

Francesco Caputo

The Mother

Church of Montescaglioso



On the cover:
the canvases of St. Peter and Paul by Giovanni Donadio
in the church choir ed
the seal of the Parish, year 1914

2022 digital edition

CooperAttiva



Digital edition by CooperAttiva, soc. coop., available for free on the web from
15 August 2022, feast of S. Maria Assunta co-patron with SS. Pietro e Paolo
of the Mother Church of Montescaglioso.

Presentation

The CooperAttiva publishing program, committed to enhancing the resources of the community, has been enriched in recent years with printed or digital products dedicated to the Abbey of Montescaglioso, the local rock and historical heritage and of Basilicata and the identity elements of the city. In the last three years researches on the female monasteries of Basilicata, the ancient convent of S. Agostino, the d'Avalos feudal lords of Montescaglioso, the Cucibocca and Carnevalone have been published in digital format, the last three also printed but in the unprecedented strip format.

The publication on the Mother Church is a contribution to the celebration of the two hundredth anniversary of the consecration of the church on May 29, 2023. It is distributed free of charge on the web because it is intended to achieve the maximum possible sharing. The closure of the work and availability on the web has long been scheduled for August 15, the feast of the Assumption that shares the patronage of the church with the SS. Peter and Paul.

Other commitments are planned for the next few months. For September 29, 2022, the feast of St. Michael the Archangel, a work dedicated to the presence of the Abbey of St. Michael in the territories of Matera will be available. By December 8, 2022, holiday dell'Immacolata, it should be possible to publish an ebook dedicated to the Benedictine monastery of SS. Conception. Finally, an ebook dedicated to the Confraternity of the SS has been scheduled for August 2023. Addolorata which marks the bicentenary of the foundation. It will also be an opportunity for research and reflections on the other ancient Confraternities of Montescaglioso.

Another intervention will be dedicated to the sharing of archives, photographs, testimonies and narratives, coming from the activities of "international exchanges" dedicated to the environment and contemporary art, carried out for many years.

CooperAttiva members

Introduction

The publication, in digital format, presents a summary of the research still in progress, always a harbinger of news, on the churches of Montescaglioso and on the events of the reconstruction of the Mother Church of SS. Pietro e Paolo, erected starting from 1776 after the partial collapse of the pre-existing building, of which the 200th anniversary of the consecration falls in 2023.

In particular, excerpts from the manuscript report written by the doctor Domenico Gatti, exponent of the "*Deputation*" in charge of supervising the reconstruction of the churches at the

The *Chronicle* entitled "*For an idea of the ancient and new church as far as it was concerned possible*" tells all the events and phases of the long construction site in the years between 1776 and 1825. The complete edition of the manuscript, forthcoming, it will be accompanied by a commentary on the aforementioned personalities, works of art described, the overall context in which Gatti's narrative develops, jurisdictions, heritages and customs referring to the clergy of the Parish Church. The half century it took to rebuild the church is framed in the social context of the time in which the social and urban structure of the city is changing in depth.

The publication ends with a first reconstruction of the series of the Archpriests of the Mother Church, between the sixteenth century and 1956, also to be implemented with subsequent new acquisitions and is an opportunity to underline the importance of the historical archive of the Parish of SS. Pietro e Paolo in which the archive of the Benedictine female monastery of SS. Conception.

Sources and documents used come from various archives whose access is currently also limited by the ongoing emergency. The Historical Archive of the Mother Church of Montescaglioso where an irreplaceable verification tool is the catalog drawn up a few years ago. The State Archives of Matera, Potenza and Naples. The Diocesan Archive of Matera. The Provincial Library of Matera. The Archive of the monastery of SS. Conception of Montescaglioso. The main sources are the registers of baptism, marriages and the dead, the *Holy Visits* of the Archbishops of Acerenza and Matera, the *Chapter Conclusions* and the *outcome and income* books of the clergy, the acts of the Notaries of Montescaglioso and Matera. Primary source for the events of the reconstruction of the parish church is the manuscript of the physician and mayor D. Domenico Gatti. An important reference for documents that are partly lost or testimonies of events experienced in first person or almost is the *Spicilegio* of Don Michele Nobile published in 2020.

To Don Vittorio Martinelli, Archpriest of Montescaglioso from 1980 to 2017 and today Chancellor of the Archdiocese of Matera and Irsina, the great merit of having preserved and defended from dispersion an archival complex of such great importance for the identity and history of Montescaglioso, protection and activities continued with great commitment by Fr. Gabriele Chiruzzi, current Archpriest.

The 2022 digital edition was completed in the presence of the limitations imposed by the current health emergency, relating to mobility and access to libraries, historical archives and sites. An updated edition of the photographic equipment and references to sources is expected as soon as possible on the basis of broader and more precise findings.

The materials presented are an opportunity for in-depth analysis and specialist studies. A digital edition was preferred as it allows for easy updates resulting from further checks on sources and corrections of errors and inaccuracies for which readers are asked for patience and understanding.

Text in italics or in quotation marks indicates parts of transcribed documents.

Francesco Caputo

ECCLESIASTICAL INSTITUTIONS IN MONTESCAGLIOSO BETWEEN THE 11TH AND 19th CENTURIES

I monasteries

The articulation of the ecclesiastical institutions in Montescaglioso has always been very articulated, linked to the demographic dimension and the role of the city in the territories of Matera and Metaponto. The first news, at the current state of research,

about the ecclesiastical institutions in the country date back to the 9th century and the Benedictine presence in the territory is inherent. In the year 893 in Val Bradano the church of S. Lorenzo belonging to the Lombard Benedictine Abbey of S. Vincenzo al Volturno is attested. In 1098, on the occasion of the consecration of the church of the Abbey of S. Michele in Montescaglioso, S. Lorenzo was granted 1 to

caveosano monastery whose foundation is supposed to be connected to the presence of the dependence of S. Vincenzo al Volturno in the territory of the city.

Between the 11th and 17th centuries, four monasteries settled in the city, three for men and one for women. The foundation of the Benedictine Abbey of S. Michele Arcangelo can be dated to around the middle of the 11th century. The support of Norman feudality determines the entrusting to the Benedictines of numerous churches in the town, in the territory and in the neighboring settlements. In 1484 the Abbey was united with the Congregation of S. Giustina of Padua. The new community rebuilds and expands the monastery, recovers the lost patrimony from the Commendatory Abbots who had administered the Abbey in the century. XV and restores churches and farms owned in the area. In 1785, due to conflicts with the feudal lords and local universities, the community moved to Lecce where

it will be suppressed in 1807 with the laws promulgated by Bonaparte and Murat concerning the closure of the great southern monasteries. In 1818, after the Concordat between the Holy See and the Bourbon, the Abbey was assigned to the Friars Minor Conventual of S. Lorenzo Maggiore of Naples 2 who kept a few friars in charge of managing the patrimony still attached to the monastery. In 1867 the convent of San Lorenzo Maggiore was also suppressed. The former Benedictine church is assigned to the secular clergy and officiated by a Confraternity. The monastery is owned by the Municipality and will house schools, health services and municipal offices.

The Convent of S. Agostino is already attested at the end of the 14th century. It had been built adjacent to the walls on the western slope of the hill and consisted of a large church leaning against a single cloister around which the monastic building was organized. In the first half of the 17th century the complex was enlarged and the church restored. The convent will be suppressed in 1807, reopened in 1823 as a grancia of the Augustinian monastery of S. Maria in Matera and closed 3

definitively in 1867.

The convent of the Capuchin Friars Minor was founded around 1608. It was completed by the second decade of the century. XVII thanks to the support of the University and the Genoese Paolo Grillo, Marquis of Montescaglioso, between 1616 and 1621 year of death. Suppressed at the beginning of the century. XIX, is reopened and today it is the only convent of Montescaglioso still in existence 4

The Benedictine female community of SS. Conception is formed in the first half of the century XVII as a *Conservatory* for young women, founded by D. Pietrangelo Luzza, a prelate of the Mother Church, with the support of the secular clergy and the University. Around the middle of the century the *Conservatory* was transformed into a cloistered monastery under the Rule of St. Benedict and the Cassino customs.

The community, until the moment of extinction, hosts nuns belonging to the families most important premises and to the marquis family of the city. The monastery was enlarged several times, in the second half of the 17th and 18th centuries. The community was formally suppressed after the Unification of Italy but survived until the first postwar period 5



Montescaglioso.

The settlement of S. Lorenzo di Murro, possession in the year 893 of the Abbey of S. Vincenzo al Volturno and in 1098 attested which property of the Abbey of Montescaglioso.

Note

1 FEDERICI 1926, 12 - 14. 2 CAPUTO 2012, 30. 3 CAPUTO 2020, 15.
4 CRISCUOLO, 23 - 55. 5 CAPUTO 2012, 73; CAPUTO / Chiostrì, 49 - 52.

Military monastic orders

Since the beginning of the 12th century in the territory of the city there are also military monastic orders established with the support of the Benedictines of the Abbey of S. Michele who make and sign donations and exchanges of land, goods and churches to support the presence of the Knights and Christianity in the Holy Land.

In 1119, the Benedictines granted to the Giovannites of Jerusalem, then Knights of Malta, dependent on the *Domus* of Barletta, lands and properties along the Ionian coast and near Metaponto and, in 1161, they donated the *grancia* with assets to the team of the Holy Sepulcher and annexed lands of S. Martino in the territory of Stigliano, in the Matera mountains 6

Parish and secular churches

In addition to the monastic communities, the other great and important ecclesiastical institution of the city has always been the Mother Church of Sts. Pietro e Paolo and S. Maria Assunta, which was headed by the secular clergy and a large number of churches and chapels in the town and in the territory, under the jurisdiction of the Archbishops of Acerenza and Matera. At the Chapter of the clergy, after the suppressive laws of the monastic communities, of the century. XIX, the churches that already belonged to the monasteries are assigned.

The Mother Church of Montescaglioso was entrusted to the authority of the Archpriest, a *primus inter pares*, expressed by the clergy, organized in Chapter, as in Cathedrals.

The Archpriest was assisted by other priests holding various offices: the management of the patrimony, the good maintenance of the building, the catechesis, the liturgies, the Confraternities, the charity and the officiation of the other churches dependent on the Parish.

The presence of the Mother Church and the secular clergy was connected to the existence of an organized population in an urban context that was quite large for the time. Montescaglioso, attested as a well-structured demic nucleus in an urban community since the early Middle Ages, has always had its own parish understood as an ecclesiastical institution and therefore a parish church. The oldest attestation of the parish institution dates back to the years 1310 and 1324 when the secular clergy of Montescaglioso is taxed in the collection of the tithes due for those years to the Holy See 7 and consequently if there are clergy, there is the Mother Church.

The first written attestation on the existence of the city, after the indigenous phases,

Magna Graecia and Roman, dates back to the early Middle Ages. In the year 893 the

Benedictine Abbey of S. Vincenzo al Volturno in Molise is attested as the owner of the church of S. Lorenzo existing in the surroundings of the "*Castello Montis Caveosi*" where for *Castello* is meant a fortified village. The

existence of the town between the 9th and 10th centuries is confirmed by the news handed down by the Materan chronicler Lupo Protospata about a Saracen incursion in the year 1003 to which Montescaglioso resists and escapes the

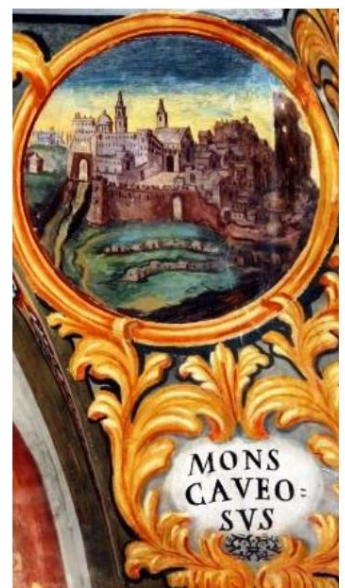
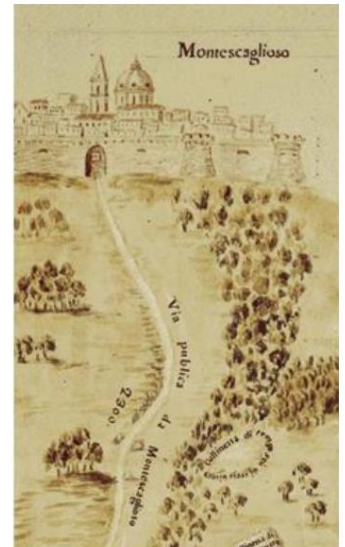
looting and destruction 8

. The fortified village mentioned in the two documents was included roughly between the current Torre Vetere district, Piazza del Popolo, a stretch of Corso Repubblica and today's Piazza S. Giovanni on which until 1911 there was the church of the same name 9

. The village was organized around a fortress erected on the highest point of the hill also documented in views 10 of 1593 and 1703 and cited in documents of the 18th century 11. The stronghold already partially collapsed in the first half of the 18th century will be completely demolished starting from 1928 to build the large water tank of the Apulian Aqueduct. The news handed down by the sources is confirmed by the discovery in the square in front of the tank during recent works on the

water conduit, of the few remains of a cistern already destroyed by the works of the 1930s.

The Abbey of S. Michele, in the middle of the 11th century, was established outside but adjacent to it to the early medieval village which together with the monastery, at the end of the century. XI is incorporated in the fortified perimeter built by the Normans, feudal lords of Montescaglioso, whose course still today delimits the historic center of the city.



Montescaglioso.

- Medieval walls on the north - east side, in a view from the second half of the 18th century (TOMMASELLI, plate 1).
- View of Montescaglioso in the Salone degli Stemmami on the upper floor of the Archbishop's Palace of Matera. The frescoes are dated to 1709 and attributed to Anselmo Palmieri da Polla. Highlights are the fortified walls of the city, some city gates and, on the right, the profile of the tower of the early medieval castle.

Photo credit: wikimatera.

Note

6 CAPUTO 2012, 9. 7 VENDOLA, 150 et seq. 8 PROTOSPATA, 41. 9 S. Giovanni, B.30 fasc. 7-11; ibid. 13.13.3; *The inhabited area*, f. 16. 10 OF TROY, 55; PACICHELLI, I, 292-293. 11 NIGRO 1983, 83.

Inside the area of the early medieval and medieval village the first and oldest parish church corresponds to the church of S. Giovanni Battista which in the *Holy Visit* of 1544 by the Saracen Archbishop, is indicated by the clergy as the first Mother Church 12. From the hypotheses about the extension and configuration of the ancient village, the church appears to be located on the edge of the inhabited area. At an unspecified time, the parish was transferred to another church, of which, as always declared by the Clergy in *the Holy Visits*, no information is known about the foundation, erected on the site of the current Mother Church which was built between 1776 and 1823 to replace the existing partially collapsed one. In chronological order, today's parish church of SS. Pietro e Paolo is the third Mother Church of Montescaglioso.

Confraternities, lay and religious associations

Another component of the ecclesiastical community of the city were the Confraternities or Congregations. Made up of lay people, they had the responsibility of chapels, altars and churches under the guidance of a *Rector*, officiated liturgies and processions and guaranteed the burial and accompaniment of the dead. During the *Saints*

Visits, the Archbishop or his Vicar, carry out rigorous checks on the Confraternities and prescribe norms and rules to be respected under penalty of dissolution of the team.

During the *Visits* the Priors and the Administrators are obliged to show the bulls of foundation, the *Major Book* with the lists of the confreres and the *Book of Rules*.

The *Holy Visit* of 1631 by Cardinal Spinola, counts four Confraternities: SS. Rosario, S. Maria del Carmine, SS. Body of Christ erected in 1560 and S. Nicola da Tolentino, located in the church of the Convent of S. Agostino where there was the chapel of the same name 13. During the eighteenth century almost all the Confraternities were dissolved, due to bad administration but in the nineteenth century four more were reconstituted, all still existing, whose origins are probably connected to the most ancient. The *Confraternity of Death* or of the *Souls of Purgatory* was refounded and erected in the church of S. Rocco in 1777, the *Confraternity of the SS. Addolorata* was founded and settled in S. Agostino on 27 August 1823. The refoundation of the *Confraternity of the SS. Sacramento* dates back to January 21, 1841: it officiated the church of S. Giovanni Battista but was later transferred to the SS. Conception. The former Benedictine church of S. Angelo 14 was entrusted to the *Confraternita del Carmine* refounded in 1874

The codification by Grazia Tuseo of *Regole* for a Religious Institute indicated by the Archpriest Simmarano as *Apostoline of the Sacred Heart* dates back to 1923 but in reality incardinated in the *Pious Union of the Little Handmaids of the Sacred Heart of Jesus* founded by S. Caterina Volpicelli and definitively recognized by the Holy See in 1902. The community had its headquarters in Palazzo D'Alessio, in front of the Mother Church. In the same years, Catholic associations developed alongside the Confraternities and engaged in the apostolate and catechesis. In 1934 the Parish Priest Simmarano, in a note sent to the Archbishop, wrote that the members of the *Franciscan Third Order* and the *Association of Catholic Women are involved in catechesis*. In the parish there are the *Apostolate of Prayer* Association and the *Daughters of Mary*, flanked by a *Congregation for Christian Doctrine* and the first nucleus of *Catholic Action* takes shape 16

. In the first post-war period, the network of associations and religious associations supported the commitment of Catholics in the community with the foundation of structures dedicated to education and the apostolate 17. The presence of other associations aggregated to the monastic communities is significant. Before the suppression, groups of *oblates* were connected to the *Benedictine and Augustinian communities*, faithful who donated their personal patrimony to the monastery by obtaining assistance in old age and burial in the convent church. The Third Order Franciscan, still existing, was aggregated around the Capuchin community and was engaged in the apostolate and assistance to the most needy and the sick.



Montescaglioso.

Church of S. Agostino: commemorative epigraph of the foundation of the Confraternity of the Addolorata in 1823.

The founders appear there: Cantore, Gatti, De Britis (perhaps Prospero, later Mayor) and the Marquis Ferdinando Cattaneo.

Note

12 GRILLO, 148. 13 SV 1631, 10r. -11v. 14 SV 1896, c.17. 15 *Religiously*. 16 SV 1934, c. VIII. 17 SV, 1934, c. VII.

THE MOTHER CHURCH OF THE MEDIEVAL PERIOD: S. GIOVANNI BATTISTA

In the *Holy Visit* of 1544 the representatives of the clergy declared that the church of S. Giovanni Battista, had been the first seat of the parish in the town, was under municipal patronage and, in 1536, the seat of the parish was transferred, it had been joined to the new Mother Church 2

. At the present state of research, the time and reasons for the transfer of the ancient Matrix are not known. One can only hypothesize a reason deriving from the small size of the place of worship.

The church had three altars and various paintings on the walls and a bell tower. In 1544 it lacked the roof that the *Visitors* ordered to rebuild 3 . The *Holy Visit* of 1625 still remembers the ancient function of Parish Church and notes the bad conditions of the main altar, of the altar of the SS. Conception and of the entire church in which the Archbishop forbids new burials and imposes the sealing of the ancient 4

. In 1631 the care of the church, whose urgent need for restoration obliges the suspension of the office, was entrusted to the Cantor and Vicar Foraneo De Canijs.

The foundation of the altar of the SS. Concezione, erected in the church, was attributed to. In 1641 Michele Gagliardi 5 the condition of decay did not appear to have improved 6

In the *Visits* of 1668, 1696 and 1738 it is mentioned among the dependencies of the Mother Church 7 After the collapse of the Mother Church in 1776, the headquarters of the Parish was transferred first to S. Giovanni and then to S. Agostino. In 1844 Carlo Venezia, exponent of a local family, erected a benefit in the church *assigned* to his son D. Raffaele 8

An inventory from 1896 provides a list of the works preserved in the church which was then demolished: the statues of Cristo Morto, S. Lucia, SS. Annunziata, Madonna of the Cross, SS. Medici, a large Crucifix and the paintings of St. John, Heart of Jesus and St. Nicholas 9

. The latter probably came from the homonymous church demolished in 1833 and was then transferred to the SS. Conception. The works, after the demolition of the building, were dispersed or assigned to other churches. Between 1911 and 1914, due to the alleged poor static conditions of the complex, the demolition of the church was started and the transformation of the area into piazza 10. At the beginning of the twentieth century in the part of the historic center inside the walls there was only

the current Piazza del Popolo. Hence the decision of the Municipality to tear down the church and one of the four cloisters of the SS. Conception to create new open spaces in the oldest building fabric: Piazza S. Giovanni and the current Piazza Racamato.

In 1911 the Confraternity of the SS. Sacramento who officiated the church was transferred to the convent church of SS. Conception 11 where the Benedictine community

female was now almost extinct. Even today among the oldest, the Confraternity is also known with the name of *Congrega di S. Giovanni*. Various testimonies of the demolished church survive. Some rooms below the *Cifone* palace are the side chapels of the place of worship. The current Clock Tower was the church bell tower. A fragment of a holy water stoup is fixed in the wall of the block that delimits the square. In 1913 the chapels, owned by the Municipality, were transformed into shops 12

and then reused as the seat of the Municipal Police. It is not excluded that fragments of decorative elements may be preserved under the plaster and painting of the still existing side chapels. In the 1980s, various burials were found during the repaving of the square in the church area. On the clock tower, one of the two bells bears the date of 1581. On the other, recast in 1840, there is an invocation to S. Angelo and S. Raffaele. The square created on the site of the church has been used for many decades as a fish market.

It is assumed that the clergy mentioned in the collection of the tithes of the years 1310 and 1324 refer to this first seat of the parish. Current via Oberdan.



Montescaglioso, church of S. Giovanni Battista.

- Detail view of 1703 (Pacichelli): tower / clock, of S. John with flag hoisted.
- Piazza S. Giovanni. Clock tower: bell with inscription and date of 1581 (detail).
- Piazza S. Giovanni, north side, fragment of a holy water stoup from the demolished church, set in a wall.

Note

- 1 GRILLO, 148. 2 SV 1726, 1r .. 3 GRILLO, 148. 4 SV 1625, 4r .. 5 SV, 1631, 8vr. 6 SV, 1641, 3v .. 7 SV, 1668, 1696, 1738. 8 *Benefits*, cart. 1800-1930. 9 SV 1896, c.9d. 10 *Church of S. Giovanni*, b. 30 fasc. 7-11; ibid. 13.13.3 a. 1913; *Of the inhabited area*, f. 16. 11 *Transfer*, Cat. 13, 13.1.13, b. 44 issue 2/12, a. 1911. 12 *Church of S. Giovanni*, 13, 13.13.3, n. 271.5, year 1913.

THE SECOND MOTHER CHURCH: SS. PIETRO E PAOLO, DEMOLISHED IN 1776

The second parish church, erected in the center of the town, which starting from the century. XI had developed a lot, occupied approximately the site of the current one but was smaller in size and dedicated to the SS. Peter and Paul with shared patronage with S. Maria Assunta, not surprisingly depicted among the Apostles in a large painting behind the main altar. The time of foundation of the church is not known, but it is attested in the year 1500 by citations of its heritage in a document of the Abbey 1

The church had three naves and according to the *Holy Visit* of 1726, the central one was covered with wooden beams and horizontal elements and the two lateral ones, narrower, with stone vaults. The main entrance was towards the west and the high altar with the choir flanked by chapels was placed towards the east. The church respected the custom of orienting places of worship along the solar axis, east - west. Another access was to the south and to its right was the baptismal font. The holy water fonts were fixed on two pillars, the pulpit was raised in the center of one side of the main nave and in front of it the organ 2

. Behind the high altar the burials of the clergy were dug and it was placed the Coro 3 with 35 seats, three wooden *stalls* and a niche with the relics present in the church: a bone from the leg of S. Placido and S. Crescenzia, fragments of bones of the Martyrs Facondio and Liberato and relics of other Saints .

The Sacristy kept the vestments, eighteen large and six small paintings, the liturgical codes or three rituals, a *directorio* seven tieghigibooksalttyology for the Gregorian chant in the Processions and the seal of the Church with the images of the SS. Peter and Paul. A cuspidated bell tower was attached to the church, with entrance from the sacristy and two large bells.

The first weighed 2700 pounds and had been blessed in the church of the Abbey in 1711 by the Abbot D. Angelo Tucci and perhaps cast in spaces of the monastery where archaeological excavations have brought to light the remains of the fusion of various bells. The other one it weighed 1,800 pounds, was older but there was no memory of *her blessing* 4

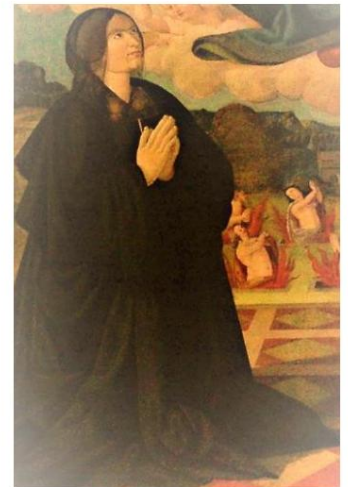
The church had numerous altars and secondary chapels. With the institution of *jus patronato*, they were the prerogative of the most important families who exercised the exclusive right of burial for the members and descendants of the family.

The internal configuration described in the *Holy Visit* of 1544 by Mons.Saraceno 5 it differs slightly from subsequent *visits* except for the dedication or ownership of the patronage of chapels and altars. From the visiting documents the high altar always appears well kept and decent. It was patronage of the University but the Chapter provided the furnishings and furnishings. It was surmounted by a large painting depicting the Virgin with the SS. Peter and Paul and a little above a painting depicting "Our Lord unraveled from the Cross" with S. Nicola Vescovo and S. Caterina on the sides 6 . The altar was

rebuilt by the Neapolitan stucco artist Maurizio D 'Alessio who in 1725 had also created the decorative apparatus in the choir of the Church of the Abbey and in 1728 he will build some altars in the church of SS. Conception 7 . The assignment was signed on December

22, 1726 by Don Giovanni Battista Lo Cantore, Procurator of the "...Collegiata Madre Chiesa ...". D 'Alessio was indicated as "... a plasterer and a master expert in the same art ...". The contract provided for "... the execution of the new high altar in this Collegiate Mother Church ... to Roman use, and according to the design made by M.stro Maurizio, which is kept in the hands of the very Reverend Signor Don Biagio Venusio Arciprete of it Collected .. " 8

. The altar of S. Tommaso d'Aquino was founded and endowed with goods in 1509 by Costanza D' Avalos 9 Marchesa of the city from 1507 to 1541 of which the Saint was an ancestor 10. In 1726 it is dedicated to S. Paolo with the patronage of the Bolognese and equipped with a statue 11 of the Saint. In 1631 it holds a *weight* of 162 annual masses 12 and in 1641 the patronage is still of the D 'Avalos 13 although the family, since 1596, no longer has relations with the city.



Ischia, convent of S. Antonio.
Portrait of the Duchess Costanza d'Avalos on the panel of a dismembered polyptych, datable to around 1515.

Photo credit: wikipedia.

Vasto, Palazzo D'Avalos.
Coat of arms of the family on the entrance portal of the building.

Note

- 1 CAPUTO 2022, 35. 2 SV 1726, 2vr. 3 GRILLO, 147. 4 SV 1726, f. 2r – 6r. 5 GRILLO, 143-152. 6 SV 1726 4v. 7 Contuzza O., year 1724, 65r. - 66 r.; a. 1728 f.57vr. CAPUTO 2012, 52.
- 8 Contuzza O., year 1726, ff.125v. – 126 r. 9 Note, v. 1; CHAPTER 2019, 2; NOBLE, 379 - 380. 10CAPUTO 2019, 2. 11 SV 1625, 2r.; 1726, 5v. 12 SV 1631, 4v. 13 SV 1641,2r.

In 1544 the chapel of S. Vincenzo was also patronized by the Avalos. In subsequent acts, no longer mentioned, she may have changed her dedication. The chapel of S. Antonio da Padova in 1544 is attested as the patronage of the priest Angelo Garbellano and the altar of S. Lucia, headed by the patronage of Cola di Josué 14. In 1726 it was entrusted to the Rocco family and decorated with a canvas depicting the Saint titular of the dedication 15. The chapel of the Resurrection, in 1544 was the patronage of Monsignor *Mazeo de Locilento*. In 1625 it was entrusted to the Confraternita del S. Rosario but in 1641 it was also mentioned under the patronage of the De Genosa family. In 1726 it appears joined to the Chapel of the Sacrament due to the dissolution of the Confraternity of the Holy Rosary 16 due to bad administration

The *Corpus Domini* or SS. Sacramento, in 1544 had two altars. In 1625 it was officiated by a Confraternity which was dissolved in 1726. It was endowed with a conspicuous patrimony and in 1726 the Administrators of the Chapel hold also the responsibility of the Chapels of the SS. Rosario and del Carmine where the Confraternities holding the office had been dissolved. Behind the chapel tabernacle, there was a painting depicting the SS. Salvatore 17

The Chapels of S. Stefano and the altar of S. Maria della Visitazione, attested only in the *Holy Visit* of 1544, may have changed their dedication. The altar of S. Vito, according to the same visiting documents, it was founded by Pasquale Calicchio 18. In 1625 it was the patronage of the *De Leonardis* family and was decorated with an icon 19. The altar of S. Eligio in 1625 is the patronage of the De Vitis family but in 1726 the ownership is definitively attested by the Silvaggi family 20

The Chapel of S. Leonardo belonged to the Cappellano 21 family. The Chapel of S. Marco Evangelista, later dedicated to the SS. Assumption, was the patronage of the De Simia family to be replaced by the Paciullo 22 family. The chapel of S. Maria del Monte Carmelo from 1625 was entrusted to a Confraternity which in 1726 was dissolved.

It housed a painting of the Madonna flanked by S. Girolamo and S. Francesco and a "Mysteries" painting with the Madonna surrounded by 23

the The chapel of SS. Rosario in 1625 was endowed with many goods and officiated by a Confraternity, also owner of the altar of the SS. Resurrection, which was dissolved in 1726. In the chapel was kept a painting depicting the "Madonna with the Mysteries" 24

. The cult of the Madonna del SS. Rosario rooted from the beginning of the thirteenth century after the apparition of the Virgin to St. Dominic, from the sixteenth century knew a further widespread diffusion and popular devotion.

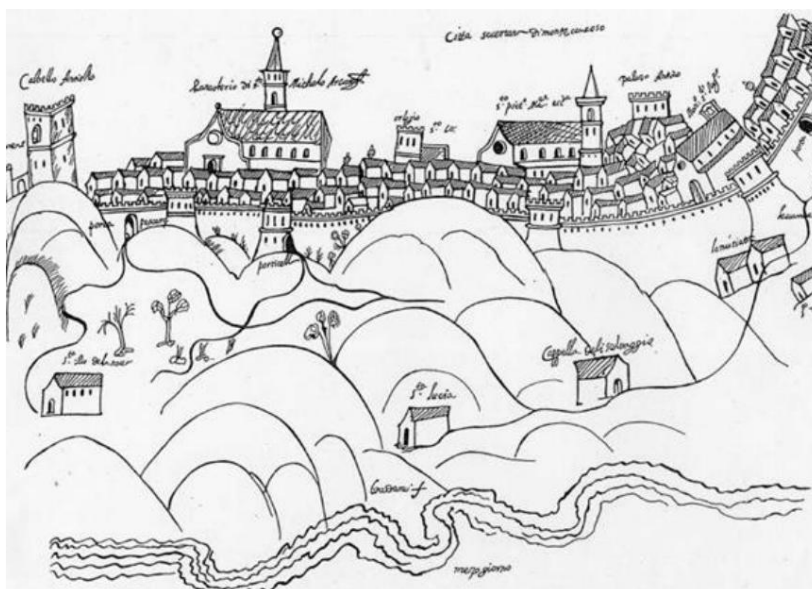


Archives of the Mother Church
Montescaglioso



Montescaglioso, historical archive of the Mother Church.
Year 1716: notarial notice in a power of attorney of a witness to be represented in a baptismal ceremony.

Montescaglioso.
Year 1593: detail of the profile of the late medieval Mother Church, demolished starting in 1776 and overall view.



Note

14 GRILLO 146. 15 SV 1726, 3v., 5v. 16 GRILLO146; SV 1625, 3v.; SV 1641, 2v; SV 1726, 3v. 17 GRILLO, 146; SV 1625, 3v.; SV 1726, 2r., 3r. 18 GRILLO, 147. 19 SV 1625, 3r.. 20 SV 1641, 2r., SV 1726, 3v. 21 SV 1625, 2r. 22 SV 1625, 2r.; SV 1641, 2v.; SV 1726, 3v. 23 SV 1625, 3v. 24 SV 1726, 4v..

The altar of the Epiphany, belonging to the Gagliardi family as per the documents exhibited in the 1625 *Visit*, was decorated with an *icon* and was founded by Michele, an exponent of the 25 family who between the sixteenth and seventeenth centuries held top roles in the city.

The altar of the Madonna della Pietà had been erected by Julius Caesar Troyano who had also made a "*canopy*" 26. The altar of S. Maria di

Costantinopoli was the patronage of the Lagamba family. In the *Holy Visit* of 1726 it was administered by the Chapter of the Matrix and decorated with a fresco depicting the Virgin and a painting representing the Transfiguration of the Lord with Moses and the Prophet Elijah on the sides and, below, the effigies of S. Domenico and S. Anthony of Padua.

The altar of the Transfiguration belonged to the Tortamano family and was decorated with a painting placed on the altar 27. The Altar of the SS. Annunciation, between 1625

and in 1641 it belonged to the Paciullo family who already held the title in 1606 in name of the founder Paciullo de Paciullo 28. In 1789 the altar was still burdened with perpetual masses to be celebrated in suffrage of members of the titular family of patronage 29

. Later it passed to the Tortamano 30 family to which the Cantore took over in 1726.

In 1726 it housed the statues of the Madonna and the Archangel Gabriel. The altar of the Madonna di Loreto, patronage of the Giagno family, then passed to the Fini family. It was decorated with a painting depicting the Virgin flanked by S. Vito and S. Donato. The altar of S. Domenico in 1726 belonged to the Salinari.

Of particular importance is the patronage of the altar of the Virgin of the Seven Sorrows, registered in 1726 as belonging to the Benedictines of the Abbey of S. Michele 31

The circumstance attests to the good relations between monks and secular clergy.

The information provided by the *Holy Visits* is confirmed by the description of the Church, handed down by Apprezzo in 1677: "... In said square on the right is the Parish Church Mother under the title of St. Peter with three naves, the two lateral lamia, and that of half covered with roofs with different chapels under the title of Saints and Saints, and Nostra Sig.a del SS. Rosary and at the head of the Altar with a core from behind with a gilded wooden case, where the Blessed Sacrament is placed, and from the small door is the baptismal font, and with various confraternities, the said Church holds the ordinary apparatuses of five colors, as chasubles, and chioviali, as well as other extra-ordinary apparatuses with twelve chalices, our Lord's sphere, and silver Pissita and similarly silver cross, with other furnishings to exercise them for Divine Worship, with Organ and Pulpit, with four bells ..." 32

. More lapidary is the description of the Abbot Giovan Battista Pacichelli in *the Kingdom of Naples in Perspective* of the year 1703: "... The Temple of the Collegiate, served by more than one hundred priests, is small and obscure, with nothing rare but a large bell ..." 33

. Less stingy is an anonymous description dating back to the beginning of the century. XVIII written by a local scholar close to the court of the Marquises Cattaneo: "... There is in that city the parish collegiate church under the title of St. Peter and Paul, whose clergy in sacribus et minoribus is ninety-three. He holds two dignities, archpriest and cantor, decorated with an illustrious cape or either Dalmutius silky purple lined with cremesi with little hood. The dignity of the archpriesthood, as before, holds the pre-eminence in the church and chapter and the care of souls is annexed; the cantor holds the choir prefecture; there are fifty-one participants who make up the chapter, entering into participation with servitude to the established church in some years. The number of souls according to the last state ascends about four thousand six hundred ..." 34

With the demolition of the ancient matrix, most of the works of art, especially the altars contained in it has been lost. The comparison between the lists of the works handed down by the *Holy Visits* and the ancient *inventories* would allow to identify among the surviving works what comes from the most ancient endowments. Today's parish church preserves important testimonies of the previous Mother Church.



Montescaglioso.

Bell tower of the present Mother Church: relief of *the Risen Christ* perhaps, probably coming from the Mother Church demolished in 1776 and reused in the new one.

Note

25 SV 1625, 3v.; SV 1726, 3 - 4v.; SV 1631, 5r. 26 SV 1625, 3v. 27 SV 1625, 3r; SV 1726, 3v. - 4 years; SV 1631, 3v.; SV 1641, 1r.; 28 *De Mitis*, a. 1606, f-10; SV 1625, 3r.; SV 1631. 29 *Liber Missarum*, 1, 2 e ss. 30 SV 1668; SV 1726, 3v., 5v.; SV 1641, 1r.. 31 SV 1726, 3vr. 32 SACCO, 9. 33 PACICHELLI, I, 292. 34 NIGRO 1983, 85.

Much of the historical archive, various liturgical vestments and endowments for altars and officiation, reliquaries, doors for tabernacles reused in the nineteenth-century church, ancient liturgical codes, constitute the legacy of the previous parish church that the clergy and archpriests managed to preserve with great difficulty.

The views of 1593 and 1703 fully restore the grandeur of the second parish church. As the current one marked the profile of the town, it was visible from a great distance, from the Bradano and Gravina valley bottoms, from the roads close to the city and from the neighboring inhabited centers, Matera, Ginosa, Pomarico and Miglionico.

Over the centuries the church had been the subject of restorations, extensions and renewal of furnishings and decorative elements. In 1620 the Marquis Paolo Grillo, intending to expand his palace, obtained from the Chapter an area close to the building and in exchange he undertakes to rebuild the church, now ruined, of S. Caterina adjacent to Porta Maggiore and to equip the Mother Church with new vestments. The same Marquis, with a testamentary bequest, had ordered a legacy of 200 ducats *".. for the reparation of the Maggiore church .."* 35

. In 1726 the Neapolitan plasterer Maurizio d'Alessio had signed the contract for the reconstruction of the Roman high altar 36 *destroyed* with the demolition of 1776.

In the view of the city of 1593, the church is flanked by a cusped bell tower, divided into three orders, the central nave appears illuminated by side windows and a large rose window open on the main entrance monumentalized by a portal.

From the second church also came the patrimony of lands, rural goods, houses, shops and cellars that in the fifty years at the turn of the eighteenth and nineteenth centuries, with the resources coming from rents and sales, would have allowed to start and complete the construction of the new church. Also of importance is the considerable financial availability of the Chapter made up of the income from income-generating loans granted to many families. The land patrimony of the second parish must have already been conspicuous at the end of the 15th century when in the *Liber Instrumentis Reintegrationis* 37 of the assets of the Benedictine Abbey of S. Michele Arcangelo, drawn up between 1498 and 1500, the references to the boundaries of the properties of the Matrix, they are already numerous. The substantial good administration implemented in the centuries preceding the demolition of 1776, had allowed the setting aside of substantial resources without which, despite the contribution of the population and the University, the construction of the new church would never have been possible.



Montescaglioso.

- Front plate of liturgical code

with embossed decorations.

Neapolitan workshop with the consular coat of arms of Cristoforo Mellino.

Artifact datable to around 1765

(Catalog of Cultural Heritage, S.BB.SS.AA. Basilicata, n.0029465).

- View of the city of 1703 from *Il Regno di Napoli in Perspective*.

With n. 5 indicates the Mother Church

(PACICHELLI, I, 292 - 293).



Note

35 NOBILE, 422 - 423.36 Contuzza O., a. 1726, ff.125v. - 126 r. 37 CAPUTO Signum, 42, 48.

THE RECONSTRUCTION OF THE MOTHER CHURCH BETWEEN 1776 AND 1823

In 1776 part of a side aisle of the ancient Mother Church collapsed which became unusable and dangerous for the safety of the faithful so between 1777 and 1778 the clergy asked for the transfer of the parish church to S. Giovanni Battista or S. Agostino, in the whose convent lived only two friars ¹. This choice is not implemented immediately

since it is assumed that the old church can be repaired. Finally, the University and the clergy, led by Archpriest Don Francesco Antonio Paciulli, they decided to demolish the building and build a new church on the same site as the old one.

The doctor Domenico Gatti in his chronicle tells all the phases of the construction of the new building and emphasizes the providentiality of the collapse and the disastrous conditions of the ancient church in order to finally be able to build a new building suitable for the times, an eventuality that was discussed in the country since time. The chronicler in this sense is very explicit and on the collapse he writes: *".. The Divine Majesty can no longer suffer the deformity of his local in Montescaglioso assigned to divine worship, and also knowing the indolence of the ignorant people in rebuilding it, the collapse in part .. "*.

To underline the providentiality of divine intervention in the collapse, Gatti describes the poor conditions of the existing building: *".. The said mother church, formerly formed by rough walls, was designed in the form of three underground grottons which had the prospect from the length of the square, m (enter) and the low height mag (gio) door was in front of it, which formed its entrance with the height of a step and then five steps descended up to the floor of the church .. "*. And he adds: *".. joining the plane after the said descent, one looked at the floor, and the quality of d (ett) o was not known. Only dirt accumulated from the damp was observed, because a depressed place without ventilation and the whole floor was the covering of innumerable graves of small size and which exhaled mephitic air .. "*.

