not before having implored and obtained absolution from the banishment from the prince bishop of Trento (for his "youth past"). He also obtained forgiveness from the people he had offended. He took the habit in the convent of the Minors Reformed of Cles with the name of "brother Antonio." Having completed his studies in Cles and Trento, he was ordained a priest and sent to Rome where the Franciscans had a college (at the church of San Pietro in Montorio, at the foot of the Janiculum) intended for the preparation of missionaries.

Brother Antonio Maturi had no intention of exercising the his ministry in his homeland: he wanted to leave for Asia Minor, at the origins of Christianity in whose lands Islam had spread. "By going to Istanbul, Father Antonio Maturi, more than a Missionary, was an "infiltrator" in the ranks of the great enemy of Christianity".

He left Trento for Constantinople on 6 May 1717, together with another Trentino friar, Nicolò Widmann from Coredò, in Val di Non. He reached Turkey by land, passing through Tyrol, Austria, Hungary and the Balkans. In Vienna he obtained a "letter of recommendation" from Prince Eugene for the Pasha of Nissa Nis, the second city of Serbia, and Vidino (Widin, a city in north-western Bulgaria).

Missionary in Scio (Aegean island facing the Gulf of Smyrna), in 1722 Brother Anthony was appointed Apostolic Vicar of Smyrna. Eight years



Archbishop Giovanni Bartolomeo Maturi, da Baldino (1686-1751).

He took the Franciscan habit with the name of Antonio which he kept even when he became

bishop (portrait, church of Pinzolo)

Antonio Maturi (S. Maria delle Grazie, Arco, Chapter room)



He was later consecrated bishop of Syra (Syros in Greek), the administrative capital of the islands Cyclades in the central Aegean. Just three years later (1733) he was promoted to the archbishopric of Nascia (Naxos), the largest island of the Cyclades, with the nomination of Primate of the Archbishop cypelago.

It was not an easy episcopal government. In the years 1746-48 on the island of Naxos there were tensions and discords, also fueled by traders and businessmen.

"These disagreements led to a rebellion against him as archbishop of Naxos and Primate of the Aegean, a rebellion also favored by certain brothers for more economic than religious interests. Although Archbishop Antonio Maturi enjoyed the support and admiration of the majority of the faithful

Antonio Maturi (rectory of Cavalese)



the majority of the faithful and also of the exponents of the Roman Curia, these conflicts wore out his capacity for resistance and in a letter dated December 23rd 1746 he said he was willing, in the interests of peace, to resign from the office of archbishop in Naxos and to retire to his previous position as bishop of Syra. The Roman Congregation, with a letter dated 31 August 1747, accepted the resignation". He died at 65 years old on 16 April 1751.

Renato Perini: the archaeologist who discovered the stilt houses of Fiavé

On the centenary of his birth, the memory of Renato Perini (12 April 1924-12 March 2007) recalls the excavation campaigns that the master-archaeologist, awarded an *honorary degree* from the University of Innsbruck (1990), undertook in the Fiavé peat bog between 1969 and 1976. He was also a talented painter and sculptor. An exhibition, on the centenary of his birth, is set up at the Diocesan Museum in Trento.

"But is the archaeologist useful to the contemporary world? It is possible to be not a pedant entangled in enigmas or a parasite of the ruins but a whole man, culturally alive, in various ways passionate, interesting and useful even beyond his profession, an individual who knows how to deal with civil society, a being of this world, capable of cheering him as well as distressing him?"

The provocative question is raised in the pages of the "Diary of an archaeologist" by Andrea Carandini, one of the greatest exponents of archaeological research in Italy. An exemplary answer can, without a doubt, be found in the scientific legacy, educational commitment and dissemination skills of Renato Perini. One hundred years after his birth (12 April 1924) his memory is renewed.

Beyond any phrase of circumstance and without fear of denial, Renato Perini figures among the great protagonists in the history of archeology and not only in the Alps, given in particular the impact on the scientific world of the discoveries made in Fiavé which, still today, enjoy great international resonance.

That Perini left an indelible mark can easily be deduced from the recurrence of his name in bibliographic reviews, even in the most current publications, not only at a national level. His studies remain, in fact, an essential point of reference with paradigmatic value. This applies both to what was brought to light and to the approach to the work in the field.

Between the 1960s and 1970s, knowledge about the pre-Roman era in the heart of the Alps was still decidedly lacking.

Of
Frank Marzatico
archaeologist,
Superintendent
and general
manager of
Province for
goods and activities
cultural

The archaeological evidence was limited in terms of quantity and quality. Detailed information on the conditions of discovery which is necessary for a retrospective vision of the past for the purpose of reconstructing historical dynamics was missing.

Erudite interpretations still existed which, a priori, hypothesized the alternation of ethnic entities on the basis of questionable readings of written sources.

Thanks to the thoroughness

with which he annotated the findings within the stratigraphic sequences, with notes, sketches, section drawings, plans and photographs, the pioneering excavations started by Perini remain a sort of "milestone" which must be taken into due account archaeologists today and tomorrow.



The teacher Renato Perini with some children in the Fiavé excavation area

The "Tower of Babel" - The spectacular images of the foundations of the pile-dwellings of the Giudicarie recur in scientific literature and school textbooks as the most representative of the settlements erected on wooden structures in the second millennium BC, in the age of Bronze. The photographs of the "forest" of piles of the oldest villages and the ingenious lattice foundation with plinth piles and palisade of the last pile-dwelling settlement are often found in museum exhibitions. To take these panoramic photographs of great "media" success, one could say almost "viral", to recall an overused term, Perini himself, in the absence of the drones widespread today, climbed with his 4x4 cameras on a very high rickety wooden staircase, built on site. Called "the Tower of Babel", it was moved as needed by the arms of a large group of boys engaged in excavation work. Together with researchers and students, many were young people from

Fiavé who found an opportunity for work close to home in the summer.

Due to this involvement of the "local reality", the excavation also constituted an opportunity for cultural awareness, anticipating the idea of the open construction site and participatory archeology that finds such consensus today. The dissemination activity was intense and was carried out using a language accessible to all thanks to previous experience as a primary school teacher. In this regard the maestro Perini, as he loved

being called to proudly underline the role played as an educator was completely foreign to the tone of the academic world.

He expressed himself with intentional simplicity, generous with generous suggestions and advice to those who did not assume tones of academic arrogance.

It should also be remembered that Perini initiated interdisciplinary investigations with the involvement of specialists in an international work team when this approach was not yet a consolidated practice, with the exception of some research projects dedicated in particular to the pile dwellings of Switzerland and of Germany. It was precisely these more advanced experiences that inspired Perini's field work who, due to the parallelism of the investigations in humid environments, maintained, especially with his trans-Alpine colleagues, very close relationships of exchange of information, publications and visits. The interdisciplinary methodological approach was adopted by Perini not only with regard to the Fiafé excavations, which were very demanding due to the power of the water-soaked archaeological deposits and the enormous quantity of materials, including organic ones, preserved underground.

Even the excavations conducted in eastern Trentino in the smelting areas, active towards the end of the 2nd millennium BC for the production of copper, saw the involvement of transalpine specialists, the experts from the Mining Museum of Bochum, called to operate for their high commands. - expertise in the field of archaeometallurgy. The participation of scholars from multiple academic schools who brought different experiences also represented a way to verify the correctness of the data collection and interpretations, in the name of openness to scientific comparison.

Global archaeological research - In discussions with the French, Swiss, German and English colleagues who worked in Fiafé in the last seasons of field work to deepen the knowledge of the interrelationships between man and the environment with excavations, cores and surveys and laboratory analyses, Perini recalled the need to operate according to the guidelines of "global archaeological research", a perspective which then had development and success also in the diffusion of the expression. This work approach and the launch of multidisciplinary research with international teams appears all the more appreciable if we consider that Renato Perini was a self-taught man whose scientific work was sanctioned by the awarding of an *Honorary degree by the University of Innsbruck*. His re-research has set a precedent: several generations of scholars were trained by participating in excavations where, before taking up trowel and brush to work as archaeologists, they were harshly put to the test with a long apprenticeship, including transporting wheelbarrows, cleaning and marking

The master archaeologist Renato Perini was also a talented painter. In the painting, oil on canvas, the stilts emerging from the Fiavé peat bog (private collection)



of materials. An aspect of Perini's figure that has remained unpublished is his activity in the artistic field, carried out for a completely personal enjoyment, far from any ambition of public recognition, although wooden sculptures were requested at the time to embellish the church, as in case of the portals of San Pio. The artistic streak was expressed with a "craft" acquired already in his youth, practicing the restoration of frescoes and with a sensitivity cultivated since the time of the military service in Rome, as recounted in a notebook full of sketches of monuments and views of the capital.

The repertoire of Renato Perini's artistic productions oscillates between figurative and abstract subjects, rendered on large or tiny supports and executed with tools of different nature: gouges for carving wood, ink to represent the contortions of monumental trees and hidden landscapes, chalks, pastels and brushes to depict bright views of Trentino including those of the Fiavé peat bog with its stilt houses and water lilies.

An exhibition promoted by his family as a sign of remembrance and gratitude will be dedicated at the Tridentine Diocesan Museum to the shapes and colors that Renato Perini captured as an artistic suggestion in the landscape whose most remote human roots he studied.

"Judicaria" dealt with Renato Perini in issue no. 22 (1993) and n. 86 (2014), pp. 29-31 with an essay by Gianni Ciurletti (1948-2019)

The External Giudicarie at the time of Francesca Lutti

In a recent publication, presented at the municipal library of Ponte Arche, Daniela Musumeci analyzed and commented on the work *"Rose and Star"*, a novella in verse by Francesca Lutti (1827-1878).