Gatti also rightly points out the poor hygienic conditions of the ancient church where the deceased continued to be buried. Gatti, who was also a doctor, underlines that from the: *"... a comfortable sacristy of great size he emerged into a horticultural stalk that was not very shrubby, in the side of which one looked at the cemetery of dissuaded corpses and next to a stalk cam (er) ino where it was needed for the needs of priests, and of some secular but there was no closure, there was no com (m) hatred to sit if not standing; for which doubled breath was received, and of cemetery and cloaca. And here is the entire history of the church that formed the blush of this population, not suited to the respect of the churchyard, which will serve as a surprise to our successors.*

Not content, therefore, Mr. (no) king God made it collapse in 1776 in a part of the shuttle on the left. And here the clergy found asylum in a small existing church of S. Giovanni, where the Sagro Ciborio was brought and the Sagro Culto was administered. " ²



Montescaglioso, Mother Church.

- Parish coat of arms with the symbols of the Apostles Peter and St. Paul, keys and sword, in the 18th century version (reworked).
- The main façade with the coat of arms of the Municipality carved on the crowning which indicates the patronage exercised over the church.
- Bussolone at the main entrance, choir and organ coming from the church of SS. Conception. At the center of the choir is the coat of arms of the Municipality.



Note

1 CATS, 1v. Acts, 1777 - 1778. 2 CATS, 1 v. - 2v.

After a few months the clergy returned to the matrix and the University tried to reconstruct the collapsed parts but "... the rain flowed from every part of the lamia suffered by the water.

At the same time, the Missionaries of the Holy Mission intervened here in 1778 to whom they pointed out the great danger of that damaged shuttle, the bad quality of the church and the people's aversion to rebuild the divine temple; therefore, moved said people by such insinuations, many conformed to the new building " 6

The local notabilato finally spoke out for the construction of a new church and the University, holder of the patronage on the parish church, met in solemn Parliament and elected a *Deputation* in charge of supervising all the problems of the intervention and the collection of the resources necessary for the reconstruction. They turned out to be elected exponents of important families: "...d. Cataldo Gagliardi, cashier; d. Leonard yAntonio Gagliardi made deputy of alms with master Nicolj Antonio D yAnzi, Giuseppe Menzella and Giuseppe Mesaia. And deputies of the factory, very zealous Dr. Fisico d. Simone Antodaro, the Physicist d. Pietro Contuzzi with the help of the Physicist D. (omeni) co Gatti d'Alessio and the Priest d. Onofrio Basile .. " 7

It is possible that the Marchesale family contributed significantly to the decision, given the role played in the following decades. Most of the members of the *Deputation* referred to Don Antonio Cattaneo. The feudal lord in those years was engaged in disputes with the Benedictines and the mobilization of the gentlemen, the population, the clergy and the University, on the project of reconstruction of the Mother Church, polarized the consensus around the Cattaneo.

On 29 March 1779, the Chapter of the Clergy presided over by the Archpriest Don Francesco Antonio Paciulli, defines the modalities of his own financial contribution to the work.

On April 13, 1780, the *Deputation* charged with supervising the reconstruction, after a long inspection on the site of the church, signed the agreement for the drafting of the project with the Engineer Giovanni Cervelli di Bitonto 8 which had been proposed by the Provincial Master of the Augustinians, belonging to an important family of Montescaglioso, the Gagliardi who have always been close to the Marquis. In his chronicle, Gatti also describes this crucial passage: "...Here was the Augustinian Provincial Father Master Mr. Gagliardi, our fellow citizen, who proposed for lingeg (ne) re a certain d. Giovanni Cervelli, Bitontino, who called himself hastily to form the design, who instantly returned to his Padria and returned again with the design, which he had himself examined in Naples and was not disapproved .. " 9

The chronicler underlines the popular participation in the start-up of the enterprise and writes:

"..When said Officers were installed, a general cheerfulness was seen, so that the people united with the sayings and with the Missionaries and with the entire clergy went to the nearby countryside to carrying on him some rustic stones for the foundations, which he made a great deal of material even to make the bastions in the Largo di S. Rocco with marvelous amazement. In the ist (ess) or act they began to demolish the Cappellone with the entire nave corresponding to the ist (ess) or side facing the square, two calcaje were built in devotion to the said d. Onofrio Sacerdote Basile, and of the ist (ess) or Dr. Fisico Gatti; for which the whole lime in front of the said ancient church was recalled because it was transported by the horses of the details for free. And here is the whole, stocked with stones, and lime, and which was not forgotten to be demolished by the factories of the ancient church to make material, and in that line, which today forms the first shuttle in front of the square and the small door as it is recognizes .. " 10

On 14 May 1780, in the presence of the people and all the lay and religious authorities, Don Camillo Cattaneo, Canon of the Cathedral of Naples and eldest son of the Marquis Antonio Cattaneo, with license and delegation of the Archbishop of Acerenza and Matera, Mons. Francesco Zunica (1776 - 1796), laid the first stone of the Church 11 and, writes Gatti, "... underneath it he placed a six pugs with a cross for devotion" 13



Montescaglioso, Mother Church.

- Set of the dome with the cartouche bearing the epigraph with the date of 1780, the year of the first stone. • Coat of arms of the Municipality on the main facade.

Note

- 6 CATS, 1v – 2r. 7 Ibid. 8 Fadatelli A., a. 1779, March 29; a. 1780, ff. 26r-29r. 9 CATS, 2r. 10 Ibid. 11 Fadatelli A., a. 1780, 34r-35v.; 13 CATS, 3v.

The parish, for a short time transferred to the church of S. Giovanni Battista, then returned to the old Mother Church, was moved until 1823, in the larger church of S. Agostino where the Municipality of February 12, 1810 had obtained the furnishings of the Augustinians. 14. The old parish church was demolished and the recovered material was piled up to be reused in the new one. The burials were removed from the subsoil. Gatti dwells on this in a description that once again underlines popular participation and the intervention of *Divine Providence*.

The hypogeum intended as a new burial ground, obtained in one of the large aisles under construction *".. was used to store the ancient bones of the cemetery and other burials sown throughout the ancient church, which was so confusing and hindering because they were subject to forastieri gravediggers, which involved great expenditure. But the divine majesty miraculously moved the deputy d. Simone Antodaro to dr. Fisco Gatti, to d. Onofrio Basile, and a woman called Rosa Bellancesca, making them give up all nausea, and with intrepid spirit they filled the bags of ancient bones and went to throw the first empty space of the shuttle. By what move all the low people were seen in love, and here was who with the hoe, who with the forks and who with the baskets saw the cemetery emptied and filled the first cave in the cruise arm in the shuttle corresponding to the small door. . And so, from hand to hand, the peasant daughters trained and exposed all the old graves and placed them in the other opposite arm of the cruise. "* 15

In 1798 the *Deputation* was renewed and *".. fell in the person of do Fis.o Gatti and continued the do Fis.o d. Pietro Contuzzi, with the addition of do Fis.o do.r. Francesco Antodaro and an attempt was made to interfere with the Ecclesiastical deputies Fr. Francesco Lacanfora, and Fr. Vincenzo Martinelli with d. Francesco Serrano and confirmed m. Nicola Antonio D'Anzi, Liborio Nobile, Franc.o Artuso and for cashier d. Donato Giuseppe Gatti .. "* 16. The project was modified because of the limited space available *"..were not backgrounds of the Choir and Cappellone but three warehouses with the undertaking of three low vaults .. "* 17

. Some houses were bought and part of a street occupied, the current Via Vespucci, which prevented a greater length of the building and the construction of the choir and transept. Gatti attributes the merit of overcoming the block of works to the Marquis Ferdinando Cattaneo

who succeeded his father Antonio in 1780: *"..And here we are all excited to call attention to the necessary backgrounds for which we gave the combination of having come here Mr. Marchese d. Ferdinando Cattaneo, and with his will and jurisdiction urged the impetuosity to occupy a road, which he succeeded without disturbances, but*

attached to it were four houses which were also necessary, and of great reluctance to sell them; but the shortage of '98 led him to sell them and one

the wall made wide open, and the door was opened to symmetry .. " 18 The work was entrusted to Gerardo Antonacci da Montrone and to three brothers from Taranto, Giuseppe, Saverio and Cesare Ventrelli 19. The perimeter of the church was completed in 1800 but Antonacci, aware of the poor quality of the work carried out, abandoned the site where the work continued entrusted to Omobuono Basile from Taranto and to his son Bernardo 20 who

they consolidated a part of the structures already built. Gatti notes: *".. The defect of the minor pillars, however, was not observed perhaps because either it was not known, or that it was pretended not to lose the fatigo; so that everything continued and with a beautiful ledge and with the lamia drawn in breath. He admitted to making ceilings instead of called sheet metal for the least expense and greater convenience, but, in the meantime, wood grew on the fire, and after all, two pillars were seen snaking, and after a few days everything collapsed, and thank goodness, there was no damage in the 'Humanity and only the major pillars remained intact because well established by the first chief master Antonacci, what he did not do for the other minors .. "* 21

. The construction site was interrupted in general despair and Gatti notes:



Montescaglioso, Mother Church.

- Burial of the clergy behind the main altar, emptied and sealed before the reopening of the church for worship. •

Exterior of the final part of the church extended with the interruption of today's Via Vespucci and the demolition of some houses.

Note.

14 CAPUTO 2020, 17. APMon. b. 22, n. 22.
15 GATTI, 3V – 3r. 16 Ibid., 4V. 17 Ibid. 18
Ibid. 19 Ibid., 4r. 20 Ibid. 21 Ibid., 5v.

".. This happened after a few months when the work was completed, when the misfortune happened in the octave of the dead in the year 1804. The case was of a general mourning, and weeping, but it could not be compared to the extraordinary blow, who received the do Fis.o Gatti, who remained dead for some time and at the same time renounced the office of deputy .. " 22

The collection of offers restarted which produced new and significant resources but the Deputation lacked a man of the wrist capable of directing the complex machine organizational. In this case, Gatti celebrates his family and himself: *"..And here the people returned to ask for the mortified Dr. he began with the same employment as long as he burned himself with fire and with enthusiasm he animated himself and together with the devotees they formed a strong party to contribute to this pious work and accept the Lord God, who, seeing the perseverance of the most devout, gave his help much more than before, and he made sure of what follows in the blink of an eye .. "* Gatti's activism brought other donations from wealthy and faithful and the clergy in 1803 contributed another 2,000 ducats 23

. The return to the direction of the reconstruction of the church determined the political role of Gatti Gatti who held the position of Mayor from 1812 to 1818. In this capacity he obtained substantial funding from the Bourbon Administration 24. The architect Agostino Gimma from Puglia was commissioned to design and direct the extension of the church 25 and the construction site was restarted. Once the roofs were completed, the decorative and functional elements were created. The terracotta floor was built in 1820 by Vincenzo Morelli from Matera and by Ignazio Ventrelli di Modugno, grandson of the three Tarantini, who also raised the bell tower and, with the Tarantino Gaetano Balsi, finished the roofs 26

The laying screed was the work of the Montese Pietro Motola and the Milanese Ciccio Lonati defined by Gatti as "armchairs" who helped him in the realization of the Bourbon temple. 27

To the master plasterer, appreciated but slow and dedicated to the good life, Gatti dedicates a lapidary judgment: *"..And for the stone screed under the brick made by Mr.*

Ciccio Lonati Milanese excellent plasterer but armchairs and units with Pietro Motola for said rods 140.70 ducats. The stucco then began with the same Lonati Milanese, and very skilled, who had been for many years but the defect was always to remain incomplete the work, and with the advantage of the advance, so he started said stucco between an arm of the cruise, but because he could not profit as usual, he went away, and the south arm or bowl neck was left. In the same act appeared a Napolitano family of many years, Mr. Giuseppe Gattai why

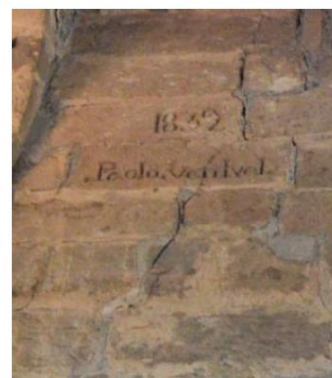
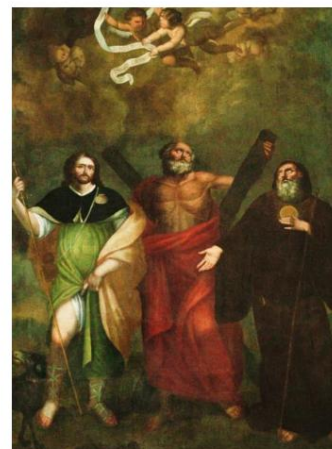
sent by Lonati and continued the stucco, indeed he formed the entire cornice at the rate of 2.20 the barrel. At the same time an old and skilled Milanese arrived, who first of all formed the four Evangelists for the price of five and a half ducats each, and located in the 4 corners of the bowl, having succeeded in specious gala; which after another tragedy of roses and other intertwining passed here in eternal rest .. " In describing the technique used to mix the stucco, he adds that: *"... it is made with lime that has been well sieved and mixed with tuff from the tufara of Ginosa, because it is without salt."* 28

. It specifies very significant on materials and their criticality.

The floor, no less than 24,000 terracotta bricks made in the Abbey of S. Michele, was installed by Vincenzo Morelli from Matera 29 . Windows, fixtures and sacristy were made by Giacomo Oliva 30 .

. Mastro Giuseppe Perrone of Taranto completed the chapel of the SS. Sacramento 31. Much of the structure was finished between 1808 and 1816 and the stucco apparatus between 1817 and 1820.

The new picture gallery was the work of the Venetian Giovanni Donadio on whose intervention Gatti dwells. It describes the paintings, their location and lists the devoted financiers of the individual canvases. *"..Now we are talking about the picture gallery formed with the brush of a good portrait painter called d. Giovanni Donadio, a Venetian who happened to be there by good luck e*



Montescaglioso, Mother Church.

- Painting by Giovanni Donadio depicting: in the center S. Andrea and on the sides S. Francesco da Paola and S. Rocco.
- Intrados of the spire of the bell tower. Signed by Paolo Ventrella, Ignazio's consaguineo, responsible for the construction of the bell tower, with the date of 1832, the year in which other works are probably carried out.

Note

22 CATS, 5v. 23 Ibid., 5v - 5r; APMon., B. 22, fs. 25. 24 Ibid., 5r. For the office of Statutory Auditor, see ACMon., Signing of registry deeds, years 1812 - 19. 25 CATS, 6r; 26 *Giagni M.* 1820 r. 22; GATTI, 7v - 9r.. 27 GATTI, 6r. 28 Ibid, 7r. 29 Ibid, 7v - 7r. 30 Ibid, 8v. 31 Ibid, 9r.

it was agreed for seven large paintings which are dinner in the Sacramento duc. 35. The 2nd of the Addolorata where there is the gift of the daughter of D. Gaetano Erario of 12 ducats collected 35. Another which is the 3rd of S. Agata and S. Vinc.o of 35. The 4^o of the altar of the Holy Crucifix made by the devotion of d. Domenico di Grazio Gatti in addition to the marble altar of 35. The 5th of the altar of S. Ferdinando, and of S. Domenico made by the devotion of D. Ferdinando Lenge and d. Canio Salinari for 2 thirds and more from the Church ducats 35. The 6th of the altar of S. Andrea, S. Rocco, and S. Fran.o di Paola, of 35. Finally the grandiose picture of the Assunta coll' Apostles below 65.

And the other smaller squares that are beside the choir of S. Pietro, and S. Paolo gathered for 24 of Nel Cappellone del S. Sacramento the Savior with a gift by D. Prospero de Brittis and Dr. Fisico Gatti di (...). For the song of the sides of said Cappelloncino the painting of the Virgin of the SS. Rosario and del Carmine dc. 6; carry forward 6994.63. In the Cappelloncino dell' Addolorata next to the paintings of S. Marina, and de' SS. Doctors dc. 4. In the altar of S. Vincenzo, and of S. Agata in the oval above the Madonna del Pozzo, in the oval on the right hand St. Prospero, and to the similar on the left hand the Blessed Alfonso de Liguori, the great for A.D. 3; the petioles for 2 dc each; dc 7. In the altar of S. Ferdinando, and of S. Domenico in the oval above the Virgin of Incoronata, and on the right side S. Emiddio, and from the left S. Margherita da Cortona dc 7. In the altar of the Crucifix in the oval above the Virgin of the Annunciation, made in devotion to d. Luigi Casella and of the Caldona family for the benefit of Francavilla and in the starboard side S. Luigi Gonzaga in devotion of said Mr. Casella and the other on the left hand in devotion of d. Dom.o Palazzo, the Blessed S. Rita da Cascia. In the altar of S. Rocco with S. Andrea and S. Fran.o in the oval of sa la Vergine del Buon Consiglio, in the oval on the right S. Andrea d'Avellino and on the left S. Vito Martire d. 7. And for canvas, panels and manufacture for the frame 34,90 ducats .. " 32

An important donation was made by the Marquis Ferdinando Cattaneo: four large canvases, later attributed with many doubts to Mattia Preti and other paintings mostly still present in the church. The chronicler underlines the intervention of the Marquis by describing in detail the themes and the placement of the canvases: "... We then admire with the surprising view four very large and ancient paintings that have been located two in the cruise, of the birth and Epiphany, and two others above the small door facing the door of the Sacristy which are of the Conversion of the Magdalene and of the Wedding in Cana Galilee, given by the Ec.mo Mr. Marquis from here with a great deal of his pleasure, saying that it is better to stay in the Church than in the Building. Paintings of great value costing thousands, so true, that a certain Painter said cost dc. 100 for each head. And beyond this there are all the Apostles of painting still specious as of the Evangelists and located in the Sacristy and donated again by Mr. Marchese D.

Ferdinando Cattaneo, and in front of da Sacristia there is the picture of Monsig.r Archbishop d. Camillo Cattaneo, and alongside a Monsig.re Archiv.vo Scagliosano from the 1300s, for being a subject of honor in having had an Archiv.vo Scagliosano .. " 33

. The archbishops mentioned were originally from Montescaglioso.



Matera.

- Sacristy of the Cathedral. Portrait of Archbishop Camillo Cattaneo of the Marquises of Montescaglioso now in the Diocesan Museum.
- Diocesan Museum. Vestments of Don Camillo Cattaneo with the insignia of the family.

Montescaglioso, Mother Church: paintings donated by the Marquis Cattaneo.

- The Conversion of the Magdalene, as mentioned by Gatti, is located on the side box dominated by the coat of arms of the municipality.
- The Adoration of the Shepherds is located in the large niche of the crib in the right transept.

The attribution of the canvases dated to the first half of the century. XVII, to Mattia Preti (GRELLE 1981, 126 - 127) is controversial. Other hypotheses, while acknowledging the influence of Cavalier Calabrese, refer to his brother Gregorio or to a circle very close to Preti.



Note

32 GATTI, 8v. - 9v. 33 Ibid., 10v.

Mons. Camillo Cattaneo was the brother of the Marquis Ferdinando, eldest son of the Marquis Antonio and had held the office from 1797 to 1834 34. The other reference is to Pietro, Archbishop of Matera between 1334 and 1343 35

The De Brittijs, Gatti, Casella, Caldane, Palazzo, Nobile, Lenge, Salinari, Di Grazio and Petrizza families, between 1819 and 1822, supported the costs for other paintings, side altars and the chapels next to the choir. Among these Fr Vincenzo Maggi paid, in 1819, a contribution equal to 300 ducats 36

The high altar, one of the most important works of art in the church, was purchased by a Jesuit church in the Campania area, transported to Naples and from here to Montescaglioso. The purchase was made thanks to the contribution of many faithful including Gatti himself and to the intermediation of the Marquis Cattaneo described in detail: "... it was bought at (... ..), the main altar, which was too stupendous of the abolished Jesuits, and the epoch that happened, for the good fortune of the vigilance of Mr. Marquis who was the middle man for all said marbles, since it was sold on the altar because it was buried by the suppression of the Jesuits, who received this news on the spot by Sigr. Marquis, and immediately a Neapolitan marble worker stood out there with a deposit of 50 AD which was agreed for 600 AD in favor of the Court and transported to Naples for said price. Meanwhile (...) here the deputies d. de Brittijs and dr. Fis.co D.co Gatti, and since the shop could not be left out, and despite the lack of money, which nevertheless ended up doing business on behalf of the Church and with paying in three times, and this was instantly, otherwise he would have sold himself to others at a higher price.

Meanwhile the devotees made their offer which were: Monsignor Arci.vo who assigned duc. 100; dr. Fis.co Gatti, dc. 50; d. Domenico di Grazio Gatti other dc. 50; and Prospero de 'Brittijs from an estate fund, dc. 43; that it was on the spot, and over time it was all paid for by the general offerings, not only for AD 600 but also for other ADs. 200 for land transport at the rate of g. 2.20 the cantajo and was transported to Matera, and a part of the most burdensome was put back by sea, and with great fear, while it happened to us after three months, that the cantajo arrived here with tows. All the transport of these and of the entire marbles was made to come to Matera without danger to d.ta rag (me) of 2,20 carlini il cantajo, and from Matera for here the car with the zealous devotees was free from which everything transported cost dc 800.7; a magnificent and specious altar costing first hand about 3,000 AD, of foraster work with two grandiose angels, and of statuary marble, which will make an epoch for beauty to the glory of the Lord God and with celestial blessing to the Marquis with the other devotees and sculptors of such noble manufacture... " 37



Montescaglioso, Mother Church.

- Painting depicting St. John the Evangelist belonging to the picture gallery donated by the Marquis Cattaneo.
- Main altar: head altar.
- High altar purchased with the intermediation of the Marquis of Montescaglioso, Ferdinando Cattaneo.

Note

34 GATTINI 1882, 264 - 266 35 Ibid., 230. 36 CATS, 8r. - 9r. ; Petrizza, 1851 r. 45.

37 GATTI, 10v. - 10 r.

To complete the main altar, the balustrade was necessary and also in this case the ingenuity of the *Deputies* compensated for the scarcity of resources: *"..The altars had been contracted in n. 7, but the altarpiece in front of the main altar was missing but the greatness of God enlightened the minds of the Deputies by writing an expressive letter to the family of Mr. Galante, so that, by the owner of Mr. Marchese, he had paid some alms, I was missing the palastra. Such a worthy family condescended to do it all at their own expense, and tried to know the amount. It was replied that the marble of da opera cost 600 dc in Naples, paying 200 for transport and situation. From Signoria he condescended for 800 ducats, ie 400 ducats before and 100 ducats per year ad extinguendum; hence 500 ducats were received, and by 1826 the other 300 will be received. And because he sought the coat of arms of his family, he willingly made it, ie with the inscription as devotional of the Galante family. And here is finished what was impossible, and without being able to make more of marble. Blessed be God who had enlightened Benefactors at such a cost in the space of 43 years starting from 1780..."*

On the pillars of the balustrade the coat of arms of the Galante is carved but the doors of the entrance on the raised presbytery are decorated with the coat of arms of the Municipality of Montescaglioso to underline the patronage exercised over the church. Other marble artifacts were purchased in Naples: the two stoups in the central nave come from the church of SS. Conception of "Toledo" as there is also a fountain and a basin for ablutions in the sacristy. The *Cronaca del Gatti* is rich in details on this expensive purchase: *"..We bought two more marble stoups which belonged to the church and to the well-sculpted Concezione di Toledo; and „a marble lavatory still located within the sacristy. This purchase was in question with the marble worker himself called Giuseppe Borelli asking for duc. 60 at least, and went down to AD. 32, but the said marble worker tried to donate this work because he made the last two altars to 400 ducats as in fact they were made of altars and all the pretense remained donated. Rest.o still donate three beliefs, one in the main altar, and two in the sacrament. These marbles were placed by two young people who came here on behalf of the marble worker who were Raffaele Cimafonte and Mattia De Maria .."* Another holy water stoup, located near the side entrance

".. it was made by Mo Ignazio Ventrelli for carlini 35 with the tombstone of the burial of the children and of our own stone in front of the Baptistry .." Other important artifacts in the church furnishings were the chandeliers, also the result of donations. *".. They have settled still three crystal lamps, one given by Mr. Principe della Rocca son-in-law of Mr. Marchese, another by the institute Mr. Marchese, and another bought at a good price for 15 dc by the princess (....) one is located in the first arch of the bowl, the second in the arch of the SS. Sacramental and the 3rd in that of the Addolorata."*³⁸

The donation of the sumptuous chandeliers once again came from members of the House of Marquis: the Marquis Ferdinando Cattaneo, Prince Giacomo Filomarino della Rocca and his wife Donna Rosa, the only daughter of Don Ferdinando and the last Marquess of Montescaglioso.



Montescaglioso, Mother Church.

- Holy water stoup purchased in Naples in the church of SS. Conception of Toledo.
- Holy water stoup on the side entrance, sculpted by Mastro Ignazio Ventrelli.
- Detail of the balustrade of the main altar made at the expense of the Galante family. On the pillar, the coat of arms of the family and on the bronze door, the coat of arms of the Municipality of Montescaglioso.
- Sacristy washbasin purchased in Naples and coming from the church of SS. Conception of Toledo.

Note

38 GATTI, 11v – 13 r.

The baptistery was obtained from the lower part of an ancient artifact existing in the former Benedictine church as described by the chronicler: *"..Next to the main door there was the baptistery formed the foot of a certain marble which was the foot of a source of the Benedictine Fathers, so we made use of it because nothing will be of any use for the day, which occupied the said Monistero, and it is colorful .."* 39. The foot of the source is the base of a fountain formerly placed in the sacristy of the church

abbey of S. Michele used for ablutions for celebrants. It is made of red porphyry from Verona or as Gatti writes. It had been bought colorful by the Benedictines in Verona and is described in *the Status of the Monastery* drawn up in 1650, a report sent to the *Procureria Generale of the Order* in Rome as part of the checks carried out in the context of the monastic reform implemented by Pope Innocent X in the middle of the century. XVII. The editor of the *Status* briefly describes the artefact: *"..Porphyry source. From the sacristy near the door one enters a small room where there is a source of very fine five-piece porphyry brought from Verona by sea of marvelous beauty, similar is not seen not only in nearby places, but also distant and in this source the monks wash their hands before, and after celebrating .."* 40. After the suppression of the community the fountain was dismantled, the base used for the baptistery of the new Mother Church and the other parts,

reassembled in the first cloister of the Abbey. Another similar artefact in Verona porphyry is a holy water font with the abbey coat of arms engraved on the base, then sold to the church of S. Giuseppe in the Monacelle Conservatory in Matera where it is still preserved adjacent to entrance 41

In the church now nearing completion, the stucco decorations were rich, complex and well made by the workers involved in the work.

The images of the four Evangelists were painted on the spandrels of the dome, edited, as the chronicler writes, by an *"... an old and skilled Milanese, who first of all formed the four Evangelists for the price of five and a half ducats for each, and located in the 4 corners of the bowl, having obtained a specious finish; which after another tragedy of roses and other intertwining passed here in eternal rest. In place of the med.o, Mr. Michele La Riccia Barese still able man, and continued with the said Sigr. Giuseppe Gattai to the end of the entire work .."* 42

Four large scrolls were created along the cornice of the dome of the dome with epigraphs inside that invoked divine protection and indicated the date of the start of the reconstruction, recalling the great popular participation in the rebuilding of the Matrix 43

. Once the works were completed, the building consisted of three naves. The central covered by a barrel vault modulated by large lunettes and ended by a deep apse with the choir stalls. The side aisles covered by cross vaults and conclusion made up of quadrangular chapels of different depths. The transept having the same height as the central hall with which, by means of four pendentives, it is connected to the dome without a drum.

Gatti insists on remembering the patronage of the Municipality on the church and on the theme he returns several times. In addition to the epigraph on the dome, the signs of the patronage, or the coats of arms of the University, were located in various points of the church including the bronze doors of the entrance to the presbytery. The chronicler's insistence on municipal patronage is also justified by the role played by Domenico Gatti himself who in the years preceding the consecration of the church had been Mayor of Montescaglioso and intends to remind posterity of his own merits which in any case are undisputed already and only for having written the manuscript and handed down the memory of the events of the construction site. Gatti underlines the affixing of the *".. coat of arms of the Municipality of three mountains with three ears above the Porta Magg.e. And here is the time to return Our Lord to his house after having gone to the small hut of S. Giovanni ed*



Montescaglioso

• Mother church.

Baptismal font. Base in red porphyry from Verona removed from the fountain now in the first cloister of the Abbey but originally in the sacristy of the abbey church. • Abbey of S. Michele. Source of the first cloister coming from the sacristy of the abbey church, without the base, reused in the baptistery of the new Mother Church. • Mother church. Made no later than 1825 and "covered with fur by Montescaglioso".

Note

39 CATS, 11r. 40 LECCISOTTI 1956, 268. 41 CAPUTO 2012, 27 - 30. 42 CATS, 7v. - 7r. 43 Ibid., 13v.

then in the small church of the Augustinian Fathers "to which she returned with said organ and with a bell, despite the said bronze it was bought by the military occupation with two other bells at the expense of the Commune, passed through the hands of dr. Fis.co Dom.co Gatti at that time Sind.co otherwise one would have been left without said bells, which were paid for for irons and other dc 34; and he gave himself the bronze of about six cantari from a bell of the Municipality which broke and other remaining pieces were bought ... " 44

. Other coats of arms were placed on a bussolone and on the choir loft.

The most imposing is sculpted to crown the main facade of the church.

By the spring of 1823, the works were largely completed. They were missing some wooden furniture, vestments, some bells, but the church could finally, after 47 years, from the first collapse to be open for worship. The delivery of the church to the clergy took place with the maximum possible solemnity as described by a passage from the *Chronicle* of D. Domenico Gatti: *"..On May 29, 1823 the Clergy entered the church, the day of Corpus Domini, which did not move more, and with joyful celebration after the case of 43 years of fabric, and garnished, and with shot and band, in whose entrance of the SS. Sacramento comes forward Mr. Sind.cod. Giuseppe Mianulli with the other authorities, and with the accompaniment up to the altar, in union with Mr. Giuseppe Mr. Mattia di Tolve, and by the Commander of the Civic Dr. Fis.o Domenico Gatti, with the parade of the entire Civic as well as the confreres of the Congregation under the title of Death and the Capuchin Fathers and the immense people, the solemn formality was made for the delivery of the key of the Sacred Ciborium to said Rev (erendo). Awarded the clergy, and properly to Mr. Archpriest with Mr. Cantore and deans, the key again to the Sagro Battisterio, the key to the Church and the Bell Tower with the delivery of seven decorated marble altars, and of paintings and wallpapers for said altars, bells and all this was made an act of delivery by the Municipality with writing signed by Sigr. Municipal Chancellor D. Francesco Not.ro Contangelo for future reference, so that it is known to be from the Church of Municipal manor law, being all made in devotion to the entire population .. " 45*

Until 1825 the pulpit, the *bussoloni* and the external steps were completed, the furnishings and vestments made with the contribution of the faithful, families and clergy 46

After a few years in the new church, which had not suffered particular damage from the earthquake of 1826 (magnitude 5.7), significant critical issues arose. due to the construction methods of the building, the nature of the land especially near the side entrance where the street adjacent to the church roughly corresponds to an ancient moat, probably also rich in spring water, covered and filled in previous centuries. At the beginning of 1857 the architect Nicola Carelli of Bari carried out an accurate inspection pointing out various and dangerous injuries including passers-by, a considerable humidity coming from the roofs, the progressive but inexorable subsidence of the south-west corner, but above all the insufficiency or incorrect positioning of some masonry garrisons necessary to counteract the thrust of the central vault. Carelli writes that the most serious injuries "... may originate either from a greater thrust due to a lack of proportionate resistance, or from the yielding of the foundations due to the nature of the landslide in the country on which the building is planted .." 47

. The technician

he planned interventions, partly modified also to cope with other damages caused by the serious earthquake of December 16, 1857 (magnitude 7.00) which damaged numerous houses in the town and in the Mother Church forced to shore up the left aisle.

Following the earthquake, but already foreseen by the Carelli project, buttresses were built on the side entrance and on the southwest corner. Other works were carried out in the church of S. Rocco, in the Abbey, in the convent of SS. Conception ea

S. Agostino where the wall contiguous to the alley adjacent to the building was strengthened with tuff masonry leaning against the ancient, built in stone 48



Montescaglioso, Chiesa Madre consolidation interventions according to the 1857 project drawn up by Eng. Carelli

- Side entry buttresses made as rusticated pilasters.
- Exterior west aisle. • Buttress between the apse, chapel of the SS. Sacramento and transept.

Note

44 GATTI, 13v. - 13r. 45 Ibid., 7v. - 7r. 46 Ibid., 14v. 47 Project, f.2. 48 ASPZ Intendenza earthquake of 1857, b. 1374, fasc. 130, Montescaglioso.

In the Mother Church, as foreseen by Carelli, the height and power of the counterthrust buttresses of the central vault were increased. On the side entrance, two large barbicans designed to contain the thrust of the vaults at that point were masked as rusticated pilasters. Another imposing buttress was leaning against the south-west corner and a sub-foundation was created to expand and strengthen the support base of the structure and the facades of this sector 49

The current appearance of the church derives from the articulation between the building completed in 1823 and the interventions carried out after the earthquake of 1857 which are appreciable and perceptible especially in the facades. Other critical issues occurred with the 1980 earthquake resolved with consolidation and restoration works. The church was reopened in the year 2000.

In the new Mother Church, numerous altars had been erected entrusted to the patronage of some families who had also associated "benefits" with some income that could be used for the benefit of the church. Nicola Carriero and Agata Santamaria, the benefit of S. Alfonso de 'was erected.

Liguori 50 . The other altars of the church were dedicated to S. Agata, SS. Crucifix, S. Rocco, S. Domenico and the Blessed Virgin of the Seven Sorrows. In 1849 with papal bull the Matrix was elevated to *Church Ricettizia* 51 a form of organization of the clergy aimed at guaranteeing access to the common resources of the Chapter to priests, on the basis of more restrictive criteria than the customs of the previous and ancient institute of the Collegiate Churches.

The bell tower built by Ignazio Ventrelli, probably with the help of the family clan, was largely already built in 1823 as evidenced by some dates engraved on the walls but, based on another date engraved in the intrados of the cusp, it may have had need for some work also in 1832.

The endowment of works of art as attested by the *inventory* of 1896 was considerable. The paintings of S. Pietro and S. Paolo and of the Assunta and other paintings attributed to Donadio. The Birth of Jesus, The Adoration of the Magi, The Magdalene at the feet of Christ, The Miracle of Canaa in Galilee then attributed to Mattia Preti. Seven pictures on the side altars. Other canvases were kept in the sacristy: the College of the Twelve Apostles, the Christ, the portraits of the Popes Leo XIII and Pius IX. *The inventory* lists four statues: St. Anna, the Immaculate Conception, the Risen Christ and St. Francis of Paola 52 , the latter

coming, like other works, from the church demolished in 1776. The bells have been rebuilt several times as indicated by the dates 1860 present on the great bell of the Assumption and 1956 on the same and other artifacts. On the bell known as the SS. Sacramento are engraved with the date 1763 and the name of the client, the Marquis Antonio Cattaneo. The artefact comes from the church of S. Caterina and was donated to the parish church in 1956 by one of the owners of the marquis palace shortly before the bells made to be redone by D. Liborio Palazzo 53 were mounted.

. Works on the roofs, introduction of electric lighting and renovation of wooden furnishings were carried out by the Archpriests Andriulli, Simmarano and Palazzo 54



Montescaglioso, Mother Church.

- Carved and gilded wooden canopy attributed to the Neapolitan masters

Giuseppe and Gennaro Rossetti (early 19th century), probable authors of the other similar artifact present in the church (see MIC, General Catalog BB. CC., Cards nr, 17/00029479 and 17 / 00029480).

- Masonry of the intermediate floor of the bell tower. Epigraphs with the dates of 1823 and 1828.
- Date 1763 on the bell of the SS. Sacrament with the inscription "Antonio Cattaneo Marchese di Montescagliuso".
- Central nave with high altar, pulpit, canopies and paintings in the apse.
- Date 1956 present on other bells.

Note

49 *Project*, ff. 1-5. 50 *Benefits*, cart. 1800 - 1930. 51 *Clergy*, cart. 1822 - 1855. 52 SV, 1896, c.9a. 54 News provided by Friar Alfredo Santoro and Angela Bernalda whom we thank. 54 See therein, Archpriests' cards

THE BURIALS IN THE CHURCHES

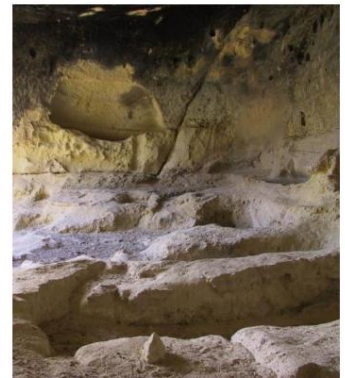
Il Capitolo del clero deteneva lo " *the right of burial and burial* " he gave to whom he rived conspicuously revenue ¹ . In the church demolished in 1776 and in the internal chapels they were obtained numerous common mortuaries ² and many private burials belonging to the most important casings excavated in the internal chapels. The burials of the priests they were in Choir 3 near the main altar. The modalities for the burial in the new church were the same as for the old one. The burial took place in *consecrated ground*, the subsoil of the Mother Church and of the other churches where mortuaries and hypogea were always present. When possible the churches were annexed to small external areas used as ossuaries or cemeteries especially for the poorest. Small external cemetery areas were aggregated to the sacristy of the Mother Church ⁴

to the Church of the Abbey (the garden in front of the entrance), a S. Rocco, to the church of SS. Conception, but reserved to the nuns, to S. Maria in Platea and to the church of SS. Annunziata. The poor hygienic and sanitary conditions caused by the burials were one of the reasons given by Gatti to justify the demolition of the old church. In constructing the new building, the need to raise the floor led to the construction of a series of hypogea, with a height of about 6 meters, which brought the church above the ground, allowing for the creation of spaces where the remains buried in the previous centuries and to prepare new mortuaries. The hypogea were emptied before the reopening of the church in 1980. On that occasion, all the access hatches to the mortuaries were sealed. In his scrupulous chronicle, Gatti also dwells on the construction of the new burials. Don Domencio writes: "... *they made the vaults of the entire church, that is of the shuttle to the west beyond the arm of the cruise, three other pits in the same shuttle of 20 palms each square and 25 of depth of which two are halved by the ancient, semi-ancient and fresh bones and the third in the empty altar of the Crucifix. In the other opposite shuttle beyond the lamione of modern and semi-ancient bones it filled but made the mezzanine and continued in a single cave for the rest of said shuttle where the fresh corpses were buried first in front of the altar of San Domenico and then in front the altar of S. Andrea with S. Rocco and S. Francesco.*

Now it continues. In the main nave the division into six burials is made starting in front of the presbytery, to go up to the main door. The former compose the burial for the corpses with the boxes between S. Vincenzo and S. Domenico. The others are then divided in number four with half-lines and are empty up to said main door. All this serves as a regulation for posterity in case of need .. " ⁵

. The critical health conditions of this practice was a harbinger of epidemics and diseases. Hence the rigor, in the *Holy Visits*, of the checks on the existence and correct use of the heavy stone lids that sealed the tombs in the churches. The construction of cemeteries built at a safe distance from the inhabited areas was introduced only in the first decades of the 19th century by the Napoleonic legislation imposed in Italy after the French invasion and after the health laws issued by Ferdinando di Borbone starting from 1817. In Montescaglioso in the cemetery built after 1839 the first burials are recorded ⁶ in 1841.

In the cemetery the Confraternities were able to manage vast sectors of the area, equipped with chapels and structures for burials in niches. The rights enjoyed by the Confraternities and their respective churches in the "*jus sepeliendi*" were transferred to the Municipality in the nineteenth century and the Municipality provided to create burial areas released from ecclesiastical jurisdictions and to allow the construction of private chapels and cenotaphs, which still exist, almost always the prerogative of the great families. They are small but significant monuments representative of the history of the city which it is hoped will be protected.



Montescaglioso, Abbey of S. Michele.

- Burials of the Abbots in the right transept of the church.
- Medieval burial ground excavated in a cave adjacent to the rock church of the Madonna della Murgia.

Note

1 SV 1726,1v. 2 Ibid., 3r. 3 GRILLO, 147. 4 SV 1726.1v. 5 CATS, 3r. 6 CAPUTO 2020, 17; *Public health*, n.6.1.7.3, b.23, fasc. 19, a.1841 - 1923.

THE ARCHIVE OF THE MOTHER CHURCH

During the *Holy Visits* it was customary to verify the keeping of the Parish archive which, among the documents kept, kept the registers relating to the administration of the Sacraments: baptism, confirmation, marriage and deaths, as listed in the visiting documents 1 of 1631. An registry office municipal as we know it today did not exist and the parishes, especially with the discipline following the Council of Trent, had the important task of recording data on the population.

The municipal structure of the registration of births, marriages and deaths, or the registry office, is an achievement derived from the Napoleonic legislation which entrusts this task to the *Universities*. In Montescaglioso the oldest registers of the municipal registry date back to 1809. From that date, both the Parish and the Municipality make the records on the population.