With this, expanding the investigation to the life, studies and readings of the poet and her cultured family.

The book, sincerely unexpected, investigates a 19th century Trentino author, who has always been good-naturedly snubbed, because she was a shy woman and person and, above all, for the decidedly outdated genre of the novel in verse, little appreciated nowadays except in the social circle of specialists. Lutti, who spent much of her life divided between the villa of S. Ales-sandro di Riva and that of Campo Lomaso and who composed verses supported by the literary experience of Andrea Maffei (the novella *"Rosa e Stella"* is dedicated to him), is a figure worthy of note not so much for the value of his poetry, but for having grown up and lived in a century and in

an environment in which women, even if aristocratic, were not used to performing tasks other than those of mothers and "angels of the hearth".

For this reason it is interesting to develop the topic by delving into the role of women in the External Judges of the mid-nineteenth century, an era full of problems. Let us think of the poverty and life of toil reserved for mothers of families (usually with numerous children): dedicated to the fields, to the stable and always assigned to the care of the family and the elderly, they also took care of the breeding of silkworms which the industrious Vincenzo Lutti had introduced them to the valley, pushing families to raise them in their homes. Furthermore, his spinning mill in Campo employed around fifty girls who could thus contribute to the support



Of
**Gabriella
Maines**

Francesca Lutti
with her brothers

of their families. This new source of income partially relieved the situation of those years, burdened by the spread of two fatal cholera epidemics, recurrent famines caused by drought, and floods that destroyed roads and bridges. However, it failed to remedy the need of many men to look for work elsewhere, so much so that the problem of emigration worsened at the end of the century with massive exoduses overseas.

The beneficial influence of Lorenzo Guetti's corporatist idea would arrive after 1890, while the improvements in agricultural equipment and the fight against diseases of the land's products were of little impact.

Stimulating, in this panorama of widespread poverty, was the activity of the Comano spa which attracted many largely aristocratic families and personalities who, on occasion, frequented the hospitable Casa dei Lutti. In fact, between 1859 and 1861, the renovation of the Campo Lomaso residence was completed, transformed by the architect Antonio Caregaro Negrin into a large villa open to the light of the large garden and the architectural eclecticism of the tower. In line with contemporary fashions, which stimulated travel into unexplored territories, archaeological expeditions

Francesca Lutti was born in Riva del Garda in 1827 into a family that was "culturally active and sensitive to the Risorgimento ideals of the early nineteenth century" (*en-ciclopediadelledonne.it*). He spent his childhood in Riva del Garda with his younger brothers Vincenzo and Maria (see painting on previous

Francesca Lutti



page). She dedicated the first of her novels in verse, *Maria*, published when she was 31, to her mother, Clara, who had introduced her to humanistic culture and the practice of poetry. A few years earlier he had published his first sonnet in the "Strenna italiana". The novellas in verse will follow: in addition to *Maria* (1858), *Rosa and Stella* (1859), *Giovanni* (1862), the latter published in the volume *Novelle e liriche*. Alberto will follow, a "contemporary poem" in octaves. Married (1869) to the opera singer Giuseppe Alberti, she remained a widow less than two years later (1871). She died in Brescia on 6 December 1878, returning from a trip to Milan where she had gone, together with her brother Vincenzo, for a medical examination.

and excavations, many exotic references are also present in the paintings on paper in the entrance rooms of Villa Lutti. The frescoes in the music hall, however, flooded by the light of the five large windows, have the aesthetic purpose of enhancing the surrounding landscape and the political one typical of the Romantic-Risorgimento era, of aspiring to a new, liberal and Italian future, even if, in reality, the Lutti family and all the others present in the area (including the powerful counts of Arco) were unable to emancipate themselves from a substantially conservative provincial mentality linked to a rigidly clerical tradition.

Francesca Lutti was an animator with the cultured mother Clara Frapporti and brother Vincenzo, a valid composer, of a lively and versatile musical literary circle, also frequented by writers and poets such as Antonio Fogazzaro, Giovanni Prati and Antonio Gazzoletti, by painters and sculptors such as Francesco Hayez, Andrea Malfatti and Vincenzo Vela, by Italian politicians and even by the King of Bavaria Maximilian II. However, the reference presence was always Andrea Maffei, who knew how to liven up the numerous summer meetings in the renovated villa, bringing characters from all over Europe.

The poet and librettist himself, Milanese by adoption but Trentino by birth, a great translator of Schiller and Goethe, who in the Lombard city had been the animator with his wife Clara Carrara Spinelli of a very popular and much more renowned literary salon, was the master and the inspirer of Francesca Lutti's poetry. He knew how to encourage and advise her, aware that the shy and submissive girl, if left alone, would never have published a verse. His was the advice to abandon reading the romantic poets, very popular at that time, and to direct it towards the classics: thus, in addition to Dante and Petrarch, Francesca Lutti found her guide in Ariosto, from whom she took up the form of the poem and the octave in the metric.

It is no coincidence that in Lutti's novels in verse, published largely by the renowned Florentine publishing house "Le Monnier" between 1858 and 1878, the year of her death, one perceives a lively feeling of nature and a sobriety of images that confirm the study severe than the classics, as he underlines



Villa Lutti, in a postcard from 1961. (Fotocine, Trento)

in her rigorous commentary Daniela Musumeci. But, it is fair to ask, the paternal and sometimes nagging presence of Andrea Maffei, aimed at refining Francesca's poetic style and facilitating her acceptance by the best publishers, was perhaps not too oppressive, enough to limit her freedom of expression?

Francesca Lutti, despite her comfortable life and lively participation, albeit from a Trentino context, in Italian literary and artistic culture, suffered many conditions. From the point of view of the ethical message, he expressed in his writings an intense religious feeling of a Catholic-liberal nature, maintaining a paternalistic vision of the people, typical of the Trentino aristocratic world, still far from understanding the needs of social redemption of the peasant population. Francesca's letters and writings are in fact unrelated to the civil and political problems of her time: it confirms that family and sentimental topics were better suited to a woman, even if noble and cultured.

Francesca Lutti's poetic contribution therefore appears as a marginal element in the panorama of nineteenth-century Trentino literature, occupied by the overbearing and perhaps overvalued figure of Prati, a minor author and totally foreign to both romanticism and nascent realism. The poetic illusion of the noblewoman and her mentor Andrea Maffei of being able to create imperishable works using the form of the poem in octaves, instead led her to failure, placing her in a position of evident anachronism with respect to the Italian and European literary panorama which in those years he offered readers the great Russian and French novels.

Villa Lutti in
a postcard from
1923



A new "History of Art" for the Trentino of the year 2000

Art in Trentino, from the Middle Ages to the 20th century. A broad time span that the art historian Ezio Chini is tackling with the collaboration, for in-depth analysis (66 files), of other art historians and architects, including quite a few young people. A volume of 432 pages (for the types of *Antiga Edizioni*) and which will be available by 2024.

Was there a need for a new "history of Trentino art"? Ezio Chini, and us with him, is convinced so. Also because in the last forty years studies and research have multiplied and, with them, new information and new acquisitions have broadened our gaze on the world of art.

"During the twentieth century - he wrote in "Strenna Trentina 2024" - and up until today, the Trentino area has been the subject of intense research activity on the events of figurative art. In the period up to 1938, the year of his death, the great figure of Giuseppe Gerola emerged, who entirely dedicated his existence to the studies, protection, restoration and, above all, to the valorisation of the prestigious heritage of the art of the Castello del Buon-consiglio: the monument that the Italian State entrusted to his care shortly after the end of the Great War to redeem it from the state of degradation into which it had fallen following the decline of the episcopal principality and its secularization in 1803".



Other scholars followed: Antonio Morassi, Giulio Benedetto Emert, Don Simone Weber. "During the 1930s, the figure of Nicolò Rasmus (1909-1986), a distinguished and tireless art historian, gradually matured and established himself, whose work took place within the regional Superintendence, first as an official and then as superintendent, authoritative and responsible for the protection of the heritage

"Dance Macabre" by Simone Baschenis, on the southern face of the church of S. Vigilio in Pinzolo

artistic and landscape, from 1960 to 1973. His cultural heritage was collected and put to good use by other scholars of value, especially after the precious volume summarizing his life's research was published in 1982: *History of art in Trentino*. Finally, the figure of Bruno Passamani (1929-2010) cannot be overlooked with his assiduous and admirable contribution to the knowledge and restoration of the artistic heritage."

The transfer of competences in the field of cultural heritage from the State to the autonomous Province of Trento (1973-1974) favored important restorations accompanied by new historical research and the re-discovery of hidden frescoes hidden from view by the lackluster and subsequent censorship after the Council of Trent, especially in the 17th century. Thanks to the technicians and staff of the then Cultural Heritage Service, of course, and to the current Superintendency, but also to the degree course in valorization of cultural heritage that the Faculty of Letters of the University of Trento ran, gone for a few decades. The files of "Studi Trentini. Second Section" and then of "Studi Trentini. Art" testifies, in this sense, to research and clarifications that have deepened our gaze on the art world of Trentino too.

Nicolò Rasmò's volume, still precious, contains within it self the

The main altar in the church of Saint Mary Hired at Villa Lagarina



prerequisite for seeking a new synthesis. Hence the need and Ezio Chini's editorial commitment for a new publication.

As regards the *Judicaria* territory, the in-depth information sheets concern: The **Danse Macabre of Pinzolo**, **Castel Stenico with the chapel frescoed in the thirteenth century**, the Inviolata and the adjoining convent, in Riva del Garda; the Martini palace, also in **Riva**; villa Perotti in **Covelo**.

In the summary text, the story will also address the coming to Trent-western vat (15th century) of the Baschenis de Averaria, wandering painters who frescoed churches and chapels throughout the Giudicarie. In detail: S. Rocco and S. Sebastiano in **Pergnano di San Lorenzo in Banale**; S. Giorgio a **Dorsino**; SS. Peter and Paul in **Sclemo**; S. Michele in **Seo**; the Assumption of **Dasindo**; S. Giuliano at **Villa di Bleggio**; S. Silvestro in **Vigo Lomaso**; S. Felice a **Bono di Bleggio**; S. Maria a **Tione**; S. Maria Assunta and S. Valentino in **Iavré**; SS. Fustino and Giovita in **Ragoli**; S. Antonio in **Pelugo**; S. Vigilio in **Spiazzo Rendena**; S. Giovanni Battista in **Massimeno**; S. Lucia a **Giustino**; S. Vigilio in **Pinzolo** (details in a specific sheet); S. Stefano in **Carisolo**; S. Antonio abbot in **S. Antonio di Mavignola**.

Naturally, the Baschenian itinerary continues in the Noce valleys: Val di Sole (13) and Val di Non (11). Here an extensive in-depth analysis is dedicated to the Chapel of Castel Valer, preciously frescoed in 1471 by the brothers Giovanni and Battista Baschenis on behalf of the noble Rolando Spaur.

For almost two centuries, starting from the second half of the fifteenth century, the Baschenis families interpreted popular art in a "high" way by offering the illiterate episodes and passages from the Bible (the bible of the poor) and have "modelled for generations the culture, devotion and the imagination of entire territories", from the Bergamo area of origin to western Trentino.

Today the "History of art in Trentino", written by Ezio Chini, presents itself as an in-depth and cultural manual: for those who live in Trentino and for those who spend time on holiday there. And thanks to art, perhaps, it returns. (af)

For those who book it now, the volume will have a discounted price. A specimen, currently being distributed, extensively illustrates the work and provides every detail.

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The cemetery chapel of S. Antonio abate in Romeno, with the fresco of legendary Jacobean miracle of the hanged man (15th century)

Uranium - The chain reaction of the population of Rendena

It was a battle that, in the mid-seventies of the last century, mobilized the population of Val Rendena. He held sway in the newspapers for many months with objectives that seemed like pure utopia. Val Rendena against Agip mining, David against Goliath. But the giant, having won the match before the Council of State, found his concession revoked by the president of the Province, the lawyer. Flavio Mengoni.

Of
**Alberto
Folgheraiter**

"If there is uranium, it stays where it is" - "Better to be active today than radioactive tomorrow", shouted the inhabitants of Val Rendena, who descended on Trento armed with placards, determined to block Agip's searches for uranium material mining in the bowels of Mount Tof, in the heart of the valley. The oil crisis, the strangulation of Western economies decided by the Arab sheikhs, had relaunched uranium research in the Alps in the mid-1970s. Two mines were already in operation in the Berga-Masca Val Seriana. "Here uranium is excavated on the Serio", was the headline of the weekly "Vita Trentina" in a report from Clusone where "death with a pickaxe" was frescoed by the Baschenis, like Pinzolo, on the cemetery chapel.

Only those in their sixties today remember the Sunday walks that characterized the winter between 1973 and 1974. Fifty years ago.

It happened in many European countries. It was called "Austerity", a consequence of the crisis triggered by the retaliation of Arab oil producers against the governments that supported Israel: the United States and the Netherlands first and foremost. The Italian government, last among the European nations, on 22 November 1973 approved some measures aimed at limiting fuel consumption. From 1 December 1973 to 10 March 1974 the circulation of cars on Sundays and weekends was prohibited.





The billboards along the road of the valley Rendena, on 29 April 1978, when from The president of the Province arrived in Trento, Giorgio Grigoli, to tell the population that they shouldn't be afraid of uranium

midweek public holidays. In March 1974 the restriction was loosened, allowing circulation with alternating license plates: one Sunday the even number plates, the next the odd number plates. This went on until June 2nd when the "free all" was decreed. It was a long, cold winter. Heating in offices and public lighting were also affected, as they were limited due to a reduction in oil and gas trade by producing countries belonging to OPEC.

The oil shock of that unfortunate season restarted the search for traces of uranium in the bowels of Mount Tof, in Val Rendena. Already, between 1956 and 1962 there had been geological surveys by Somiren between Rendena and Val d'Algone. "The excavations brought to light the remains of large fossil trunks about 220 million years old, around which the uranium minerals were concentrated." Insufficient, then, to start intensive cultivation.

The reopening of abandoned wells - However, what had not seemed convenient in those years could have been convenient in the time of energy blackmail linked to international crises. For this reason, in 1976 Agip Mining resumed the surveys in the wells abandoned in the mid-1950s. Mauro Lando writes in the "Dictionary of facts, characters and stories of Trentino" (2011): "We were then at a time when the construction of atomic power plants was considered possible and desirable and therefore uranium had become a raw material essential for that type of investment. At that phase the aim of Agip was to know the trend

and formation of the subsoil in the Rendena area, an indispensable condition for any subsequent targeted investigations. Specifically, they wanted to drill into the rocks and thus verify whether there really was the presence of uranium in an economically useful quantity. The research involved sections of mountain territories in the municipalities of Bocenago, Ragoli, Spiazzo, Stenico, Bleggio Inferior, Massimeno and Montagne, all between Rendena and Algone, in the Brenta group."

In particular the localities Palastro (1224 m) and Pranebli (1325 m).

"The research, entrusted to an Agip company, was concentrated in 14 high-altitude sites where probes capable of drilling the rock to a depth of between 800 and 1000 meters had been placed. The holes had an initial diameter of 12 centimeters and a final diameter of 6 centimetres. All this was possible because the provincial administration had at the time issued the concession to operate."

In the autumn of 1977, in the Province of Trento, there was a meeting between the director of mineral research at Agip and the president of the Council, Giorgio Grigolli (1927-2016). The newspaper "L'Adige" reported it on November 1st. He wrote that Agip had invested two billion lire in the research [at today's value approximately 10-12 million euros] and that the preliminary research would be completed by 1978.

The reaction (of the population) remained "frozen" also due to the winter suspension of the polls, to explode on 16 March 1978 when the environmentalist association "Italia Nostra" took a position "against a hypothetical uranium mine in Rendena for the environmental damage it would have caused, the landfills that would have been needed and to contest the nuclear energy choice." The slogan was coined: "Better active today than radioactive tomorrow".

The "no" from the municipal administrations - From Trento the opposition to uranium exploration moved up the valleys until it landed in Val Rendena.

Unanimously, the municipal council of Pinzolo voted a resolution against the opening of mines for uranium research, fearing problems of "radioactivity" and landfills of the material ("Alto Adige", 4 April 1978).

Mauro Lando writes: "Agip's response was not long in coming. On the pages of *Alto Adige*, on 12 April 1978 he explained what exactly was being done in Rendena and refuted, point by point, Italia Nostra's statements on the timing and danger of the possible mine. By now, however, the facts were no longer in question, but the problem had become political, namely the anti-nuclear choice on the part of the environmentalists and the desire on the part of the population of Rendena to have guarantees on the protection of the valley."

"Rendena wants to know what measures have been taken to defend the valley before the uranium is found," wrote Franco de Battaglia



Giorgio Grigolli
challenged in
Spiazzo
Rendena
(ph. Nereo
Pederzoli)

on *Alto Adige* on 29 April 1978, the day on which, in Spiazzo Rendena, a meeting with the population of the President of the Province, Grigolli, was scheduled. It was a tumultuous meeting with no possibility of conciliation. The image, captured by the photojournalist Nereo Pederzoli, says more than a thousand words the amazement of Giorgio Grigolli, alone, on the stage of the Spiazzo theater, among hundreds of brochures that the Province had printed and distributed to explain and give assurances to the population. And which the enraged people had rejected and thrown back at the sender.

In a few months there would be a vote for the renewal of the provincial (and regional) council of Trento. The DC, a party with a relative majority up to that point, could not afford a tug-of-war with environmentalists and the population of Val Rendena, who were opposed to research for uranium material. (The Chernobyl atomic disaster in Ukraine would occur eight years later, on April 26, 1986.)

For this reason, in early May 1978 the DC presented a motion to the Provincial Council in Trento "to harmonize the use of any uraniumiferous materials with the needs expressed by the population of Val Rendena".

From the valley of the "Macabre Dances" and under the flag of the CRAU (Rendene Anti-Uranium Committee) large delegations of Rendene people descended on the city to request the revocation of the research concessions previously assigned by the Provincial Council to the mining Agip. In those days the news also covered two sabotages: the cutting of the control cables of the helicopter used by Agip technicians to reach the research wells (6 May) and the damage to the pump that supplied water to the research area in Val di Manez, on the Ragoli mountain (9 June).

The revocation of the concession was contested by Agip Mineranica which presented a complaint to the Council of State. Five years later (August 1983) the sentence was pronounced which deemed the revocation illegitimate and therefore agreed with Agip. The national energy company could have resumed drilling but the president of the Provincial Council, the lawyer Flavio Mengoni (1929-2013) maintained the decision made by his predecessor.

In Vigo Rendena a plaque, placed in 2018, recalls: "Crau - The Rendene Anti Uranio Committee - founded here - for the needs of the people - tireless work carried out - for the protection of citizens - from here".

The dance of death frescoed on the cemetery chapels of Pinzolo and Carisolo is the same figuration that the Baschenis left on the walls of the cemetery chapel of Clusone (Bergamo), in Val Seriana. Loads of uranium were found there too



1978: You don't remember that month of April?