The parish archives of Montescaglioso are among the best preserved and richest in Basilicata. It holds all the documentation relating to the patrimony of the Church, the registers of the Sacraments, ordinances, decrees for the *Holy Visits* of the Archbishops, the parchments on the jurisdiction of the church and the acts of the clergy. The archive of the Benedictine female monastery of SS. Conception of particular importance as it is almost completely intact.

Among the documents in this section, the declarations of *profession* of the nuns, the lists that make it possible to reconstruct the lists of the cloistered women and the administrative acts of the community are of particular importance. The presence in the Mother Church of liturgical codes dated between the fourteenth and fifteenth centuries, some of which are ascertained from the Benedictine Abbey of S. Michele 2 , is significant.

. On the registers of the Sacraments are noted the judgments expressed on the methods of keeping the archive by the prelates of the Archiepiscopal Curia of Matera in charge of periodic checks. The registers of the baptized reach up to 1565, the registers of confirmations until 1802 and the marriage certificates until 1664. The registers of the deceased are present from 1745 onwards. The loss of part of the registers is probably attributable to the riots of the years 1646 - 48, the riots of Masaniello, in which, throughout the Kingdom, there were assaults on churches, convents and universities. In Montescaglioso, among the many dispersions, the loss of the notarial registers of the century weighs heavily. XVI recalled in deeds of the following centuries which, however, were not kept in the Mother Church. Another loss is that of the archive of the Abbey of S. Michele transferred by the monks to Lecce. With the suppression of the community, the archive is dispersed in various locations. Part of it flows into the State Archives of Naples where the caveosan parchment fund was destroyed in 1943 by the fire started by German troops. Another part has merged into the State Archives and the Provincial Library of Matera. Individual documents and manuscripts can be found in other locations including the Ridola Museum in Matera 3 . Even the Confraternities keep small archives with documents dating back no later than the century. XIX.

In 1934 the Archpriest Don Pasquale Simmarano, declared that the archive is well organized but above all that he added the library to "*pass on to posterity this treasure, which constitutes our most precious treasure, should not have been lost at our death. out of pure incomprehension of our family members* " 4

. The note in its exceptional nature refers to the personal library patrimony of the parish priest which he pours into the archive and uses to form and increase the parish library, an event which attests to the prelate's far-sightedness.

Over the last few decades, the archive has been the subject of various cataloging interventions that have clarified and highlighted the articulation of the collections derived from and connected to the administration structure of the Chapter. In addition to the population registers, the archive conserves most of the documents relating to the jurisdiction and organization of the clergy and to the administration of the patrimony of the church.



Montescaglioso: historical archive of the Mother Church.

Illuminated gradual (14th century) from the Abbey of S. Michele Arcangelo: Pentecost (together and detail).

Note

1 SV 1631, 7v.. 2 VENA 317 4 by ss.; MACHINE, - 323. 3 CAPUTO, BUBBICO, 34 - 43; CAPUTO 1997, 242 - 245. 4 SV, 1934.

The acts relating to Chapter 5 have preserved, since 1602, the acceptance among the clergy of new members, deacons, priests, disciplinary measures, personal disputes, appointments, admission of priests to the common mass or the incomes of the church.

The carrying out of the *Holy Visits* is attested by the decrees of the Archiepiscopal Curia.

The decrees are preserved, to name but a few, concerning the acts of the Archbishops Filomarino, Zunica, Di Macco, Rossini, Gravina, Loschirico, Falconio, Pecci 6

The files relating to worship and religious functions retain the authenticity of the relics present 7 in the church including fragments of the cloak of St. Joseph and of the SS. Cross and remains of numerous saints and saints. The oldest dates back to 1671.

The altars of the church enjoyed various indulgences granted by the Popes with bulls of which some copies are preserved. The oldest dates back to 1663. The altar of the Cappellone del SS. Sacramento, in the old and in the new church, enjoyed the title of *privileged altar* where it was possible to officiate specific liturgies on particular occasions 8

. The titles are attested by various parchments. The *jus sepeliendi*, procedures and costs, was regulated by decrees of the Archiepiscopal Curia of which various examples are preserved. The rules applied for the funeral of priests, especially if belonging to monastic orders, are even more rigid. In this sense, a decree of 6 December 1674 issued by the *Sacred Congregation for Bishops and Regulars* of the Apostolic Curia.

Other significant acts: an agreement of 1821 between the clergy and the Benedictines to define the modalities of the funeral of the cloistered women buried in their church and the solemn announcement of the death, January 22, 1922, of Pope Benedict XV. The archive preserves the registers dated up to 1692, of the masses in *perpetual suffrage*, on which the clergy received bequests and receipts 9

. The register of 1789 lists the obligation of masses in suffrage for the Duchess Costanza d'Avalos, still in existence since 1509, when the feudal lord of Montescaglioso had erected the altar of St. Thomas hinged on a conspicuous legacy and one to be celebrated. every week. *weight of perpetual masses*

In the sec. XIX, the accumulation of commitments for perpetual masses deriving from bequests and from a large number of processions and festivities, due to the reduction in the number of priests, constituted an increasingly onerous cost for the clergy not entirely covered by the offering of the faithful . In 1749, a decree issued by Archbishop Francesco Lanfreschi, preserved in the archive, reduced the number of parties and processions authorized by the diocesan Curia. A similar document of Pope Pius VII dating back to April 16, 1818, is among the records of archive 10

Various liturgical codes have passed from the oldest parish church, some still in use in the more solemn liturgies. The gradual and the santorale already passed in the century also reach the new church. XVIII in the availability of the clergy for which the provenance from the Abbey of S. Michele is now certain, attested by the presence in the sanctuary, volume IV, of *and for S. Michele Arcangelo* " 11

. According to the most recent studies, the realization of the gradual, now in the Mother Church, is attributable to a context referring to Central Italy, in particular Umbrian 12. The passage of the volumes in the availability of the secular clergy is testified by the presence in the sanctuary of compensation of gaps and refurbishments of initials accompanied by the autograph signature of the canon D. Angelo Contuzzi in turn cited in the 1756 *Holy Visit* of Mons. Anton Ludovico Antinori as possessor of various liturgical codes 13

The presence in the church demolished in 1776 of ancient volumes used for the liturgies is described in the " *Inventory of all movable and stable assets* " of the ancient parish

drawn up in 1726 by the Archpriest of the Church D. Biagio Antonio Venusio and by the priests D. Niccolò Rocco, D. Cosmo Basile, D. Domenico Palazzo: three rituals, seven singing books, a book for Gregorian chant, *martyrology* " *a directory for the choir, a* it's a " *libretto for the Antiphon in the Processions* " 14



Archives of the Mother Church
Montescaglioso



Archives of the Mother Church
Montescaglioso

Montescaglioso: historical archive of the Mother Church.

- First page of the *Liber Missarum* of 1789 with the indication of the mass to be celebrated in suffrage of the Duchess Costanza d'Avalos on the altar dedicated to St. Thomas.
- Incipit of a liturgical code printed in 1567 with abraded former books.

Note

5 The references cited below are to the organization of the Historical Archive of the Parish as per the recent catalog. APMon., Envelope 1, n. 1 - 56. 6 Ibid., Envelope 2, no. 1-18. 7 Ibid., Envelope 2, n.19-28. 8 Ibid., envelope 2, no. 29 - 35. 9 Ibid., envelope 2, no. 36 - 44, 61-73. 10 Ibid., envelope 2, no. 47 - 48. 11 VENA, 50. 12 Ibid. 53. 13 Ibid., 50 - 51. 14 SV 1726, ff 6vr.

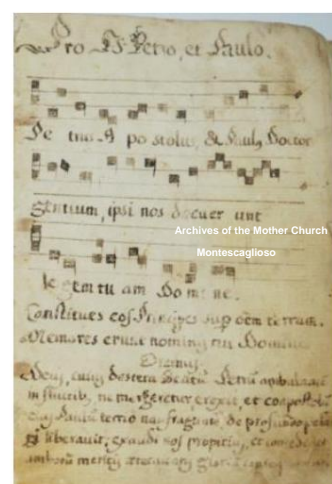
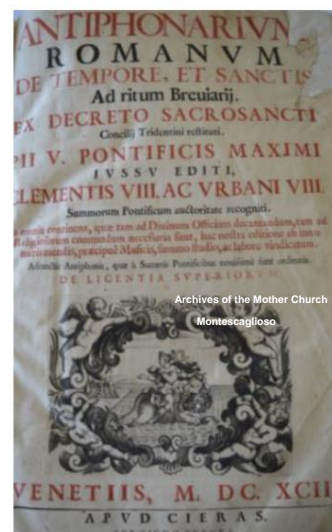
In the parish archive a particular importance is given to the sequence of the reports of "ancient income and expense" dated between 1546 and 1956 with the attestations of the economic activities of the chapter. The same section preserves the documents for rents or requests for the rental of real estate of the church between 1605 and 1967 which allow to reconstruct in detail the patrimony of the parish church: lands in Cannezzano, Piantata, Pantone, Madonna della Nova, Isca l' Arena, Trasenta, Pozzo Stoppello, Capojazzo, houses in the *square*, S. Giovanni, Salnetro, Fosso, S.

Nicola, Casalnuovo, S. Caterina, SS. Annunziata, Madonna delle Grazie e Crucifix. Among the acts there are also rental contracts to tufare in the Murgia 15 . Activities capable of guaranteeing the sustenance of the clergy and supporting the innumerable commitments of the Chapter, documented in the archive are the conventions for income-based loans to families preserved 16 for the years 1659 and 1660, the Ordinance of 1740 for measuring sections for income, compass books and audiences from 1609 to 1873. On economic activities, the years 1597 - 1629

The registers of the *Chapter Conclusions* 19 . the minutes of the sessions of the Chapter are included between the years 1567 and 1933 and document the most important events concerning the secular clergy of the city. In the list of credits between the middle of the century. XVIII and the 1870 boasted by the clergy, sums due from the University, Marquis Cattaneo, nuns of the SS. Concezione and the Contuzzi, Paciulli and Gatti families 20 . The clergy also have credits towards the Duchess of Martina Franca. The priests pay the tithes due to the Holy See of which the archive retains some attestations together with the exemptions if decreed 21 . A deed documents the construction in the cemetery of a chapel for the burial of the priests next to the appurtenances of the Confraternita del Carmine. The patrimony of the Mother Church was formed with donations and bequests from the faithful and priests and subsequent purchases and sales of other real estate. Acquisitions and transfers are attested by the deeds 23 signed between the parties, between the years 1557 and 1948. The deed of transfer in 1620 to the Marquis Paolo Cattaneo of land necessary for the expansion of the marquis palace 24 and various deeds 25 dated between 1560 and the beginning of the century. XVIII. Numerous wills signed by faithful and priests in favor of the parish date back to the years between 1566 and 1858. Among these is the testament of 25 June 1630 of the priest Florino Cappellano, an important exponent of the clergy and of the family to which he belongs 26 .

Families and important personalities granted the clergy bequests and legacies for perpetual masses of suffrage, erection of altars or chapels with the reserved right of burial but also as support for individual priests. The archive contains lists of all legacies and legacies 27 between 1509 and 1769 and the deeds relating to the foundation of each legacy from 1603 to 1944. Among these the legacies in favor of the priest D. Michele Nobile (1922 - 1926) author of the *Spicilegio* su Montescaglioso and of D. Liborio Palazzo (1923 - 1948), later named Archpriest. Of great interest are the inventories of furnishings and the lists of writings in the archive that allow us to know any missing artefacts and documents. Inventories 28 of

writings are included between the years 1647 and 1933 and the inventories of the furnishings between 1811 and 1966. Documents of the XVI - XVII centuries, refer to external or internal chapels of the Mother Church. A document dated to 1531 attests the existence of the church of S. Rocco on that date. Documents of 1628 - 1629 mention the church of S. Maria dell'Abbondanza as already built.²⁹ Another is inherent in the entrustment of the SS. Annunziata to Fr Paolo Cattaneo of the Marquises of Montescaglioso.³⁰ A document concerning a controversy about the possibility dates back to 2 December 1730 of the clergy to participate in liturgical functions in the church of the Benedictine Abbey.³¹ Commitments of the clergy for the reconstruction of the Mother Church are attested in



Montescaglioso:
historical archive of the
Mother Church. • Antiphonary
printed in Venice in 1692.
• Manuscript liturgical code
dated to 1725.

Note

15 APMon., in full the envelopes n. 3, 4, 5, 6,
7, 8, 9, 10, 11, 12. 16 Ibid., in full envelopes n.
13 and 14. 17 Ibid., b. 14, n. 479 -
527. 18 Ibid., b. 14, no. 528. 19 Ibid., b. 14, no.
535 - 553; envelopes 16 and 17 in their entirety.
20 Ibid., b. 18, no. 575 - 603. 21 Ibid., b. 18,
no. 610 - 618. 22 Ibid., b. 18, no. 599. 23
Ibid., b. 19, no. 636 - 689. 24 Ibid., b. 19, no.
642. 25 Ibid., p. 19, no. 690 - 696. 26 Ibid., p.
19, no. 697 - 725. 27 Ibid., p. 20, no. 728 - 800.
28 Ibid., p. 21, no. 832 - 874. 29 Ibid., p. 22, no.
5. 30 Ibid., busta 22, n. 9.

collection of alms and in the allocation of a large sum drawn from the financial endowments of the clergy 32 in 1803. A long sequence of disputes over property, credit and debts, usurpations, ownership of benefits is documented 33 from 1545 until 1875. Litigation and transactions of the clergy involve the University, Casa Marquis, the monasteries of the Augustinians, the Benedictines and the nuns of the SS. Conception.

Notes and correspondences 34 reach up to the second post-war period and concern all the activities inherent to administration, worship, officiation, relations with the Curia of Matera. The acts of the century. XVI retain the oldest document in the collection, dated to 1536.

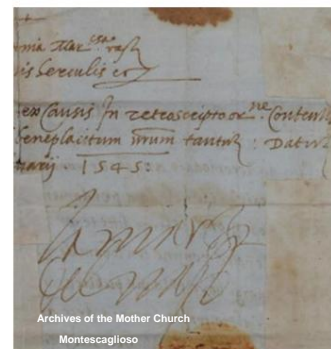
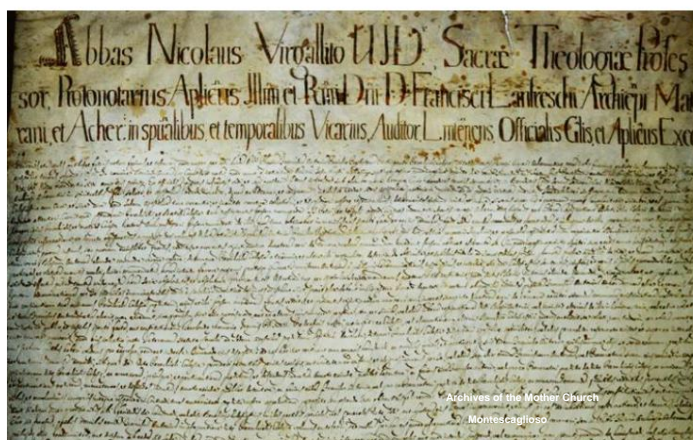
The existence and activities of the Confraternities 35 are documented by documents between 1606 and 1967. Other documents, statutes, ordinances, decrees, for lay apostolate and social commitment organizations are attested for the first and second postwar period 36 Various documents on parchments or paper of considerable thickness are, the confirmation in 1545 by the Marquise Maria D' Aragona of a concession by Costanza D' Avalos in 1534, the appointment as Archpriest of the priest D. Francesco Antonio Paciulli, the bulls of the S Seat for the plenary indulgences of some altars and chapels.

The story of the reconstruction of the Mother Church starting from 1776 and of the restorations carried out in the following decades is documented in the archive by the manuscript of the doctor Domenico Gatti, by a file containing drawings of a version of the project of the new church and by the report and metric calculation of the Engineer Nicola Carelli, drawn up in 1857.

The recent publication of the *Spicilegio storico Critico of the Severiana or Montescaglioso city* by the priest Don Michele Nobile, reports the erection in the Mother Church of the chapel dedicated to St. Thomas Aquinas on March 26, 1509 by the Duchess Costanza D' Avalos, gifted of sixty tomoles of land.

He was obliged by the clergy to hold the chapel "adorned for ever, and to celebrate in the said Chapel of Saint Thomas, two masses, one on the day of the moon for the repose of the dead, and the other on the Sabbath in honor of the blessed and unblemished virgin Mary. 37 _ . In confirmation of the document and the commitment signed by the clergy, a list of perpetual masses to be celebrated in the church certifies that the suffrage rites dedicated to the Avalos, were still celebrated in 1789.

The good keeping of the archive ensured the conservation of documents certifying the juridical and patrimony of the clergy. Access to the documents was not allowed to everyone and the Chapter was responsible for the annual appointment of archivists. Among these for 1920 and 1921 is also D. Michele Nobile, author of *Spicilegio* 38 . Accessibility and conservation of documents were strictly regulated by the Prelates and on 28 September 1782 the Chapter acknowledged the Archbishop's order to "take the parish books from the house of the late Archpriest Paciulli and return to the Archives" 39 Noteworthy is the reference in an *Inventory* of writings to "bergamene of a gothic character and cannot be read" referring to controversies and probably medieval acts 40



Montescaglioso: historical archive of the Mother Church.

- Authenticated signature of Costanza d' Avalos in the deed of 1534 with which Fr Michele De Leonardis is reintroduced into the possession of some usurped assets. • Autograph signature of the Marquise Maria d' Aragona of 1545 at the bottom of the confirmation of the deed of Constance d' Avalos of 1534. • Parchment of 1744. Apostolic Abbot and Protonotary Nicola Virgallito, Vicar of Monsignor Francesco Lanfreschi, Archbishop of Acerenza and Matera, puts the priest D. Francesco Antonio Paciulli in the office of Archpriest. • Inventory of the archives of the Mother Church drawn up in 1771.

Note

- 31 APMon., b. 22. 32 Ibid., b. 22, n. 24 – 25. 33 Ibid., b. 23, no. 1 – 28 and b. 24, no. 1 – 48. 34 Ibid., for the whole envelope 25. 35 Ibid., b. 26, no. 1 – 63. 36 Ibid., b. 26, no. 64 – 77. 37 NOBILE, 379 - 380. 38 *Conclusions*, b. 17, fs. 573, 1919 and 1920. 39 *Conclusions*, b. 16, fs. 565, 1782, f. 54. 40 AP Mon., B. 21, fs 835, f. 17.

DEVOTION AND LITURGIES

The *Apprezzo della Terra di Montescaglioso* of 1677 mentions, without going into details, the religious festivities of the community: the churches are governed by the priests and "... the holidays are celebrated in their own time, and many entrances are held ..." 1

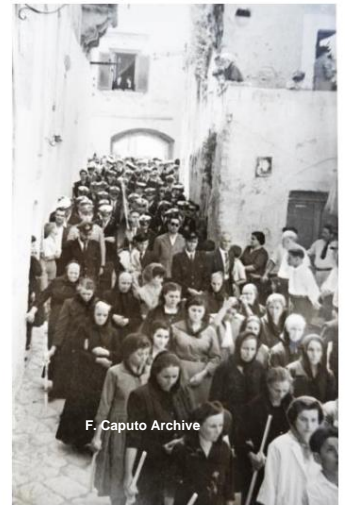
The acts of preparation for the *Holy Visit* of 1896, on the other hand, hand down the list of all the festivities and liturgical celebrations, evidence of a widespread and pregnant popular religiosity of the entire community, as they had settled over the centuries and after the suppression of monastic communities. The feasts and liturgies provided for all the churches were: exposition of the Blessed Sacrament for the Forty Hours in the various recurrences due to each place of worship, Novena and Christmas and Epiphany feast, liturgies every Friday of the Month of March and on Thursday, Friday and Saturday of Holy Week with apparatuses of the Holy Sepulcher and Resurrection.

Festivities celebrated in the Mother Church: liturgies on Friday in March, Thursday, Friday and Holy Saturday; feasts for the Resurrection, S. Francesco da Paolo (in the 2 a Easter Sunday), Holy Family (3rd Sunday after the Epiphany), St. Peter, St. Anna, Assumption, Nativity, Immaculate Conception. The note mentions "other small parties of little consideration" foreseen in the church of S. Rocco

entrusted to the *Confraternity of Death*: Forty hours of the Sessagesimo preceded by the procession of the Blessed Sacrament; novena and feast of the Immaculate Conception, *Octave of the Dead* from 3 to 10 November; triduum and feast of the Holy Family on the third Sunday after the Epiphany.

In S. Agostino, church officiated by the Congrega della SS. Sorrowful, they were liturgies planned for the Forty Hours on *Passion Sunday* with a procession at the beginning and at the end on *Wednesday morning*; the feasts of the SS. Trinity, SS. Addolorata (2nd Sunday of September) and finally S. Filomena, (the Saturday before the feast of Addolorata). The Confraternity of the SS. Sacramento celebrated the Forty Hours on the anniversary of the *Septuagesima* and the feasts of the Madonna della Croce and SS. Doctors on the last Sunday and Monday of September. The Confraternita del Carmine, established in the church of S. Angelo, celebrated the Forty Hours on the 3rd Sunday of Lent, the triduum of the Holy Family (3rd Sunday after the Epiphany) and the feast of St. Joseph and Madonna del Carmine on the 1st Sunday of September. In the church of the Crucifix the main feast was the Madonna of Pompeii on the 2nd Sunday of October 2

Starting after the Second World War, there was a substantial reduction in processions and solemn festivities and liturgies.



F. Caputo Archive

Montescaglioso. • 1950s.

Procession on via Chiesa Maggiore.

(F. Caputo Archive).

- Confraternities in the processions of the Patron Saint, on August 20, and on Good Friday.



Note

1 SACK, 10. 2 SV, 1896, c.20.

THE CHURCHES DEPENDING ON THE MOTHER CHURCH BETWEEN THE 15TH AND 19th CENTURIES INSIDE AND OUTSIDE THE WALLS

Numerous churches existing in the town and in the territory were subject to the Chapter of the Mother Church, with the exception of the conventual ones and the numerous places of worship in the fiefdoms, hamlets and grancie belonging to the Abbey of S. Michele. A particular condition was that of private chapels erected in the palaces or farms of wealthy families. Their foundation needed the archiepiscopal clearance. The costs weighed on the families of the owners but the churches or chapels were subjected to the controls of the *Holy Visits* of the Archbishops, always delegated to the Vicars of the Prelates.

The churches dependent on the clergy of the Mother Church were registered and divided between *intramoenia* and *extramoenia*, that is, inside or outside the walls. In the visitation documents of the 16th - 18th centuries the dependencies of the Parish Church are roughly the same. In the nineteenth century with the suppression of the monastic communities, all the former convent churches, S. Michele Arcangelo with its urban dependencies, S. Agostino and the SS. Concezione, no longer aggregated to monasteries, with the exception of the Capuchins, are united to the Mother Church and subject to the jurisdiction of the secular clergy to whom the places of worship already owned by the clergy belonging to religious Orders and communities were delivered 1

The numerous churches that belonged to the Benedictines had different fates. Urban ones, if in good condition, they were assigned to the clergy or to the patronage of some family.

Chapels and rural churches ended up under the control of the State and with the annexed premises were assigned to the Municipality or sold to private individuals as annexes to farms.

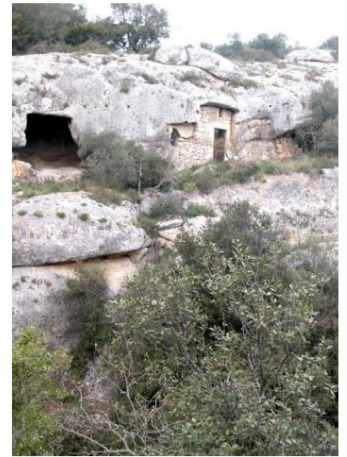
At the current state of research, no information can be found regarding the ownership of the numerous rock churches in the Murgia of Montescaglioso. Currently they are inside private properties but according to the *Status* of the Abbey of S. Michele

drawn up in 1650, the area or *Defense of the Murgia*, where there are seven, belonged to the monastery that in 1489 would have ceded the land to the Baron of Ginosa in exchange for the fief of Galaso 2

. The configuration of the hypogea directs the dating of the hypogea towards the 10th - 11th centuries, a phase close to the foundation of the Abbey. One can only hypothesize an ancient relationship between the churches and the Benedictine monastery as they fall within the fiefdom belonging to the monks. It is also probable that the churches were already in disuse at the time of the sale of the land and so much so that they were not mentioned in the *Holy Visits* of the Archbishops or in the acts of the Abbey.

Among the churches of the Murgia of Montescaglioso 3 . the crypts of Cozzo S. Angelo, S. Andrea, Villa Irene, del Canarino, della Scaletta, delle Tufare (recently identified) 4

. only the Madonna della Murgia or della Loe, but more correctly than Pantone 5, which however falls within the territory of Matera, is officiated by the local clergy but only on the occasion of a pilgrimage that takes place there on May 1st.



Montescaglioso, Murgia Park.

- The Madonna della Murgia rock church.
- Crypt of the Scaletta.
- Madonna della Murgia: statue of Our Lady of Sorrows and Crucifix.



Note

1 CAPUTO 2020, 15. 2 LECCISOTTI, 274. 3 CAPUTO 2004, 14 et seq. 4 CAPUTO, LOSPINUSO, GROSSI, 95 et seq. 5 For the correct denomination of the church of the Loe, cf. PELOSI, LIONETTI, 429 - 430.

Churches inside the walls

Church of S. Giovanni Battista

It had been the first and oldest parish church. In 1536 it was annexed to the Mother Church. It had a good endowment of altars and paintings, but the *Holy Visits* repeatedly report its poor conditions up to the prohibition of its officiation 1 . Based on the position of the bell tower - clock tower, near the terminal part of the building and the orientation, approximately east - west, typical of the oldest places of worship, the main entrance is assumed to have been on the steps of the small road coming from via Salnetro while the altar and the apse end were towards the current Corso Repubblica.

Church of S. Caterina

In 1536 it had been aggregated to the Mother Church 2 . It was included in the Marchesale Palace under the patronage of the feudal lord. It has a single nave, it had only one altar but in 1544 it had no roofs which were ordered to restore 3 . During the episcopate of Mons. De Myra (1596 - 1600), it was deconsecrated. In 1620 the Marquis Paolo Grillo, in order to enlarge his palace, obtained an area adjacent to the building from the clergy and in exchange he undertakes to rebuild the church which in the 1641 *Visit* was equipped with vestments and sacristy 4 . The vault on walls leaning from the inside that replaces a wooden roof can be dated to this phase. In 1738 it was *benefited* by the Cattaneo family but officiated by the clergy 5 . The church still exists but

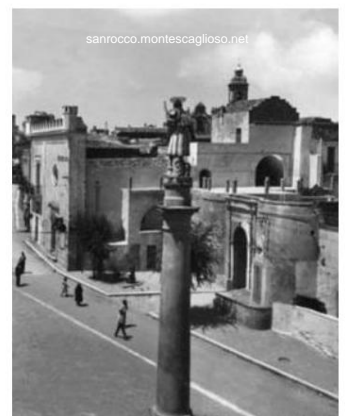
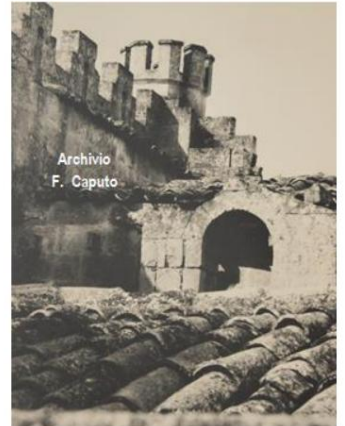
in the 1960s, the lower part of the nave was separated from the vault by an attic and transformed into a commercial establishment with the sacristy used as an accessory service. The hall retains a lunette vault from the early century. XVII and a niche placed on the main altar, destroyed, where the painting by

S. Caterina, on site in 1896 when the church was still under the patronage of the Cattaneo heirs. The bell gable is preserved but, with the demolition 6 of Porta

Maggiore in 1861, the facade was harmonized with the new facade of the building in neo-medieval style. In the 1960s, when the floor was lowered at the level of Corso Repubblica, burials were discovered and the entrance portal was destroyed.

On April 8, 1762, Stefano was baptized in the church, then a Benedictine in Naples, son of the Marquises Antonio and Rosa Pignone del Carretto. The function was celebrated by Brother Emanuele Pignone del Carretto of the Order of St. Augustine, a relative of his mother 7 . On 12 September 1846 at one o'clock, at the age of 59 and in the marquis's palace, he died *Donna Rosa Cattaneo*, Princess of the Rocca, last Marquess of Montescaglioso widow of Prince Giacomo Filomarino della Rocca, the only daughter of the late Ferdinando, and of the late Rosalia Di Napoli of the Princes of Ressuttano. The death certificate was registered by the Mayor Giuseppe Lomonaco and by the Archpriest Castrignano who had given the extreme anointing. The body at midnight on the 13th was transferred to the *proper ecclesia*, or of the family, S. Caterina, from where after the blessing it was moved to Matera at night to be buried in the sarcophagus of the Dukes Malvinni 8

In 1956 the church bell cast in 1763 was donated to the Mother Church.



Montescaglioso: castle / marquisal palace and church of S. Caterina.

- Bell tower of the church
Photo credit: F. Caputo archive.
- The façade of the church of S. Caterina and the

entrance to the courtyard of the building flanked by two towers, the one on the right now demolished.

Credit photo: sanrocco.montescaglioso.net

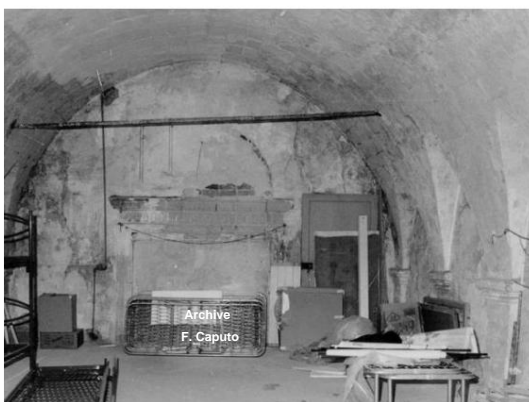
- The lunette vault of the church
On the back tompagno, the 17th century niche and frame which contained the lost picture of Santa Caterina.

Photo credit: F. Caputo archive.

- The lateral lunettes of the vault set on pilasters. Note a single lancet window and the closed arches of the oldest church.
Photo credit: F. Caputo archive.

Note

1 SV 1726, 1r. 2 SV 1726, 1r. 3 GRILLO, 148. 4 APMon. busta 19, n. 642; NOBILE, 421 – 422; SV 1641, 3v. 5 SV 1738. 6 SV 1896, c2, c9i; for the demolition of the door, NOBILE, 9. 7 LERCARI, 251, n. 610. 8 AP Mon. RM 1846, n. ninety two; ACMon., RM a. 1846 n. 91, f. 46.



Church of S. Nicola

The church belonged to the jurisdiction of the Chapter of the Mother Church to which it was annexed in 1536 and to which it was still ascribed in 1738.

The *Holy Visit* of Mons. Saraceno of 1544 describes the church in great detail. It had two altars, a bell tower with two bells, the roofs in poor condition which, according to later sources, had perhaps already collapsed, and the need for new sacred vestments. The income from the property annexed to the church was shared between the Archbishop's Mensa and the Chapter of the local clergy. The Archbishop orders the Procurators of the two parts to provide for the needs of the church 9 within and no later than six months, but the decree may not have been implemented since the indicated interventions were carried out only at the beginning of the century. XVII.

The church had been a property of the Abbey of S. Michele to which it was granted in 1098 by the Norman feudal lord Rodolfo Macabeo on the occasion of the consecration of the new church of the monastery. The document, in the list of churches donated to the Benedictines and erected in the town, provides information on the precise location of the building that Rodolfo indicates located *under meo Castello*. The affirmation of the feudal lord in the act of 1098 also documents for the first time the existence of the Norman castle erected by the Machabeo, then mentioned in later sources.

The list of churches belonging to the monastery contained in the papal bull of 1231 by Pope Gregory IX, cites St. Nicholas again among the properties of the monastic community 10. In an imprecise period, perhaps during the decades of the administration of the Abbey in commendam, the church was removed from the jurisdiction of the Benedictines and aggregated, with the annexed possessions, to the Mother Church.

In 1620 the new Marquis of Montescaglioso, Paolo Grillo with his own will, has a legacy of 50 ducats to rebuild the church and the donation of a painting depicting St. Nicholas kept in the marquis palace to be placed on the altar.

The *Holy Visit* of 1625 confirms that the provisions of the Marquis had been implemented and the building was rebuilt with the *pious legate* of Paolo Grillo 11

The church was next to the Marchesale Palace on the east side of the town not far from Porta Schiavoni. It was partially destroyed by a landslide in 1833 and demolished in 1838. In 1905 in the area of the church, during the works for the construction of the connection between via Verdi, via S. Nicola and via Garibaldi which made it possible to complete the extramural road on the eastern side of the town, several burials were unearthed 12 . Local tradition attributes to the remains of the church some walls and structures visible downstream of the great wall that delimits the road.

Montescaglioso: church of SS. Conception. • Canvas with S.

Nicola and offerer.

Below, coat of arms of the Grillo - De Mari, Marquesses of the city.

The painting comes from the marquis palace. After 1620, by the will of Paolo Grillo, it was placed on the altar of the church of S. Nicola demolished in 1833.

From here the painting was transferred to the church of S. Giovanni Battista, where it was registered in 1896. The painting, after the demolition at the beginning of the twentieth century, also of the church of S. Giovanni, was placed in the church of SS. Concept where it is still preserved. • Bipartite coat of arms of Paolo Grillo (left) and his wife Porzia De Mari (right) on the painting of S. Nicola. The attestation of the painting in the 1620 legacy of the Marquis Paolo Grillo, allows us to date the work no later than the first two decades of the century. XVII.

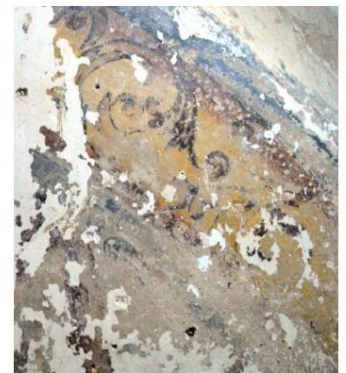
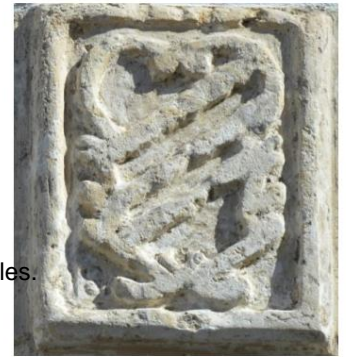


Note

9 SV 1726, 1r.; SV, 1738; GRILLO, 149. 10 TANSI 127; GERARDI, 204, 266. 11 SV 1625, 5v; CAPUTO 2019, 2. 12 NOBLE, 674; *Of the inhabited area*, road VII, n. 17,19,21 and road VI n. 49.

Church of S. Andrea

The small church is recognizable in the homonymous street next to the Mother Church. The building and patronage belonged to the Cappellanio family. In the early eighties of the century. XV, the Count of Montescaglioso, Pirro del Balzo had donated the church and the building where it was included, to Giovan Pasquale Cappellanio originally from Venosa, in recognition of the services rendered in the administration of the caveosan fief. After the Conte's imprisonment in 1487 following the revolt of the southern baronage against King Ferrante, the palace and church remained in the possession of the family, by now rooted in the city where, until extinction, it held significant roles. In the *Holy Visit* of 1544 a prelate of the family, D. Parise, is mentioned as the holder of the *benefit* of the church which has an altar, various images painted on the walls and a cistern ¹⁴. In 1625 the church is always patronized by the Chaplain ¹⁵ and in 1631 and in 1641 it was officiated by another priest of the family, D. Giovanni ¹⁶. In 1738 the church, *jus patronage* of the sisters of the last male descendant of the chaplain, is the *benefit* of the priest D. Giovan Maria Giagno, consanguineous of the chaplain through the mother, who had become titular ¹⁷ in 1708. The male branch of the family was extinct in 1714 with Giuseppe Cappellano and the hereditary axis was passed to the grandchildren belonging to the Giagno and Petrizza families ¹⁸. The latter in 1819 is the only holder of the patronage of the church ¹⁹. Between 1819 and 1822 the Notary Petrizza sells the church and uses the proceeds to finance the purchase of the main altar of the new Mother Church with other benefactors. In 1838, due to the economic difficulties of the family, part of the Notary's assets, including the palace inherited from the Chaplain and the possessions annexed to S. Andrea, were sold ²⁰. The palace was divided into numerous lots and sold to various buyers. The church had been deconsecrated and to maximize the proceeds from the sale, it was divided into three rooms organized on two levels. On the ground floor two small deposits or stables and on the upper floor a single room used as a dwelling where the apsidal basin is still visible. To allow access to the house, a staircase and a loggia were built on the main façade which concealed or destroyed the entrance. of the church. The overhanging rose window, still partially visible in the upper half, was transformed into a door and used as an entrance to the room intended for housing. In the side wall, an entrance portal in the form of a *column* has been preserved almost medieval and two corners, a barrel vault. The church has a single bay, a frescoed apse, which another building is leaning against via S. Agostino. The remains of the frescoes belong to the wall paintings cited in the *Holy Visit* of 1544. The reduced depth of the apse could indicate an intrados termination, partially or totally developed in the thickness of the masonry, attributable to a late medieval dating.



Montescaglioso: Cappellanio palace.

- Coat of arms of the family on the access portal to the upper floor (17th century).
- Side entrance to the church.
- Detail of paintings in the apse (first half of the 16th century).
- Entrances of the building: on the upper floor and in a courtyard in via Chiesa Maggiore.
- Remains of the fresco in the apse (first half of the 16th century).

Note

13 *Benefici*, 1708. 14 GRILLO, 149. 15 SV 1625, f. 5r. 16 SV 1631, 7r.; 1641, 3v. 17 SV, 1738; *Benefit*, 1708. 18 *Contezza* O. a.1714, sn. 19 *Benefici*, 1819. 20 *Clero* a. 1838, cart. 1822-1855.



Church of the Crucifix

Church attested with the *Holy Visit* 21 of 1641. As per a view of 1593, it was next to a tower and to one of the city gates. In the 1696 *Holy Visit* of Mons. Del Ryos, he is patronage of the Petrizza 22 family

In the seventeenth century it consisted of a single small recognizable room in the sacristy of today's church. In 1738 the *benefit* of the church turns out not assigned to any priest, as deprived of goods 23 and in 1841 entrusted by the Chapter of the Mother Church to the Confraternity of the SS. Sacrament 24 The church was rebuilt and enlarged at the end of the 19th century. In 1894, the reconstruction was well advanced but part of the building collapsed. On 13 December 1894 the Mayor at the time, took note of the declarations of the bricklayer Nicola Andrisani about other imminent dangers caused by the collapse and on the following 27 December, ordered measures on the reconstruction of the church and the safety of the area 25

In 1896 the church housed the paintings of S. Donato, S. Liborio, SS. Medici and the statues of the Madonna of Pompeii, S. Michele and a large crucifix 26

The church of the most ancient phase, the current sacristy, was flanked by an opening in the walls, *Porta Pescara*, and by a tower. From the Porta a winding road reached the viability of the west side of the hill and into the gardens of the Madonna della Nova belonging to the Benedictines 27 in whose surroundings there was a basin or *pescara* / *peschiera*, for the collection of spring water. Hence the name of the door.

The seventeenth-century chapel consisted of a single small hall covered by a barrel vault and ended by a niche above the altar. The church rebuilt at the end of the century. XIX, is much larger, with a single nave divided by pilasters, marked by a cornice, with a small transept and dome without a drum. The church, elevated to Rettoria, has recently been reopened for worship after a long restoration.

Private chapels

A privilege granted to a few wealthy families and almost always with exponents belonging to the local clergy, was the possibility of having a chapel or oratory in their homes. They were small spaces generally made up of a large niche or a small room, equipped with an altar and the image of a Saint, of the Madonna, of Christ towards which the family had a long devotional tradition. Private chapels and oratories were registered by the *Holy Visits* of the Archbishops in the great palaces of the Rocco, Lenge, D'Älessio, Fini, Castrignano 29, Cantore 30 families and in the houses of the Archpriest D. Mauro Cuzzolini and the priest Gaetano Alemi 31 . The officiation was entrusted to priests generally close to the owners' families, obliged to guarantee the decor, furnishings and vestments of the chapels periodically subjected a *Holy Visit* by the Archbishop's delegates.



Montescaglioso.

Cantore Palace on Corso Repubblica. Inside, a private chapel.

Montescaglioso, Church of the Crucifix.

- Current sacristy of the church.
- Arch tax belonging to the oldest phase of the church.
- The church before the restoration in a photo from 1985.
- Facade after the restoration and reopening of the church for worship.

Note

21 SV 1641, 2v. 22 SV 1696. 23 SV 1738. 24 Clero, a. 1841, cart. 1822-55. 25 Collapse, f. 1 and ss. . 26 SV 1896, c.9g. 27 LECCISOTTI, 279. 29 AP Mon., Envelope 2, fs. 4 SV 1835; Clero, a. 1877, cart. 1873-1898. 30 Clero, cart. 1754 -1800; SV 1873; Benefits, cart. 1800 - 1930. 31 Clero, cart. 1873-1898.