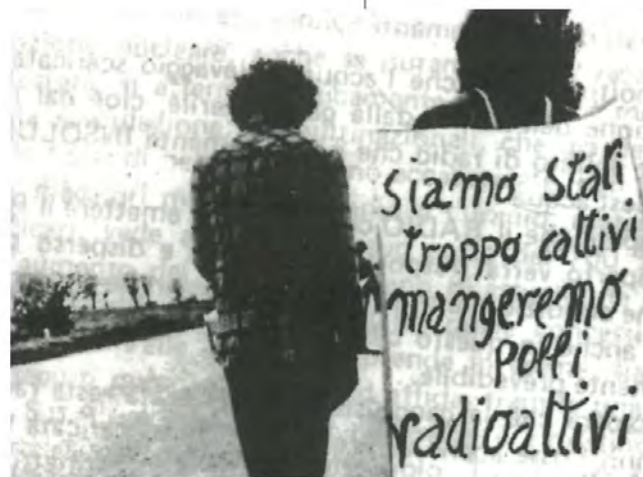
History - We must start from the beginning of the 1950s, when the Cnen (National Committee for Nuclear Energy) carried out the first research into the existence of radioactive minerals in Trentino. In Rendena (between Caderzone and Bocenago) and in Val d'Algone, an Eni company checks for the presence of uranium. In the decade up to 1961, construction sites were opened and kilometers of tunnels dug, with disappointing results: little material and low concentration of uranium. The cultivation of any mines is not convenient, therefore drilling is suspended.

1973. Who doesn't remember the automotive crisis? sterility and Sundays walking? With oil prices skyrocketing, the choice of nuclear power to produce electricity is making headway, even in Italy. 1975. Agip resumes research in Val Rendena (in the old Pradèi tunnel) through its subsidiary Agip-Ami spa, work completed at the end of 1976.

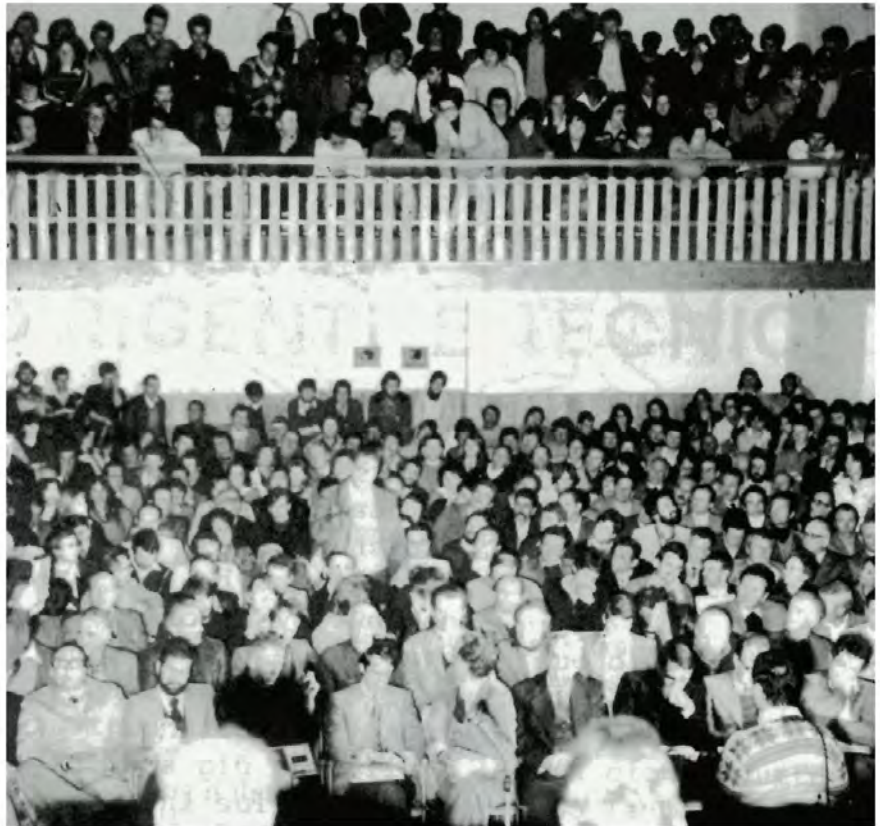
Between 1977 and 1978, 14 plots of 100 square meters each were identified, to be deforested to allow vertical drillings ranging from 320 to 900 meters deep. The areas involved in the "inspections" are included in the territories of **Bleggio Inferiore, Stenico, Montagne, Spiazzo** and **Bocenago**, as well as five drillings in the territory of the Adamello Brenta Natural Park. The allocation was truly significant, considering the value of the currency: two billion lire. The evaluation, in that case, was positive: the uranium was there, of high content, so much so that the Val Rendena deposit was considered second only to that of Novazza, in the Bergamo Val Seriana. (In both valleys the Baschenis frescoed the Macabre Dances in which death emerges with the pickaxe).

At that time there were those who made two calculations on the potential yield. The environmentalist association "Italia Nostra" wrote: "The annual production is calculated at approximately one hundred tons of uranium U308. Its reserves are currently estimated at one thousand tons, with extraction costs equal to 30

Of
**Julian
Beltrami**



The crowded assembly against the research of uranium material which was held on 29 April in Val Rendena and during which Giorgio Grigolli, president of the autonomous Province of Trento, was hotly contested.



dollars per pound. The uranium mine in Val Rendena can supply fuel to a nuclear power plant with a power of one thousand megawatts for five years."

March 1978: the president of the Provincial Council Grigolli thunders in the Council against those who use "disinformation, suspicions and falsehoods useful for partisan purposes and clearly with a view to November". That year, in the autumn, regional elections were scheduled.

April 29. Grigolli himself organizes a meeting (which he would have liked to be confidential, but wasn't) with the municipal councils to reassure the entire population, together with the technicians. As mentioned, he was buried by pamphlets containing explanations of the "benefits" of uranium.

All that remains is to absorb popular anger. Six days later, on May 5, the Christian Democrat group in the Provincial Council presents an urgent motion, also displacing the PPTT (Enrico Pruner's autonomist party), to commit the Council "to working towards an immediate suspension of the searches...".

The protagonists - The children's revolution. In Rendena, in the seventies, they were the first to move. There were those who publicly denounced Agip's intentions and those who set up the "anti-uranium committee".

The alternative magazine "Ci Otto" [acronym for District n.] began. 8, the intermediate body that included the Giudicarie and Val Rendena, directed by Corrado Ceschinelli, now a sociologist, naturologist and "Life coach", then in his early twenties. Together with him, young people who would make themselves known: Leonardo Marchiori as a psychiatrist, Vincenzo Zubani as mayor of Tione, Roberto Zoanetti as director of the Adamello Brenta Park, Alberto Paris as a school director. Then Giuseppe Pouli, Mariangela Romanelli and others.

And the Crau? Others in their early twenties, but not only. Mauro Alberti (who in life would also have been the mayor of Bocenago) was 25 years old. Next to him was Giusto Valentini (a trout farmer who passed away at the age of over 90), who was more mature. Giuseppe Ciaghi (a black intellectual) was halfway between the two. Next to them were Antonio Scarazzini from **Darè**, Umberto Fostini

from **Bocenago**. And then, as Luigi Chiappani recounts, "a great hand was given by Don Remo Dossi, parish priest of **Bocenago**, who was also reported by the Public Prosecutor's Office. Out of solidarity, another 49 Rendeneri self-reported."



The president of the autonomous Province of Trento, Giorgio Grigolli in the hall of the regional council, in Trento, where the sessions of the provincial council were held and are also held.

Who started the Crau? - "Jack Caola from **Pinzolo** - recalls Chiappani - worked in London, where he had heard about the nuclear choices made in the world and the risks to public health. When he returned to Rendena he became worried. To the valley residents, who knew nothing, he explained what he knew. He immediately found attentive ears: first of all in **Bocenago**, then in the rest of the valley".

Chiappani says: "For the evening with Grigolli (the one with the pamphlets thrown at the president of the Province in protest) I interrupted my honeymoon in Reggio Emilia." Other memories emerge from Mauro Alberti, of whom an interview on Rai's national news was recovered.

"When we went to Trento to attend the Provincial Council which discussed the motions on uranium we were 350 cars. We entered the building in a tumultuous manner, so much so that

we overwhelmed (involuntarily in the crowd) the Prime Minister Celestino Margonari. I still have the image of the president upside down between the sofas in my eyes."

History professor J. Ficker against Garibaldi in the Judicaria

In the summer of 1866, the battle between Garibaldi and the Austrians had the participation-observation of university students from the *Studentenkompagnie* of Innsbruck. During a pause in hostilities, a university professor who commanded the company of students visited the archives of Tavodo and Stenico. And he made a rather interesting discovery.

of
Ennio Lappi

During a pause in hostilities, during the third war of Italian independence (1866), Lieutenant Julius Ficker (1820-1902), stationed in Stenico, had the idea of visiting the archives of the area, in search of documents related to his history studies. With some students from the University of Innsbruck, who were part of the *Studentenkompagnie* sent to defend the southern borders of Tyrol, he reached the ancient parish church of Ta-vodo which until 1826 had been part of the deanery of Banale. When he saw them in front of him, the chaplain Don Domenico Apolloni, from Ta-vodo (1808-1872), was frightened.