Churches outside the walls

Church of S. Rocco

Church patronage of the University located *maiores* outside the said walls, the land near the gate was *super vias publicas* Mayor Pietro De Leonardi with the license of April 25, 1531, and the affidavit was given following 3 October to the clergy. The *Holy Visit* of 1544 noted, adjacent to the chapel, the foundations of a new larger church which the Archbishop ordered to complete 1

. The building mentioned

in 1544 corresponds to the chapel on the right side in the current church of which it constitutes the original nucleus. In 1625 the church was entrusted 2 to a *perpetual chaplain*, holder of the office for life. In 1631 it was equipped with the statue of the Patron Saint and had various burials 3

. The visitation documents of 1641 decree the obligation of a greater decorum of the church 4 which was officiated by the *Confraternity of Death* or of the *Souls of the Purgatorio* already attested in 1659 and in the years 1735-1738 5 . It assumed a

renewed importance after the proclamation by *popular acclaim* of S. Rocco as patron saint of the town in 1665 and recognized by Archbishop 6 in 1684. On 24 August 1788 the Chapter of the Parish opens a dispute with the *Deputies* of the patronal feast and the Augustinians admitted to celebrate a solemn mass in the church during the procession of the Saint, a decision that was detrimental to the juridical decisions of the clergy. In 1896 the church kept the paintings of the Immaculate Conception and Purgatory, the statues of S.

Rocco and of the Holy Family and an organ 7 still existing today on the choir loft.

The area around the church was urbanized in the 19th century and constitutes the first district, Borgo S.

Rocco, built beyond the walls. The building activity in the area provoked a dispute between the University and the Marquis Ferdinando Cattaneo who demanded various gabelles on the right of citizens to build in that area resolved in favor of the Municipality. The church was damaged by the earthquake of 1826 and largely rebuilt but with a modification.

The need to connect the Pitagora and Metaponto streets where they were under construction many houses with today's Piazza Roma, the new city center, led to raise the presbytery of the church to create a passage, the current S. Rocco arch, which would facilitate transit between the new districts and the space that became the main square of the country whose condition *outside the door* is handed down by the dialect name of the place. On the east facade of the church there are pilasters and remains of the masonry of the oldest building. The interior shows a dome without a drum and construction methods, similar to those of the Mother Church. It is not excluded that in the reconstruction of S.

Rocco, workers already employed in the Matrix were used.



Montescaglioso, church of S. Rocco.

- Bell recast in the Pontifical Marinelli Foundry of Agnone in 1927.
- The assent of Archbishop Raffaele di Nonno to be able to celebrate mass at sunrise and sunset, granted on April 27, 1893. Common practice for the Confraternities at the service of rural workers.
- Interior and main facade of the church.

Note

1 For 1531, APMon., B. 22, *Chapels*, S. Rocco, fasc. 1, ff. 1-2; for 1544, GRILLO, 149.
2 SV 1625, 4 r. 3 SV, 1631, 9v. 4 SV, 1641, 3r. 5 Gavano G., 1659, f. 16; Contuzza O., a. 1735, f. 38. SV, 1738. 6 NOBILE, 673. 7 For 1788, *Conclusions*, b. 16, fs 565, ff. 118 - 123. For works of art, SV 1896, c.9c.

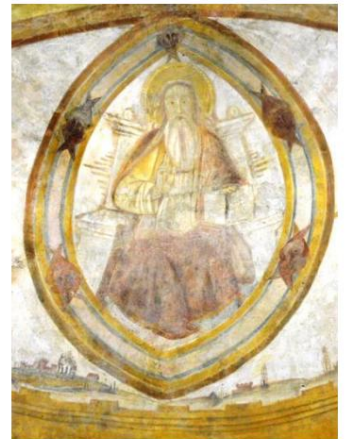
Church and complex of the Annunziata

In ancient times just outside the walls but now in the heart of the city, in Piazza Roma. The complex consisted of a courtyard, a church, now converted into a house, the lodgings of the custodians and various large rooms, some demolished, others current headquarters of UNIMED. The *Holy Visit* of 1544 records the presence of an altar, three burials and wall paintings still present in the apse depicting the Annunciation scene surmounted by an image of *God - Blessing Father seated on the throne* and enclosed in an almond-shaped frame with the background urban and landscape profiles. The painting shows some analogy with the same frescoed scene in S. Maria in Platea dated to 1521 and preserves numerous identifying epigraphs of devotees including the signature of the Archpriest Andrea Cappellano and the dates of 1579 and 1599. The complex is erected in a context particular morphological, today difficult to read due to the dense urbanization of the site. The area is a sort of promontory, formerly surrounded on three sides by slopes sloping down to natural ditches with important roads at the edges converging towards Porta Maggiore.

The west side corresponds to the S. Primo moat (the current Cavour and Venice streets) delimited by the ancient homonymous road connected to the road to Ginosa, Taranto and the Bradano valley. The east side was adjacent to another natural depression, filled over the centuries, bordered on one side by the road (now via Garibaldi) towards the Serre, Val Bradano and the road to Ginosa where it crossed with the road of S. Primo. The south side, as can still be understood today despite the buildings built at the end of the 19th century, sloped down with a considerable slope towards the underlying plains (now via ST Carriero), occupied by vegetable gardens planted on land served by numerous springs.

In the visit documents of 1544 the church is patronized by the Marquis, or Alfonso III d'Avalos, entrusted to D. Giovanni Silvaggi and in need of repairs 8. In 1584 the Marquis Giovanni D'Avalos grants the church *in benefit* to Don Antonio De Gravano. In 1594, Don Antonio Orsini, is assigned to Don Antonio Attanasio di Gravina. In 1614, the Duchess Beatrice Orsini, new feudal lord of the city and consort of Prince Sigismondo Loffredo, attributed the *"benefit"* to D. Antonio Martone di Gravina 9 but in 1625 the office was entrusted to the Confraternity of the SS. Equilibrium separated the hospital between the custody of one spouse very

In 1631 the officiant of the church is D. Antonio De Grazio and in 1641 the visitation documents decree the obligation of greater decorum. On 7 March 1647 the Marchesa, Maddalena Grillo assigns the *"benefit"* to Fr. Giuseppe Gavano of Montescaglioso 12. In 1652 the church was entrusted to D. Francesco Villa, in 1668 to D. Orazio Villa, then to D. Antonio Salinari and in 1705 to D. Giovanni Salinari, priests belonging to families linked to the Marquis 13. In 1707 the *benefit* is in the direct power of a member of the count family, Don Paolo Cattaneo, son of the Marquises Camillo and Paola Grillo. Between 1722 and 1738 the *benefit* belongs to D. Domenico Gagliardi, in 1742 to D. Nicola Polisella and in 1781 to D. Francesco Eletto. Between 1819 and 1832, the church, still under the patronage of the Marquis Ferdinando Cattaneo, is governed by D. Giambattista Contangelo 14 and in 1844 by D. Domenico Capobianco. In 1896 a painting dedicated to the Annunziata 15 was still present in the church. In 1926, after a period of closure, it reopened for worship under the patronage of Count Luigi Galante, who succeeded the Cattaneo family in the possession of various assets of the Marquises 16. The clergy had always maintained jurisdiction over the complex which, however, in the following decades was sold in largely to private individuals. Some rooms leaning against the church overlooking Piazza Roma remained ecclesiastical property which, with an exchange carried out in 1955, were assigned to the Municipality and demolished to create the Post Office 17



Montescaglioso: complex of the SS. Annunziata. •

The interior in a 1982 photo.

Beyond the altar, the apse preserves the fresco of the Annunciation.

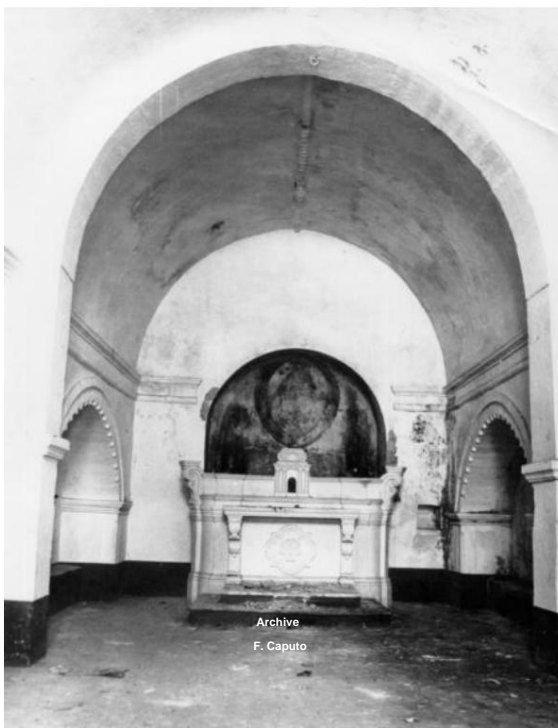
- Piazza Roma. The building included in the complex of the SS. Annunziata, demolished to build the post office.
- Apse: Fresco, after restoration, of the Annunciation (first half of the 16th century).
- Church and entrance to the courtyard.
- Entrance portal to the courtyard. In the key of the arch, a late medieval capital.

Note

8 GRILLO, 149; *De Mandato*, 15v-r. 9 *De Mandato*, 15v - 16v. 10 SV 1625, 4v. 11 SV 1631, 8r-9v.; SV, 1641, 3r.. 12 *De Mandato* 16v. and attachments; *Benefits*, a. 1647. 13 SV 1668; SV 1666-76; *Benefits*, a. 1652 and cart. 1673-1739. 14 *Benefits*, cart. 1617-1781, cart. 1819, letter. 1800-1930; SV, 1738; *Fer. Contangelo*, 1846 r. 26. 15 SV, 1896, c.9i. 16 *Clergy* a. 1926, letter. 1902-1961. 17 *Exchange*, a. 1955.

The church has a single nave ending in a frescoed apse, not visible from the outside as it is incorporated into an adjacent building. It had two entrances: one independent towards the adjacent street and the other side, communicating with the courtyard of the complex. The *visit* of 1544 decrees the need for repairs and therefore the oldest phases of the church could date back to the end of the century. XV. The complex highlights many transformations. In the XVI and XVII centuries the extension of the church or the rebuilding of the initial part of the classroom. From the century XVII onwards, the construction of the entrance portal to the courtyard, the loggia and the window of the caretakers' accommodation, the leaning of other rooms. The church is covered by a limestone vault, in some parts made to replace a wooden roof and set on walls leaning against the internal perimeter and emptied by large arches. In the sixties of the twentieth century, the complex, after being sold by the Galante, was used for other functions.

With the church now devoid of office, the large adjoining hall and a few other adjoining rooms had been transformed first into a double room, then into a restaurant and then into a health facility. The recent transformations, the church into a dwelling and the *hospitale* first into a recreational and then a welfare structure, have remodeled the ancient structure, however still clearly legible in the details and in the most significant and characterizing elements.



Archive
F. Caputo



Montescaglioso: complex of the SS. Annunziata. • Late

medieval capital reused in the courtyard portal.

- Detail of the fresco in the apse. Inscriptions and date of 1579.
- Detail of the fresco in the apse. Inscriptions and date of 1599.
- The interior of the church in a 1982 photo with the altar still in place and the fresco in the apse with traces of fire.

• Facade of the complex on the street of the same name. Church, entrance to the courtyard, access to the custodians' accommodation.

- Detail of the portal (17th century) leading to the courtyard. Embossed decorations similar to the portal of Palazzo Cappellano.
- Fresco in the apse with the scene of the Annunciation restored. On the right the *Virgin*, on the left the *Archangel Gabriel*, above *God - the Blessing Father*

seated on a throne, the landscape in the background. Dating: first decades of the century XVI.

Credits: photo inside the church from 1982, archive Francesco Caputo

S. Croce.



Church of S. Croce

The church houses the Patron's Triumphal Chariot. It was under the jurisdiction of the clergy and in 1716, in the *Holy Visit* of Mons. Brancaccio, it appears ruled by D. Giacomo Musillo, perhaps the founder 18. In 1738 the church was annexed to the Chapel of the SS. Sacramento della Matrice 19. It was officiated by Fr Cosma Basile celebrating 63

annual masses as per the *legacy* of D. Giuseppe Vinciprova of Pomarico and equipped with goods including a vineyard and a room adjacent to the partly ruined church. He boasted credits for loans granted to the Marquis Camillo Cattaneo 20. The *Holy Visit* of 1752 mentions the presence of the altars of S. Teresa, S. Giuseppe and S. Silvestro e the officatura entrusted to the Chapel of the SS. Crucifix of the Mother Church 21. In 1835 it was still officiated but in 1844, it was forbidden to worship as it was unsafe 22. The church is not registered in the *Holy Visits* of 1544 and the first half of the century. XVII. It can be dated to the second half of the century. XVII and has an equilateral cross plan that reflects its dedication. It consists of four arms connected to the central quadrilateral space covered by a pavilion vault. In the arm aligned with the entrance, traces of late medieval windows are preserved. At the end of the century. XIX three side chapels, still existing today, were sold and annexed to houses built on the surrounding land that had already belonged to the church whose conditions are such

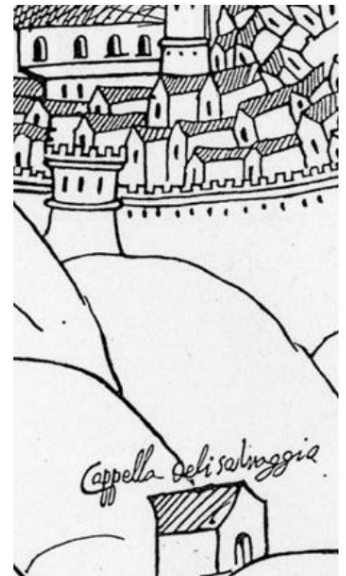
to be able to hypothesize and realize a desirable recomposition of the ancient system.

Church of S. Antonio da Vienne

It was a dependency of the "*Domus*" of Naples of the Hospitaller Order of S. Antonio da Vienne (France), dedicated to the assistance of the affected by the "*fire of S. Antonio*". It is mentioned in the *Holy Visit* of 1544 where it is described without a door, with two altars and decorated with frescoes. In 1641 the visital acts prescribe a greater decorum. In 1738 it was confirmed in possession of the Hospitallers of S. Antonio and the chaplain is D. Vito Giannini 23. It was then restored 24 in the century. XVIII and in 1779 conferred in benefit to the eldest son of the Marquis Antonio Cattaneo, D. Camillo, Canon of the Cathedral of Naples, then Archbishop of Acerenza and Matera at whose death the church was to be incorporated among the assets of the Constantinian Order. Now disappeared, it had been erected on the hill, urbanized for some time that still handed down the toponym. The church owned land in Capojazzo rented in 1780 by D. Camillo Cattaneo to Oronzo d'Erario, Gianbattista Noja and Vincenzo Maggi 25

Church of S. Maria di Loreto.

According to the *Holy Visit* of 1544 it had been founded by the wife of Ruggero Silvaggi with bequest from her husband 26. In 1625 the owners of the patronage were ordered to provide for the needs of the church. In 1631 it was burdened by the obligation of a mass to be celebrated every Saturday and decorated with a statue of the Virgin. The visitation documents of 1641 decree the obligation of greater decorum. In 1738 he was still the patronage of the Silvaggi family and was supported by the *alms* of the devotees 27. Still existing in 1830 when a statue was kept there. It was located on the western slopes of the town towards the Bradano valley as per a view of town 28 dating back to 1593.



Montescaglioso year 1593.

Detail of a view of the city of

Montescaglioso with the indication of the *Selvaggia chapel*, or S. Maria di Loreto under the patronage of the Silvaggi family.

Edition vista, DI TROIA.

Montescaglioso: church of S. Croce.

- Church for some time used for the storage of the triumphal chariot of S. Rocco (www.sanrocco.montescaglioso.net).
- Internal and external. The pavilion dome is set on the intersection between the four arms of the church configured with an equilateral cross plan.

Note

18 SV, 1716. 19 SV, 1738. 20 SV, 1738. 21 SV, 1752. 22 APMon, SV, 1835. *Clero*, 1844, cart. 1822-55. 23 SV, 1641, 3r.; SV, 1738; NIGRO 1983, 88. 24 *Lafratta G.*, a. 1780, f. 37r – 39 r. 25 *Benefici*, 1819; *Lafratta G.*, a. 1780, f. 37r – 39 r. 26 GRILLO, 149. 27 SV, 1625, 5v.; SV 1631, 9r.; SV, 1641, 3r.; SV, 1738. 28 NOBILE, 674; DE TROIA, 55.

Church of S. Maria dell'Abbondanza

It is the original dedication of today's church of S. Lucia. The chapel is not mentioned in the *Holy Visit* of 1544 but is mentioned in the Book of *Income and Results* of 1546 for the assignment of a small herd of goats and registered in the visitation documents of 1625 according to which it had been erected by *piety* and with the *alms* of the people. The period of construction, according to the sources available so far, dates back to the first half of the century. XVI. Some service rooms were annexed to the church and were then sold to private individuals. It was built at the intersection of the main and ancient roads directed towards the Bradano valley or the coast and for the peasants it constituted a sort of door or sign towards the countryside. Hence the dedication to the Madonna dell'Abbondanza, an evident invocation of the patronage of the Holy Virgin on the richness of the crops that would have fed or not the families of the great mass of poor earth workers who paraded every day, at dawn and at sunset. in front of the building.

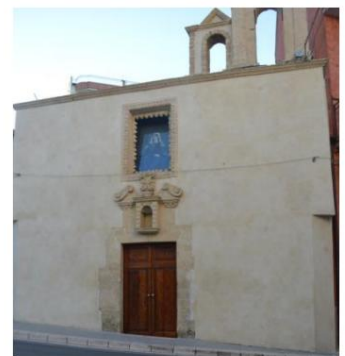
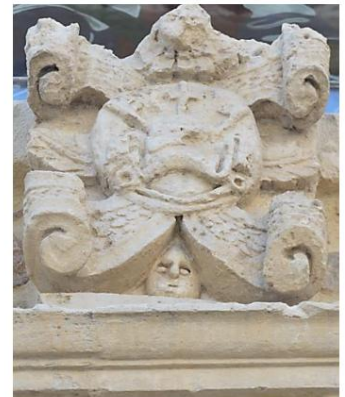
The church was officiated by the clergy of the Chapter and in 1625 it was entrusted to the care of the Reverend Don Giovan Domenico Paciullo. It had a small bell tower and a patrimonial endowment consisting of some land and a flock of sheep and goats.

The *Holy Visit* of 1631 noted the good condition of the church, but in 1641 the visitation documents decreed the obligation of greater decorum. In 1738 it always appears in the. It is mentioned in the 1677 jurisdiction of the clergy 29 Apprezzo of the *Regio Tavolario*

Gennaro Sacco as a covered *lamia* church and half a mile away from the real church of S. Lucia 30

. The acts of the *Holy Visits*, in mentioning the rural churches belonging to the clergy of the Mother Church, always quote together and in sequence, S. Maria dell'Abbondanza, S. Lucia and S. Biagio, confirming the clear distinction between the first two as distinct buildings and separated. In the acts of 1896 drawn up by the Vicar Foraneo Pietro Salinari in preparation for a subsequent *Holy Visit*, the mention of the church dedicated to S. Maria dell'Abbondanza is absent, but the church of S. Lucia is mentioned. It can be deduced that at the end of the nineteenth century, the new title had already been consolidated for some time. In the second half of the century. XIX, as confirmed by D. Michele Nobile in his *Spicilegio*, the statue of St. Lucia had been transferred to the church, coming from the homonymous rural chapel, deconsecrated and in disuse erected along the Carrera road which in 1641 was aggregated to the clergy of the Mother church.

Around the statue, moved to S. Maria, over the years, the popular devotion so much that the ancient dedication to the *Madonna dell'Abbondanza* will eventually be replaced with the dedication to the martyr of Syracuse.



Montescaglioso, church of S. Maria dell'Abbondanza, today S. Lucia.

- Coat of arms of the Chapter of the Mother Church on the entrance.
- Facade of the church partly hidden by the rise in the road.
- Left side cornice: three ears of wheat among fruit-bearing trees as an invocation of the patronage of the Virgin on the abundance of crops. Hence, perhaps, also the origin of the coat of arms of the Municipality.
- Church hall with high altar, surmounted by a panel where a painting was placed.

Note

29 APMon, *Assets and administration* b. 3, fs 1, a. 1546; *Benefits*, a. 1615, SV 1625; SV 1631; SV 1641; SV 1738 ;. 30 BAG, 10.

On the portal of St. Mary, the coat of arms of the Chapter of the secular clergy carved in a scroll and consisting of the keys of St. Peter crossed with the sword, symbol of the martyrdom of St. Paul, certifies the belonging of the place of worship to the jurisdiction of the Church Mother as declared by the *Holy Visits*.

The church consists of a single nave covered by a barrel vault with lunettes and a top decorated with two carved panels and a fresco placed near the altar. The painting depicts the Madonna crowned by the SS. Trinity and replicates the similar frescoed scene on one of the shorter sides of the Library of the Abbey of S. Michele. The perimeter frame of the image is quite similar to decorations present in the same library and in the church of S. Maria in Platea dated to 1626, with which it could share workers and dating to the beginning of the century. XVII.

The side walls are lightened and decorated with elegant arches and niches intended for the placement of statues. The stone main altar is surmounted by a large panel where a painting was kept, now lost. The tabernacle is an artifact in polychrome marble inlays from a disused altar

perhaps belonging to another church. A frieze carved on the cornice on the left side, ears of wheat and two fruit trees, recalls the patronage of the abundance of crops and therefore the dedication. Near the altar there are four sculpted portals that allowed access to service spaces including the sacristy which in 1845 and in the following years was abandoned and rented to the Raddi brothers, "*kilns and gretaiuoli*" as a room for production and sale of terracotta artefacts 31

In addition to paying the rent, the three *craftsmen* had to provide the clergy with 100 roof tiles a year. Between the end of the nineteenth century and the beginning of the twentieth, the urban expansion of the city developed in the areas downstream of the historic center until it incorporated what was once a rural church and which soon became the only existing place of worship. in the new neighborhoods. The construction of the neighboring road, the current Via S. Lucia, determines the partial burial of the building. In 1960 the church will be elevated to a parish, the second in Montescaglioso. In the following decade a new and modern church dedicated to S. Lucia will be built, opened for worship in 1971. After a careful restoration completed a few years ago, the church of S. Maria dell'Abbondanza, with the dedication of the end of the century. XIX in S. Lucia, was reopened for worship.



Montescaglioso, church of S. Maria dell'Abbondanza, today S. Lucia.

- Decorations on the vault.
- Tabernacle in polychrome marble inlays inserted in the painted stone altar.
- Fresco on the vault (early century XVII): the Holy Trinity crowns the Virgin. Replica of the frescoed image in the Abbey library.

- Decorations on the vault.
- Statue of S. Lucia.

Note

31 *Income*, b. 6, fs 109, ff. 1-10.

Church of S. Marco

Today in the territory of Bernalda. Church inside the country palace of the Marquises of Montescaglioso in Val Bradano. In the sec. XI the complex had been in possession of the Abbey of S. Maria di Banzi but in the late Middle Ages it had passed to the Benedictines of Montescaglioso then forced to sell it to the feudal lords of the city 32 . The church is still mentioned in 1754 in the *Holy Visit* of Mons. Francesco Lanfreschi 33

Church of S. Lucia

Different from the church of the same name, donated to the Abbey in 1098 and rebuilt by the monks in 1738 in the grancia of Valle Cupa. In the *Holy Visit* of 1641 it was registered under the jurisdiction of the clergy. From other sources it appears to have been erected along the *Carrera*. In Mons. Rossi's *Visit* 35 in 1738 it is always dependent on the clergy, a circumstance that allows to exclude the coincidence with the homonymous church rededicated in the same year by the Benedictines. Abandoned in the century. XIX, the statue of the Saint was transferred to the church of S. Maria dell'Abbondanza which changed its name to S. Lucia.

Church of S. Biagio

Erected in the *Defense* to which it gave its name. In 1738 it appears to belong to the clergy 36. In another area of the Defense, there are the remains of an older chapel attested as *S. Biagio old* in a deed 37 of 1720. The oldest structures of the current church are datable to the beginning of the century. XVI when the building had a simple double pitched wooden roof replaced by a vault set on walls leaning against the internal perimeter of the single nave which in the most ancient phase was concluded by an apse. The chapel stands on the site of a small demic settlement dating back to the 13th - 14th centuries. S. Biagio is the patron saint of wool carders, of agricultural activities and of animals used in production activities and with S. Antonio Abate, he has a close relationship with sheep farming. The church, like many others with the same dedication, had been erected inside an area intended for grazing and transhumance, along a sheep track used for the transit of animals. Even today, Difesa S. Biagio in Montescaglioso is rented by the Municipality for grazing flocks and herds.

Between 2000 - 01, the chapel was restored with the reconstruction of the vault, the portal and other parts of the collapsed building. At the beginning of the century. XIX, as recalled by D. Michele Nobile, the feast of the Saint was still celebrated here.

Chapel of S. Nicola da Tolentino

Private oratory of the Vinciguerra 38 family, attested in the visit documents of 1738 and cited in a description of the city drawn up at the beginning of the century. XVIII. Erected in the district of the same name along the west side of the Carrera road.

Chapel of Masseria Cantore

Rural chapel attested in the 1873 *Visit* at the service of the owners and workers, laborers and shepherds, employed in the farm 39

Chapel of Masseria Salinari

Rural building whose erection, inside the farm and at the service of the family and workers, was requested by the 40 family in 1892.



Bernalda. S. Marco
complex. Entrance to the courtyard dominated by the coat of arms of the Marquises of Montescaglioso, owners of the building that previously belonged to the Benedictines of Banzi and then to the Abbey of Montescaglioso.

Montescaglioso, chapel of S. Biagio in defense. • Niche in calcarenite datable to the sec. XVII formerly intended for the statue of the Saint. • Church hall. Part of the side walls and vault, rebuilt in the year 2000.

On the back tompagno, there are traces of a late medieval apse. • Main facade.



Note

32 SV, 1738; SV, 1754; Caputo 1997, v. II, 53. 33 SV, 1754. 34 SECTION 142 and ss. 35 SV, 1641; SV, 1738; *Book f.* 12r. 36 SV, 1738. 37 *Giugno M.F.*, a.1720 coll. 177. 38 SV, 1738; NIGRO 1983, 88. 39 SV, 1873. 40 *Benefits*, cart. 1800 - 1930.

MONASTERY CHURCHES ASSIGNED TO THE SECULAR CLERGY IN THE SEC. XIX

The former convent church of SS. Conception

In the visit documents of 1625, the church is officiated by a lay Confraternity with the same dedication to which Archbishop Antinori orders the correct use of sacred images, access and the obligation to close the church when no sacred offices are held 1

. The *Saint* of 1641 by Mons. Carafa, records for the first time, annexed to the church, the presence of a "*Conservatory puellarum*" then monastery of the SS. Conception 2

. To clarify the nature of the Institution are the modalities of entry into the

Cecilia Balsebre *Conservatory* described in great detail in the notarial deed with which the young woman transfers all her assets to the community. On 7 March 1639 the Notary Cruciano Gavano wrote that: "*...intus Venerabile Conservatorium Puellarum erectum per Universitatem dicte civitate Mont.si ..*" Cecilia Balsebre, young widow of Giovanni Leonardo Siribiscia, was constituted in the presence of the same notary. of her father Giuliano "*...et in presentia Procur.s et Rectores V.le Conservatorij Puellarum civitatis Mont. Erecti sub tituli Immaculate Concep.nis Beate Marie Virginis per Universitate de civitatis sublaicali jurisdictione ..*" 3

. The church and

then also the *Conservatory* were under the patronage of the Municipality with the office entrusted to the secular clergy and therefore to the Chapter of the Mother Church. The transformation into a monastery under Benedictine customs can be dated to around the middle of the century

XVII. In 1650 a *Book of the Expenses* of the Procurator of the community mentions the institution as Monastery 4 and also clarifies the role of the secular clergy in the management of the monastery subjected to the *Holy Views* of the Matera Archbishops who are entitled to control the community. In the strict enclosure live nuns belonging to the wealthiest families of the country who have prominent exponents also in the clergy of the Mother Church from which, over the centuries, Rectors and Procurators of the monastery have come. The autonomy of the community, which in 1677 counted over 40 nuns, is limited by the cloister governed by strict canonical norms and by the close relationship with the clergy of the Mother Church which manages contacts with the outside world, the administration of the patrimony and intervenes directly on orders for church endowments. This condition remained unchanged until the monastery was suppressed. In the last decades of the community's life, reduced to a few and elderly nuns, the roles of Rector and Procurator converge in the person of the Archpriest of the Parish. At the time of the complete closure of the monastery, the church that already at the beginning of the century. XVII belonged to the Chapter of the Mother Church, it simply returns to its original condition, that is, in the complete availability of the secular clergy. The church of SS. Concezione had numerous altars erected by nuns, devotees and members of the secular clergy, some of which were removed or remodeled in the early twentieth century. In 1668 the foundation of the altar of S. Benedetto is attributed to the priest D. Tiberio Gagliardi, the erection of the altar of S. Lucia to the Giraffa sisters and of the altar of S. Domenico to Margherita Gallotta 5

. nuns in the monastery. In 1688 the conspicuous contribution of the priest D. Leonardo Grieco for the erection of the altars of the SS. Conception and St. Joseph 6

. Other altars erected in the church and attested in various sources were

dedicated to the Blessed Virgin Mary, to the Holy Cross and to the SS. Crucifix.

On 28 September 1751, through the Banco di S. Eligio in Naples, the nun Giovanna Benedetta Cattaneo pays the due for a marble altar built in the church by the Neapolitan marmoraro Gennaro de Martino, one of the greatest exponents, in the century.

XVIII, of the circle of workers active in Naples and in the Kingdom in the processing of marble and precious stones. Between 1755 and 1756, De Martino created the balustrade of the Cathedral of S. Severo. Works by the master are present in churches in Naples 7 city to which the client of the nuns is directed also for the agencies.



Montescaglioso, church of SS. Conception.

Coat of arms of the

monastery in the stucco decoration made by Maurizio D'Alessio

Montescaglioso: historical archive of the Mother Church

Card of nunning of Maria

Arcangela Amati of 4 July 1743 with the mention of the Abbess Maria Giovanna Cattaneo. Document from the archive of the Benedictine monastery, merged into the parish archive.

Note

1 SV 1625, 4r.. 2 SV, 1641, 3v.. 3 Gavano C., a. 1639, f. 5v.-7r. 4 *Benedictine women*. 5 SV, 1668. 6 SV, 1688. 7 SV, 1828-37; DE LETTERIS 2013, 105 et seq in part. 113.

A significant role in the endowment of vestments, decorative devices but also in the restoration of the church belongs to the nuns of the marquis family of the city, the Cattaneo, who since the 60s of the century XVII initiate female offspring not destined for marriage to the cloister of the monastery. A controversy that arose in 1741 between the Marquises and the Diocesan Curia regarding the request of the family to be able to nun other girls in the community, attests to the merits of the Cattaneo family and nuns regarding the endowment of the monastery: " .. Donna Livia, almost intact, has reduced the church, as can be seen with lamia, stucco and floor .. ". The same Abbess was also responsible for the restoration and embellishment of the church since, according to the editors of the document of 1741, " .. the said Donna Livia has restored the lamia of the church, floor and stucco on the main altar and chapel with gilding, ex intact to said stucco and communicatory of marble, and door of silver, and moreover he has provided said church with a lot of worked silver for the use of the high altar, with works also of various wallpapers with silk and silver embroidery .. ". On her death the nun, Livia Cattaneo left a huge donation to the monastery. An extension of the monastery is attributed to another Cattaneo. The witnesses of 1741 in fact add that " .. Mrs. Donna Eugenia Cataneo, the other daughter provided the church with other worked silver consisting of candlesticks, flower paper and others, plus she added the fourth recently made with the expense of a thousand docati around, awaiting completion it was done by the monastery .. " 8

. The nun Geronima, twice restores the organ of the church, her sister Andreana renews the endowment of silk and silver vestments and the other sister Maria gives the church a large monstrance in gold and silver still in use today 9

On 25 March 1727 the Neapolitan Maurizio D 'Alessio assisted by his sons Niccolò and Ciriaco, on behalf of the Abbess Livia Cattaneo and with the assistance of the Procurator of the nuns, the priest Don Giuseppe Domenico Pontillo was entrusted with the work in the church to ~~decorate and plaster the main altar according to the drawing presented to the aforementioned Illustrious Lady Donna Livia Maria Badessa and to the Most Excellent Mr. Don Camillo Cattaneo Marchese of that city and shared with the intelligence D. Alessandro Piccolomini from Siena ..~~ ", the Abbot of St. Michael the Archangel 10

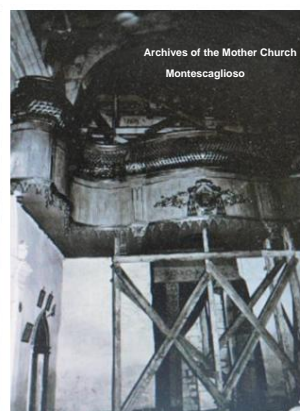
. The sumptuous gilded stucco machine, badly restored in the 1990s, which incorporates the marble altar, on one side bears the signature of Maestro Maurizio D 'Alessio. To the same plasterer, on 24 May 1728, the Abbess Livia Cattaneo and the Procurator Don Pietro Antonio Serrano entrusted the task of " .. to finish the ornament of the church (..) in accordance with what has already been done on the Maggiore and the other chapels, with Roman stucco .. altar. of S. Benedetto and S. Domenico " 11 . D 'Alessio had made the decorative arrangements for the choir in the church of the Abbey of S. Michele 12 and had then acquired other orders in Montescaglioso including the work in the church of SS. Conception.



Montescaglioso. Monastery of the SS. Concezione, seat of the Town Hall. Coat of arms of the Grillo - Cattaneo family (17th century)

Montescaglioso, church of SS. Conception.

- Signature of the plasterer Maurizio Dalesio on one side of the main altar.
- Monastery coat of arms on the choir loft removed in the 1960s.
- Altar stuccoes made by Dalesio, badly restored at the end of the 90s.
- Cantoria protected by grates removed in the 1960s.



Note

8 Religious, book. A. 1741. 9 Religious, book. A. 1741. 10 Contuzza, a. 1727, ff. 14v-15v. 11 Contuzza, a. 1728, f. 37v – 37 r. 12 Contuzza, a. 1728, sn, 10 Ottobre.

In the *Holy Visit* of 1873 the monastery is suppressed but the community is not extinct and the church, still in the power of the nuns still living 13, none of which after the suppression decree had returned to the family. At the end of the century.

XIX, the nuns, all elderly, survived with the help of their families of origin and a quarterly pension of 145 lire. In 1896 the paintings of S. Benedetto, S. Giuseppe, S. Filomena, Madonna della Murgia and the statues of the Crucifix, SS. Immacolata, S. Lucia and S. Nicola 14

. There was a carved and gilded wooden organ made in 1784 by Mastro Domenico Bubini commissioned by the nun Maria Cattaneo 15 transferred to the Mother Church in 1966 when, following restoration work on the convent church, the wooden choir loft located at the entrance was removed. In 1913 the reconstituted Confraternity of the SS. Sacramento that officiated the church of S. Giovanni, now demolished. In 1917, only one nun aged 86 was present in the monastery and the Archpriest, Fr Francesco Andriulli, asked to be allowed to take possession of the furnishings of the church and that part of the convent which belonged to the Diocese 16

In 1955 an exchange was made between the Municipality and the Diocese. The clergy renounced any claim on the Benedictine convent assigned entirely to the Municipality in exchange for full ownership of the Augustinian convent. The Municipality also obtained various rooms leaning against the church of SS. Annunziata, then demolished to build the new post office 17. The former convent church remained attached to the Matrix despite the transfer of some jurisdictions that belonged to the church of S. Giovanni which had been under the municipal patronage.

The church is currently officiated by the Confraternity of the SS. Sacrament.



The former convent church of S. Agostino

For some years the church, which was only sold to the clergy in 1822, had housed the headquarters of the parish. In 1823, the Augustinian community was suppressed and the Parish moved to the new Mother Church, the Confraternity of the SS. Sorrows with the specific task of the church officiation. The brotherhood was the heir of another more ancient lay association named after S. Nicola da Tolentino, attested in the church between the seventeenth and eighteenth centuries 18

. In 1873, after the definitive suppression of the Augustinian community whose convent had been reopened but aggregated as a grancia to the monastery of Matera 19 which took place in 1866, the church appears under the exclusive jurisdiction of the secular clergy 20

. In 1896 the endowment of works of art consisted of the paintings of S. Tommaso, S. Domenico, the Crucifix and S. Giovanni Battista, the latter later attributed to the Abruzzese Pasquale Richi 21 from the statues of, SS. Addolorata, Cristo Morto, S. Filomena, S. Agostino, Madonna delle Grazie and S. Nicola Tolentino and the imposing organ in carved and gilded wood, still existing today although not working. The great high altar, the seventeenth-century altar of S. Nicola da Tolentino, perhaps patronage of the Marquises Grillo 22 and the wooden choir with the painting of the Adoration of the Shepherds attributed to the circle of Vito Antonio Conversi, are noteworthy and still preserved in the church. 23



Montescaglioso, Mother Church •
Organ from the convent church of SS. Conception placed on the choir above the main entrance of the church.

• Epigraph concerning the author, Domenico Bubini, and the client of the organ with the date of construction.

Montescaglioso.
Choir church of S. Agostino. *Adoration of the Shepherds* attributed to the circle of Vito Antonio Conversi (late first half century. XVIII).

Montescaglioso: church of SS. Conception.

Coat of arms of the Cassinese Benedictine Congregation on a holy water font.

Note

13 SV, 1873. 14 SACCO, 9; SV, 1896, cc 51/63; SC, 1896, c.9f. 15Cf. epigraph photo, p. 34 (ibid). 16 *Clergy*, a. 1917, cart. 1902 - 1961. 17 *Exchange* S. 18 *Petrizza*, 1822 r. 2; CAPUTO 2019, 11. 19 CAPUTO 2020, 7. 20 SV, 1873. 21 SV, 1896, c.9b. GRELLI IUSCO, 90, 92. 22 CAPUTO 2019, 11, 13, 19. 23 General Catalog of Cultural Heritage, form n. 1700032448.



Montescaglioso, church and monastery of S. Agostino.

- Epigraph of 1823 in the sacristy with the permission of the prelate to celebrate the Holy Mass at sunrise and sunset at the service of the population engaged in the countryside.
- Nave, main altar and choir with organ.

- Refectory of the convent.

Image of St. Augustine enthroned (late 16th century).



Capuchin Church

Suppressed the community in 1867, the church is officiated and guarded by a single friar. The complex, assigned to the Municipality, housed the begging hospice, the homeless shelter and the municipal slaughterhouse for several decades.

Friar Alessandro da Montescaglioso managed, for about thirty years, to keep only the church open and officiated. In 1908 the convent was then reopened 24 . In 1896 the organ, still existing, the paintings of S. Vito, S. Felice, S. Fedele, Madonna del Carmine, S. Vincenzo, SS. Immacolata, S. Medici and S. Giuda Taddeo and the statues of S. Antonio, S. Francesco and S. Pasquale 25

The Capuchin church, despite the suppression of the community in the nineteenth century, is the only place of worship in Montescaglioso of monastic origin ever aggregated to the Mother Church. The convent, after having also been the seat of the novitiate in the twentieth century, is still today the seat of a small community of Capuchin friars, the only surviving one in Montescaglioso among the four monasteries formerly present in the city but suppressed during the nineteenth century.



Montescaglioso, church of the Capuchin Fathers.

Nave and main altar.

Note

24 OF NAPLES - SANTORO, 38 - 59;
The Province, 24, 200, 212 .. 25 SV, 1896.

THE CHURCHES OF THE ABBEY OF S. MICHELE ASSIGNED TO THE MOTHER CHURCH AFTER THE SUPPRESSION OF THE BENEDICTINE COMMUNITY

After the suppression of the Benedictine community of S. Michele, between 1807 and 1809, many churches that belonged to the Abbey were assigned to the Diocese.

The churches of S. Michele (S. Angelo) passed under the control of the Mother Church or the abbey, Madonna delle Grazie, S. Stefano, then entrusted to the Salinari family, S. Simone Giuda who, abandoned and deconsecrated, was sold and transformed into a cellar. The rural churches of the Benedictines suffered some different fates

they were assigned to the clergy and others to the Municipality of Montescaglioso or sold. Similar fate for the churches and the monastery grancies in other municipalities. Through the State Property, the grancie with the churches of S. Salvatore and S. Giovanni Evangelista in Bernalda, S. Maria de Cornu in Pisticci, Parco dei Monaci in Matera were sold to private individuals. The grancie of S. Maria del Piano in Pomarico and S. Maria del Soccorso in Trani, were acquired by the municipalities and used to build cemeteries. The chapel of S. Maria dell'Amendolara in Bernalda was assigned to the local clergy as well as the church of S. Maria del Pergamo in Gorgoglione, today a very popular Marian sanctuary.