The lieutenant
Julius Ficker

He feared they had come for some requisition. Julius Ficker only asked to be able to access the archive for study purposes. To the priest's great relief, he was satisfied and in that archive the German scholar found an *Urbarium ecclesiae parochialis Banali* dating back to 1447, written very clearly on parchment, a document which he considered of great value for the most ancient topography of the area, but too extensive to make a copy. A few days later, with one of his students, Schütze

Klemens Ender of Kufstein visited the municipal archive where he found a document that is still important today: the original of the oldest Rule of Stenico from 1472.

It all began on 15 June 1866. Otto von Bismarck's Prussia had declared war against Austria, immediately followed by the Kingdom of Italy. At that juncture, the Tyrolean national defense took up arms preparing to defend the southern borders of Tyrol threatened by the Savoy.

The students' company - In Innsbruck, the students who had provided their own company since the battle of Spinga in 1797 against Napoleon's French, did not give up their support even on that occasion. Before long, a conference was organized at the *Schiesstand*. The members of the various student academic bodies Rätia, Athesia, Austria were gathered. Thus the "Student Company" was formed, made up of 4 platoons or *Zuge*. Gymnasium professor Joseph Daum, a veteran of 1848 and 1859, was appointed captain in command of the 1st *Zug*, supported by his first lieutenant, the private teacher Leopold Pfandler. Eduard von Anderlan, a doctoral student in law, was entrusted with the command of the II *Zug*, while the III *Zug*, made up mainly of members of the Austrian Catholic Academy and some students of the Gymnasium of Vorarlberg, was assigned to Lieutenant Julius von Ficker, highly esteemed and beloved professor of the Faculty of Law of the University of Innsbruck.

Finally, Lieutenant Ludwig von Barth, professor of law, was assigned to command the IV *Zug*.

On 17 June 1866 the company took a solemn oath in front of the university church and the following day, greeted by the crowd, set off on the march. After passing the Brenner pass he reached Bressanone and Bolzano. From here the approach to the front continued by train to Trento. The Trento-Bolzano railway line had been opened in 1859. In Trento, the Tyrolean students were welcomed with applause by the army and by the general commander, Franz Kuhn von Kuhnfeld. The company was assigned to the Höffern half brigade, which was located in the Giudicarie valleys. On the evening of 24 June, the day of the battle of Custoza, he arrived at Sarche, on the shores of Lake Toblino.¹

The following day they continued on the new Limarò road and, near the Terme di Comano, where the battalion of

1) The battle of Custoza, near Sommacampagna (Verona), began the third war of Italian independence, was the first battle of the newly formed Kingdom of Italy and ended with the defeat of the Italians under the command of General La Marmora. Already in 1848 the Savoy army had been defeated at Custoza with the king, Carlo Alberto, forced to surrender.

Kaiserjäger, were surprised by a storm that accompanied them to Tione which they reached completely soaked. Here they were forced to sleep in the open, but the following morning they went up to Roncone where they were assigned some barracks. They had to get used to the food provided by the army, a soup of rice and meat, which had to be consumed at 4 in the morning and was enough for the whole day. The students bivouacked in Roncone from 25 to 30 June 1866 employed in the security service, but these brave young men aspired to reach the front to test their ability and ingenuity with the *Rothemden*, Garibaldi's red shirts, who were based at the Rocca d'Anfo. However, their commanders tried to prevent them from a close encounter with enemy fire.²

The clash with Garibaldi - On 30 June the company received the order to advance towards Condino, which it reached in a few hours' march. While the camp was being prepared, the order arrived to move immediately to Mount Macao to guard the mountain passes³. Under pouring rain, with a march made tiring by the steepness of the paths, they reached their assigned position late at night. On the morning of July 1st they realized the strategic value of the place. Ficker immediately occupied the outpost on the outermost promontory of Macao which allowed him to observe and keep under control the entire Pian d'Oneda, the Le-Drensi mountains and Lake Idro up to Rocca d'Anfo.

The passes behind were blocked by the Brixen, Wilten and Innsbruck Companies who kept good guard there. The following day the half Brigade commanded by Colonel Heribert Höffern von Saalfeld passed behind Macao to reach Garibaldi's rear, while the Kaiserjäger advanced across the plain towards Caffaro, facing the Piedmontese who were forced to retreat well beyond the border, up to the fortress on Rocca d'Anfo.

On July 3, from his privileged observation point, Ficker had the opportunity to witness the bloody battle of Monte Suello. Captain Ludwig Ritter von Gredler, commanding the half Höffern Brigade that climbed from Bagolino, attacked the Garibaldians who were supported by two gunboats on Lake Idro. The "red shirts" suffered serious losses; some officers were immediately killed or wounded, General Garibaldi himself, who rushed to the

2) Only one patrol of the *Studentenkompagnie*, under the command of Lieutenant Pfaundler, came under fire during a reconnaissance in the villages occupied by the Piedmontese of S. Giacomo and S. Anthony.

3) Lieutenant Ficker found time to write to his mother: "Mount Macao is the end of the mountain range that separates Judicaria from Lombardy; you can see the mountains and the Italian plain up to Peschiera and Maniva." This is Monte Macaone 1438 m., between Val Cornera and Riccomassimo.



The battle of Bezzecca in the third Italian war of independence (21 July 1866).

The painting, by Felice Zennaro (1833-1926), is located in the Risorgimento museum in Milan.

placed, he was hit in the left thigh by a bullet and, supported by captain Ergisto Bezzi (1835-1920), was transferred near a farmhouse in Sant'Antonio where he was treated and, subsequently, transferred inside the Rocca d'Anfo.

At that point, Gredler ordered the advance with five companies, forcing Garibaldi to take refuge in their fortress. The cold blood and courage of Colonel Giacinto Bruzese (1820-1900) saved the situation by shelling the enemy from the heights of Sant'Antonio with two artillery pieces from the Mountain Battery of the Royal Army. The providential intervention of the artillery and the arrival of the reinforcements of the units commanded by Domenico Menotti Garibaldi (1840-1903), forced the Austrians to retreat.

In a letter to one of his comrades, Ficker wrote: "[...] Since nothing could be done against the Rocca d'Anfo, on Wednesday morning 4 July our troops of both sides withdrew to Condino and a few hours later we could observe how the *Rothemde* moved back to their border posts, Caffaro and Bagolino. The red uniform made the Garibaldini visible from kilometers away and, as we could calculate precisely from the difference in time between the flash of the explosions and the bang, we were in a straight line a mile from the fighting, thus being able to observe every enemy unit without a telescope, while we saw nothing of our troops other than the smoke of the gunshots."

80 dead, 284 wounded, 22 missing - General Kuhn's plan thus missed its objectives which included the expulsion of Garibaldi (Ficker calls them "Piedmontese") from Trentino by taking the Rocca d'Anfo. Once safe, the losses were counted. According to what Ficker wrote, "hundreds of them fell in each clash, while the losses from

our part were always very low", but it didn't exactly go that way. According to Austrian military reports, there were 10 dead and 18 wounded, while the Italian troops declared 70 dead, 266 wounded and 22 missing.

The forces of the Kingdom thus began to advance, forcing the various Austrian companies to concentrate and retreat. The Kaiserjäger and the companies of Wilten and Brixen remained at Dos dei Morti and in other points in those surroundings to secure the right flank of the formation, which was covered on the other side by Fort Lardaro. The mountain artillery, two or three companies of the "Saxen" regiment and the city company of Innsbruck gathered in the Roncone camp, joined a few hours later by Höffern's half brigade. However, the *Studentenkompagnie* and the *Brixenkompagnie*, camped not far away, which had not received the retreat order because the courier relay had lost the way, risked being cut off from the rest of the troops by Garibaldi's advance. Only at one in the morning on Friday 6 July 1866 did the order arrive to withdraw immediately towards Roncone, avoiding the main road.

It was the most tiring march that those boys had faced until then because, starting at 2 in the morning, they walked for 13 hours on mountain paths, lashed by pouring rain without being able to eat anything. Only a loaf of bread that one of them still had in his backpack. When they reached the road, they requisitioned some carts for those who, devastated by fatigue, could no longer walk. At 3 in the afternoon, without serious damage but in conditions of extreme tiredness, they reached the headquarters in Roncone.

The brigade commander, Lieutenant von Höffern, praised the company and sent it to rest in the village of Bondo, about half an hour's walk away; there they found shelter again and a layer of straw on which to lie down. Lieutenant Ficker found better accommodation with the curate Giovanni Failoni, from Tione (1829-1897), a kind and polite man, with whom he became friends.

The Tyrolean students, who had slept out in the open for almost two weeks since June 25th⁴, soon recovered. From 8 July they set up observation outposts in Val di Breguzzo and in Val Gavardina, at the Ussol Pass, to monitor the route from Ledro.

First Lieutenant Pfaundler with his men from the first platoon had not been satisfied with the occupation of the valley floor in Val Breguzzo and had also occupied the Cima del Fra pass (Passo del Frate) which overlooked the Val di Daone. Ficker, who after a few days relieved him with the men of the third

4) On 8 July 1866 Ficker wrote from Bondo to his friend Schönherr: "Only once in these 11 days was I allowed to change my shirt and wash myself properly".

platoon, garrisoned the valley from Malga d'Arnò for eight days, organizing itself in an even more convenient way.

"There I made my first strategic attempts - he wrote to my friend Alfons Huber on 19 July - having set up, after having gone up the entire valley, a completely different formation which was not only maintained by the officer who gave me the change, but it was also recognized by the General Staff of the headquarters as completely appropriate, because the previous one was based on the assumption that each artilleryman had two telescopes on his head instead of eyes and that only one path passed through the valley, while there 'there were two.'

The bear hunt - For the rest, the stay in Val di Breguzzo was pleasant, the weather was favorable, the bed was no longer an absolute necessity and there was even the opportunity to hunt a bear that was causing serious damage to the livestock of the valley. "Unfortunately we were unable to capture our bear," the letter written to Huber continues. "The day before last night the seven men from our upper position attacked him with fixed bayonets, but he, frightened, quickly moved away; on the last night, he took at least one goat and we, instead of Garibaldini and bears, took away only rye and *edelweiss*."

On 18 July, the platoon commanded by Ficker was replaced by an infantry detachment and received the order to rejoin its company which since 14 July had occupied the Doss dei Morti, a transit point between the valley that rises from Roncone and the Daone valley. After spending the night at the Avalina hut (1920 m) to shelter from a downpour, the following morning the III platoon reached the Doss dei Morti camp. In addition to the other students, there was also an infantry platoon and a Landesschützen platoon. In that place which was at a height of almost 2200 m, the cold was bitter at night and there was no possibility of obtaining wood to heat up, but a few days later, the news that Gen. Medici was advancing in Valsugana, he forced the Austrians to prepare defenses in that direction so on 24 July the order to retreat suddenly arrived, abandoning the entire position.

The order: retreat - In a hurry, without having had time to eat anything, the camp was dismantled and everyone went down to Roncone. Almost without stopping, the *Studentenkompagnie* continued towards Tione and from there, on the new and comfortable Scaletta road, towards evening they reached the Ponte delle Arche, still almost fasting.

At the Bridge they also found the whole mass of *Feldjäger* and *Kaiserschütz-en* who came from Val di Ledro who, having arrived earlier, had been

settled and supplied. Those poor and hungry boys were given an uncomfortable camp. An inedible speck was provided with bread and wine. To make matters worse it rained all night, so much so that it was almost impossible to sleep.

The next day, at 3 in the morning and with an empty stomach, they left in the direction of Molveno, presumably to reach Mezzolombardo. Between 8 and 9 a courier reached them with a first message warning them of the ongoing negotiations for a truce. Shortly afterwards the order to turn back also arrived.

Due to the hardships of those days, most of the Company was almost collapsing. Fortunately she was stationed in Stenico where she remained for 14 days, that is, the time in which the armistice was in force.

Between 26 July and 10 August those boys were able to rest and soon regained their strength and looked better. On July 27 Ficker

Julius Ficker - In 1866, Lieutenant Ficker, forty years old, had a lean physique, wore a beard and blond hair with glasses that gave him the aura of a scholar. German by origin, he was born in Paderborn in Westphalia on 30 April 1820. Having lost his father while still a child, he was raised in Münster in the patrician family of his stepfather Sheffer-Boichorst, vice-president of the Higher Regional Court. He studied law and history in Bonn, Münster and Berlin, graduating in history and philosophy in Bonn in 1849. Count Leo Thun, who implemented the reform of the Austrian universities decided in 1848, called various German scholars to Austria, including Ficker who had the chair of professor of general history in Innsbruck where he began his teaching career in the autumn of 1852. Driven by sympathies for the imperial state, he found his second homeland in Tyrol, dedicating himself body and soul to teaching and this brought him the esteem of his colleagues and the affection of his students. In 1863 he was assigned the chair of German imperial and legal history at the law faculty of the university of the Tyrolean capital which he held until his retirement in 1879.

Dr. Julius Ficker Ritter von Feldhaus, *kk Hofrath und Uni-versitäts-Professor*, was awarded the Badge of Honor for Arts and Sciences, Knight of the Royal Prussian Order, of the Order of Maximilian for Arts and Sciences, of Imperial Austrian Order of the Iron Cross 3rd class, Service Merit Cross with crown, War Merit Medal, Tyrolean Defense Medal of the year 1866. He was commander of the Dutch Order of Oranien-Nassau, member of the Imperial Academies of Sciences of Vienna, Munich, Berlin and Christia-nia, of the Accademia dei Lincei of Rome and honorary doctor of law of

he wrote to his friend Josef Schönherr: "The appetite is excellent, I don't know if I have ever eaten so much; instead of my modest piece of cheese, in the evening I eat a large bowl of meat with an even larger bowl of bigoli or macaroni and I often don't know if I have enough when I see that Barth claims he has to devour three times as much just to make up for that who was missed in Macao and the Dos of the Dead".

Welcoming population - As mentioned at the beginning of these notes, in those days Lieutenant Ficker had the opportunity to visit the archives of the area and make some important discoveries.

In the letter to Schönherr, Lieutenant Ficker says: "We enjoyed the "paradisiacally beautiful" area and the healthy climate; we had good water and no excessive heat; the welcome from the population was cordial. As for my observations, here too the

Julius Ficker's
grave.

Universities of Innsbruck, Breslau, Czernowitz and Bologna. His children were also protagonists. Julius married Elisabeth Laner at an early age in Innsbruck, with whom he had a daughter named Maria, born in 1863 and died in the same year. In the eastern city he lived in Leopoldstrasse, in the civ. 22, with his second wife Maria, born Tschafeller from Brixen, his two daughters, Marie, married to university professor Alfons Dopsch and Crescenzia, famous mountaineer, and his three sons Ludwig (writer), Rudolf (musicologist) and Heinrich (meteor-
-logo).

Julius Ficker died in his Steidelville of Leopoldstr. 22 in the early hours of July 10, 1902. His funeral, at the Wilten cemetery, was followed by a multitude of authorities, professors, students and friends with great coverage in the Austrian press.



rural population is well disposed towards the emperor and often complains bitterly about the Lords⁵, who want to make them become Piedmontese in order to be able to torment and afflict them even better; I believe that an energetic government measure is enough to improve the position of the peasants to the detriment of the Lords, so as to be able to safely entrust many communities with their weapons when these conditions return; but of course that is out of the question."

Until that moment the forces of Gen. Kuhn had dedicated themselves to countering Garibaldi's troops who were advancing from the south-west towards the Giudicarie and Val di Ledro. They were numerically strong but poorly led, so much so that they suffered serious losses during each action. Now the task became more difficult since they had to counter General Medici who was advancing in Valsugana. Already at the end of the truce Kuhn had prepared a plan which envisaged the involvement of all the troops returning from the campaign in the Giudicarie valleys.

On August 10, when the *Landsturm* was deployed for the third time, Ficker hoped that the Vienna strategists would enable it to drive the enemy out of Tyrol. Instead the Company, transferred to Trento and joined by the Brigade commanded by Colonel Baron Bruno von Montluisant, was ordered to march by the shortest route through the Val Sorda to Valsugana, where everything had been prepared to intercept General Medici's troops. Vienna, however, granted a further 24-hour truce which allowed the "Piedmontese" to disengage and retreat.

Peasant population - "On that occasion - again from the letter to Schönherr - in Valsugana, where I reached Levico and Borgo, we did not encounter other enemies, but we saw the strange spectacle of an Italian-speaking peasant population which, full of fury against the Piedmontese and the Lords, showed great joy for our arrival, only a little dampened by the fact that we could not allow them to attack the Lords of Italian mentality. We had gotten the wrong idea about the state of mind of the *Welschtirolers*. We found an absolutely anti-Italian attitude everywhere among the farmers, but in many cases also among the middle classes of the cities".

After a long stop in Trento, the *Studentenkompagnie* moved to Bolzano and on 12 September 1866 returned to Innsbruck. Three months had passed since the departure.

⁵) The Lords are evidently the wealthy part of the community, nobles, doctors, magistrates, notaries and landowners.



Stenico

– 1929 –

The fountain in the square on Saturday



- Thirties -

The peasant world of Giudicarie women

Reporting of authors and lyrics of “Judicaria”

Of
Danilo Mussi

Territory Art History Culture.

Discovering the Valle del Chiese, the Central Giudicarie and their points of interest. Ma-donna di Campiglio (TN), Azien-da per il Turismo SpA, 2023, 24 pp. ill.

Territory art history culture: discovering Val Rende-na and its points of interest / [historical research and texts Aldo Gottardi; illustrations Silvia Rota]. Madonna di Campiglio TN: Ma-donna di Campiglio Pinzolo Val Rendena Spa tourism company, 2021 (Trento: Effe and Erre), 131 pp.: ill.; 21cm.

To the agile guide published already in 2021 by the Campiglio Pinzolo Val Rendena Tourism Company linked to the Val Rendena area, we now add one which takes into consideration the area of Val del Chiese and the Giudicarie Esteriori. Ideas to invite you to discover known and lesser-known corners of the Giudicarie linked to history, art, environment and traditions. There are 19 reports that talk about the history of the Lodrons and their castles.

there, of the churches and the art preserved in them; of the forts and the events of the Great War, of man's work in the mines, in the



mills and sawmills, in mountain huts and in objects kept in places that recall their life. And finally the environment you with the houses of the Park and the natural reserve of Lake Idro. And if the first Rennese guide already offered the tourist valid information, this one completes the journey to discover all the Giudicarie.

Cör e baticör = Heart and beat-Heart. Not just poetry, not just dialect/ Elisa Polla Armani; presentation and preface by Giovanni Mengon. - [SI: sn]

(Tione: Editrice Rendena), 2023. - 158 pp. ill. 24cm



Twenty-three years have passed since the first edition of this collection of poems, printed in 2001, in the Caderzone dialect, which the author, Elisa Polla, now wanted to take up again by expanding it with new poems, images, emotions. Four distinct parts define the content. In the first, the family of origin is the protagonist, while it is the personal family environment created after becoming a wife and mother that characterizes the second. The strong attachment to

Caderzone's birthplace manifests itself in the third part where traditions, people and environment come to life in the refined verses. Concluding the volume is a tribute to that humanity that no longer seems to belong to us and that we sometimes ignore, to women who are alone or victims of

violence, to the elderly, to the suffering. New dialect verses with the Italian translation alongside, are added to the previous ones, reminding us how the language of our ancestors is still important for keeping our identity alive.