The former abbey church of S. Michele Arcangelo

The church of the Abbey remained under the control of the Benedictines even after the transfer of the community to Lecce who maintained a garrison of a few monks in the monastery also in charge of the officiation. After the suppression of 1807 the Abbey was transferred to the State Property and with the Concordat between the Holy See and the Bourbon of 1818, it was assigned to the Franciscans of San Lorenzo Maggiore of Naples who did not reconstitute the community but sent a few friars there with the task to officiate the church and manage the surviving patrimony used for the benefit of the Neapolitan community. With the new suppression of 1867 the church was assigned to the Diocese and aggregated to the Chapter of the Mother Church and the monastery granted to the Municipality with deeds signed 1 between 1869 and 1871. The church that had come to the Franciscans was now equipped with few furnishings. The sumptuous marble altars of Neapolitan manufacture had been dismantled and, in view of the transfer to Lecce, sold to churches in Matera.

Main altar and balustrade are preserved in the Cathedral. Other altars are in the churches of S. Francesco d'Assisi, S. Francesco da Paola, Carmine, chapel of the Bishop's Palace and S. Giuseppe where we can also find a holy water stoup 2

The rich picture gallery and the wooden choir of the church were transferred to Lecce in the Church of the Gesù and the organ in the Mother Church of Pomarico 3. In the sec. XIX, Franciscans and Confraternita del Carmine rebuilt the endowment of furnishings and altars and the various artefacts currently present in the church can be dated to this phase.

In 1896 the paintings of the Immaculate Conception, Crucifix, S. Nicola da Tolentino, S. Donato, S. Lorenzo and S. Michele and the statues of the Madonna del Carmine, Madonna di Pompei, Sacro Cuore di Maria and S. Michele were registered in the church. Joseph 3. In 1874 the new Confraternity of the Madonna del Carmine was established in the church, heir of the homonymous association present until the beginning of the XVIII century in the Mother Church.

In 1915 the grandiose polychrome wooden statue of St. Michael the Archangel on whose shield was imprinted the date of 1670, already transferred in 1784 to the church of SS. Concezione, was relocated to S. Angelo 5 under the priory of Cavalier Angelo Buccico, in the chapel of the entrance, since the niche and altar dedicated to the Archangel were occupied by the statue of the Madonna della Pietà. The statue, present in the church until the early seventies of the twentieth century, has been lost track.

On 5 August 1910, under the prelate of Mons. Anselmo Filippo Pecci, scholar and Benedictine monk of the SS. Trinity of Cava dei Tirreni, Pope Pius X granted the Archbishops of Matera the title of Abbot of S. Angelo di Montescaglioso, a privilege of which the Prelate immediately communicated to the Confraternity of Carmine 6



Montescaglioso, church of S. Michele.

- Chapel of the entrance: epigraph with the date of 1873 certifying works carried out in the building.

- Bell tower: bell cast by the Confraternita del Carmine in 1884 and recast in 1895. In the center the image of St. George.

Lecce, church of the Gesù.

Canvas depicting St. Scholastica from the Abbey of Montescaglioso.

Note

- 1 ASPZ Prefecture cart. 1888 - 1892, b. 28 fasc.
6. CAPUTO 2012, 30. 2 Ibid., 27 - 33; BIANCO, 60 and 65 - 70.3 CAPUTO 2012, 27.
- 4 SV, 1896, c.9e. 5 *The inhabited area*, f. 9. 6 *Acta*, 649; cf. autograph letter in the archive of the Confraternita del Carmine; APMon. envelope 25, fs. 43.

Church of S. Maria in Platea or Madonna delle Grazie

Ancient property of the Abbey of S. Michele to which it was granted in 1065 - 1076 from the Norman Umfreda 6, Lord of Montescaglioso. Over the centuries it has been restored several times. In the deeds of the reitegra of the assets and the Abbey of 1498 - 1500 the church is in ruins. The medieval building was largely remodeled by the monks after the annexation of the Abbey to the Congregation of S. Giustina da Padova in 1484. The fresco cycle dated to 1523 dates back to an inscription on the fresco of the *Madonna enthroned* in left of the entrance. In 1626 the frescoes of the counter-façade, S. Scolastica and S. Gertrude were painted on commission from the Abbot Mauro Castelli from Altamura as per inscription on the entrance portal. In the sec. XVIII the wooden roof was replaced by a tuff vault leaning from the inside to the perimeter walls and the decorative stucco was built perhaps by the workers who had already worked in the church of the Abbey.

In 1807, after the suppression of the monastic community, the church was assigned to the clergy of the Mother Church and in subsequent visits it was endowed with altars dedicated to St. Eligio, Deposition, St. Joseph and the Blessed Virgin Mary. In the church there are the paintings of S. Eligio and the Marriage of S. Giuseppe 7 and the large statue of the Madonna, recently restored, which dominates the main altar.

After the earthquake of 1826, while awaiting the restoration of the church of S. Rocco damaged by the event, S. Maria in Platea hosted the Confraternity of Purgatory 8 for a few years.

. With the completion of the recent restoration, it was reopened for worship.

Church of S. Stefano

Erected on the west side of the town. In 1544 it was decorated with frescoes with images of the Crucifix, the Madonna and the Saint Protomartyr 9. At the end of the century. XVI the church was rebuilt. It consists of a single apsidal hall covered by a dome. In the façade there are perhaps bare artifacts and a bell gable. On the altar there is a canvas depicting the Proto-martyr, datable to the middle of the 17th century. In 1098 the church was granted to the Abbey of S.

Michele 10 but with the suppression of the community, he became patronage of the Salinari family as attested in 1896 when the paintings of St. Stephen, The Souls of Purgatory and the Crucifix 11 were kept in the church. In 2004 it was sold to the parish and immediately afterwards restored and reopened for worship.

Church of S. Maria La Nova

Erected downstream from the built-up area. In 1544 it had three altars, burials and an image of the Madonna in relief. It had been granted to the Benedictines in 1098 by Rodolfo Macabeo and restored at the beginning of the sixteenth century by a devout Matera 12. In the sec. XIX was assigned to the secular clergy. After the Second World War, to honor an ex voto, Ferdinando Russo extended the church, the feast of the Monday of the Angel was established 13



Montescaglioso.

- Church of the Madonna della

Nova: facade and entrance.

- Church of S. Maria in Platea.

Main altar: statue of the Madonna attributed to the Persio family. • Church of S. Maria in Platea: main facade. • Church of S. Stefano: facade. • Church of S. Stefano: inside.



Note

6 TANSI, 127; CAPUTO, BUBBIC, 77-78. 7 SV, 1896, c.9h. 8 CAPUTO, BUBBIAN 1983, 78. 9 GRILLO, 150. 10 TANSI, 142; CAPUTO, BUBBICO, p 78. 11 SV, 1896, c. 9i. 12 CAPUTO 2012, 38; GRILLO, 149. 13 BUONSANTI, montescaglioso.net / node / 297 70. AP Mon. Correspondences, 19139.

THE CHURCHES OF THE ABBEY OF S. MICHELE ASSIGNED TO THE MUNICIPALITY OR TO PRIVATE PERSONS AFTER THE SUPPRESSION OF THE BENEDICTINE COMMUNITY

Church of S. Simeone

Property of the Abbey of S. Michele to which it was granted in 1098 by Rodolfo Macabeo who mentions it erected *juxta turrem severiana*. The surviving parts are still visible in the homonymous street, in the historic center on the edge of the Torre Vetere district. The church was restored in the century. XVI after the union of the Abbey to the Congregation of S. Giustina in 1484. In the sec. XVIII had been granted by the monks 1 in *benefit*.

Abandoned after the suppression of the community in 1807, it is sold and transformed into a cellar. In the building, which still partially exists today, we can recognize a phase, perhaps medieval, in the walls of the courtyard, the area of the ancient nave of the church, and a sixteenth-century phase in the internal rooms of the cellar.

Fortified grancia of S. Maria del Vetrano

Fortified complex and church erected at the end of the se. XI, from Umfreda *dominus* di Montescaglioso. Seat of a fair and party that took place in the first ten days of September 2 . It had arrived at the Abbey with a donation of 1119 by Emma of Altavilla 3

. Between 1811 and 1812 the complex was assigned to the Municipality which transformed the building into a garrison of the Campagnolo State Property. Works carried out between the 50s and 60s of the twentieth century to transform the ground floor rooms into stables, have caused damage to the church where the realization of new plaster has determined the loss of most of the frescoed cycles of the century. XVI - XVII of which some fragments are still visible in the side chapel and in the final part of the hall. The paintings of the side chapel, added in the century. XVI, seem attributable to the same workers who had already worked or still worked in the Abbey. Between 1998 and 2020, parts of the vault, the dome, the facade with the entrance portal and a room on the upper floor collapsed in the church. On the portal are preserved the coats of arms of the monastery carved in the architrave and on the bases of the pilasters. In 2015, consolidation and restoration work began with which it was possible to reconstruct the facade and relocate the 16th century portal on site.

Church of S. Vito

Ancient property of the Abbey of SS. Trinità di Venosa to which it was granted by the Norman feudal lords of Montescaglioso at the end of the century. XI. After the suppression of the Benedictine Venosian community, the church was assigned in 1294 from the Archbishop of Acerenza, to the Abbey of S. Michele 4 . In 1738 it was still in the possession of the Benedictines 5 but after the abolition of the Abbey, the transfer of ownership to the State Property and the sale to private individuals, it was transformed into a stable.



Montescaglioso

- Church of S. Vito, now a stable, with a dense adjacent border.

Montescaglioso: Vetrano. •

Relief depicting two angels (early 13th century). Attributed to Sarolo da Muro L. (GRELLE, 23).

Stolen in 1983. •

Side chapel of the church with remains of frescoes (16th century).

- Church apse: fragment of a fresco found in 2015.

• Tower and entrance to the courtyard.

• First facade in 1995.

Note

1 TANSI, 142; CAPUTO, BUBBICO, 77. 2 Palma, a.1756, 37V-38V. 3 TANSI, 43, 47; CAPUTO, BUBBY, p. 91-95; GERARDI, 33 - 38. 4 CAPUTO 2012, 38. 5 SV, 1738.

Church of S. Tommaso

Donated to the Benedictines in 1100 by a local family 6 but already disappeared in late Middle Ages. It is probably to be placed in the vicinity of the cemetery. There is no certain information on the possible passage to the secular clergy.

Chapel of S. Placido

Small church attached to a grange in the Bradano plains. Rebuilt and rededicated 7 in 1738, it is mentioned in a *Holy Visit* as a possession of the Abbey 8 With the community suppressed, the chapel is sold and then abandoned.

Chapel of S. Scolastica

Small chapel belonging to the Abbey built in the territories of Isca l'Arena in an area where the pastures had always been rented for transhumance. The area, at the beginning of the century. XIX and after various disputes, it came to the noble Galante family originating from the Sannio area, fictitious of vast pastures owned by the Marquis Cattaneo. In 1738 it is attested in possession of the Benedictines 9 . The Arena is included in the Isca farm.

The facade is decorated with a portal, two lateral pilasters and a bell gable.

The chapel appears in some eighteenth-century plans of the territories of Isca l'Arena.

Chapel of S. Agata

Small oratory built in the vast fief of Murro and included in a small grancia in antiquity in the middle of olive groves and vineyards. In 1738 the grancia is attested in possession of the monks and in the middle of the century. XVIII, in the Onciario Cadastre, it is registered as an autonomous production unit 10. It was sold to private individuals. The chapel occupies a small space on the ground floor of the complex near the entrance.

Grancia and church of S. Lorenzo di Murro

Among the most important possessions of the monastery to which it had been granted by the Normans in the century. XI. In the year 893 the fiefdom is attested in possession of the Abbey of S. Vincenzo al Volturno. In 1098 the Normans granted the church and grancia to the Benedictines of Montescaglioso. On November 10, 1735, Abbot Serafino Tansi consecrates the church which had been rebuilt by the monks 11 . Once the monastic community

was suppressed, between 1811 and 1812 the grancia passed first to the State property and then to private individuals. After World War II it fell into disrepair. Church and oil mill were transformed into a stable while the walls and the upper floor collapsed. Some rooms survive but are abandoned: a cave with a spring and a water collection tank, the ancient church with a barrel vault and lunettes, the oil mill with the remains of the niches for the presses. The site is of great interest for the remains of a garden, still existing in the most significant parts, already reported in a description 12 of 1703, and for the position of the building along an ancient sheep track heading towards the Bradano valley.



Montescaglioso.

- Chapel of S. Scolastica in Isca l'Arena: facade in 1983.
- Grancia of S. Lorenzo di Murro: church.
- Grotto with springs in the grancia of S. Lorenzo di Murro. Shepherds at work (photo in. 1978).
- Complex of S. Agata along the Carrera road for the Bradano valley.



Note

6 FEDERICI 1904, 503 et seq. 7 *Book*, 12r; CAPUTO 2012, 39. 8 SV, 1738. 9 CAPUTO 2012, 38; SV, 1738. 10 CAPUTO 2012, 39. 11 CAPUTO 1983, 86 - 87; CAPUTO 2020, 39; SV, 1738. 12 PACICHELLI, I, 293; CAPUTO, BUBBIC, 88.

THE HERITAGE AND PROPERTY OF THE MOTHER CHURCH

Like all ecclesiastical institutions in the country, the parish also possessed a substantial patrimony consisting mainly of land purchased or donated by the faithful. Cash income came from bequests, legacies, burial rights, income from lands, censuses and the *weights of masses* celebrated at the request of the faithful. The heritage

guaranteed the officiation and good maintenance of churches and liturgical vestments, processions and festivities, the Preachers, the payment of tithes to the Holy See and at the *Archiepiscopal Mensa*, the sustenance of the secular clergy and works of charity ¹

A correct and good administration had allowed the Chapter to increase the properties with prudent purchases and the leasing of land, woods and pastures.

At the time of the definitive liquidation of the so-called "*Ecclesiastical Axis*" following the Unification of Italy, the patrimony of the Church was still substantial despite the losses caused by the Napoleonic anti-ecclesiastical legislation, the sales made to finance the reconstruction of the Mother Church and the usurpations suffered.

The church's land patrimony is attested in a *Note of the lands of the Clergy of Montescaglioso* drawn up by Archpriest Vito Antonio Contuzzi for the Delegate to the Demani *Division*. A brogliaccio 2 of the document is also in the parish archive with the mention of the lands of *Vado le Pietre* or *Trasente* purchased on August 15, 1687. The coincidence between the two toponyms allows us to identify the site of the clash between Roger II and Pope Honorius II in 1128 as already reported by D. Michele Nobile in *Spicilegio*. After crossing the Iron Bridge towards the coast, the Trasente district today indicates land between the Bradano and the SS. 175.

In *Cannezzano* the clergy owned 5 cart of land bought in 1648 by *Donna* Laura Carducci widow of the Tarantino Filippo de Villogay. In Tre Confini in 1653, 60 tomoli of land had been purchased by D. Girolamo de Canijs and in the same area in 1687 40 tomoli had been acquired by Giuseppe Ginosa. In *Capojazzo* the clergy had owned 120 tomoli of land in common with the Chapter of the Cathedral of Taranto, redeemed in 1557 by the Chapter of Montescaglioso. In the district of S. *Tommaso*, the clergy owned 60 tomoli of land donated in 1509 by the Marquise of Montescaglioso, Costanza d'Avalos. They were the endowment of the chapel dedicated to his ancestor, St. Thomas Aquinas, erected by the noblewoman in the Mother Church with the perpetual weight of two masses every week. In the same area, the Matrix owned thirty tomoli purchased in 1632 by the widow Antonia Gagliardi and by her son Giovan Francesco de Rinaldi. In 1756 the clergy completed the acquisition received by D. Vito Antonio Giagni's bequest of 18 tomoli in the *Pantoni* district and 30 in the *La Padula* district. In the district of S. Canio, where still today there is a small "*casino*" "*vucchiara*" ancient property of the Church, the clergy and one owned various plots of land which in 1778 were rented to Pietro Ursi and Filippo Fidatelli. A property of 42 tomoli had been donated by the priest D.

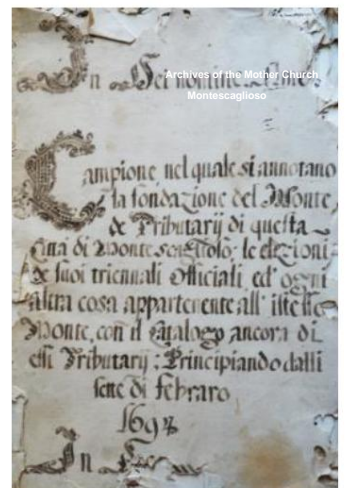
Domenico Tortamano with the burden of celebrating a mass "*every morning at dawn*" for the peasants who went to work: a precious testimony of the apostolate addressed to the great mass of the workers of the land. In 1699, a land of 60 tomoli bordering the *mas* had been purchased from D. Vito Antonio Giagni.

The *Note* also details the properties managed by the Chapter as they are aggregated to other churches dependent on the Parish Church for whose officiation, maintenance work and furnishings, the clergy had to provide, as well as the charges deriving from their possession. In the church of S. Nicola, mass at the service of the *neighborhood* was celebrated every Sunday.

On the anniversary of the Saint, a procession and a solemn liturgy with *sung mass were held* ".

To St. John the clergy were entitled to the same burdens: all masses

Sundays and some weekdays for a total of 84 celebrations, procession and mass sung on the dedicated anniversary. In S. Caterina, patronage of the Marquis, the



Montescaglioso. •

Complex of S. Canio: building erected in the center of the land belonging to the Mother Church (photo 1983).

- S. Canio: remains of the *pecchiara* annexed to the building.
- Historical archive of the Mother Church: a book of accounts of the clergy, year 1698.

Note

1 SV 1728. 2 *Notes*, f. 1 - 3: document brochure in APMon. b. 19, fs 635; the contract in b. 19, fs. 656; cf. NOBLE, 210.

clergy had the obligation of the procession and the sung mass on the feast of the Saint. The possession of the three churches was already attested in the *Holy Visit* of 1476 under the presulative of Archbishop Enrico Lunguardo as well as the modalities of the subdivision of the income from their patrimony: half to the clergy of Montescaglioso and half to the *Archbishop's Table* 3

. In 1536 the Saracen Archbishop confirmed the conditions already defined by his predecessor with a bull that identified 161 tomoli of land belonging to the three churches. The attestation of these possessions comes from visitation documents or documents dispersed but cited in the lists of assets contained in the *Holy Visit* of 1738. Other lands of the clergy were in the Isca l 'Arena district for a total of 498 tomoli reduced by the *Royal Commission of the Lease of Foggia* for only 150 as it is included in the areas intended for transhumance herbs. In *Pianelle* the clergy owned 94 tomoli and another area of land at *Agnone di S. Nicola*, the subject of a dispute with the Abbey in 1778.

Other land owned in various districts that could not be worked or reduced to a "water bed" had revenues. An overall non picture of the patrimony of the church and of individual priests is provided in 1743 by the "revela" of the Catasto Onciario 4

Part of the land owned by the clergy, between the end of the eighteenth century and the beginning of the nineteenth, they were sold to support the costs of rebuilding the Mother Church. Other lands were usurped and became the subject of long disputes. Among these, in the years 1817 - 1825, there is a quarrel with the nuns of the SS. Conception 5

The residual patrimony was then subtracted from the church with the suppressive laws of the ecclesiastical axis of the Napoleonic and post-unification era. The properties aggregated to the other churches of which the clergy were owners suffered the same fate. Some churches, deconsecrated, passed into private hands: this is the fate of the SS. Annunziata, S. Caterina,

S. Simeone and S. Stefano then returned to the Diocese in 2004.

Another important economic activity of the Chapter was the loan from the applicants' with census guaranteed properties, a practice common to all ecclesiastical institutions.

The lending activity, with average interest between 5% and 7%, guaranteed the local productive classes and families access to financial resources otherwise reserved only to a few subjects. With the censuses , the clergy received income on the liquidity produced by the properties owned, agricultural activities and the burdens of Masses requested and paid by the faithful in liquidity or real estate. Loans are also attested to the most important families who generally paid lower interest by exploiting the presence in the clergy of members of their own families. Grants were also requested by the Marchesi Cattaneo, considered unreliable, burdened with debts and inclined not to return what was obtained,

towards which the clergy and other ecclesiastical institutions practiced higher interests 6



Montescaglioso, Mother Church.

- Marble altar with dedication to the SS. Crucifix. Made between 1819 and 1822 by the Neapolitan Giuseppe Borelli. The painting is the work of the Venetian Giovanni Donadio.

The costs for the painting and altar were borne by Domenico, son of Grazio Gatti, a wealthy landowner of the city.

The patronage of the chapel by the Gatti family was accompanied by bequests in land and from weight of masses perpetual to be celebrated in suffrage of the souls of the members of the family. The income contributed to the support of the clergy and to the maintenance of the church.

- The imposing bulk of the Mother Church in a 1964 aerial photograph of the National Aerofoteca of Rome. Inside the dense fabric of the ancient inhabited area, the clergy owned houses, shops and some cellars, coming from bequests of the faithful and from prudent purchases.

Note

3 SV, 1726, 1r; these are visitative documents that have been dispersed but are mentioned in the document of 1726. 4 Cadastre, v. 5390, 5 APMon, cart. 10, years 1817, 1818, 1823 and 1825. 6 Lafratta G., see years 1776 - 1784; CAPUTO 2020, 13, 22.

DOMENICO GATTI, EDITOR OF THE CHRONICLE OF 1776 - 1825 AND THE FAMILY OF ORIGIN

The editor of the *Chronicle* on the reconstruction of the Mother Church belonged to one of the most prominent families of Montescaglioso, now extinct in the city. In the most ancient sources the surname is GATTO / GATTI / DE GATTIS. The family is attested in various baptismal acts as originating in Spain and close to the wealthiest families as demonstrated by the marriages and references to numerous members of the family in baptismal and marriage acts such as *compadres*, or godparents.

In the chronicle completed in 1825 or shortly thereafter, the author claims to be seventy years old and to be an *abate* of the *Confraternita di S. Maria* of Alessio. He had married *Donna Rosa Casella* belonging to an ancient local family. After the partial collapse of the Mother Church, in 1776, he was elected in the first "*Deputation*"

charged with overseeing the reconstruction of the building. In the narration relating to the election, to distinguish himself from the other Domenico Gatti, son of Orazio, declares to be the son of Alessio. Mayor from 1812 to 1818, he died at the age of 78 on March 3, 1830. A branch of the family in 1818 was related to the Ridolas of Matera 1

In the 19th century, members of the family were involved in the political and ecclesiastical institutions of the city, including the *Deputation* in charge of the reconstruction of the Mother Church. D. Domenico holds the position of Mayor, others are doctors or lawyers and all are landowners. In Corso Repubblica, there is the family palace, never completed in some parts, which overflows towards the walls overlooking Via Pitagora where the accesses to the mill owned by the family, now in disuse, open up.

The economic fortunes of the family reach their peak in the century. XIX and allow the involvement of members of the family in the structure of the Banca Popolare Cooperativa di Montescaglioso founded in 1884 which they abandoned in 1889 to found the *Banca Gatti*. The new institute accumulates large deposits, opens services also in Pomarico, develops an approach of strong competition towards competitors but enters into crisis in the first post-war period to fail 2 in 1928.

At the current state of research it is possible to identify various members of the family, the network of relationships in the local community and some of the roles covered.

The same surname is widespread in other areas of the peninsula but without any relationship with the local aggregate which, however, may have had articulations in the neighboring cities. *Pascalo* or *Pascasio di Gatto* defined *Nobile* is witnessed in a baptism of 16 September 1566. The resolution of the patronymic link originates the surname Gatti. Quoted as

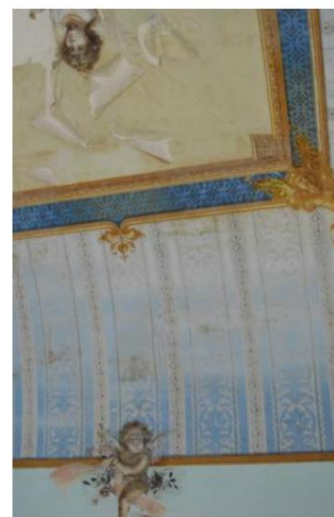
Pascasius de Gattis, March 3, 1571, with Giovangirolamo *Galiardo*, exponent of another important family, is godfather in another baptism 3

Francesco Gatto "*de Spagna*" is the godfather in a baptism of January 3, 1567.

The association with the toponym "*de Spagna*" indicates the Iberian origin of the family. On November 14, 1571, cited as "*from Spain*", he baptized his daughter Angela; celebrant D. Roggero Cantarella and witness the *mammara*, of the midwife, Altabella 4

Aneballo (Annibale ed) *de Gattis* is mentioned in numerous baptismal acts as godfather between 1567 and 1591. Various children are attested: Giustina (February 2, 1567), Pasca Lucia (April 23, 1571), Angelo (1576). Godfather in various baptisms in whose acts he is related to the apical families of the city: Sparagina, Selvaggi, Motola, Locantore, De Floris, Verricello, De Sena, De Erraria 5 (Revenue ed.).

Vincenzo *Gattus*, Priest attested between 1569 and 1591. Celebrant of numerous baptisms in a context of close relations with wealthy families and families of Spanish origin. Elected sacristan at the beginning of January 1572. In 1585 he baptized the daughter of the Spanish *Francisco Herrera*. On March 23, 1591, Don Vincenzo baptized Francesco son of Francesco indicated only as "*Spanish*" having as godfather



Montescaglioso, Palazzo Gatti.

- Entrance on an alley facing Corso Repubblica.
- Decoration of the vaults on wallpaper.

Note

1 GATTI, 2r; APMon., RM, a. 1830, f. 94 v.; ACMon., RM a. 1830, n. 78.

For Francesco Ridola, grandson of D. Domenico, cf. *Petrizza*, a. 1818 r.49.

2 GIURALONGO, 19 – 20. 3 APMon., RN 1571, f. 131r.. 4 APMon., RN 1571, f. 139v. 5 APMon., RN, 1567 – 1591.

Giuseppe Rinaldo and godmother, Vittoria wife of Giovanni di Rinaldo. On 19 June 1592 Fr Vincenzo was present at the session of the Chapter of the Mother Church called for the election of the new Procurator. The same year, he baptized the son of Giorgio Herrera "*Spanish*" whose godmother Felicia is the wife of ~~Maizied, a son of Maizied, the Godfather, Diego de la Cruz, a Spaniard, born in 1595 he~~

. The toponymic link of the surname is with Cáceres, Spanish city in Extremadura and *Valencia* is today's Valencia in the region of the same name. Provenance and patronymics of the characters mentioned in the document leave no doubt about the Iberian origin of the families mentioned and the overall context, that is baptisms in which personalities, all Spanish, are involved, confirms the Hispanic origin also of the Gatti. Probably they are people involved in the management of the fief or of the local branches of the Spanish viceregal administration or of immigrant family clans in the South perhaps starting from the Aragonese conquest. Other exponents of the Gatti families are attested up to the 19th century. Giovan Pasquale *de Gattis*: attested on 2 September 1571 as a witness in baptism together with Pietro Giacomo *de Sparagina* 7

, family of Notaries.

Giacomo Ascanio *de Gattis*: mentioned in a baptismal certificate dated 1576 with

surname having a patronymic link. He has a son, Scipio, attested 8 in 1571.

Nicola Maria Gatti: godfather in a baptism 9 of 1576. Domenico Gatto: priest celebrating various baptisms 10 in the year 1590. Dianora De Gattis: godmother in a baptism of 4 September 1591

together with another Spaniard, Daniele Annichino 11

Tuccio De Gattis: present as *a compadre* in some baptismal acts 12 of 1591.

Giovan Battista Gatto: priest mentioned in baptismal records 13 between 1591 and 1614.

Marc 'Aurelio Gatti (1599 - 1608): on April 25, 1608 with the Mayor and other Elects of the University he asked the Chapter of the Capuchins of Terra d' Otranto, the assent to the erection of a convent in the city. On 28 October 1612 he was present with other witnesses at the taking of possession of the fiefdom by the Procurator of the Duchess Beatrice Orsini, widow of Prince Sigismondo Loffredo. On November 8, 1630 he took out a census loan guaranteed by a vineyard in the S. Rocco 14 district

Flavio Gatti and his daughter Girolama: attested in a baptismal certificate 15 of 1615.

Ascanio Gatti: priest, Vicar Foraneo and Rector of the SS. Conception in the second half of the century. XVII. On July 17, 1641, as elected of the University, with the Mayor, he signed the sale of 7 University mills to the Marchesa

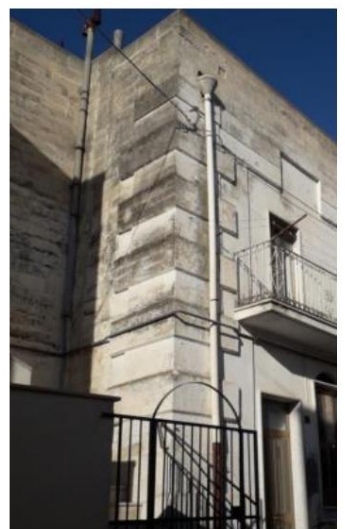
Ottavia De Mari who entrusts them in management to the cleric Francesco Villa, her companion 16

Maria Gatti: in 1739 wife of Pietro Lagamba, exponent of another important local family, and mother of Cecilia, born Rosalia, nun in the monastery of SS. Conception 17

. Vita Gatti: defined noblewoman, wife of a deceased Lagamba 18 in 1747. Elisabetta Gatti: widow of Luca Venezia attested 19 in 1749.

Grazio Gatti: on 30 August 1762 he paid the Marquis Antonio Cattaneo a 4% tax due on a capital of 1,500 ducats. Mayor between 1766 and 1769. Between 1766 and 1767 he signed a signatory for the payment to the bricklayer Andrea Savio for works carried out in the prisons of the Municipality. Cited as Mayor in office for two years in a petition sent to King Ferdinand, signed on 22 October 1769 by the University Parliament against the Marquis Antonio Cattaneo, who had increased burdens and taxes on the population. In the petition, the Mayor is accused of collusion with the Marquis because he is the tenant holder of many lands belonging to the feudal lord as well as a debtor towards him of large sums 20

Alessio Gatti: father of Domenico, the author of the chronicle on the reconstruction of the Mother Church and married to Beatrice Contangelo. Vincenzo Gatti: lawyer, son of Orazio and Francesca Adorante. Husband of Serafina De Primis, father of Domenico e



Montescaglioso.

• Mother Church. The painting of the Crucifixion on the altar of the same name.

The work was subsidized by the Gatti family and carried out by the Venetian Giovanni Donadio. • Palazzo Gatti.

Detail of the unfinished facade on via Pitagora.

Note

6 APMon., RN a. 1572, January; APMon, RN, years 1582 - 1595; NOBILE, 401. 7 AP Mon., RN 1571, f. 136rv. 8 APMon., RN, years 1571 - 1576. 9 APMon., RN, a.1576. 10 APMon., RN, a.1590. 11 APMon., RN, a.1591. 12 APMon., RN, a.1591. 11 APMon., RN, a.1591 - 1614. 14 DI NAPOLI, SANTORO, 93. NOBILE, 413 and 513. 15 APMon., RN, a. 1615. 16 Various acts in Maggi, a. 1667 and notaries of the time. NOBLE 450.17 APMon., RN, a. 1739. 18 APMon., RM, 1747, f. 3r.. 19 APMon., RM 1749, f.8v. 20 ACMon., *University Registry*, b.1, fas. 15; NOBILE, 492, 584.

of the doctor Orazio. Died 21 at the age of 66 on 11 May 1814. By maternal lineage he descends from the Adorante, an ancient family of the city.

Domenico Gatti: son of Don Vincenzo and Serafina De Primis. Brother of Orazio.

Celibate, landowner and gentleman. Resident in "*strada Vittorio Emanuele*" n. 7.

He died on 19 July 1870 at the age of 79. Filoborbonico and member of the Bourbon

Committee of Montescaglioso was among the organizers of the anti-Piedmontese revolt of February 2, 1861. On June 5, 1814, having registered a death of 49 cows in his farm, he is mentioned in a letter from the Mayor, the blood relative D. Domenico Gatti di Alessio, in the list of landowners who, in the winter of 1813-14,

suffered massive animal losses due to the harsh climate 22

Orazio Gatti, doctor, son of Don Vincenzo, lawyer, and Donna Serafina De Primis.

Brother of Domenico, husband of *Donna* Anna Cecere. He studied medicine in Naples and practiced in Montescaglioso. Three daughters and a son care about their father. He is the father of Vincenzo born in 1820, died at the age of 41 on September 20, 1862 and husband of Agata Caldane. Father also of Francesco, born in 1826, married to Gaetana Cecere and deceased at the age of 73 on November 18, 1899, residing in via Vittorio

Emanuele n. 46. Orazio, the progenitor of this branch of the family, was affiliated with the Carbonaro movement. Exponent of the "*sale*" ~~of Montescaglioso in 1839. He is mentioned in the anti-Domenico Gatti, a gentleman, son of Orazio and Francesca Adorante, married to Ippolita Morandini Bazzani, the total deceased 23 on 3 November 1852 at the age of 62. Indicated by the homonymous editor of the *Chronicle* as Domenico di Grazio Gatti, he subsidizes the furnishings of the altar of the Crucifix and contributes to the purchase of the main altar.~~

As *Civil Status Officer* of the Municipality, he signed the registry office registers between 1811 and 1813. Deceased, already widowed, aged 69 , 24, on May 31, 1824.

Donato Giuseppe Gatti: member of the second *Deputation* for the reconstruction of the Mother Church, elected in 1798, with the post of cashier. Deceased 25 in 1803.

Giuseppe Gatti: priest and Vicar Foraneo. In May 1799 he presided over a session of Chapter 26 to replace Archpriest Contuzzi, who was forced to flee due to his belonging to the anti-Bourbon faction. Antonio Gatti, Domenico's son, on March 30, 1869 at the age of 20 married *Donna* Maddalena D'Alessandro di

Capurso. Domenica's father born in 1870 in Montescaglioso, Domenico (1876), Ermengildo (1878) and Francesco Paolo Giuseppe (1883) born in Capurso 27 with whom the Bank's affair ends. In 1894 - 1899 he was an oil producer and owner of an oil mill 28

, the plant still existing in the family palace.

Member in 1899 of the Municipal Council of the Mayor Giovanni Andriulli. Leading exponent of Banca Gatti. In 1887 he carried out work on the family palace. From 1912 he obtained with a Salinari, the contract of the treasury and tax collection of the Municipality 29 . At the end of the century. XIX, between the districts of Pezzolle and Pesco S. Pietro, builds a canal to evacuate stagnant waters 30 . On an unspecified date he finds an ancient burial in *the Vucchiara basin* 31 . In 1936 Rosina Motola and her brother Pietro with his wife Maria

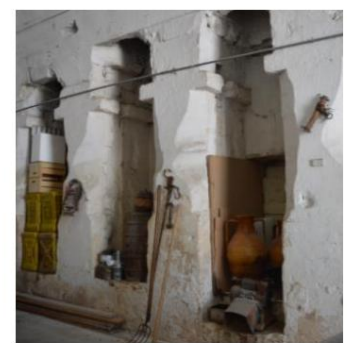
Venezia, after the bank went bankrupt, bought the family building. It spends there part of adolescence, Pasquale, son of Pietro born in 1927, then a Capuchin with the name of Brother Ginepro, who died in the palace in the odor of sanctity 32 in 1950.

From the Gatti family came some cloistered ones of the SS. Conception.

Giacinta: attested 33 in 1670. Vittoria Maria: Abbess to whom a bull by D. Angelo Maria

Arcioni, President of the Cassinese Congregation, was addressed in 1679.

Attested in the list of Nuns in the *Holy Visit* of Monsignor Del Ryos 34 of 1690. Teresa: attested 35 in 1771. Isabella: in the century Agnese. Born January 8, 1736. Chorister 36 in 1809. Died November 15, 1809 at the age of 75 37



Montescaglioso.

- Banca Gatti savings book opened on 19 August 1895. (Credit photo and document: Angelo Lospinuso).

- Palazzo Gatti. Niches for the presses in the large oil mill on the ground floor of the building.

Note

- 21 APMon., a. 1814, f. 2. ACMon., RM, a. 1814, n. 58. 22 ACMon., RM, a. 1870 n. 151; RUSSO, *The birth*, 54; NOBLE 572. 23 ACMon. a. 1852, n. 137; ACMon., RM, a. 1819, n. 16; *ibid.* a. 1850, n. 96; APMon., RM, a. 1824, n. 101; *ibid.*, RN 1822 n. 100 e RM, a. 1828, n. 77; ACMon., RN, a. 1820, n. 32; *ibid.* a. 1826, n. 164; *ibid.* RM a. 1862, f. 156; *ibid.*, RM a. 1899, n. 237; *ibid.*, RM a. 1900, n. 132. 24 APMon., RM, a. 1824, n. 34; CATS, f. 10r. - 12v. ACMon, RN, years 1811-13. 25 GATTI, 4v.; APMon., RM, 1803, f. 8. 26 NOBILE, 522. 27 ACMon., AM 1869, n. 25; ACMon., RN, a. 1870, n. 79; ACMon. RN, a. 1883, suppl. n. 6. ACC, RN, a. 1876 n. 169, a. 1878 n. 99, a. 1883 n. 143. 28 *Yearbook* 1894, 2041; *Yearbook* 1896, 2161; *Yearbook* 1899, 2307. 29 MAZZOCOLI, 4. ACMon., *Tax collection assignment*, b.33, fasc. 12/13; *Sale of public land*, b.48 fasc. 18/7; *Finances*, b. 266, fasc. 4/6. 30 NOBLE, 214. 31 NOBLE, 89 - 90. 32 For the purchase of Palazzo Gatti and Frà Ginepro, see the Motola family archive, which is thanked for the access to the documents, the palace and the great availability. 33 SV, 1670. 34 AP Mon. *Religious*. SV, 1690. 35 SV, 1771. 36 *Religious*, SS. Conception; *State*, 1809. 37 ACMon. RM, a. 1809, 142; APMon., RM a. 1809, f. 14v.

DON DOMENICO GATTI DI ALESSIO, MAYOR OF MONTESCAGLIOSO

The editor of the chronicle occupied the position of Mayor of Montescaglioso 1 from 1811 to 1818. He was among the main protagonists of the reconstruction of the Mother Church. He worked hard as Mayor but managed with little coherence, as D. Michele Nobile notes with sarcasm and almost with contempt, who narrates some events of his administration, between the regime changes and dynasties of those years. An understandable attitude but aimed at guaranteeing security and order in the country in an era of sudden changes and great social conflicts.

Gatti in administering the city operates in substantial continuity with his predecessors but demonstrates greater operability capable of affecting critical issues and guaranteeing the interests of the classes he represents. He is as attentive as few to the economic details of public administration in order to avoid negative repercussions on the population he administers but above all on the construction site of the Mother Church. As Mayor he provides support to the troops engaged in the repression of banditry but on May 19, 1811 in communicating in Matera, the passage and stationing in the city of troops of the Royal Gendarmerie under the command of General Charles de Montigny, he does not hesitate to complain about the non-payment supplies provided and to report the refusal of the officers to issue a declaration on what has been obtained.

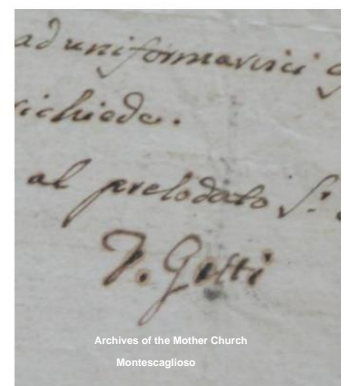
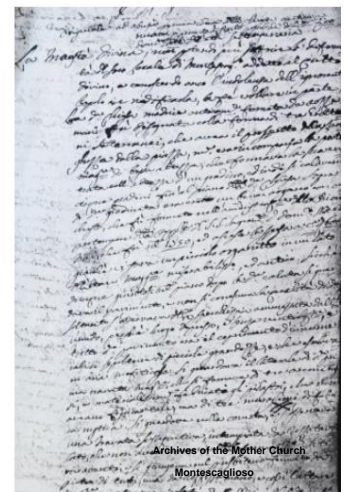
In order to resolve critical issues relating to the construction site of the Mother Church and to procure in Naples works of art necessary for the parish church, the Mayor maintains close contacts with the Marquis Ferdinando Cattaneo but is accused of defending the interests of the marquis house to the detriment of the University. On 9 September 1811, he received the injunction from the Agent for the Divisione dei Demani di Montescaglioso to produce the appointment not yet carried out since 1809, during the administration of the Mayor Lenge, of the representative of the Municipality in the trial undertaken by the Baron in defense of his own interests and is therefore accused of collusion with the Marquis Cattaneo 2. Gatti clashes with the Marquis in 1814 when he sends to the Subintendant of Matera information on D. Ferdinando's claim to retain feudal jurisdiction over local prisons, which the Mayor proves to belong to the Municipality.

In the first years of his mandate, the Mayor Gatti manages the passage from the Royal Property to the Municipality's patrimony of many assets that already belonged to the Benedictines and the Marquis, as per the sentence of the Feudal Commission of 13 June 1810. After various disputes, the transition was completed in April 1812 and caused great popular festivals accompanied by some moments of tension against the ancient owners, of which the Subintendant of Matera asked the Mayor to account.

Popular expectations, soon disappointed, were directed towards the coveted division of estates and large estates and the assignment of land to peasants, minimally carried out by Gatti between 1813 and 1814 on the injunction of the Subintendency of Matera. The Municipality found itself the owner of over 20,000 tomoli of land and numerous buildings including the Vetrano, the Murro complex and the Perito 3 farm.

On April 20, 1815, the Mayor signs an agreement with the Galante brothers regarding the "jus pascendi" of the popular of Foggia but pertaining to the Regia, subject to the Regia payment of a fee in exchange for the exclusive right of grazing, limited however by the citizens' right to free grazing in the summer period. The attempt to impose the same obligation on the Marquis was in vain and gave rise to another controversy still in progress in 1839 with the heir of D. Ferdinando, the Marchesa Rosa Cattaneo Filomarino.

The Mayor's attempts to obtain from the Marquis the payment of the royalties for the years 1816 and 1817 of which Gatti informs the Sottintendete di Matera 4 were useless. Gatti, in the administration of the city, is engaged in the double role of Mayor and doctor. On 5 June 1815 he communicates the results of the



Montescaglioso: historical archive of the Mother Church.

- The first page of the manuscript written by the doctor and Mayor Domenico Gatti on the events of the reconstruction of the church.
- Signature of the Mayor D. Domenico Gatti at the bottom of a letter of acknowledgment to the Subintendant of Matera dated 6 July 1812 concerning the income of the chapel of S. Andrea (APmon., B. 22, fs. 11).

Note

- 1 ACMon., 17.7.5, *Moral account of the year 1811, Mayor Domenico Gatti*, b. 65, file 1/6.
- 2 NOBLE, 545 - 549..
- 3 NOBLE, 554 - 557; ACMon., *Cadastre and taxes from 1741 to 1847*, b.35, fasc. 22/1; *Cabreo*, f. 2 and ss. 4 NOBLE, 582 - 584.

investigations carried out to ascertain the extent of the deaths of animals caused by the rigidity of the winter of 1813 - 1814. Similar information subscribes to the loss of crops in the late summer of 1814, to the famine of 1815 which lasted in 1816 when the typhus pandemic also broke out petechial continued throughout 1817

known to scholars as a consequence of a disastrous eruption in Indonesia 5

. The Mayor, as a doctor, was well aware of the consequences of the disaster on the population, he worked accordingly but the resources of the Municipality were insufficient to cope with the critical sequence of those years and Gatti was the subject of impediments issued by the Intendenza of Basilicata and by the Gran Corte dei Conti of Potenza 6

In politics, Gatti adapts to the conditions of the moment, but in substance he appears in moderate pro-Bourbon positions probably mediated by the relationship with the Cattaneo brothers, Archbishop Camillo and Marquis Ferdinando. Gatti uses relations with the family to achieve the primary objective of his action, to complete the reconstruction of the Mother Church. It is likely that his intermediation as Mayor and exponent of one of the major families of the city, allows the clergy to obtain economic resources from Archbishop Cattaneo, the donation from the Marquis of the paintings perhaps by Mattia Preti and other paintings placed in the new church and commitment of the nobleman in the purchase of works of art in Naples. From the son-in-law and the daughter of the Marquis, Prince Giacomo Filomarino and the Marchesa Rosalia, comes the donation of two crystal chandeliers necessary for the church.

The Mayor must, however, navigate the political climate. With a letter dated 7 April 1815, he thanked the Subintendant of Matera who communicated to him the granting by King Gioacchino Murat of an important honor, the *Gold Medal Patent*, a circumstance that encouraged him to make a greater commitment in the exercise of office of Statutory Auditor. The following 11 April he communicates to the same official that he has given the maximum disclosure to the circular with which a proclamation of the "*adorable Sovereign Joachim*" is spread . But just a month later, on 11 May, with the same emphasis, he communicates to the Subintendant that he has posted and as much publicity as possible of the notice about the return to the throne of Naples of the "*Augustus Our Monarch*", or Ferdinand IV of Bourbon.

The following May 26, at the request of the Superintendent, he reassured the official about the attitude of loyalty of the people and the "*security guard*" towards the Sovereign that being regained tranquility could "*silence all parties more*". The statement stands as a tribute of Fr Domenico. The Mayor considers himself above the parties and his alignment, one could say, is the party of the reconstruction of the Mother Church.

On May 20, 1815, he communicated to the *Subintendant of Matera that for the town* "... *various soldiers transiting and returning to their respective homelands ..*". They are now disbanded units of the army of Gioacchino Murat shot in Calabria. The Mayor in his report communicates that the municipality provides food, aid and transport vehicles to the injured. In his farsightedness, Gatti implements a practice that has been consolidated for centuries and aimed at avoiding looting and theft by passing troops, to any side they belong to.

For the return to the throne of Ferdinand IV of Bourbon, the Mayor organizes great celebrations in the town. Parades, lighting, spectacular fireworks "... *not seen similar until today ..*", *Te Deum* and solemn masses in the Parish Church still in S. Agostino and "... *a great table for all the poor ..*". The final procession formed by all the gentlemen of the village on horseback was closed by the Mayor who raised the portrait of the King carried and exhibited in the church. The celebrations are described in detail by the pro-Bourbon priest Nunzio Basile in an unpublished and lost manuscript.



Montescaglioso, Palazzo Gatti.
Decorated with wallpaper.

Note

5 NOBLE, 572 - 577; SALVADOR, ROMAN, AVANZINI, 134, 139. 6 ACMon., A. 1814 - 1820, b. 63, fasc.14/4.

In the following years, as Mayor and head of the Committee for the reconstruction of the Church, D. Domenico obtained from the royal administration, conspicuous economic resources aimed at completing the building.

In the following months, the Mayor worked in assisting the stragglers and, when possible, in reintegrating them into the ranks of the Bourbon army and then in the provision and organization of provisions, accommodation and so on, for the troops involved in the repression of banditry and in detail of the Vardarelli band active between Salento and Molise, deployed first with Il Borbone, then with Murat and finally returned under the flags of King Ferdinand 7 but exterminated in 1818.

In 1816 he supported the project of a member of the family, D. Orazio, who asked and obtained from the Decurionato, the consent to the construction of a water mill on the Portico canal. The construction of the plant would have allowed the population to grind the wheat on the spot avoiding the use of the mills on the Basento in the territory of Ferrandina. The Marquis Cattaneo, boasting the ownership of the land, opposes the request because, since the time of Paola Grillo, the family was also the holder of the monopoly on grinding stolen from the University. Pending the decision of the court to which the Marquis had recourse, the Decurionate and Mayor are forced to withdraw their consent and Gatti to desist from the project which was then proposed again in 1871 by Andrea Maggi in partnership with Pietro Carrara. But even this project fails due to lack of economic resources. The few remains of the mill are still visible along the Portico canal. Between the months of February and July 1816, the Mayor sends various reports and letters to the Subintendant of Matera with explanations on the claims of the Marquis and the right of ownership of the Municipality on the land of the Portico from which the details of a centuries-old dispute between the feudatory, University and Benedictines. In an attempt to support his claims, the feudal lord introduced a herd of goats into the controversial land, a provocation to which the Mayor replied.

seizing the animals of Baron 8

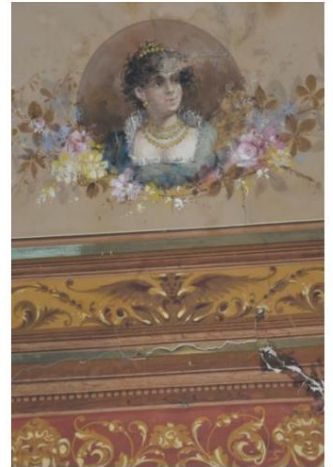
Following the suppression of the Benedictine community which, when transferred to Lecce, retained the ownership of the Abbey, the monastery passed first to the Royal Property and then, in 1810, to the Municipality. A project concerning the location of a cotton mill in the complex soon remained a dead letter, but in 1813 the Municipality, governed by Gatti, and the Intendenza di Potenza reached an agreement to use the monastery as an orphanage and "*begging shelter*" for Basilicata and the neighboring provinces.

The Abbey was amalgamated with substantial income and a considerable patrimony that could have supported the project. The initiative was launched and in 1818 it counted as many as 80 guests despite rumors of a transfer already in that year.

In fact, in April 1819, the children were transferred to a similar structure in Salerno.

During the years of his administration, the Mayor Gatti was unable to consolidate the presence of the institute in the village and D. Michele Nobile attributes the responsibility to the former Benedictine monk Stefano de Stefano, who remained in the village after the suppression of the community, seems to have operated to recover the possession of the monastery to his own Order 9. In reality, for the Abbey a very different perspective was already envisaged and with the Concordat of 1818 between the Bourbon and the Holy See, the complex and the surviving patrimony were assigned to the Franciscan convent of San Lorenzo Maggiore in Naples, one of the few survivors of the suppressions, in whose community lived exponents of the most important families of the Kingdom. The surviving patrimony of the Abbey was therefore used to support the most important surviving monastic institution in the capital, to the detriment of local interests.

Gatti also undertakes to implement measures with a strong social impact prepared by the government of King Murat and implements the directives regarding the establishment of schools for the education of girls. On January 30, 1811 he communicates to



Montescaglioso.

- Palazzo Gatti. Detail of the decoration of a vault, made with wallpaper.
- Canale del Portico. Remains of the water tower of a never completed mill traced by Angelo Lospinuso and Francesco Caputo in 2001.

Note

7 NOBLE, 562 - 571. 8 NOBLE, 437 - 438, 577 - 581. 9 NOBLE, 675 - 676.

Subintendant that Mayor and Decurionato had appointed Augustinian friar Agostino Antodaro as head of the girls' school, teacher Anna Teresa Sangiorgio as teacher and archpriest D. Vito Antonio Castrignano as inspectors and priest Mauro Vincenzo Serrano 10. In 1818 the school founded by her administration came to count as many as 37 students.

In 1817, in execution of the Royal Decree of 12 August 1809, the administration of Gatti, albeit very late, reorganized the toponymic - administrative structure of the town. The Section State of the *New Cadastre* was compiled

with the new name of the streets of the inhabited center, the basis for subsequent changes and reorganizations as they came up to the second post-war period.

The town, between streets and districts, was divided into 26 aggregates.

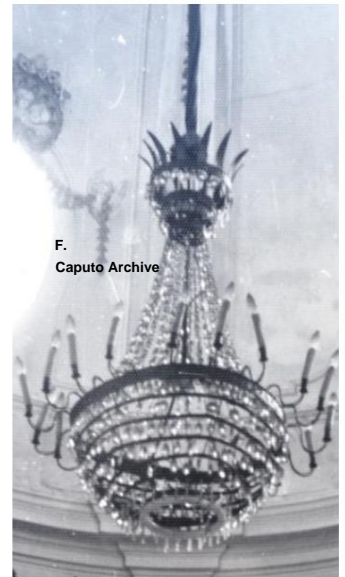
1) Strada della Piazza, today's Corso Repubblica; 2) Vicoletto la Piazza (small street next to the demolished church of S. Giovanni, now a square; 3) Strada di S. Primo; 4) Strada del Palazzo and largo di S. Nicola; 5) Vicoletto of S. Nicola; 6) Strada di S. Agostino; 7) Strada Chiesa Nuova; 8) Strada S. Giovanni Lovento; 9) Strada Scalone; 10) Strada Scaletta, now via Mentana; 11) Monterrone road; 12) Strada S. Angelo; 13) Strada Balconi; 14) Strada Madonna delle Grazie, now Corso Gramsci; 15) Borgo della fossa, downstream from via Crocifisso; 16) Strada Latorre; 17)

Torrenuova road; 18) Strada Crocifisso; 19) Strada the Appetto; 20) Strada Salnetro; 21) Strada S. Giovanni; 22) San Giovanni enclosure; 23) Strada S. Leonardo; 24) Strada S. Stefano; 25) Strada Porticella; 26) Casalnuovo Road 11

behind S. Rocco.

Another important initiative of Gatti dates back to 1817. The repeated floods of the Bradano have always made crossing the river at Capojazzo unsafe and it was often necessary to rebuild or repair the old bridge at the bottom of the floodplain. The damage suffered in the second decade of the century was particularly serious.

The Mayor Gatti manages to ensure the Municipality resources made available by the state administration and starts the design of a new bridge at the height of the existing structure between Capojazzo and Contrada Galli where between 1881 and 1884, during the administration of the Commendatore Giovanni Andriulli, the Lucatorto contractor, will complete the so-called *Iron Bridge* 12



Montescaglioso: Mother Church.

- Central nave. Chandelier donated to the Mother Church by the Marquis Ferdinando

Cattaneo thanks also to the good relations with the Mayor and doctor D. Domenico Gatti.

- Central nave and left transept. One of the chandeliers donated to the Mother Church by Prince Giacomo Filomarino della Rocca and his wife Rosa Cattaneo, only daughter of D. Ferdinando. Donations are attested in the *Chronicle* edited by D. Domenico Gatti.



Note

10 NOBILE, 546 - 547. 11 Of the *inhabited area*, f. 3, 14. 12. ACMon. *Practices completed and filed*, b.13, files 24, 25, 26, 27, 28, 29.

THE RECONSTRUCTION OF THE MOTHER CHURCH: THE LOCAL CONTEXT

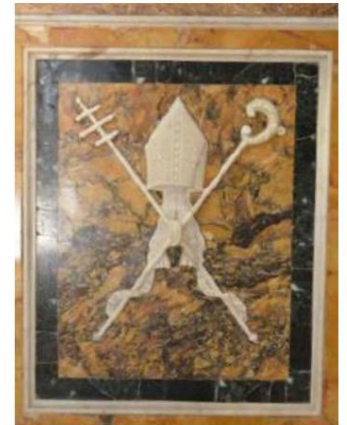
End of the feudal regime

The reconstruction of the Mother Church of SS. Pietro e Paolo, which took place between 1776, the year of the collapse of part of a side aisle, and 1823, the year of the consecration of the new building, takes place in decades that mark profound transformations throughout the continent of which Southern Italy is fully participant. In the city, the collapse of the ancient parish church is almost a sign of the times: after the church, the world as well as it was then known in the social and political order of feudal origin also collapsed.

In 1776 the United States of America was born; in 1789 the French Revolution broke out. Napoleon, in 1799, was appointed first Consul of France and in 1804, Emperor. The Neapolitan Republic was proclaimed in Naples in 1799 and the French army occupied the city. After a few months, the capital is reoccupied by the Bourbon and by the British and the main protagonists of the Republic are executed. In 1800 Pope Pius VII ascended the papal throne. In 1806 Naples and the Kingdom are reoccupied by the Napoleonic army. King Ferdinando flees for the second time to Palermo and Napoleon installs his brother Giuseppe Bonaparte on the throne of Naples, replaced in 1808 by Gioacchino Murat. In the years of the so-called French decade, suppressive laws of the great monastic communities and limiting the excessive feudal power were approved. The patrimony of the monasteries or subtracted from baronage, passes to the state property of the state or municipalities. One part is listed and assigned to citizens and the other sold and acquired by the large local families. In Montescaglioso the monastic communities of the Benedictines and Augustinians are suppressed. The reform of the state is exemplified on the model of what has been achieved in France. In the Kingdom of Naples the administration and the geopolitical structure of the state is reorganized with the subdivision into provinces, roughly the current regions, in turn subdivided into districts in which the municipalities are aggregated. In Basilicata the capital is transferred from Matera to Potenza. A law of 1808 broadens the basis of representativeness in the political bodies of the Municipalities. The administration of justice is removed from any interference of the ancient feudal order and entrusted exclusively to organs of the state. Taxation is reformed, removed from any feudal competence, simplified and reorganized with a levy directed towards the landed assets.

In 1809 Napoleon occupied Rome and the Pope was forced into exile or rather imprisonment between France and Liguria. He will return to Rome only in 1813 shortly before Napoleon's abdication and exile on the island of Elba in 1814. The Emperor will attempt to return to France and after the defeat of Waterloo, he is confined to the island of St. Helen in the Atlantic, where he died on 19 July 1821. Between 1814 and 1815, the Congress of Vienna redesigned the geopolitical map of Europe and Ferdinand of Bourbon definitively returned to Naples to unify the two Kingdoms of the South.

The Bourbon, supported by Austria, retained some of the most important reforms of the French decade and in 1818 reached a Concordat with the Holy See based on which has changed the structure of the Dioceses and important monasteries are reopened. In Montescaglioso the Abbey of S. Michele is entrusted to the Friars Minor Conventual (Franciscans) of S. Lorenzo Maggiore of Naples and the convent of S. Agostino is reopened as a dependence of the convent of S. Maria delle Grazie in Matera. In Basilicata, the union between the dioceses of Matera and Acerenza maintained, the seat of Matera is suppressed. In 1817 King Ferdinand signed a decree which, following the example of what was promulgated in 1804 by Napoleon in France, prohibited the burial of corpses in churches and ordered the construction of cemeteries in every municipality. The Royal Decree drastically improved the sanitary conditions of the urban agglomerations but subtracted from the ecclesiastical institutions and the great local families a series of ancient privileges, provoking resistance and opposition so much that



Montescaglioso. Abbey of S. Michele Arcangelo.
Coat of arms of the Convent of the Franciscan Friars Minor Conventual of S. Lorenzo Maggiore in Naples, to which the former Benedictine monastery of Montescaglioso, after the Concordat of 1818, belongs until the year 1867.

Montescaglioso: church of S. Agostino.
Coat of arms of the Augustinian Order affixed to the high altar.

in 1857 King Ferdinand II partially modified the law by granting again the privilege of burial in church to members of the Chapters of Cathedrals, Collegiate and Parochial. The provision was abolished by Garibaldi's "dictatorial" decree of 18 September 1860 that castigates fanaticism on the one hand, and aristocratic pride to establish distinctions of the fallen corpses, which constitute an outrage no less to Religion than to the supreme demands of public hygiene "any burial in urban centers was forbidden. In Montescaglioso in the years 1776 - 1780, the hygienic and sanitary reasons relating to the burial in the churches had been among the demolition of the old Mother Church. The Bourbon Decree of 1817, since the Montescaglioso cemetery was only completed in 1841, had no immediate consequences on the rebuilding of the Mother Church where, for any eventuality, large hypogea were prepared for possible new burials and above all as ossuary of the old ones.

Between 1820 and 1821, the anti-Bourbon and constitutionalist uprisings that flared up from Sicily involved the whole Kingdom but repressed in blood, they constituted the epilogue of the long reign, a good 57 years, of King Ferdinand, who died in January 1825. On August 20, 1823 Pope Pius VII also died: an era had now come to an end.

Antonio Cattaneo, Marquis of Montescaglioso

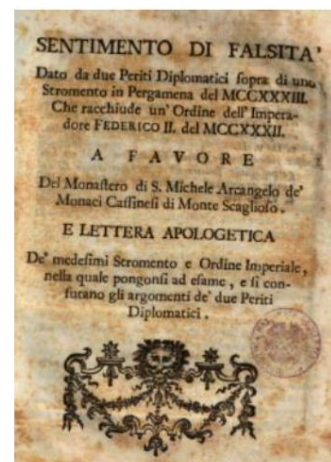
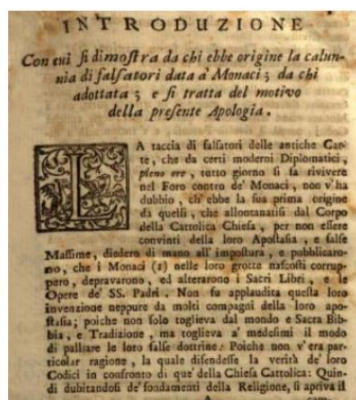
In the general context, the events of Montescaglioso, which includes the long history of the reconstruction of the Mother Church, are characterized by some specificities.

In 1776 the owner of the fief of Montescaglioso was the Marquis Antonio Cattaneo, son of Camillo and of the Neapolitan noblewoman Francesca De Gennaro, who was succeeded in 1740. He was born in Montescaglioso on 25 August 1723 and was baptized on the following 29. He was married to Maria Rosa Pignone Del Carretto of the Barons of Oriolo and Princes of Alessandria in Calabria. The couple had numerous offspring. Camillo, eldest son and Archbishop of Acerenza and Matera from 1797 to 1834; Ferdinando born in Naples and destined to succeed him in the titles; Carlo, engaged in the military career and Field Marshal of Gioacchino Murat 2

; Stefano, born in Montescaglioso a Benedictine monk in the Abbey of S. Severino and Sossio in Naples, then secularized and aggregated to the Order of the Knights of Malta 3

; Ottavio, Benedictine monk in S. Severino and Sossio and then Primicerio of the Cathedral of Naples 4 . The daughters Maria Francesca, Paola, Isabella, Elena, Giovanna and Maddalena were nuns in the SS. Concezione in Montescaglioso where the sisters of the Marquis were already in seclusion. Among the daughters of Antonio Cattaneo, the nuns Maddalena, Paola and Elena will be Abbesses of the monastery 5

The feudal regime of the Marquis Antonio was careful to defend the prerogatives and privileges of the family. Disputes and controversies involved the University, individual citizens but above all the Benedictines of the Abbey of S. Michele with whom the conflict was so hard as to lay the foundations for the subsequent transfer of the community to Lecce in 1785.



Disputes between the Benedictines of Montescaglioso, Baronaggio and the University (second half of the 18th century).

• *Sentiment of falsity given by two diplomatic experts above a parchment instrument of 1233 which contains an order of the Emperor Frederick 2 of 1232 in favor of the Monastery of S. Michele Arcangelo of the Cassinesi monks of Monte Scaglioso and Apologetic Letter from the same instrument and imperial order, in which the arguments of the two diplomatic experts are put to consideration and refuted. Naples 1771. Title page of the volume.*

• *The Mabillonian College supported in its true diplomatic rules, and guaranteed by the 'sophisms of the Germanians'*

Pyrrons exposed in the two editions of the critical annotations on' an instrument of 1233 by the Cassinesi monks of S. Michele Arcangelo di Montescaglioso.

Naples 1773.

Frontispiece and introduction.

(from: google books and Internet Archive).

Note

- 1 APMon. RN a. 1723 f.137. 2 I GATTINI, 11. 2 Lercari, 199. GATTINI, 13 n. 29. 3 LERCARI, 251, no. 610. KITTENS, 11; MATTHEW, 167. 4 Status, 3. MATTHEW, 167; CUCCA, 71 and 81.5 State 1809; Religious, 1800-24; ibid., 1827-39.

The disputes with the University centered above all on the control of universal estates, civic uses and the definition of the nature of the family's assets to be registered in the *Onciario Cadastre*, which for the first time also provided for tax levies on the patrimony of the local baronage. The assessment entrusted to the universities relieved to the detriment of the Barons from various withdrawals, determined a clear and healthy conflict of interests and interminable disputes throughout the South.

All the most important families of the town were linked to the Marquis as holders of offices in the administration of the fiefdom, holders of leases and assignments of arable land and pastures, mills, oil mills and collection of gabelles belonging to the Cattaneo family.

The usual practice of the Marquis, like his predecessors, was the control of the elect and administrators of the University and of the Chapter of the Mother Church, where most of the ecclesiastics belonged to families linked to the interests of the feudal lord. She also interfered in the administration of the patrimony of the female monastery of the SS.

Conception where sisters, daughters and aunts were in seclusion. In the second half of the century. XVIII, in the monastery of SS. Conception as many as 15 nuns, out of just over 40 belonged to the Cattaneo family. Within the framework of a careful policy of building consensus, the Marquis was adept at an exhibited support for the local ecclesiastical institutions with which the family boasted ancient ties. Very close relations were with the convent of the Capuchin Fathers where the tombs of the progenitors were located, the Mother Church, the Augustinian convent and the female monastery of SS. Conception to which the Cattaneo family and nuns had guaranteed resources, restoration interventions, extensions and the supply of furnishings and vestments. Hence the role and weight of the Marquis in the decision to rebuild the Mother Church. In 1776, in the last years of Don Antonio's life, the collapse of a part of the Mother Church determined the conditions for carrying out an intervention characterized by a renewal of the urban layout of the city.

The consent of the Marquis and his family could not be extraneous to the decision to build a new church. Not surprisingly, in 1780 the first stone of the new building was laid not by the Archpriest or the Archbishop of Matera, but by the eldest son of the Marquis Antonio, the Canon of the Cathedral of Naples D. Camillo, delegated by the Archbishop Mons. Francesco Zunica. It is the context in which the Mother Church of Montescaglioso is also rebuilt. The Marquis Antonio died on February 7, 1780 and the fief passed to his second son, Ferdinando .

The Archbishop of Acerenza and Matera, Francesco Zunica

An important role in the story of the reconstruction of the church belongs to Archbishop Francesco Zunica without whose consent the work would never have started.

In Matera the prelate is the protagonist of an intense activity aimed at renovating factories and ecclesiastical buildings. Promotes the restoration of the Seminary and of the annexed church of the Carmine rededicated in 1786. For the same church, Mons. Zunica, (1776 - 1796) ordered the purchase of altars belonging to the Abbey of Montescaglioso 7 where the community had now moved to Lecce. For the Cathedral he carried out the gilding of the naves and bought the main altar of the abbey of Montescaglioso, which was reassembled in the cathedral in 1785 as per the inscription on the back of the artifact 8



Montescaglioso, Mother Church.

Bell of the year 1763 with registration of the client the Marquis Antonio Cattaneo.

Matera: church of

S. Giuseppe.

It is included in the Monacelle Conservatory. Holy water stoup in red porphyry from Verona with the coat of arms of the Abbey purchased by the Benedictines of Montescaglioso.

Matera: Cathedral.

Main altar purchased by the Benedictines of Montescaglioso during the presulature of Mons. Francesco Zunica.



6 LERCARI, 198 and 251, n. 610. 7 FOX, 202. 8 WHITE, 60 and 65; CAPUTO 2012, 27; MIC, General Catalog of Cultural Heritage, sheet 1700020192.

Altars from the Abbey were purchased and reassembled in the chapel of the bishop's palace and in the churches of S. Francesco d'Assisi and S. Giuseppe annexed to the Monacelle Conservatory 9 . In 1795 he consecrated the church of S. Francesco da Paola erected in an area in which the development of the city was directed. She contributed to the construction of the new Benedictine female monastery of S. Lucia al Piano which, shortly after the death of the Archbishop, the nuns took possession of **Ferdinando Cattaneo, Marquis of Montescaglioso** 10

On the death of the Marquis of Montescaglioso Antonio Cattaneo in 1780, titles and fiefdoms were inherited by the second son Ferdinando. The other sons military and ecclesiastical careers followed on royalist but reforming positions. Charles is attested in Spain in service in the army of King Charles IV from which in 1807 he obtained the title of Marquis. Exiled King Charles IV, an ally of Napoleon, he goes to the service of the Bonapartists in Naples where he is part of the Murattian army as standard bearer of the *Royal Body Guards*, then Brigadier and finally, in 1811, Marshal of Campo di Gioacchino Murat. With the return of the Bourbon, like the other members of the family, he reached moderate positions and as Field Marshal on 7 October 1819 he was appointed by King Ferdinando, Knight of Law of the "*Royal Order of St. George of Reunion*" 11

Ottavio, is a Benedictine monk in the Abbey of S. Severino and Sossio in Naples where the monastic community will be suppressed in 1799 because it is suspected of anti-Bourbon activity. Reopened in 1804, suppressed again in 1808. Looked upon with suspicion by the Bourbon court, mindful of the reformist positions of many of its exponents, the community will never be restored and in 1835 the building will be destined to house the Central Archives of the Kingdom. Ottavio Cattaneo, after the Bonapartist suppressions, left the monastic habit and joined the Chapter of the Cathedral of Naples, where in 1820 he assumed the position of Primicerio 12

Stefano was born on April 8, 1762 in Montescaglioso and baptized on the same day in the church of S. Caterina annexed to the Marchesale Palace and under the *patronage* of the Cattaneo, by Frà Emanuele Pignone del Carretto of the Order of S. Agostino with a special license from the Local archpriest. In 1772 he was among the novices of S. Severino and Sossio in Naples and then, secularized following the suppression of the Abbey, forced to leave the Benedictine habit, he entered the Order of the Knights of Malta 13

The heir of the fiefdom, Ferdinando Cattaneo, was born in Naples on May 29th 1757 and baptized on May 30 in S. Giorgio dei Genovesi, the reference church of the "*Genoese Nation*" in the capital. He married the Sicilian noblewoman Rosalia Barrese, with whom he had only

Prince of the Rocca Giacomo Filomarino in turn parents of Rosalia, Elena and Felicia and without male descent. With Ferdinando, who died in 1833, the attempt to pass on the family's greatest fortune to his brother Carlo, who had no male descent, proved futile, the Cattaneo family of Montescaglioso died out.

The feudal regime of the Marquis Ferdinando was not very different from that implemented by his predecessors. The Marquis will continue to control and firmly defend his interests in Montescaglioso, but will also cultivate the interests of the family in Naples where he had permanently moved his residence. In Montescaglioso the representation and administration of the fiefdom had been entrusted to men of certain fidelity, including the Archpriest Castrignano. He will maintain a close relationship with his brothers, especially Camillo, who is on the way to an important ecclesiastical career. In Naples Don Ferdinando devoted himself to a military career and expanded his network of relationships in the capital. Officer of the *Royal Guards* he was promoted "*Royal Assistant*" destined in 1788 to assist the Viceroy of Sicily, Francesco Maria D'Aquino, Prince of Caramanico 14

. In the decades between the eighteenth and nineteenth centuries, Montescaglioso as



Palo del Colle (Bari).

Castle, later the marquis palace of the Filomarino princes. Coat of arms of the family in which with the marriage between Rosa and Prince Giacomo Filomarino, the family of Cattaneo, Marquises of Montescaglioso, died out.

Note

- 9 CAPUTO 2012, 23. 10 VOLPE, 255 – 256, 266; 11 KITTENS 1886, 11; LERCARI, 199; GATTINI 1886, 13 n. 29; *Statutes*, 2; *Almanac*, 148. 12 *Status*, 3 – 4; MATTHEW, 167; CUCCA, 71 and 81. 13 LERCARI, 251, n. 610; KITTENS 1886, 11; MATTEI, 167. 14 LERCARI, 199.

other towns, experienced a progressive demographic increase determined by the improvement of the general economic conditions of the Kingdom, accompanied by a building and urban expansion directed towards areas outside the medieval walls and a strong renewal of the urban fabric inside the walls. From 4,165 inhabitants registered in 1754 the town had passed to a population of 6,056 registered in 1811. Elevations, demolitions with reconstructions of ancient buildings, new volumes leaning against the walls from the outside, made it possible to cope with the shortage of building areas inside of the walls. The urban fabric delimited by the walls was now saturated and new constructions were only possible with interventions on the oldest ones.

The construction of the new Mother Church is a significant part of the town's urban renewal process, it speeds up and anticipates the times and determines a modification of the construction techniques in use until then. The most ancient constructions were made with stones quarried from the rocky bank below the inhabited center.

Tuff (calarenite) extracted in quarries of the Murgia, monopoly of the Marquises Cattaneo 16 it had considerable transport and processing costs and was used exclusively for the more complex structural and decorative parts of buildings. The Abbey of S. Michele itself highlights these constructive characteristics. The construction of the new Mother Church, entirely in tuff, creates the conditions to improve the extraction techniques, reduce costs and the monopolistic claims of the Marquis. Consequently, starting from the last decades of the 18th century, the new buildings in the town show a strong increase in the use of well worked and assembled calcarenite.

Don Ferdinando Cattaneo drew other benefits from the urban renewal processes thanks to the sale of many land immediately adjacent to the city and of buildings owned inside or near the walls but also with the imposition of taxes on building activities, also claimed by the University. Disputes arose on the ownership and size of taxation in the construction sector which in the French decade were resolved in favor of the Municipality and to the detriment of the interests of the Marquis.

The feudal lord, however, implemented the progressive disposal of the real estate assets in the country and the consequent capitalization of financial resources, then invested in the interests of the family in Naples. Among the various activities practiced by the Marquis, the rents produced by the rent of real estate which he still held possession should be noted. At the end of the century the Marquis, permanently in Naples, periodically moved to Montescaglioso, generally in the late summer and on that occasion he renewed rents or signed and ratified sales and *"business"* already agreed with his agents and procurators. With the laws of feudalism, the process of divestment of the Cattaneo's real estate assets develops further as documented by numerous notarial deeds 17

The Marquis consolidates relations with the most important families of the country and above all with families of landowners extraneous to the ancient structure of the local notabilato, but more active, resolute in implementing new and profitable economic activities and in possession of substantial liquidity. The interests of the Marquis in Montescaglioso yes they reduce to the simple perception of income and to the capitalization in liquidity of the residual real estate assets. In 1822, dense for six years and at the price of 1,500 ducats a year, to D. Vito Castrignano, Archpriest of Montescaglioso from 1821 to 1860, and to his father, Domenico, the farm of Isca l'Arena. In the following years the prelate is attested in various deeds as administrator and procurator of the Marquis.

Business relations between notables and the family are consolidated and the sale of assets continues in favor of those families who have always represented and managed the interests of the Cattaneo family on the spot. Agents, tax collectors, *bagliivi* and *massari* take advantage of the dismantling of the real estate assets of the marquis family to develop an autonomous strategy for the expansion of their interests. In 1830 the Marquis



Montescaglioso: Murgia Park.

Tufara in Murgia S. Andrea.
In the 18th century, the extraction of tuff from the Murgia di Montescaglioso quarries was a monopoly of the Marquises Cattaneo.
In the lower part of the tuffaceous pinnacle you can see the incisions of the electric circular saw documenting the evolution of extraction techniques: hand quarrying in the upper part, extraction with electric power machines, in the lower part.

Note

15 ADMT *Parishes, Montescaglioso*, Cart. 1754 - 1800 and Cart. 1801- 1821.

16 *Palma*, year 1755, f. 38yrs. 17 In this respect, please also Notai *Contangelo FP*, a. 1825, *Giagni*, a. 1825 - 1829; *Contangelo F.* a. 1827.

Cattaneo sells to his administrator the Archpriest Castrignano all the herds owned and the agricultural production of that year 18 . Don Ferdinando needs to capitalize his assets in immediately available liquidity. He has economic difficulties, an advanced age that prevents him from being present in the city and has no male heirs. The decline of the feudal world marks the affirmation of other economic and political subjects that derive great benefits from the dismantling of the ecclesiastical estates and from the demobilization of the feudal estates accompanied by a redistribution of land ownership among the major families of the town.

The top families, united by economic interests, are divided by political affiliations, often adapted to the moment and to the social climate of the country, as always red-hot. The reconstruction project of the Mother Church itself divides the community into factions so much that Gatti in a passage of his own chronicle is expressed in terms of a " *strong party to contribute to this pious work*" of his is on the political stage. The project certainly, the convergence accompanies the growth of the role of the Gatti family and other families and the political rise of Don Domenico who held the office of Mayor from 1811 to 1818 and the preservation of the consensus around the Marquis Cattaneo.

At the turn of 1815, or between the end of the French decade and the Bourbon restoration, Domenico Gatti successfully navigated between the various factions. He remains in office both with Murat and with Ferdinando di Borbone from whom he also manages to obtain substantial resources for what is now *his church*. For the rebuilding the whole community and the local notabilato have already lined up. The rebuilding of the church has become an instrument of consensus and all the top managers intervene in favor of the project. Among these, the weight of the Cattaneo is preponderant, whose network of relations develops between the capital of the Kingdom and Basilicata above all thanks to the role of the brother of the Marquis Ferdinando, the Archbishop of Matera and Acerenza, Camillo, who had always supported the project of reconstruction of the church.

D. Ferdinando died in February 1833 and the fiefdom passed to the only daughter Rosa 19

The Archbishop of Acerenza and Matera Camillo Cattaneo

In May 1780, a few months after his father's death in February and the passage of the fiefdom to his brother Ferdinando, Don Camillo had laid the first stone of the new Church: the ceremony marked the advent of new times.

The Archbishop is among the more than 30 Southern prelates who are on reformist positions but moderates close to the Neapolitan Republic including Giuseppe Capececiatratro, Archbishop of Taranto, Salvatore Spinelli, Archbishop of Salerno, Michele Arcangelo Lupoli, Bishop of Montepeloso, Giambattista Ferroni, Bishop of Muro Lucano, Carlo Maria Rosini, Bishop of Pozzuoli, Rocco Coiro, Bishop of Crotone and above all Giovanni Andrea Serrao, Archbishop of Potenza who pays with his life to support the reformist movement 20

. Don Camillo in his adherence to liberal ideas, especially in Basilicata, is not isolated. He manages to escape the Bourbon repression following the fall of the Republic but on December 27, 1799 he is arrested by along with other notables of Matera: he will be released the following day 21

In Montescaglioso the city and the ecclesiastical community are divided between opposing political factions. Among the clergy, the priest D. Nunzio Nicola Basile is pro-Bourbon, who narrates in one of his lost manuscripts, the passage and stay in the city for three days of Cardinal Ruffo and his army, supporting the complete loyalty of the country to King Ferdinand. According to Basile, the Cardinal, housed in the Abbey, would have prepared the plan for the capture of Matera in Montescaglioso and equipped the town as a stronghold for a possible retreat, keeping a garrison there for several months 22

. The priest Don Agostino Montemurro, at first joins the Neapolitan Republic, raises the tree of freedom in the town, but then



• The Archbishop of Potenza, Giovan Andrea Serrao. Of reformist and anti-tourism orientation. He was slain in the bishop's palace of Potenza by a handful of Sanfedisti. After the beheading, the head was exhibited in the square. (photo credit: wikipedia)

Acerenza.

Planet of Archbishop Camillo Cattaneo with the coat of arms (below) of the family. (MIC, General Catalog of Cultural Heritage, card no. 1700034257)

Note

18 *Contangelo FP*, a. 1822, rep. n. 306, ff. 219 - 222; *Giagni Me.*, a. 1829, rep. 139 ed. 1829 - 1830, f. 211v-213r. 19 *Court*, 12. 20 *Patriots*, 659; MORELLI, 190 - 191. 21 MORELLI, 196. For 1799 in the Matera area and some notes on D. Camillo Cattaneo, BIANCHI 1991, 273 - 298, bibliography there. 22 Sul Ruffo and the Basile manuscript, NOBILE, 520 - 522.

it moves to heated pro-Bourbon positions. He follows the Ruffo in Matera, Altamura and Naples and is among the leaders of the anti-French riot of 1806 in Matera where he will be executed in October of the same year.

The Archpriest Vito Antonio Contuzzi, the priests Don Vito Antonio Santamaria and Don Donato Vinzi, on the other hand, are aligned with reformist positions and in the wake of the action of Archbishop Cattaneo. The three priests with the approach of Ruffo flee to Tricarico and Acerenza and return to the city after the fall of Altamura. Probably protected by the Archbishop, the three do not suffer particular consequences and the Archpriest remains in office. To replace him during the escape is the "Don Giuseppe Caffi" of the Chapter, more accommodative positions are assumed.

The mayor of the time, Bartolomeo Cifarelli, is probably also pro-Bourbon.

The action of Archbishop Camillo Cattaneo, in the spread of revolts, riots and counter-revolts, is characterized by continuous mediation between the parties which, however, fails to avoid the death sentence of two of his priests who take up anti-Bourbon positions. On 30 December 1799 Don Oronzo Albanese di Tolve was executed and on 15 March 1800, together with other republican representatives, the priest from Potenza Don Michelangelo Atella. Every attempt by the Prelate to save the lives of his own priests was in vain, indeed Fr Camillo Cattaneo was imposed the thankless task of proceeding, before the execution, to what he would never have wanted to do: before being executed, the two priests were "solemniter degradatus" by their Archbishop 24

. The same story will repeat itself in 1806 when the Archbishop is unable to escape the death sentence, decreed by the French, the priest of Montescaglioso Don Agostino Montemurro deployed, however, on pro-Bourbon positions. The conclusion of the story was particularly execrable: together with the priest 25 brothers of the prelate Giuseppe and Pietro, the latter only 14 years old, were also executed in Matera.

In the following years Don Camillo maintained a low political profile that allowed him to keep his reformist convictions firmly, which will find a renewed impetus with the French occupation, the new flight of Ferdinand to Sicily and the Kingdoms of Giuseppe Bonaparte and Gioacchino Murat. On March 30, 1806, Napoleon appoints his brother Giuseppe King of Naples. Traveling from Calabria to the capital, the new monarch on May 8, 1806 enters Matera and is triumphantly welcomed into the city by Archbishop Cattaneo, first in the Bishop's Palace and then in the Cathedral, where the throne was set up 26

. With the Bonapartist regime, Mons. Cattaneo once again found himself a political point of reference and not only at the local level. In November 1806 he was appointed member of the Commission called to mediate various directions in the drafting of laws and decrees concerning the suppression of monastic communities, together with the Archbishop of Taranto Capececlatro, the Bishop of Letters, exponent of the Dukes of Della Torre and the Chaplain Major of the Kingdom Mons. Carlo Rosini Bishop of Pozzuoli 27

. The ecclesiastical components of the Commission, although historical exponents of the reformist party, try in vain to reduce the "subversive" scope of the provision. Despite the firm opposition in the Commission of the Archbishops Cattaneo and Capececlatro, the law cancels the presence in the South of entire monastic orders, in particular the large Benedictine foundations endowed with substantial assets that will be acquired and confiscated by the State.