Urbarium Curatia of Preore 1800-1934 / by Don Emanuele Marini; [transcription and notes by Gilberto Nabacino and Paolo Scalfi Baito]. Preore TN: Pro Loco, 2022 (Tio-ne: Editrice Rendena), 146 p.: ill.; 24cm. It. In cover: Urbarium of Preore

The meticulous transcription by Gilberto Nabacino and Paolo Scalfi Baito of the Urbarium compiled by Don Emanuele Marini, curate of the village of Preore for 31 years (from 1904 to 1934), brings us to the knowledge of countless notes of



history and life of the country. Many are linked to the construction of the church of S. Maria Maddalena (subsidiary care of the parish church of Tione; it became a parish church in 1943) and to the supply of sacred furnishings. Others are biographical notes and anecdotes on priests and curates, regents and beneficiaries, still others on important figures of the country such as Filippo Serafini, Giacomo Bertelli, Cipriano Leonardi. The vitality of the town, transformations of street furniture and

community works go side by side without gives order to the events of the Great War, just as local economic notes revolve around floods and moments of religious life. A

miscellany of moments of life in the town that are important for the reconstruction of the history of this community.

Semel in year licet insanire.

Arco, from the Great Popular Festival to the Great Carnival 1876-2004 /

Romano Turrini. Arco (TN), II

Sommolago; Arco (TN), Municipality of Arco, 2023, 359 pp. ill. 31cm

It was the meticulous study carried out free of charge by Romano Turrini on the six "books" donated by Arco Grand Carnival Committee to the municipal administration so that they were preserved in the historical archive of the city, to allow the reconstruction of the history of the Arco Carnival festival.

A story that began way back in 1876 and continues today. The re-research, which stops at the year 2004, was enriched by a conspicuous



number of photographs, clippings from newspapers of the time, testimonies and information also found in other archive funds. In addition to the magic of the allegorical floats and the long work for their construction, these are also highlighted by the surrounding events: the *Cantabimbo*, the *Children's Carnival*, the football tournament and the *Beppe Viola journalism prize*, the *Debutantes' dance*, the *Corsa matta*, *gnocchi in the square*.

The chronological sequence shows the transformations of this event so dear to all the people of Upper Garda and also to the guests.

The church of the Santissima Tri-nità in Nago / edited by Giorgio Stefanelli.

St: Stefanelli, Gior-gio, 2023, 58 p.: ill. ; 24cm

Cared for by its current caretaker Giorgio Stefanelli, the booklet collects and condenses the information

gate to this Christian temple located within Nago. With personal memories and research in various archives, the author describes the urban context in which the church is located and its transformations over time. The building is in fact incorporated between several houses overlooking Piazza Gazzo-letti. In terms of importance, among these we note the birthplace of Antonio Gazzoletti and the palace of Pandolfo d'Arco.

The description of the fifteenth-century sacred building follows. Giorgio Stefenelli recovers its history, meticulously describes its interiors, works of art, altars, sacred furnishings. He recalls the existence of a "Confraternity of the Holy Trinity" and concludes with the observation

variations on the church and the function within the Naga community.

The photographic apparatus accompanying the booklet is of some interest.



Val di Ledro - The story of our history in the names of the streets / Paolo Cis. SI, sn~, 2022 (Riva del Garda, Tip. Tonelli), 463 pp. ill. 24cm

A substantial volume of almost five hundred pages is the result of the long research work of Paolo Cis, local history researcher, already author of numerous publications regarding the Ledro Valley. This latest work of his denotes a complex study. Starting from the research of the historical evolution of the road

valley and route analysis

external to the inhabited area and forestry, it then analyzes in a certain way also tosinates the odontomastics of many narrow streets, streets and alleys in all the towns of Val di Ledro. A long, tiring, painstaking work, which is not limited only to the study of the transformations undergone, over time, by the names of many routes, but also describes them.

ve with precision. In this way, a varied micro-history takes shape which above all illustrates the lives of many characters, economic aspects of past activities, and also traditions, twinnings, religious and historical aspects and more.

Great importance is attributed to the construction of military roads and the consequences that the war caused on the urban planning structure.

co of these countries with evident and radical changes. Richly

Illustrated with numerous unpublished images, the volume presents itself almost as an encyclopedia of the Ledro Valley.

“We are the band”: cent’agn de mūsica a Castél / **A story by Giuliano Beltrami; with a historical essay by Vittorino Tarolli;** [edited by Ferdinando Bagozzi]. **Sl: sn, 2022; (Arco (TN): Graphics 5), 80 p.: ill.; 25cm**

The one hundred year anniversary of its establishment led the Castel Condino Musical Band to recover its history. Giuliano Beltrami took care of it and, with the testimonies of old band members

and new ones, together with the collection of published and unknown historical documents, has reconstructed the most interesting moments of the musical association.

The events already narrated at the end of the last century by Vittorino Tarolli are joined by the voices, memories and emotions of those who were part of the gang. Thereby transforming the story in an emotional tale. Rivi-



thus are the most important moments, the most representative characters, the contents of the musical programs, the statute, the marches played, the passion of the masters, the first exits from the valley, the recent involvement of the female world and young people. ni, the holidays and the most significant memories. A hundred years long spent: plus two as the author reiterates, but which still today unites the spirit and the desire to cheer up the public just like a distant time.

The Jurisdiction of Penède. Periodical historical research notebook / Nago-Torbole cultural group. Nago Torbole (TN). Notebooks no. 60-61 of 2023.

Regular as always, the two notebooks were published in 2023
“The Jurisdiction of Penède” del

Nago-Torbole cultural group. The content takes into consideration various aspects of the Upper Garda area: from illustrious figures, such as the memory of Maria Grazia Staffieri or the war events of the lawyer baron Giuseppe Fiorio (in the first issue), to the "Gallery" of characters from Nago-Torbole, taken from articles from 1959-1969, up to the figure of Ferdinando Martinelli, collaborator of the magazine and self-author

king of many essays, of Scipio Sighele and his relationships with the theories of Giovanni Canestrini, up to the literary work of the teacher Carolina Eberle and the sacristans of the church of Nago (second issue). The collections of the genealogies of the families of the two countries between the 18th and 19th centuries are interesting.

As in previous editions, space is also given to research



archaeological findings of the area relating to the Paleolithic artefacts of Passo S. Valentino and Monte Baldo. Of the Baldo also illustrates the history of the old huts in Prati di Nago and those who lived there. They are memories, like those recovered in the research by the pupils of the Torbole middle school on their "grandparents from Torbole" together with that on the birth of local cooperative phenomena.

The latest issue also includes the extensive toponymic research of the municipality of Nago-Torbole and the study on agriculture in the municipality of Nago-Torbole in the year 1905.

Mining screw / Vilma Calzà.

[SI], Vilma Calzà, 2022 (Arco, Graphics 5), 268 pp. ill. 22cm

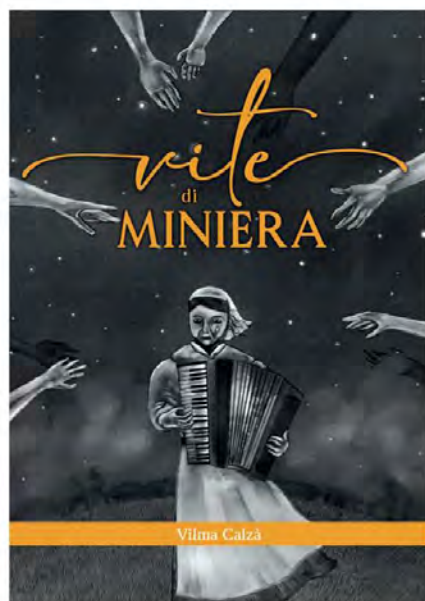
A highly emotional novel, which collects the ordeals of numerous inhabitants of Drena who, in the middle of the last century, to overcome hunger and poverty and to support their loved ones, were forced to leave their land and their families to emigrate to Belgium to work in the coal mines. The testimonies collected

you, the past vicissitudes, the emotions, the dramas, the misery, the fear and the voice of the protagonists themselves let the pages flow quickly one after the other, causing amazement, melancholy, emotion. With the delicacy of the author it is easy to identify with the feelings experienced in leaving homes and family members, in arriving in unknown places so different from those left behind.

you, with the fear of descending into the bowels of the earth, with the fear of misfortunes and illnesses. It is the emotions that act as the common thread to the story. Framed by all the sad reality of the workplace and the equally melancholy reality of those who remained at home. The personal stories of the protagonists, who have been given a fictional name, alternate the desire to research

small moments of happiness to the many moments of dark greyness. In the background the Marcinelle disaster of 8 August 1956 in which 262 miners died, more than half of them Italian. Among them there was also Primo Leonardelli from Viarago di Pergine.

A story to read from the heart. Not to forget.



The stories of Barbaruggine / Dan-te Molinari. [SI, sn], 2023 (Trento, Lineagrafica Bertelli Editori), 101 pp. ill. 24cm

A volume collects various articles, written between the 50s and 60s of the last century, by Dante Molinari of Tione di Trento. Having lived in Val di Breguzzo, where he worked as a game warden, he published his articles, signed “Barbaruggine”, in the magazine “Diana” dedicated to hunting.

cia and hunters. In his writings we are not just talking about hunting trips, but about the life of the animals in our valleys, the protection of the environment in which they live (and die), the management of Alpine spaces. Mention is made of the Order of San Romedio and the first interventions for the protection of the bear; of the birth of the Hunters Association, dei

behavior of game and alpine animals. The National Union of Hunters in the Alps (UNCZA) which collected the writings of "Barbaruggine" carried out a cultural operation rather than a category one.