With the return of the Bourbon, D. Camillo is among the local protagonists of the reconciliation process and helps to avoid the excesses and massacres of 1799 and the French decade.

With the passing of the years and the Bourbon restoration will marry more and more moderate political positions. In the process of reworking the Constitution granted by King Ferdinand on 7 July 1820, present in Naples, with other prelates he opposes



• Sanfedista manifesto. Above the Bourbon sovereigns. On the sides with the Bourbon banner, S. Gennaro and S. Antonio. In the center, the Archangels and allegory of the struggle between Angels and demons led by St. Michael, head of the celestial army. Below an angel hurls lightning bolts on the devil and the tree of freedom felled. On the right, the hanging of the revolutionaries with the inscription: *Death of the infamous Jacobins*. In the Cross, S.

Christopher allegory of the people - soldier who brings Christ to safety. Photo credit: wikipedia.

• Cardinal Fabrizio Ruffo.

He regained the Kingdom in 1799 and unlike the Sovereigns and the English, he gave proof of magnanimity and balance. Photo credit: wikipedia.

Note

23 NOBILE, 522 - 524. 24 COPETI, 94 - 95, n. 19; GATTINI 1882, 161 - 162. 25 NOBILE, 541 - 542. 26 MORELLI, 198; COPETS, 83. 27 KITTENS 1882, 264.

to the affirmation of total freedom of worship and of the press, obtaining the reaffirmation of the primacy of the Catholic religion and limits to freedom of expression and of the press.

Returning to Matera, he was the protagonist of the repression directed towards the exponents of the Carbonari uprisings, but mindful of the tragedies of the previous years, he managed to keep the police action in an area of extreme moderation. The convictions ended with the obligation for the insurgents to participate in a course of spiritual exercises in the convent of St. Francis 27

. In governing the Diocese he showed prudence, moderation and particular care in the preparation and education of the clergy.

In the countries of the Diocese he updated and reformed the Statutes of the Chapters and Collegiate Churches and formed the clergy about the correct liturgies to be practiced.

In 1819 he obtained the restoration of the Episcopal Chair of Matera suppressed and united to Acerenza by the Concordat signed between the Bourbon and the Holy See in 1818 28

In 1821 he consecrated the Benedictine church of S. Lucia in Matera. In 1830

he organized the transfer of the remains of S. Giovanni da Matera from the church of the monastery of Monte Pulsano on the Gargano to the Matera Cathedral 29 where the saint is still buried today in the altar dedicated to him.

In Montescaglioso he continued to be a point of reference for many local events.

He kept for his whole life the *"benefit"* of the church of S. Antonio Abate e re-consecrated the church of the female Benedictine monastery of SS. Conception 30

He played an active role in the reconstruction of the new Mother Church with the support offered to the funding requests made by the University to the royal administration and the granting of personal economic resources or drawn from the availabilities of the Bishop's canteen of Matera. Throughout his life and during the lordship of his brother Ferdinando and his niece Rosalia he maintained a permanent residence in the city.

In the marquis's palace a large apartment was reserved for Don Camillo which in the descriptions of the building is called *"the fourth of Monsignore"* while in the reception hall, at the time of the Marquis Rosalia depicting the Archbishop 31

. He died in Naples on March 27, 1834 and by his choice he was buried in the cathedral of Pozzuoli 32

The climatic anomalies of 1816 - 1817

The Bonapartist laws suppressing the monastic communities and limiting the excessive feudal power, determined a significant redistribution of land ownership. The sentence of the Feudal Commission of 13 June 1810 assigned to the Municipality of Montescaglioso a significant part of the patrimony already belonging to the Benedictines and the twelfth part of the land of the Chapter of the Mother Church, of the

Marquis and the wealthy Galante family who took over from the Cattaneo family in various properties.

Between 1811 and 1812 the listing of the land received by the Municipality was started to be assigned to the citizens of Montescaglioso 33 . The sentence took resources away from the

secular clergy and therefore from the construction of the new church. But the redistribution of the lands between numerous families improved the economic conditions of many citizens from whom soon arrived, as attested by Gatti, small but numerous contributions to the rebuilding of the church where the works continued albeit slowly and slowed down by the calamitous events of 1816 and 1817.

For this two-year period, the registers of the municipal registry and the deeds of the Parish attest to a sudden and significant increase in mortality. In 1814 the city recorded 174 deaths, down to 134 in 1815 but soaring to 340 in 1816 and to 510 in 1817 on a population in 1815 of just over 6,000 inhabitants 34

In those years epidemics and famines plagued the planet caused by climatic anomalies determined by a peak of the so-called Dalton minimum or a cyclical decrease in the energy emanating from the sun but above all by a series of volcanic eruptions of 1812 and 1814 which culminated in April 1815 with the explosion



Matera, Cathedral.

Tomb of S. Giovanni da Matera from which Archbishop Camillo Cattaneo obtained the translation of the remains from the monastery of Montepulsano on the Gargano.

(Photo credit: sassilive).

Acerenza.

Seal / stamp for impression on wax, of Archbishop Camillo Cattaneo with the coat of arms of the family and the epigraph: D.

CAMILLUS
ARCHBISHOP CATTANEO
ACHER. IT WITH.

(MIC, General Catalog of Cultural Heritage, file no. 1700020042)

Note

27 MORELLI, 206. 28 *Collection*, 104-126; MORELLI, 202. 29 MORELLI, 208. 30 VOLPE, 311. 31 *Giagni*, f.116v. 32 CATTINI 1882, 264; DE ROSA, 89. 33 NOBILE, 551 – 557. 34 APMon., RM, years 184 - 1818;

of the volcano Tambora on the island of Sumbawa ³⁵ in Indonesia. The prolonged and intense release of ashes into the atmosphere caused a significant decrease in solar radiation and a lowering of temperatures. Destruction of crops and famine were recorded in Europe, the Americas, China and India where they also caused a first cholera pandemic that slowly spread from the Eurasian continent to involve Southern Italy between 1836 and 1838.

The phenomena shocked Europe and the northern hemisphere especially starting from 1816 which went down in history as the year with the "Supernatural hypothesis" and the "supernatural hypothesis", the elderly and young people. . In Montescaglioso in 1816 out of 340 deceased, the minors were

185 and in 1817 they totaled 159 out of 510 total deaths ³⁶ . Famine and pandemic aggravated the already critical overall conditions of the population. In 1816 the new church was still without roofs, completed in 1818, but it was already equipped with a system of large hypogea intended for burials, partly occupied by human remains unearthed from the old church. It is probable that these environments were destined to cope with the emergency of 1816-17, that is to say the need to bury the remains of as many as 850 deceased in two years, equal for 1817 alone to almost 10% of the population. The conclusions of the deeds of the registers of the deceased adults of those years cite the churches destined for burial with various formulas that make it possible to identify the places of burial. January 1, 1817: *ejus corpus intus Parrocchial Ecclesia tumulatum fuit*; January 3, 1817: *cujus corpus ad Ecclesia Cappuccinorum delatum, ibique tumulatum fuit*. Two priests are interred in the burial reserved for the clergy, then in the Mother Church. April 11, 1817 "...A forastiero son: .. annos cir.r 18 cujus nomen, cognomen, et patria ignoratur mortus inventus est in Campania ubi vulgo dicto Le Pianelle cujus corpus traslatum et post factum a Phisicis observationem in common sepulcro tumulatum fuit", that is, he was buried in a tomb or common grave not better indicated ³⁷

. Therefore the Mother

Church, although not completed, is still used as a cemetery.

In the previous decades, especially in the years immediately following the collapse of part of the church and the start of the construction site, numerous burials were also recorded in the church of S. Agostino ³⁸ . The priests, the few monks left to guard the Abbey

of S. Michele, the Benedictines of the SS. Concezione, the Capuchin and Augustinian Friars continued to be buried in the churches belonging to them.

The calamities of those determine a significant demographic decrease with the population dropped to just over 5,500 units. The increase of the population resumed already in 1818 to know a new block in the years 1836 - 1838 and 1847 - 1849 following the cholera pandemics. There was a significant new increase in deaths in the city ³⁹

. In 1841 the cemetery of Montescaglioso was completed and the definitive ban on burials in churches and in the urban agglomeration was decreed. The overall hygienic and sanitary conditions improved significantly.

New development and urban layout of the city

The ban on burial in churches made building areas available near the churches of S. Rocco and SS. Annunziata until then used for burial.

The construction of the new church and the changed social and political conditions of the fifty years affected by the large construction site, determine notable changes urban planning. The dismantling of the ecclesiastical and feudal latifundium had redistributed the landed property and led to transformations towards a strong increase in cultivated and arable land at the expense of pastures and woods.

The formation and increase of small properties allows many families to improve also the living conditions with the renovation and refurbishment of small and medium-sized buildings.



The calamities of 1816 - 1817.

The study of the National Institute of Geophysics and Volcanology dedicated to the Tambora disaster. (ingvvulcani.com).

Note

- 35 SALVADOR, ROMANO, AVANZINI, 134, 139 therein bibliography; FADELLI, 721 et seq.
36 APMon., RM, years 184 - 1818; ACMon. RM, a. 1814 - 1818. 37 APMon., RM, a. 1817, f. 17r. e f. 21v. 38 APMon., RM, a. 1784, f. 64v; RM. A. 1790, f. 1r. 39 ACMon. e ACPmon, RM anni 1834 - 1838 e anni 1848 - 1849.

The improvement of the general conditions of small owners and *craftsmen*, is attested by the increase in offers for the reconstruction of the church, coming from the humbler popular classes to whom Gatti pays homage in his own narration by writing: "*.. Church under municipal law, being made to the devotion of the entire population ..*" 40

. Houses are spreading across the country
"Lamia" often on two levels, larger and healthier, replacing houses a
canned or basement. The large families, recipients of a significant part of the disused large estates, renovate or build *"palazziate"* residences.

The sequence of facades on Corso Repubblica and on the main internal urban axes of the historic center is mostly datable to the decades between the 18th and 19th centuries.

The large availability of tuff following the considerable increase in extraction determined by the start of the construction site of the Mother Church, modifies the construction techniques and allows the creation of decorative stone devices inside and outside the buildings. The dimensions of the new church require modifications

the orientation of the building and conflict with the late medieval urban fabric.

To complete the apse of the church, an important internal axis of the town will be completely modified, today's Via Vespucci. The road was the main connection between the *Piazza* or the Corso, the Monterrone and the district of S. Giovanni Lovento. Many palazzotti faced it and it ended in the square in front of the Contuzzi and Castrignano palaces. It was part of an urban fabric made up of streets intersected at right angles that let us imagine a system of Roman origin. Hence the tradition of local historiography that the toponym Monterrone attributes an alleged origin deriving from an imaginative garrison of the Consul Gaio Terenzio Varrone defeated in 216 BC. C. from Annibale a Canne.

In 1798 the forced demolition of some existing houses between the current Via Vespucci and the old Mother Church and the occupation of a stretch of the same road, made it possible to recover a large area that made it possible to extend the church.

To obtain other financial resources, the land adjacent to the apse of the new church was sold, where the construction of some houses was allowed and the narrow and winding alley was formed that from the Monterrone square reaches the present Via Gerusalemme. The ancient road, mentioned in the toponymy of the town as the alley of the *road Chiesa Maggiore* or *Chiesa Nuova*, or as *via degli Alemi* 42

due to the presence of the palace of this family, it lost its importance and role. The terminal part hit directly against the facade of the church and the Municipality allowed the narrowing of the road section with the creation of external stairs for the use of

a more convenient access to the houses lined up on the street. Instead, the current large Chiesa Maggiore in front of the main entrance of the church, overlooking one of the palaces belonging to the D'Alessio family, now one of the most important families in the country, acquired new and renewed importance. The church had been oriented in such a way that the main facade was perceptible from the *"Piazza"*, also enhancing this beginning of the road leading into the center. At the *square*, was the entrance to the imposing palace of the Lenge family and at the end, at the intersection with the current Via Verdi, the portal of the much more ancient Cappellano palace 43

The urban renewal and building development of the decades between 1776 and the consecration of the church in 1823 recorded other numerous and important episodes.

The first nuclei outside the walls are formed and first of all, the *villages* or *farmhouses* around the churches of S. Rocco and SS. Annunziata registered in 1807 as *Borgo S. Rocco* and *Casalnuovo* 44 . In 1817 the *road S. Primo* or *"via degli Zingari"*, all one with a stretch of today's via Cavour bounded by the houses of *Borgo S. Rocco* and *Casalnuovo* aggregated around and in front of the church of the SS. Annunziata, appears between



Montescaglioso.

- The Mother Church in the dense fabric of the historic center in a 1964 photo by the National Aerofotoca of Rome.

(Credit: seidimontesefacebook).

- Current Via Venezia or *"street of the gypsies"* *Prima via* with the pavement still cobbled.

(Photo credits: seidimontesefacebook)

Note

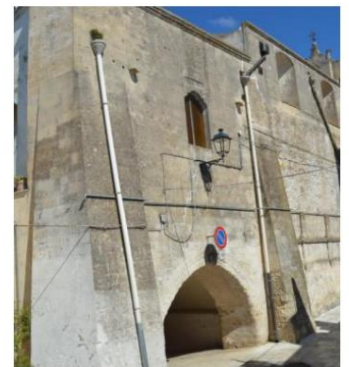
- 40 GATTI 13v . 41 NOBILE 64. 42
Dellabitato, tav. strada II e strada X n. 127.
 43 *Ibid*, strada X n. 15. 44 *Ibid*, f. 15.

the ancient rural streets by now inhabited ⁴⁵. Along Corso Repubblica the dates of 1788, engraved on the portal of Palazzo Cantore and of 1808 sculpted on the entrance to Palazzo Venezia, indicate significant architectural episodes for this period.

The date of 1827 relating to the partial reconstruction of the church of S. Rocco, a few years after the completion of the new parish church, inscribed in the cartouche carved on the entrance, attests to another stage of the building renewal of the town attributable to the first decades of the century. XIX. The reconstruction of the church dedicated to the patron determines another important change in the layout of the town in the area outside the walls.

To connect Borgo S. Rocco and today's Piazza Roma to the west side of the hill and to the building land of that area, the current via Pitagora and via Metaponto, the presbytery of the church was raised and a passage was built under the building, the Arch of S. Rocco. The symbol of economic, demographic and urban development and of the new political regime is, immediately after the Unification of Italy, the demolition of Porta Maggiore at the limits of the large space "outside the door", which later became Piazza Roma.

In his *historical Spicilegio su Montescaglioso*, Don Michele Nobile tells the story and frames it in the juxtaposition between political factions. The demolition of the deep space, the arch and door, for centuries a barrier between city and countryside, was, however, an urgent need. On the other hand, large sectors of the medieval walls had already been demolished or incorporated into new buildings. Along the defensive walls, whether built or natural, on via Salnetro and Balconi Sottani, in the forties of the nineteenth century numerous houses had been built and Palazzo Gatti was also leaning against a stretch of the west side of the walls. The demolition of Porta Maggiore made it necessary to reconstruct the facade of the Marchesale Palace and to prepare a decent entrance to the church of S. Caterina. The western part of the Palace, which remained isolated from the oldest nucleus, was then sold and acquired by a branch of the Venezia family and then by the Nicotra. Of the ancient fortification, the entrance portal to the courtyard flanked by two turrets, the circular tower on the west side and the quadrangular tower on the eastern side remained visible, later rendered unrecognizable by subsequent demolitions and heavy alterations.



Montescaglioso.

- Church of S. Rocco. Epigraph on the entrance portal: *In the priory of D. Luigi Casella rebuilt at the expense of the Co.ga del Purgatorio in 1827.*
- Arch of S. Rocco. Built with the raising of the presbytery of the church to connect the districts of the west side with today's Piazza Roma, the ancient "outside the door". To the right of the arch the base and the pilasters of the oldest church.
- Medieval tower on the east side of the ancient city walls facing today's Via Pitagora.



Note

⁴⁵ Of the inhabited area, f. 21. 46 NOBLE, 8 - 9.

The half-century between the collapse of the old Mother Church in 1776 and the completion of the construction of the new one in 1823 are the decades in which the city experiences profound, widespread and radical changes that are harbingers of modernity. The construction of the new church had marked the modification of the urban structure in the medieval heart of the ancient city and had initiated the renewal of other religious buildings, carried out in the following decades. The story of the construction site, narrated by Gatti, it testified to the weight of popular devotion and the involvement of the less affluent classes in the completion of the building.

The construction features of the new parish church, a sober and above all very bright late Baroque, signaled the distance from late medieval and Renaissance artistic styles and highlighted, for the time, the modernity of the new matrix.

The reconstruction of the parish church also indicated new balances in the centrality of the ancient town, constrained and limited in its development by the walls and the presence of the system of fortifications connected to the castle or marquis palace in the hands of the Cattaneo family. The demographic increase, the unhealthiness of the basements and houses on the ground floor in the old town, the improvement of the economic conditions of part of the population, were at the origin of the process of rapid urbanization of large areas outside the walls. In the first decades of the century

XIX the city expands in the areas contiguous to the walls, but above all adjacent to the roads in the direction of the Bradano valley and the convent of the Capuchin Fathers.

The values and weights of urban spaces change. The city center is no longer represented by the square in front of the Abbey but by the space *outside the door*, the new center of gravity of the town, in front of Porta Maggiore and the marquisal palace, obstacles to the town overflowing beyond the walls, but also symbols of the town. ancient feudal regime now overtaken by the political events of the beginning of the century.

The imposing building extended, without discontinuity, from the *Vallone* to today's Via Pitagora. It incorporated the eastern quadrangular tower, the church of S. Caterina, Porta Maggiore and the western circular tower. The south side was occupied by warehouses and oil mill, demolished in the 1960s. The entire front of the future Piazza Roma was occupied by the facades of the building. The drastic rearrangement of the entire sector carried out in the decades following the death of the Marquis Ferdinando Cattaneo with the demolition of Porta Maggiore and the subdivision of the building conclude one of the most significant phases of the city's events that began with the construction of the new Mother Church.

Montescaglioso, marquis palace.

- Coat of arms of the Grillo family quartered with the emblems of other Genoese families related to the Marquises of Montescaglioso. Fresco existing in the rooms of the east tower, current property of the Paolicelli family to whom the recent restoration is due.

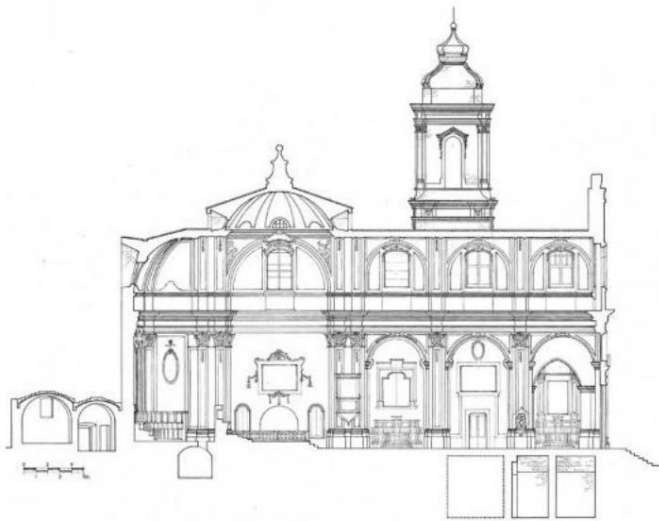
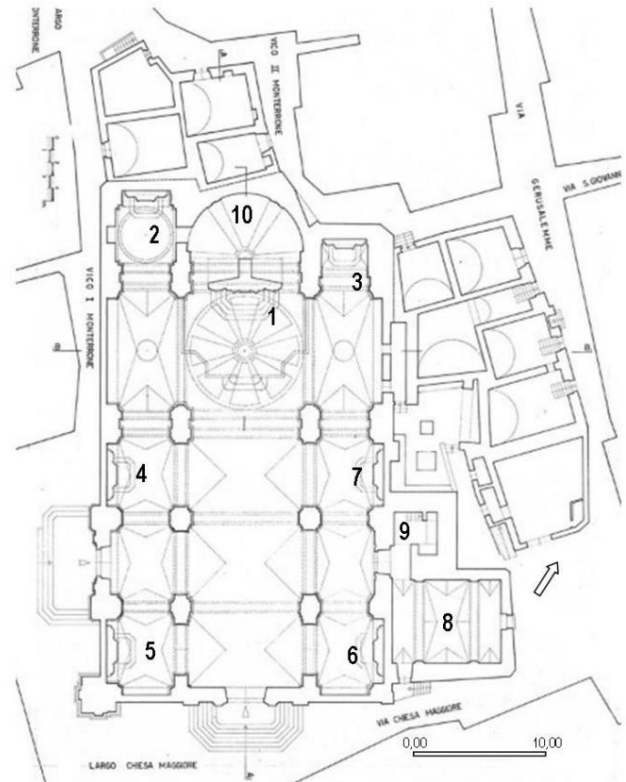
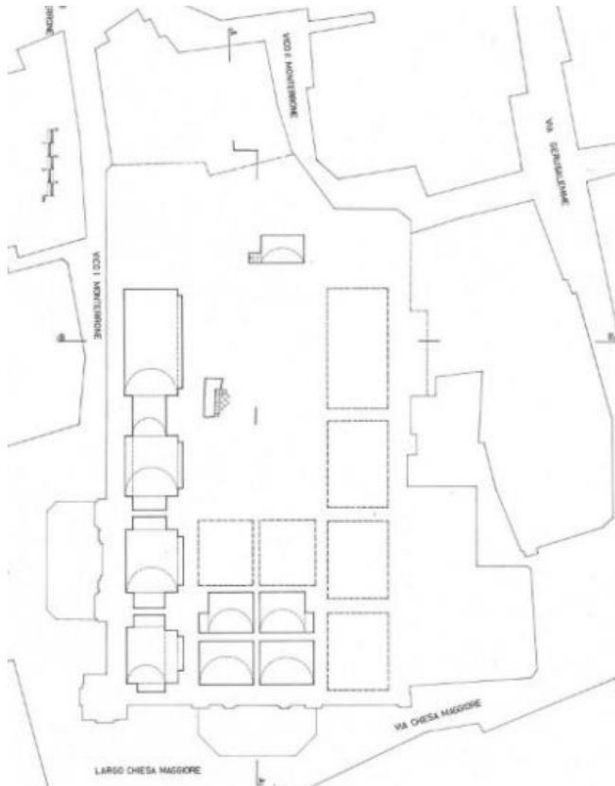
From left to right and from top to bottom, the Grillo, De Mari, Spinola and Pallavicini coats of arms. Among the coats of arms there is no emblem of the Cattaneo family, whose exponent, Camillo, had married Paola Grillo in 1644. The painting is therefore datable between 1644 and 1616, the year of the possession of the fief by the progenitor, Paolo Grillo to whom we owe the start of the works that transform the medieval stronghold into a sumptuous count's palace roughly corresponding to the current configuration.

- Particular emblem of the Grillo family. Red background crossed diagonally by a white band with a cricket in the center.

Photo by Elisa Paolicelli.

Thanks for the great availability
Mauro and Elisa Paolicelli.





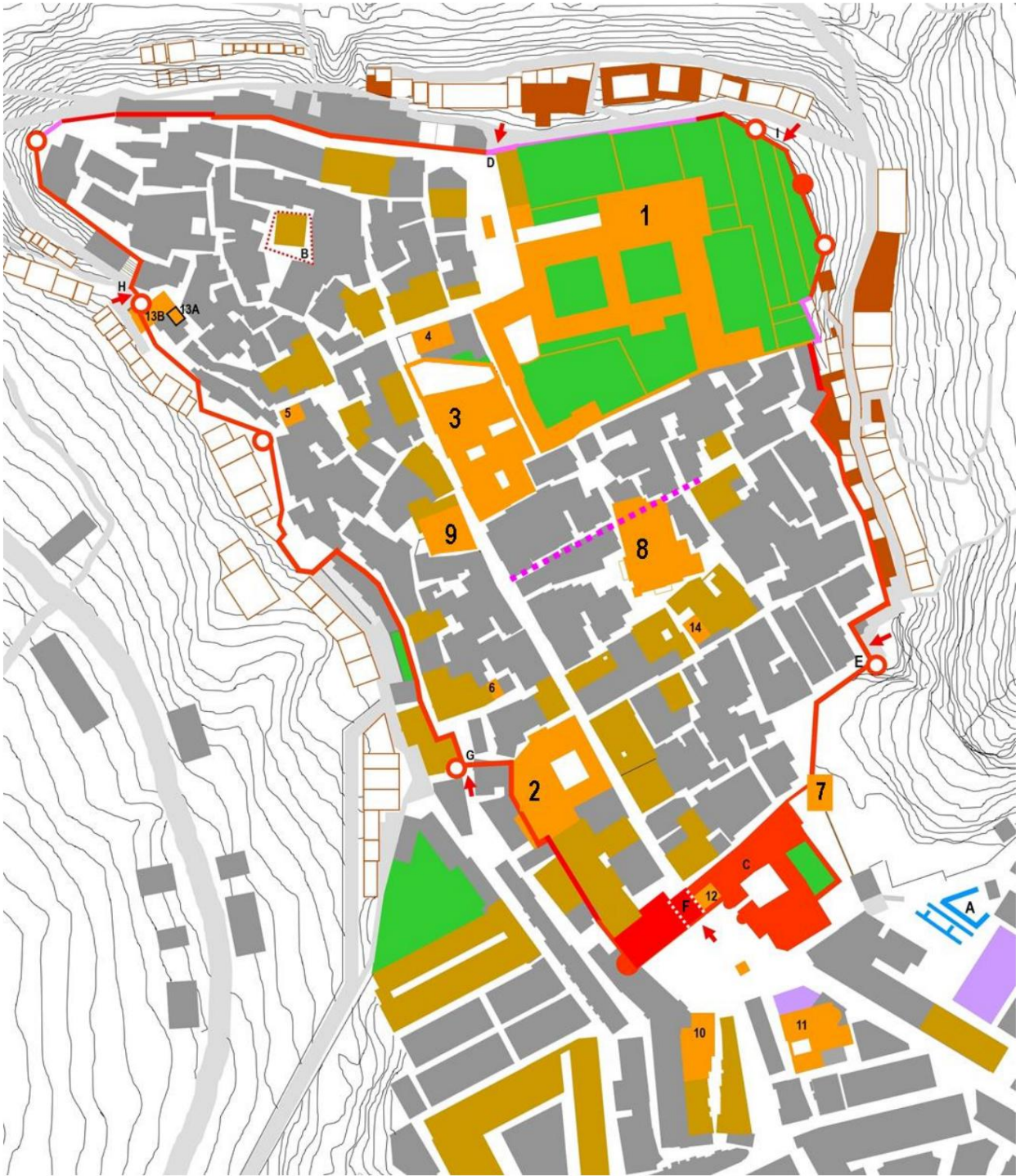
Montescaglioso: reliefs of the Mother Church.

- Basement plan.
- Floor level plan.
- Longitudinal section on the central nave.
- Main facade.

(Credits: reliefs and drawings by Francesco Caputo and Luigi Bubbico, year 1982, for the Superintendence of Architectural Heritage of Basilicata).

Legend of floor plan with dedication of altars and chapels according to the description of D. Domenico Gatti.

1) High altar. 2) Chapel of the SS. Sacrament. 3) Chapel of the Addolorata. 4) Altar of S. Vincenzo and S. Agata. 5) Altar of the Crucifix. 6) Altar of S. Andrea, S. Rocco and S. Francesco da Paola. 7) Altar of S. Ferdinando and S. Domenico. 8) Sacristy. 9) Bell tower. 10) Chorus.



MAP OF THE HISTORICAL CENTER OF MONTESCAGLIOSO: CONFIGURATION BETWEEN THE 11TH AND 19th CENTURIES.

Monasteries: 1) Abbey of S. Michele, sec. XI; 2) St. Augustine, sec. XIV. 3) SS. Conception: church, sec. XVI; monastery, early century XVII.

Churches: 4) S. Maria in Platea, sec. XI. 5) S. Simeone, sec. XI. 6) St. Stephen, sec. XI. 7) Hypothesis site S. Nicola, sec. XI. 8) Mother Church of SS. Peter and Paul: attestation of the first settlement, sec. XV; second settlement: 1776 - 1823. 9) Site of the Mother Church of S. Giovanni Battista: first attestation, sec. XIV. 10) S. Rocco: older phase, 1531; current church, 1827. 11) SS. Annunziata: church and complex, early century. XVI. 12) S. Caterina: first attestation, early century. XVI. 13A) Chapel of the Crucifix, now sacristy, sec. XVII. 13B) Current church of the Crucifix, end of the century. XIX. 14) S. Andrea, early century XVI.

Significant buildings and palaces. Cellars.

Fortifications and walls: A) Walls and remains of the indigenous settlement, sec. IV. B) Castle, site sec. IX. C) Norman castle (1098) and marquis palace sec. XVII - XIX.

➔ **Doors:** D) S. Angelo, the only one in existence. E) Schiavoni. F) Major. G) Portella. H) Pescara. I) Carrera.

● Existing towers. ○ Towers destroyed. — Existing walls. — Perimeter walls destroyed or, starting from the century. XIX, replaced by hugging of buildings and slope containment walls.

- - - Vico degli Alemi route, (today via Vespucci), interrupted by the extension of the Mother Church.

JURISDICTIONS, HIERARCHIES AND COMPOSITION OF THE CLERGY

The church had the title of *Collegiate* but in 1726 it is mentioned as a Parish *being the only one in having the care of the souls of the whole city with it*. The two highest dignities were the Archpriest who presides over the care of souls and *temporal things* and the Cantor with responsibility for protocol and liturgies 1 . The *visit* of 1544 counts the clergy,

led by Archpriest D. Michele De Leonardis: 19 priests, 4 Deacons and 4 Subdeacons 2 belonging to the major families of the country. In 1625, Archpriest D. Pietro Antonio De Rinaldis, the Chapter was made up of 21 priests and 26 between Deacons and Clerics. The note mentions the priests in charge of the *Sacrament of Confession* of the clergy and for obvious reasons the ministry is entrusted to two Benedictine monks of the Abbey of S.

Michele and an Augustinian friar. In 1625, after *personal tests* carried out on the abilities of each priest, Archbishop Antinori suspended three prelates from *the ministry* 3

The *visit* of Archbishop Domenico Spinola 4 of September 1631 records 32 members for the clergy, many of whom in the previous *Holy Visit* were deacons and subdeacons close to obtaining the priestly sacrament. *The Apprezzo del Paese* of 1677 describes the ecclesiastical jurisdictions of the city which: *"As far as it belongs to the Holy Mother Church, is subject to the Archbishop of Matera, as his Diocese, and they pay the Tithes of the supplies, which come from the sown. . ". L"*

I appreciate also clarifies how the clergy of the Mother Church are organized. It was *"... served and officiated by its Archpriest and Parish Priest D. Giuseppe Gagliardo of that land, and a Cantor, D. Masentio Fidatelli, and priests number fifty, a Deacon, and a Subdeacon, and 30 Clerics, have entrades docati a thousand, and if they divide them according to their rank, to whom are entitled the tithes of the provisions that are born in the territory, as usual, with faith made by said Archpriest they are souls of communion 1800, and incapable 800, united they are souls 2600 .. "* 5

In 1726 a note of the Archpriest Venusio to the Archbishop, counts priests, deacons and clerics *"in such a way all the clergy ascribed to the service of that Church, including those absent, are at the same number and time"* . An anonymous description of the city at the

beginning of the eighteenth century notes 93 members of the secular clergy of which 51 admitted to Chapter 7 . In February 1776, a note from Archpriest Paciulli sent to the Curia of Matera lists the secular clergy made up of 31 priests, 5 deacons, 2 clerics and the *regular* clergy made up of 14 priests, 9 novices and 12 Benedictine lay brothers, 4 priests and 3 Augustinian lay brothers , 8 priests and 6 Capuchin lay brothers 8

In 1860 the clergy consisted of 34 *priests* 9 and in 1896 of 18 priests residing in the city, 11 clerics located in the seminaries of Matera, Acerenza, Naples and Taranto, an Augustinian and a Capuchin 10 . In the Benedictine monastery, the clergy held the offices of Rector and Procurator, the prerogative of priests belonging to the most important families, often with relatives in the cloister, but from the middle of the century. XIX, the number of nuns reduced, coincided with the Archpriesthood. Another commitment of the clergy was the office of Rector of the Confraternities and the officiation of the churches aggregated to the Parish Church. The governing body of the clergy was the Chapter governed by a *Statute* confirmed in 1544 by Mons. Saraceno. He met chaired by the Archpriest, replaced in his absence by the Cantor, the Vicar or a Dean and resolved on the subdivision of the income among the components, expenses, income and assignments entrusted to the priests with shifts that avoided conflicts. Each year the Sacristy, the *Deputies* for celebrations, expenses and campaigns, the *Rationals* (treasurers), the Masters of ceremony, the Archivists, the Chancellor and the *Depositaries* (cashiers) were elected 11 . The Chapter convened in the choir or sacristy of the Mother Church was opened after *"having invoked the assistance of the Holy Spirit"* . From 1776, due to *the lack of the Mother Church which was rebuilt* 12 on Chapter meets in the church of S. Giovanni. The Vicar Foraneo was the personal representative of the Archbishop in the Parish and in the Chapter.



Montescaglioso Mother Church.
Canvases donated to the church
by the Marquis Ferdinando Cattaneo:
S. Marco and S. Paolo.

Note

1 SV, 1726. 2 GRILLO, 150. 3 SV, 1625, 5r.-6vr. 4 SV, 1631, 11r -13r. 5 SACCO, 9. 6 SV, 1726, 2v. 7 NIGRO 1983, 85. 8 *State*, 1776. 9 NOBILE, 675. 10 SV, 1896, cc.24 / 27. 11 *Conclusions*, b. 17, fs. 571, 21.12.1859. 12 *Conclusions*, b. 16, fs. 565, 10.6.1782.

**THE ARCHIPRETS OF THE MOTHER CHURCH OF MONTESCAGLIOSO:
FROM THE 16TH CENTURY TO THE MID-20TH CENTURY**

1500 - 1503: Don Stefano de Antodaro

Exponent of one of the oldest families of the city where it is attested between the century. XV and the beginning of the twentieth century. The lineage expresses prominent personalities active in lay and ecclesiastical institutions and in the arts. The surname also appears in the patronymic form preceded by "*de*" "*di*", sometimes also with the indication of the father. Among the most illustrious descendants of the family are the painters Paolo Strada and Gaetano

Other important members of the family are Donato and Pietro Filippo registered in the Focatic taxation of 1522 among the elders of the country Vito whose daughter had the Spanish Girolamo Lopes as godfather in 1576, Francesca wife of a Venusio (1715), Maddalena (d. 1854) wife of D. Vincenzo Dalessio.

The priests Pietro Angelo (1567 - 1571), Antonio (1587 - 1615), Giovan Antonio (1592), Simone (1767), Giovanni (1812), Camillo (1851), Agostino, Augustinian friar (1809 - 1831), Giovanbattista, who held the position of Mayor 2 between 1669 and 1672, the doctors Francesco and Simone, members of the *Deputation* elected for the construction of the new Mother Church and Nicola, a doctor who died in 1816, belong to the family.

Don Stefano de Antodaro, as a simple priest, signed various documents as early as 1483 but in the office of Archpriest, at the current state of research, he is attested with certainty between 1500 and 1503.

On January 4, 1483, together with Nicola *de Antodaro*, Gilberto *de Petracca* and Domenico Salinari, Don Stefano is a witness in an act in which the Abbey of S. Michele, at the request of the Commendatory Abbot Baldassare del Balzo, re-enters the possession of the fief. del Policeto 3

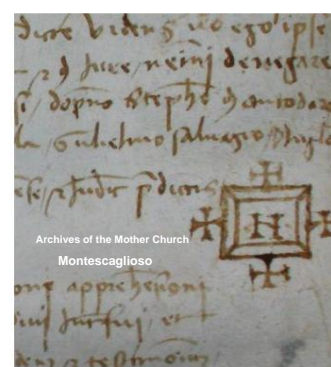
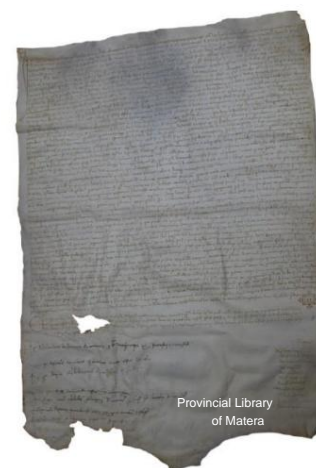
. On 6 May 1484 with other prelates and notables of the city he was present at the taking of possession of the Abbey and church of S. Michele Arcangelo by the Abbot Timoteo Ricci, representative of the Congregation of S. Giustina da Padova to which the monastery was annexed with Pope Sixtus IV's bull of 9 April 1484. The ceremony takes place with the entrance into the church in procession, the singing of the *Te Deum*, the reading and certification by the Notaries of the authenticity of the papal bull and continues with the symbolic opening and closing of the monastery and church doors and the celebration of solemn mass 4

In Girifalco, along the Ionian coast in the territory of Ginosa, on 22 December 1484, together with other texts, D. Stefano signs the deed by which Duke Pirro del Balzo returns to D. Luca Antonio Romoli from Florence, Abbot of the monastery di S. Michele, all the assets of the monastery held by his family to which he adds the donation of *Pantano del Lupo* otherwise known as *Galaso* 5

The first attestation as Archpriest so far known dates back to 11 August of the year 1500 when a long procedure started in 1498 for the reintegration of the Benedictines in the assets usurped in the previous decades ends in the church of the Abbey.

Reintegration and inventory had been authorized with a mandate dated 12 July 1498 by the owner of the caveosan fiefdom, Queen Giovanna, young widow of King Ferrandino, to whom the city had been granted by King Federico of Aragon.

The specially appointed Commissioners and the Procurators of the monastery and of the Universities of Montescaglioso, Bernalda, Pomarico and Pisticci carried out the verification of the assets claimed by the monks and placed on the ground over 180 dense borders often marked by the emblem of the monastery. The conclusion of the procedure in the form of a sentence promulgated by the Commissioners took place in the presence of Abbot Giacomo in the abbey church where *„Lecta, lata, et recitata fuit presens*



Matera, Provincial Library.

- **Parchment of 1484:** Provincial Library of Matera from the Gattini Archive where it had been transferred by the last archivist of the community of S. Michele D. Giovanbattista Gattini. Abbot Timoteo takes possession of the Abbey of S. Michele in the name of the Congregation of S. Giustina of Padua.

The priest D. Stefano
d'Antodaro is among the texts
present at the ceremony.

- Detail of the parchment.

Above the table, in the third line from bottom to top, D. Stefano d'Antodaro is mentioned present at the ceremony.

A The series of Archpriests is reconstructed on the basis of the documentation examined so far, given the limits of the current health emergency, and therefore to be implemented later with other news. To facilitate reading, the dates for attestations of the aforementioned personalities are shown in parentheses and refer to the registers of the baptized, deceased and marriages

of the archive of the Parish e
at the municipal registry office.

sentence. On the day of the month and year and in the place aforesaid, in the presence of Angelo de Leonardo Reali, Treasury of Montescaveosi, Vito de lo Palazzo, Credensiero, and the undersigned witnesses, viz., Notary Altobello Selvagio, Lord Stephano Antodero, Archpresbyter of the Church of Montescaveosi, Lord Giliberto de Noha, Lord Mariano Mayorella, Lord Bartolomeo Galitello, Notary Dominic Salinario, Johanne de Ceroni, Vincentio de lo Pescho, Petro Notarij Carolj, et Nardo de Marco di Montis.so”.

The document was signed by the witnesses listed above and among them “..Ego Mr. Stephanus de Antodaro, archpresbyter of the greater church of the monastery, was present as a witness and subscribed to my faith. 6

. Another attestation dates back to 1503 when, as witnesses and Archpriest, on 23 March with the Judge Paolo Salvagius, the Cantor Gilberto de Noha, Berardino Salvagius, the Notary Angelo Salvagius, Antonelle de Riczo, signed the authentication of a document of King Charles VIII di Francia produced in 1495 in favor of the Abbey of Montescaglioso 7

In the attested years of his presbyterate, the first works for the expansion and restoration of the Abbey of S. Michele are in progress, following the entry of the monastery into the Congregation of S. Giustina. The start of the works is documented in the deeds signed by the Archpriest in 1500 where the Prior of the Abbey, D. Benedetto Sergiandio da Sarzana, professed monk of the Abbey of Florence, and the Cellerario, D. Michele

Maddalena da Montescaglioso, sono indicati come impengati con altri monaci nell'ampliamento del monastero. Il redattore del *Liber* annotated " ..partially as it was a new initiative by Lord Benedict Prior himself and Lord Michael Cellarius and other monks standing there to build with different members and materials and in the cloister and empty lands.." 8 . The signatures of D. Stefano in various acts as witnesses in favor of the Abbey attest to a relationship of trust between the prelate and the Benedictines.