Fragments of history and memory. / San Lorenzo-Dorsino (Trento) Enrica and Patrick Bosetti. Tione di Trento (TN), Editrice Rendena, 2023, 304 pp. largely ill. 21x30 cm

The photographic volume, published by Editrice Rendena in Tione di Trento, collects the painstaking work of Enrica and Erik Bosetti. A research whose objective was the exploration of the photographic albums of families from San Lorenzo in Banale and Dorsino, to recover with

the immediacy of photography is a glimpse of the remote life of the inhabitants of these villages.

It is not only the faces of the people that bring back those times, but also their way of dressing, of working, of living in the everyday life of a distant world. They are the places where they lived: houses and farmhouses with rural architecture, with thatched roofs, the "pont de l'era", loggias and galleries.

They are the occupations of artisans and small workers, with their trade tools and their ingenuity: farmers and herdsmen, sawyers and chimney sweeps without forgetting the work of women. Rare moments of leisure and culture resurface in the black and white snapshots: children's games, village celebrations and festivals, band, singing and theater associations, picnics



mountaineering and sports. Without forgetting childhood: portraits of children, liveliness in nursery and school. Finally, religious practice with the images of processions, the blessing of bells, the arrival and departure of soul shepherds, the inauguration (with blessing) of monuments.

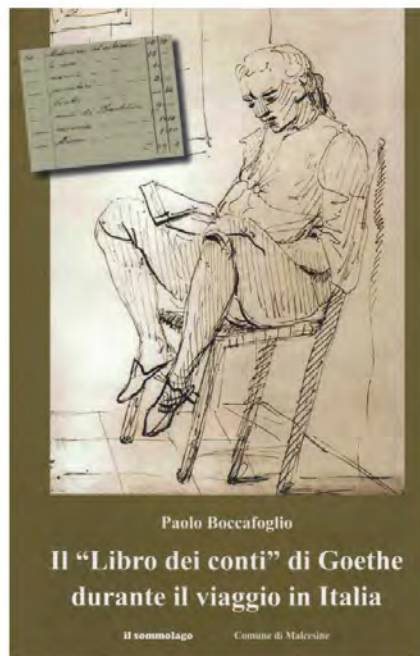
A rigorous, painstaking research that leads to a truly important documentary collection for these communities which can thus, simply through images and captions, preserve a cross-section of their social and cultural growth from oblivion.

Goethe's "Account Book" during his trip to Italy / Paolo Boccafoglio. Arco (TN), Il Som-molago, 2023., 191 pp. III. 24cm. Monographic issue of Il Som-molago, Arco, a. XL, n.1, Apr. 2023

The penultimate issue of the cultural magazine "Il Sommolago" collects some of the memorable pages that Goethe reserved for his short

trip to Lake Garda. This is the "Book of Accounts", studied and analyzed by Paolo Boccafoglio who manages, with the simple notes of the expenses incurred by Goethe on his trip to Italy, to illustrate in detail the socio-economic life of the time.

From the monetary study to transport systems, from the routes and routes followed to the daily expense of food and accommodation, from the wardrobe



in search of pleasure. This is how we discover new aspects of the figure of this eighteenth-century man of letters.

In this way the "Rechnungsbuch", although referring only to the short period of the journey from Karlsbad to Rome from 3 September 1786 to 12 February 1787, becomes important, as do other "Account books" analysed, in the appendix, together with some studies on Goethe's stay and misadventures in Malcesine. An analysis which, leaving the "travel narrative", completes it with an absolutely necessary outline vision

would be to better understand the socio-economic aspects of the places crossed and visited.

Names and usage of rural tools

A book by Gabriella Maines, *La cuccuma del caffè. Work, art, words in the tradition of the Giudicarie*, Centro Studi Judicaria ETS, (2023), recovers the peasant civilization and the images of Carlo Sartori, the painter of the people of the fields

The title could be misleading if the descriptive but very comprehensive subtitle did not help. The book, released at the end of December 2023, is a patient research into the use and names of peasant, artisanal and household tools that have been out of use for decades. Together with their dialect terms and the artistic representations that recall them, they tenaciously preserve the memory of the traditions of our valleys, now on the road to extinction.

However, the title *La cuccuma del caffè* also evokes a search for sociality, for an exchange of experiences, together with the recall of times gone by. This book is a treasure chest of reflections on the past of the Giudicarie to be offered, above all, to young people. The reflection on the work of the past focuses on the peripheral dimension of valleys and mountains, of once isolated places - like a good part of Trentino - in which the peasant civilization has committed itself to its own sustenance as one with the care of environment, when nature offered means for subsistence: the alternative was to migrate. Instead, the landscape of the Giudicarie, the result of this commitment, must also be considered in the effect of remaining. Staying, striving to maintain a close bond with the mountain environment - not always easy - alternating rural and artisanal activities, which are necessary in everyday life: through this bipolarity the human dimension is defined, the individual and also collective ability to live, a wisdom that is often not paid attention to.

Gabriella Maines also considers the origin of tools, improved for greater efficiency, over time, through daily practice: the tool as an extension of the hand and at the same time of the intellect. But also the result of exchanges of experiences, of a collective coping with difficulties.

Ethnographic museums also find a place in the author's reflection,

Of
**Elizabeth
Doniselli**

museums in which each object must be seen as a kind of synthesis - *creativity to meet the need* - which offers the attentive visitor reflections on the meaning of existence. In all this, the dialect that tells the names of the activities and tools, as they vary from area to area, also finds due consideration, as does the wealth of proverbs, precious summaries of behaviors and habits. This tale of peasant civilization enjoys further consideration through the images of the painter Carlo Sartori, who passed away in 2010: a keen observer and often a singer of the daily life of his fellow villagers. Every profession, every season finds its sensitive reading: a sort of celebration of the history of peasant manual skills, also of the struggle of living, collective memory and at the same time autobiography. Therefore the artistic testimony is combined with historical and anthropological notes, making this book a balanced, original and precious contribution.



“FuturIce”, the future written in ice



di
**Chiara
Marsilli**

The climate crisis, rising temperatures, melting glaciers: are we witnessing the end of the world? This is the question posed by "FuturIce - The future is written in ice", taking the viewer on a fascinating and often disconcerting journey through the frozen lands of Adamello. The documentary is a Hubble Aps production created thanks to the contribution of the Caritro Foundation as part of a project aimed at scientific dissemination for the younger generations and with the collaboration of the Muse - Science Museum of Trento, the Adamello Brenta Park, Legambiente Trento and it was presented at the Judicaria headquarters in Tione in January 2024. The project, signed by Chiara Marsilli, with filming and editing by Matteo Biasi, illustrations by Anna Formilan and animations by Valerio Oss, focuses on the melting of glaciers caused by the rising of global temperatures as a paradigmatic element of the climate crisis. The industrial era marked a turning point in the history of the Earth. With the increase in greenhouse gas emissions and the intensification of human activities, we have witnessed a rapid melting of glaciers, with a particularly worrying trend since the 1990s. What were once majestic seas of ice, symbols of purity and endurance, are now melting at an alarming rate, leaving behind visible scars. The Adamello glacier has been taken as a symbol of this change. The documentary

accompanies the discovery of its history, its movements and its role as a "sentinel" of the climate crisis with images shot exclusively in a helicopter and directly on the glacier. But all is not lost. "Futur-rlce" invites us to look beyond the current geological epoch of the Anthropocene, characterized by the predominant impact of man on the planet, and to embrace the possibility of a more promising Biocene. This new geological era imagines a world in which humans can live in harmony with nature, respecting and peacefully cohabiting with all life forms on Earth. It's a bold but necessary idea, an idea that reminds us that humans are responsible for and victims of climate change, but can also be custodians and healers of planet Earth. It is an invitation to rethink our relationship with the planet and to work together to build a more sustainable and environmentally friendly future. "Futurrlce" offers a clear but not too technical look (given the target audience, lower and upper secondary schools) on how to tackle the climate crisis, inviting us to see beyond the destruction and imagine a new beginning.

The book on Taulero Zulberti at the historical museum of Trento

We wrote about it in issue 114. Marco Zulberti's text on figure and some traits of the literary work of the journalist Taulero Zulberti da Zuclò was at the center of a "literary salon" which was held (20 February) at the library of the Historical Museum in Trento, co-publisher of the e-diction with the Center Judicaria studies.



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| VIGO RENDENA | |

A photo, a story



The image (ph. Povinelli, Pinzolo) is certainly curious also because, as they grew up, the three young men from Val Rendena became important figures in the Tridentine Church. These are two archbishops and a monsignor who served as pontifical master of ceremonies for two popes: Karol Wojtyła, John Paul II (1920-2005), now a saint of the Catholic Church, and Joseph Ratzinger, Benedict XVI (1927-2022).

The first, from the left, is **Giulio Viviani (1956), from Pinzolo**, former pontifical master of ceremonies from 1993 to 2010, today parish priest in Mezzocorona and Roveré della Luna.

In the centre: **Ivan Maffeis (1963), from Pinzolo**, journalist, former professor at the Salesian and Lateran universities in Rome, since 2022 metropolitan archbishop of Perugia-Città della Pieve.

On the right: **Lauro Tisi (1962), from Giustino**, former vicar general of the diocese of S. Vigilio from 2007 to 2016 when he was elected metropolitan archbishop of Trento.

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