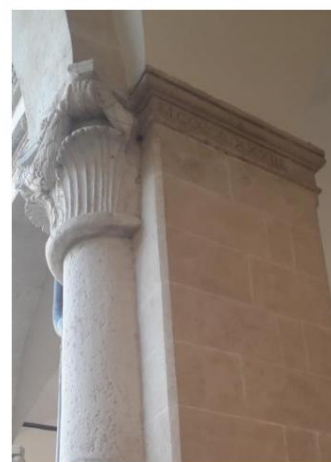
Note 1 NOBILE, 352. 2 Mancini, a. 1671.1 f. 45 r. v.; a. 1672 f. 6. 3 GERARDI, 216. 4 BPT, Fondo Antico, parchment 1484. 5 GERARDI, 222 - 224. 6 CAPUTO *Signum*, 45 - 46. 7 CAPODILUPO, 102. 8 CAPUTO *Signum*, 22.

1522 - 1534: Don Mariano Mayorella

The Archpriest's family of origin is attested in the city between the 16th and 19th centuries. A Don Angelo Mayorella is mentioned among the priests of the Mother Church in the Focatic number 1 of 1522. Exponents of the family are the *Magnifico Jantiberio Magirella* (1568 - 1571), Mariano di *Tota Maiorella* (1572), Francesco Maiorella (1591) and the *Magnifico Giovan Federico Maiorella* to whom, on 10 August 1591, D. Vincenzo Gatti baptized his daughter who has as godfather and godmother "marc 'antonio fantino homecillstreapson of Duke of Urbino" and Giulia, wife of the Notary Luca Antonio de Canis. In the same year, another priest of the family, Don Ferrante celebrates the baptisms of Giovan Girolamo, son of the Spaniard *Francesco Herrera* and of *Gulielmo Martino*, son of Matteo "de Lanzichinetto", another soldier.

In the acts of reinstatement of the Benedictines in the usurped assets drawn up in 1499 - 1500 Don Mariano, a simple priest, appears several times: the houses of the priest border the walls of the Abbey and together with the Archpriest Antodaro, on 11 August 1500 in the church of the monastery, signs the final act of procedure 2 . On April 1, 1506 with other texts he signs the authentic transcription of a 1083 privilege of Umfreda, Norman feudal lord of Montescaglioso, in favor of the Abbey 3 . The ownership of the office is documented in the numbering of fires 4 of 1522 and from a transaction 5 between the University and the Benedictines of 1534 in which he signed as witnesses and Archpriest. During his presbyterate, in 1523 the Benedictines completed the reconstruction of the church of S. Maria in Platea and in 1533 began the construction of the first cloister of the Abbey 6 . On 3 October 1531 D. Mariano obtained from the Mayor Pietro De Leonardis the ownership of the church of S. Rocco already decreed on 25 April of the same year by the Archbishop with the faculty to appoint the chaplain 7

Notes. 1 NOBILE 347. 2 CAPUTO, *Signum*, 20, 22, 45 - 46. 3 APG, b. 77. 4 NOBILE 347. 5 *Of Sanità*, 1534, f. 424 r. 6 CAPUTO 2012, 35. 7 AP Mon., B. 22, *Chapels*, S. Rocco, fasc. 1, ff. 1-2.



Montescaglioso, fief of Murro.

Border stone with "A cruce signata affibbata nel 1498 and 1500 to mark the boundaries of the fiefdom of Murro in the procedure for the reintegration of the Benedictines into the assets usurped in previous centuries. Fr Stefano Antodaro, as Archpriest and the then priest Fr Mariano Mayorella, later Archpriest, are among the signatory texts of the final sentence of the procedure.

Montescaglioso, Abbey of S. Michele.

Pillar with the date of 1533, the year in which the Benedictines started the construction of the west cloister.

In that year Fr Mariano Mayorella was still the Archpriest of the Mother Church.

1544 - 1573: Don Michele De Leonardis

The family is attested in the city from the beginning of the sixteenth century and the progenitors are at the service of the Avalos. The surname has a patronymic link with the name Leonardo.

In 1534 the Duchess Costanza d'Avalos, feudal lord of the city, returned to the De Leonardis feudal lands granted by the noblewoman to the family, then usurped by the Baron of Bernalda 1

. Important exponents of the family are Giacomo and Biagio, Mayor and *elected* of the University between 1564-65, Giovan Domenico (1567 - 1572), Leone (1567-71), Giovanni (1571 - 76), Pietrangelo, the doctor Ferrante (1570 - 1591) in connection with Spanish families and noblewomen Lucrezia (1594) and Maria Gaetana (1851) wife of Prospero Pizzollo 2

D. Michele appears as a member of the clergy in the numbering of fires 3 of 1522. He is the son of Angelo to whom the Duchess Costanza d'Avalos had granted 50 tomoli of land then usurped by the Baron of Bernalda. In the act of reinstatement of February 7, 1534, Fr Michele is mentioned as the owner of the land that succeeded his father Angelo, and as *Cantor*, the second office of the Chapter of the Mother Church.

The prelate is attested as Archpriest in the *Holy Visit* of 1544 by the Archbishop of Matera and Acerenza Mons. Michele Saraceno 4

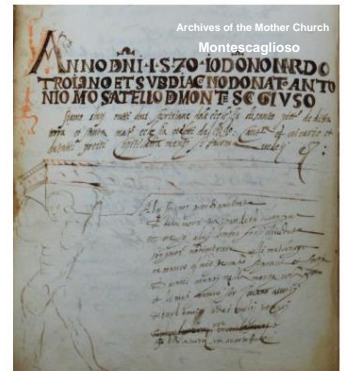
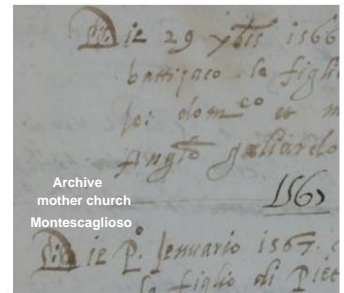
. The prelate arrived in the city on the evening of February 14, 1544. He was welcomed by the clergy, the Archpriest and the Benedictines headed by Abbot Isidoro Mantegazzi from Piacenza. He dismounted in front of the Mother Church where he made the solemn entrance and with the Archpriest paused in prayer in front of the high altar. He was then taken to the church of the Abbey where he renewed his prayers and then went up to the cell prepared for him by the Fathers. In the Mother Church, due to heavy snow, he returned only the afternoon of the following day, accompanied in procession by Fr Michele, the clergy and the people. He made the *Holy Visit* with the usual rigor: liturgical offices, prayers, admonitions and exhortations. He verified the good condition of the sacred vestments, liturgical books, sacristy, holy oils, altars and chapels of the church and administered Confirmation. He promulgated the notices which obliged the holders of church property to be revealed so that the legitimacy of the possession could be verified . On the 16th he entrusted the Dean of the Cathedral of Matera and the Archpriest De Leonardis with the verification of the other churches, inside and beyond the walls, dependent on the Matrix. For churches in inadequate conditions, he decreed the interventions to be carried out. On February 18 he gathered the clergy for the admonitions and finally entrusted to two trusted prelates the personal examination of each ecclesiastical and at the end suspended from the ministry three priests and ordered to Subdeacons and Deacons the assiduous frequency of studies, a condition for having access to the priesthood. D. Michele held the position for another two decades and on 7 March 1557 he made the purchase of the lands of Capojazzo until then shared with the Chapter of the Cathedral of Taranto 5

. Appears in acts of baptism starting from 1565. On 23 July 1567, he is one of the godparents with D. Angelo Annichino and the *Magnificent* Francisco, Spaniards, in the baptism of the son of *Mastro* Theodosius Persius 6 . In the first months of 1546 he made payments for works and purchases.

Pay *master Franzoso .. for pingimento of the choir* ". He buys a cope in Naples "*garnished (..) with auro field of silver with getting sacked with different figures and with the head cum un Sa. Peter..*". He proceeds to remake the door of the church of S. Caterina for which the roof tiles are bought. In the Mother Church he carried out various works: he remakes some bells, repairs part of the roofs and the Corpus Domini chapel.

From the Benedictines he collects 13 ducats to close a transaction on the *garden "which was de S. Micaelo at the contract of Festola"*. A payment of February 17, 1546 is made to close an agreement with the Benedictines "*..in the litigation of the chapel of Sancto Nicola ..*". It is the attestation of the conflictual passage of the title of possession from the Abbey to the clergy of the Mother Church. The registration of other expenses related to the building, purchase of roof tiles and a

paro di tunicelle ", the "*painting of the trivona de*



Montescaglioso, historical archive of the Mother Church.

- Decorated drop caps, in acts of baptism of 29 September 1566 and 1 January 1567.
- Election of the sacristans in 1570. The notula of the election is decorated with a *Telamon*.

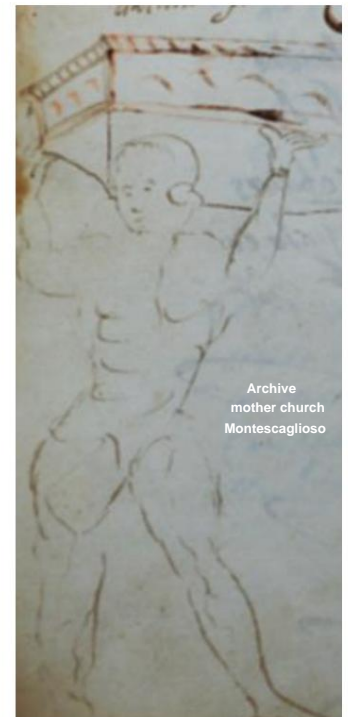
S.to Nicola " and work on the roofs is a consequence of the visitation documents of 1544 which had described the poor condition of the church. The Archpriest provides to increase the few resources of the chapel "of the Abundantia" and from the assigned revenues, 10119 to the clergy. Other expenses of January and February 1546 are the pay to a "freed the chapel of St. Catherine ", the rebuilding of the mason for having *de the fountain "* and the cover *consatura di libri "*, perhaps the liturgical codes of the church. The accounts of the Book of also mention the 1546 the Chapter, the ministry the Archpriest Deonic administration, and from here to Palazzo, Vicar Palazzo who will be his successor,

D. Donato *de Marco*, Procurator of the church in the year 1544 and D. Angelo *de Carbellanis*. In the acts of the surviving *Chapter Conclusions* , Fr Michele is attested in the signatures and in the list of participants 7 between the years 1545 and 1570. The baptismal registers of D. Michele are the oldest among those surviving in the church. They are kept with care and the acts, often decorated with initials, markers and figures. Among these, the depiction of a sort of Telamon stands out, but in the Renaissance version, in the registration of the new sacristans drawn up for the year 1570. With Fr Michele the structure of the registration form of baptismal acts is consolidated: the date, the name of the celebrant, the reference to the license to baptize granted by the Archpriest, the identification of the father but not always of the mother, the "imposed "To the Name child, the godfather and from the end of the century also the godmother. Often, the parents, grateful for a difficult birth or because of a baptism administered in danger of life by the unborn child and the mother, indicate as godmothers the *mammane* or the midwives or midwives, Lolla, Altabella, Benedetta and *Chalia*. In 1565 the notula of the election of the sacristans, Lupo d'Antodaro and the sub-deacon Donato Muscatelo, was opened by the mention of D. Michele as Archpriest in office. Around 1566 in Montescaglioso, Giovanni was born, hitherto of an unidentified family, who in 1589 took his vows as a layman in the convent of the Reformed Franciscans of S. Angelo di Lucera in Puglia. He then moved to the convent of S. Onofrio di Vasto, where he died in the concept of Holiness on February 16, 1627. He is venerated as *Blessed Giovanni da*

Montescaglioso 8

In the years in which D. Michele was in office, the Benedictines completed the first cloister of the Abbey. The works started in 9 1533 and ended in 1556, the date engraved on a pillar. Between 1568 and 1573, in the acts of baptism he is mentioned only with the title while his successor D. Florino Palazzo until 1571 appears as Vicar and in the years 1572 - 1573 with the name of *Domno*. It is therefore assumed that D. Michele De Leonardis was still alive in the last months of 1573 or in January 1574.

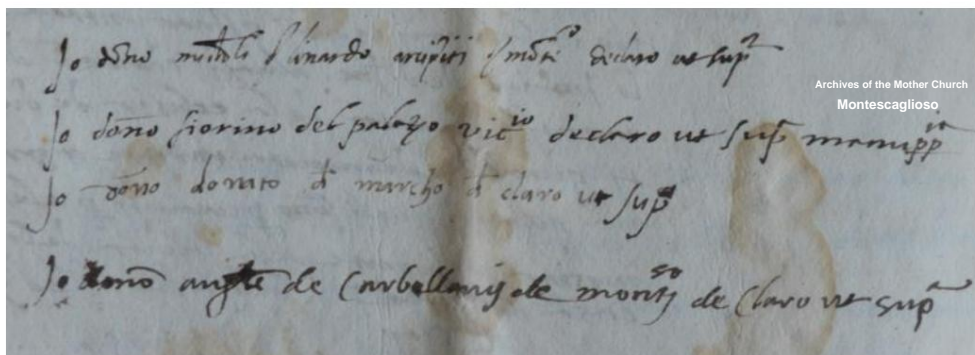
The successor, D. Florino, is mentioned in the office only in February 10 1574.



Archive
mother church
Montescaglioso

Montescaglioso, historical archive of the Mother Church.

- Appointment of the sacristans in 1570. Detail of the election notula decorated by a *Telamon*. • Book of income and results of 1546. Autographed signature of the Archpriest De Leonardis (first line) and of the priests in charge of the administration, the *Razionali*.



Archives of the Mother Church
Montescaglioso

Note. 1 CAPUTO 2019, 5. 2 RN years mentioned; NOBLE 353. 3 Ibid. 347. 4 GRILLO, 150. 5 APmon. b. 19, fs 636. 6 RN years cited. 7 APMon. envelope 3, fs 1 ff. 1v - 9r; b. 15, fs. 535, a. 1567 - 1622. 8 *History*, 60-77. 9 CAPUTO 2012, 19. 10 RN, years cited.

1574 - 1591: Don Florino Palazzo

It belongs to a family branched into nuclei that are not always connected to each other.

The progenitors between the sixteenth and seventeenth centuries held roles in the management of the fiefdom and in the religious institutions of the city. In the most ancient sources the surname is linked to the toponym *Building* referable to an inhabited area of which the subject can be a native or to one stronghold, *domus* regia, masseria, where he is engaged with distinctive tasks.

Referring to an inhabited area, the link leads to Palazzo S. Gervasio (PZ), a farmhouse that in the century. XI belongs to the Abbey of S. Maria di Banzi where in the century XII there is a stronghold enlarged by the Swabians and Angevins as a hunting *lodge* of the Monarchs. The site in medieval sources is mentioned as *Palacius / Palatius* associated with the agiotoponym of S. Gervasio. If the surname derives from a position held in a "*palazziata*" structure, a first reference in the surroundings of Montescaglioso is the stronghold of Girifalco near Ginosa. A *custos palacii Girifalci* "is mentioned in an act of the Abbey of 1259. A second reference is one of the two strongholds of Montescaglioso, *palacium palatii* built by the Normans with the head of the castle. The A third hypothesis refers to one of the large farms owned by the feudal lords of the city: among these the ancient complex of S. Marco in Val Bradano is often mentioned as *a palace*.

Un *Iohannes de Palatio de Monte Caveoso* nel 1259 è uno dei testimoni nell'atto di

reinstates the Abbey in the possessions of Galaso near Girifalco. In 1279 *Ydebertus de Palatio*, with other texts, signed the authentication of three documents relating to the Abbey of S. Michele, including a privilege of Frederick II of Swabia from 1222. *Robertus de Palatio*, in 1320 is witnessed in another document of the Abbey 1 . *Rogerius de Palato*, *annals judge of*

the same land of Monticiveosi tra il 1378 ed il 1379 è teste in 3 atti dell'Abbazia tra cui la reimmisione dei monaci nel possesso dell'Avinella e di S. Salvatore 2

A *Vincenzo Palazo* in the baptismal certificate of 7 February 1599 by *Jo (nne). Michele*

son of Nardo De Sena, he is cited with the title of "*Magnifico*" and the qualification of "*factor of the Illustrious and Most Excellent Don Lelio Ursino useful master of this land of Montescaglioso*". The circumstance confirms the formation of the surname in relation

to the management of an important building. Numerous personalities attested with the surname

Palazzo. The priests D. Onofrio (1664 - 1679), D. Domenico (1754 - 1757), Vicar Foraneo, Confessor and Rector in the monastery of SS. Concezione, D. Paolo (1812) and another Archpriest, D. Liborio (1943 - 1956). The doctors Francesco (1719), Onofrino (1719), the pharmacist Michele (1841-1929), the landowner D. Giovanni (1790 - 1850), the lawyer Michele (1896), the surveyor Giuseppe (1894-96) 3 . Luigi

participates in the anti-Bourbon insurrection of 1860 and fights in the 10th Column of the insurgents commanded by Francesco Lenge. Benedetta (1748) is the mother of Rosantonia

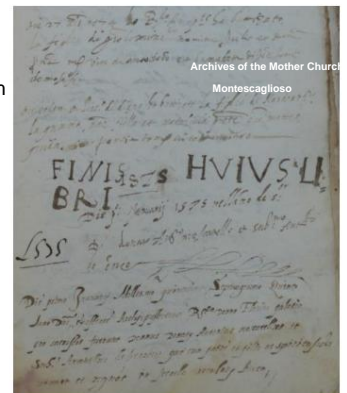
Soranno, nun of the SS. Conception 4 in whose cloister other nuns with the surname Palazzo are closed: Giulia, born Antonia Maria (1737 - 1809)

(1809), Lucia (1734 - 1799), Lucia Maria 5 (1754 - 1814).

Don Florino Palazzo is attested among the members of the clergy as a simple priest already in the *Holy Visit* of 1544 and as Vicar 6 in 1546. Starting from 1565, he appears as a celebrant and sometimes also as a godfather in many acts of baptism. Between 1567 and 1571 he held the office of Vicar. The baptismal acts document a first attestation in the ownership of the office on February 28, 1574. But the register is devoid of the files for the months of December 1573, January and February 1574.

At the beginning of each year, with the help of the Cantor and the Vicar, the Archpriest appoints the two sacristans of the Mother Church in the persons of a priest and a Deacon or Subdeacons: in 1575 Fr. Donato Antonio Moscatello and Antonello *de Henricis* 7 ; in

1584 D. Cesare Contuzzi and the sub-deacon Tommaso *de Rege*; in 1587 D. Troyano Contuzzi and the Deacon Antonio Antodaro. D. Ruggero Cappellano and Michelangelo



Montescaglioso, historical archive of the Mother Church.

Closing page of the register of baptisms of the year 1574 and opening of 1575 with the appointment of the new sacristans, the priest Antonio Moscatello and the Subdeacon Antonello *de Henricis*. In the penultimate act of baptism of the year, transcribed on the sheet dated 27 December 1574, the celebrant is Don Florino Palazzo.

Baccaro are appointed in 1588. Fr Marco Aurelio Fanella in 1589. At the end of 1590 the persons in charge are Fr Luciano Magnus and Marco Aurelio de Stasio ⁷. Some acts of baptisms recorded during his archpriesthood are significant. On September 6, 1574 Don Pietro De Diana baptized the son of Giuseppe Antonio Sambiasi who has as his godfather the " .. *The most illustrious Pietro Francesco Maurello di Bellicastro* .." Captain of the Land of Montescaglioso and the " .. *The most illustrious Giovanni Roizzo Spanish attorney for this act of the Magnificent Anna Navarreta his legitimate consort*" ⁸ noblewoman of Spanish origin. In a baptism celebrated by the Archpriest on January 5, 1576, the godfather is the Spaniard *Gio. (Rgio) Lopes* ⁹. On 28 October 1584 the Archpriest is the godfather of Giovanadrea son of *Graziano di Spagna* ¹⁰. The following 12 December in a baptism celebrated by Fr Ruggero Cantarella the witnesses are *Melior in Seville in Spain and Madalena Casales in Spain* ¹¹. Other Spaniards recorded in the baptismal records of the following years are: Giorgio Cariona, Daniele Annichino *ambienses* (perhaps referring to Ambia in Galicia), Garcia Sanges, Martino *de la Carcere* (Càceres in Extremadura), *Francisco Santo* and *Francisco Herrera*, Michele Balsebre (Catalan), Diego Garcia, Giovanpietro De Primo ed i *Magnifici Francesco Derrera*, Pietro Serrano and Giovanni Fernandes ¹². The presence of troops in the city is documented in two baptismal records dated 1591. The godparents of two baptized are Marcantonio, *homo d 'weapon jockey of the illustrious Duke of Urbino* on August 11 and *Mastro Serito of Venosa, ferraro in the company of the Ill.mo Duke of Urbino* on the 18th of the same month ¹³. La formula di nomina dei sacrestani per il 1591 è molto articolata: "*One thousand five hundred and nineteen first. In the reign of Philip, our most invincible King, and His Holiness PP. Gregory the Fourteenth By the Reverend Mr. Florinus Palatium Archipresbiterum, of the Church of St. Peter of Mount Caveosi, and Mr. John Antonius de Flore, Cantor of the same church, and from it, the land, were elected Sacristy for the preservation of the goods of the said church, Mr. Lucianus Mag. s and Ds Marcus Aurelius of Stasius, with joy and peace, Amen* .

Archpriest Palazzo is attested ¹⁴ in the ownership of the post until 1591. The office held indicates the role achieved by the family which in the following decades always appears linked to the interests of the local feudal lords.

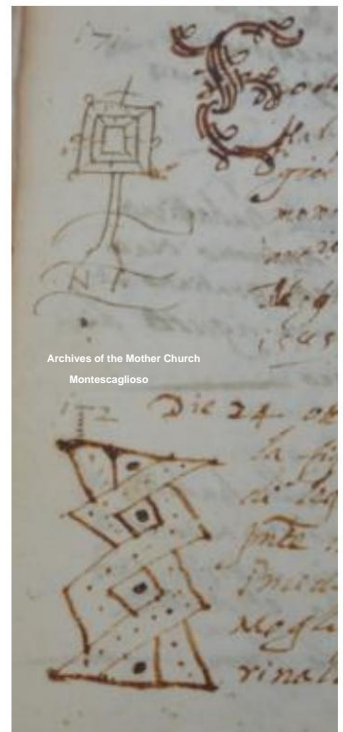
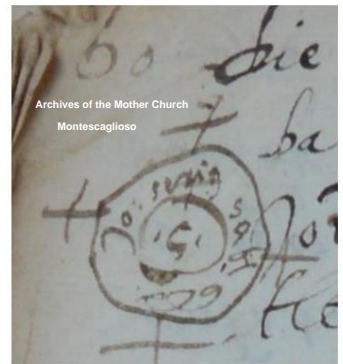
In 1592 Don Florino is never mentioned in the acts of baptism and in 1593 when the clergy elected Don *Luciano Maggno* and Don Giovanni Florino Chaplain to the office of sacristans, no Archpriest was mentioned in the relative act. The baptismal register of 1593 is closed by the signature of the priest Don Giovanni Antonio Antodaro and that of 1594 is opened by the appointment of Don Pietrangelo *Moncello* as sacristans

(Mongelli ed) and Deacon Geronimo Arimina ¹⁵ without any reference to the Archpriest. From the context and the data available so far, between 1592 and the beginning of 1594, barring new acquisitions, a vacant seat of the Archpriesthood or an impediment of the prelate to the full performance of his duties is presumed.

During the years of Don Florino's ministry, Montescaglioso was enfeoffed to the Marquis Giovanni D' ÿAvalos consort of the noblewoman Maria Orsini of the Dukes of Gravina.

The feudal regime imposed by D. Giovanni was oppressive and did not know the caution and prudence with which his ancestors had operated in the city. The Marquis is responsible for usurpations and bullying at the expense of the rights of the University and the Abbey of S. Michele. It seizes land and causes disputes and litigation. The relationship with the clergy and its Archpriest is presumed to have been problematic as in other controversies still pending at the end of the century. XVI, between the Chapter of the Mother Church and the widow and the successors of the Avalos.

Notes 1 GERARDI, 141 - 144. 2 Ibid. 158 - 161. 3 Cf. RN and RM for the years cited and *Annuario*, 1896, p. 2161. 4 ACMon. RM 1849, n. 3. 5 RM 1799, f.75r, RM 1814, f.1r. 6 GRILLO 150; APMon. f. 191v. envelope 3, fs. 1, ff. 1 and ss. 7 RN years 1574 - 1591. 8 RN 1574 9 RN 1576, n.3. 10 RN, 1584, n. 177. 11 RN, 1584 n. 213. 12 Cfr RN: 1585 n. 153; 1587 n. 95; 1588 nn. 5, 57, 257; 1590 nn. 33, 84, 158; 1591 nn. 18, 108, 116, 159. 13 1591 RN, n. 112 e 113. 14 RN anni 1574 - 1591. 15 RN 1594 f. 187 r.



Montescaglioso, historical archive of the Mother Church.

- Sign on an act of baptism of April 14, 1576, celebrated under the prelate of D. Florino Palazzo, by the priest D. Pietro de Diana.

The newborn is *Jo.es Serius* son of *Giuseppe Antonio de Sabato*. The process of formation of the surname is not yet complete and the identification of the subject is with a patronymic link. The witnesses are: *Petro Jacobo Sparagina* and *Altabella de Fascilla* a midwife or *mummy* as in the terms of the time, godmother in many baptisms.

- Decorations and initials in the register of baptized persons of the year 1588.

1594 - 1613: Don Andrea Cappellano

The election to Archpriest of D. Andrea signals the role achieved by a family originally from Venosa and settled in Montescaglioso in the second half of the century. XV.

In the city of Orazio the family has much more ancient roots and was part of the top class of the local community. Exponents of the family are prominent ecclesiastics and personalities at the service of the feudal lords who own the city: the Del Balzo, the Orsini, the Gesualdo and the Caracciolos. An Achille Cappellano leaves a handwritten description and history of Venosa drawn up in 1584. Another member of the family, Giovan Pasquale, is the progenitor of the Montescaglioso branch. In Venosa he had served in the Del Balzo court who, since 1309, also owned the caveosana county. He was the trusted person of Pirro del Balzo, Duke of Venosa,

Prince of Altamura and Count of Montescaglioso where he helps to administer the County perhaps until 1487 when the Duke is imprisoned for having led the revolt of the baronage against King Ferrante of Aragon.

Out of gratitude and gratitude for his loyalty, Pirro del Balzo had granted the *Chaplain* some land and a building owned by the Duke near the Mother Church of Montescaglioso 1 . Even today the memory of the family is

documented in the city by the coats of arms affixed to the portals of the building: the entrances to the courtyard, the upper floor and the noble apartment. The building occupies an entire large block bordered by vico S. Andrea, via Chiesa Maggiore, via Verdi, via S. Agostino. It has two courtyards and includes the church of S. Andrea, still existing today but transformed into a dwelling, consisting of a single nave ending with a frescoed apse 2 as attested by a *Holy Visit* by the Archbishop of Matera, Mons. Saraceno carried out in 1544.

The church is always mentioned in all the visit documents of the successors of the Saracen Archbishop and was entrusted in perpetual *jus patronage* to the family that was also the holder of the patronage of the altar of St. Leonardo, erected in the Mother Church. The names of some members of the family derive from the dedication of the chapel. The direct male lineage of the family died out during the first half of the 18th century. On January 4, 1714 Giuseppe Cappellano, Giovanmaria's son, draws up his own will in which he appoints his wife Caterina Gagliardo and his sister Anna Maria Cappellano and, secondly, Giuseppe's eldest son Margherita, another sister, and *Giòlionardo* Petrizza. .

The descendants of Giuseppe Petrizza inherit the entire patrimony of the Chaplains including the palace and the church of S. Andrea. In the second half of the century. XIX, the problematic economic situation of the family determines the sale of the building, divided into various houses. Even the church, now deconsecrated, was sold remodeled and transformed to obtain more rooms used for housing and deposits.

In Montescaglioso the exponents of the family, between the fifteenth and eighteenth centuries, occupied important roles in the social order of the community and built kinship relationships with the most important families. Various members of the family are members of the local clergy and hold important positions. *Florino* in 1534 is mentioned as one of the neighbors of the lands of the baronial house usurped by the Baron of Bernalda, in that year returned by Costanza D 'Avalos to the De Leonardis and appears as heads in deeds 3 of the same year and of 1536.

Numerous ecclesiastics of the family: a D. Andrea *de Cappellano*

homonym of the Archpriest, is attested in the numbering of the fires 4 of 1522. Don

Pariso (1544 - 1565) is the holder of the benefit of the church of S. Andrea 5 . Other

prelates are documented in the parish registers: D. Florino (late 16th and early 17th centuries),

D. Ruggiero (1588), D. Antonio (1571-91) holder of the patronage of S. Andrea and D. Biagio

(1665) . D. Giovanni (1608 -1644), in 1608, as a cleric and sacristan



Montescaglioso, historical archive of the Mother Church.

Decoration in the margin of a page of the Baptized Register of 1584.

of the Mother Church, was called to testify in the investigation concerning the possibility of the erection in the city of a convent of the Capuchin Fathers 6

The *Magnificent* Giovanni Francesco Cappellano from 1585 onwards, attested as godfather in the acts of baptism, in 1608, as the "*Elect*" of the University, is among these *whites* for the opening of a Capuchin . Other *noblemen* of the

family attested at the end of the century. XVI are Nardo, Pietrangelo, Parisio, Giovan Pascale who cover various public roles in the community and support the noblewomen Theodora, Aurelia and Laura, Dorotea, Florina, Margherita in weaving marriage alliances with other families of the city.

An important personality is Cornelia Cappellano who appears in close relations with the marquis house so that on 25 March 1622 she is the godmother in the baptism of Paola Grillo, daughter of Niccolò and Ottavia de Mari, Marquesses of Montescaglioso.

Another important member of the family is Giustina Cappellano, nun and Abbess in the monastery of SS. Conception where it is attested between 1652 and 1696. She holds the position of Abbess 8 in the years 1668-1673, in 1680 - 1682 and in 1695-96 and appears in the list of nuns drawn up in 1690 in the *Holy Visit* of Mons. Del Ryos 9

Archpriest Don Andrea Cappellano is attested in office between the years 1594 and 1608.

In the preceding decades he was the celebrant of many baptisms and appears in various minutes of the *Chapter*. In a declaration transcribed in the first days of January 1569 in the register of baptisms, he signs a note referring to imprisoned priests. Of importance are some baptismal acts where the celebrant is found. In a baptism of October 20, 1594, the godmother is Isabella, the *spinster of Ill. but Donna Maria Ursina ..* ", or rather the lady-in-waiting of the feudal Duchess of the city, since in the same baptism is *Giovan Camillo D'Annichino* and the godmother is *Mrs. Beatrice de Lara, Neapolitan spinster of the Illustrious Mrs. Marchesa.*" 10

. On November 29, 1595 the godmother of the son of the Notary Ottavio Sparagina, a notable of the city, is the *Magnifica* Laura Bruna, *spinster of the Magnifica Donna Maria Ursina* 11 . The documents confirm the residence in the city of the Duchess Orsini.

On 28 October 1594 he baptized the son of Matteo *Li Gatto of Spain*; the texts are *Giacomo Lopizzuto* from Matera and Teodora wife of *Gioseffe Antiglione Spagnuolo* 12

Context and toponymic identification confirm the Spanish origin of the Gatti family. The baptismal act of November 10, 1594 is unusual: the Archpriest baptizes "*two masculine children born in a new womb*, owner of the fief of Montescaglioso: the celebrant is Don Domenico de Gra¹³ A baptismal certificate dated 7 February 1599 mentions the

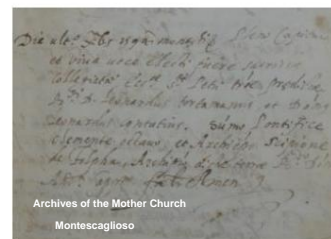
(Di Orazio ed), the father is Nardo De Sena and the godmother is the "*..wife of the Magnificent Vincenzo Palazo, factor of the illustrious and ecc.mo Don Lelio Ursino, useful owner of this land of Mon.so*" 14

. The circumstance allows us to hypothesize the origin of the surname *Palazzo* as linked to the role of the progenitors in the administration and control of large built complexes belonging to the feudal lords of the city.

The Archpriest and the clergy periodically renew the office of Sacristans of the Mother Church. In 1594 the appointment concerns 1594, D. Leonardo Tortamano and D. Leonardo Contuzza; in 1596 D. Giovanni Battista D'Antodaro and the Deacon Michelangelo Lagamba. In 1597 Fr Marco Aurelio de Stasio and the Deacon *Hyeronimo* were elected

Silvagio. For 1598 the office was entrusted to Fr Luciano Magno and the Deacon Giovanni d'Enrico, who died on May 4th of the same year and was replaced by the Deacon Ruggero Pilato. The formula of the appointment of December 31, 1597 reads: *die last mensis xbs*

1597. By order of the Reverend and, very Excellent Archpriest D. Andrea Cappellano Archpriest of the Collegiate church of Santo Pietro matrix of Montescaglioso, the Reverend D. Luciano Mag. (Nu) was elected sacristan if given as a companion, and co-adjunct deacon Jo. D'Henrico for the following year of 1598 in nomine Domine



Montescaglioso.

- Historical archive of the Mother Church. December 31, 1594, prelatore of Fr Andrea Cappellano. Note on the appointment of the new sacristans of the mother church: the priests Leonardo Tortamano and Leonardo Contuzza.

The act declares that the election took place under the pontificate of Pope Clement VIII, during the archbishopric of Scipione della Tolfa and the archpriesthood of Reverend Andrea Cappellano.

- Church of SS. Annunziata.

Inscription at the base of the fresco in the apse: *Donno Andrea Cappellano*. The Archpriest also leaves his signature in devotion to the Madonna.

feliciter ". In addition and with a different spelling: "die 4 mensis maji morse deacon Jo. De henrici et in his place was confirmed deacon Ruggiero Pilato decade of the century the quotations of Spanish families intensify in the acts of baptism: Giò. Fernandes, Gatti, Martino de Carcere jspano (Càceres in Spain), Francisco Sances from Spain, Giorgio Firrera, Gioseppho Antiglionne from Spain, Francisco Erera from Spain, Pietro Serrano, Giovanni Borghes, Antonio Riera 16

The surviving *Chapter Conclusions*, between 1599 and 1611, record many acts of Fr Andrea: sales of goods, ways of celebrating funerals and entrusting tasks to the clergy.

In April 1603, he started a controversy against the University and Fr Lelio Orsini, who succeeded his sister Maria in governing the fiefdom, on the possession of the estates of Murgetta and S. Canio, ecclesiastical assets usurped by the last of the Avalos 17

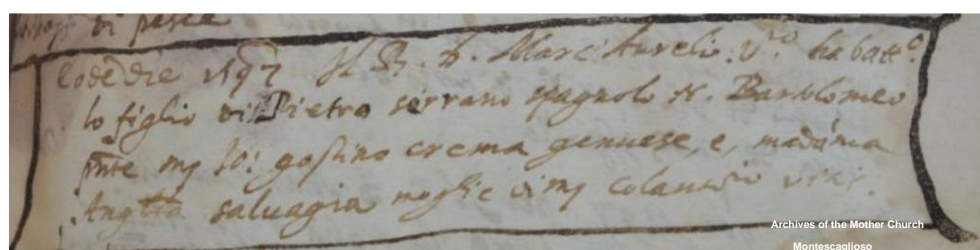
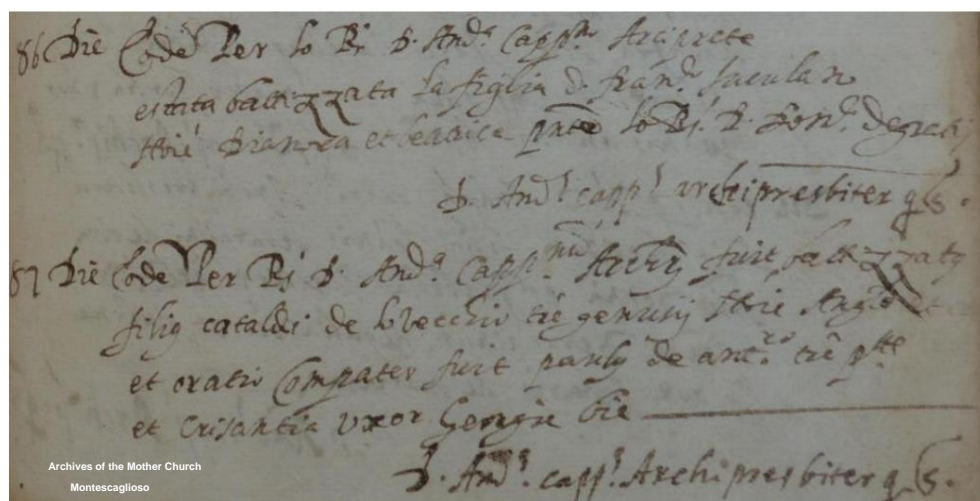
In 1606 Fr Andrea presided over the Chapter which grants the Benefit of the Chapel of the SS. Annunziata erected in the parish church of D. Paciullo de Paciullo 18. In 1608

he acquired a donation for the Mother Church made by Graziano Tortamano 19

During his presbyterate, the Capuchin convent was erected. A first attempt, around 1593, had been thwarted by the scarcity of resources. A request, with negative results, had been made to the Congregation of Bishops and Regulars in 1605, but the assent arrived in 1608 and was formalized by the Archbishop of Matera and Acerenza after the acquisition of the favorable opinion of the monastic communities already present in the city. , Benedictines and Augustinians, and the clergy of the Mother Church 20

During the episcopate of Mons. Giovanni Trulles de Myra, he was forced to desecrate the destroyed and ruined church of S. Caterina, then rebuilt by the Marquis Paolo Grillo 21

The last signature of the Archpriest in the *Chapters* is of 20 July 1611 but on 24 February 1613, his Procurator is appointed. In the following months, Cantor Marc 'Aurelio Fanella 22 presided over the Chapter until the inauguration of his successor. It can be deduced that at the beginning of 1613 the Archpriest was alive but probably incapacitated.



Montescaglioso: historical archive of the Mother Church.

- Sign beside a baptismal certificate from 1595.

- September 28, 1594. Two baptisms celebrated by Archpriest Andrea Cappellano.

The recordings have the signature autograph of the prelate.

- 29 October 1597. Baptism celebrated by Don Marcaurelio De Gratijs (Di Orazio ed), Vicar priest of the Mother Church with license

granted by the Archpriest. The newborn, Bartolomeo, is the son of the Spaniard Pietro Serrano belonging to a family still existing in the city at the beginning of the twentieth century. The family burials are in the Montescaglioso cemetery.

Note. 1 Private n. 86; PEDIO 270. 2 GRILLO, 149 where it is erroneously transcribed as S. Antonio. 3 Di Sanità, 417r, 531v. 4 NOBILE 347. 5 GRILLO, 149. 6 DI NAPOLI, SANTORO, 91. 6 7 Ibid., 94. 8 Maggi D., 1673 f. 10r; Contuzza O. 1682, f. 9v.; 1695, f. 76r., A. 1696, f. 7v. 9 SV 1690. 10 APMon, RN 1594, nos. 95, 106. 11 AP Mon. RN 1595, n. 116. 12 APMon, RN 1594, no. 97. 13 APMon., RN 1594 n. 102. 14 AP Mon. RN, 1599 f. 239. 15 AP Mon. to. 1597 f. 227r. 16 AP Mon. RN, 1593, n.96, 1595 n. 50, 55, 86, 89, 1595 f.207, 1597, f. 226v., 1599, f. 243r., F. 252r. 17 NOBLE 405 - 406. 18 De Mitis, b 97, 1606, f. 10. 19 De Mitis, b 97, 1607/1608, f. 41r. 20 OF NAPLES, SANTORO, 22 - 33, 91 - 106. 21 NOBILE 421 - 422. 22 *Conclusions*, b. 15, fs. 535.

1613 - 1628: Don Pietro Antonio De Rinaldo

The Archpriest belongs to a family established in the city from the second half of the 16th century. Various members of the family are mentioned in some baptismal acts: *Pizzullo De Rinaldo* (1570); *Magnificent Graziano di Rinaldo* (1591); Nardo Rinaldo (1615). Other notables of the family hold public offices. Notary Angelo De Rinaldo (1570 - 1589), in 1577 was the holder of the collection of the livestock gabelle on behalf of the University 1

. Pietro de Rinaldo appears with other notables in a deed of 1568 relating to the attestation of income, expenses and taxation of the University 2

Aloysio and Francesco de Rinaldo, as *elected members* of the University, on 8 October 1612, attended and were witnesses with other subjects in the taking of possession of the fiefdom and of the city by the procurator of the Duchess Beatrice Orsini 3

Giovan Francesco De Rinaldo (1608 - 1618): as *Elected* of the University, in 1608 with the Mayor Pietrangelo Digiagni, other Elects and citizens of Montescaglioso asked the General Chapter of the Capuchins of Terra d'Otranto, the assent to the erection of a Capuchin convent in the city 4

. In his will in 1618 he assigned a legacy of 100 ducats to the Capuchin Fathers to create the painting of the main altar, depicting the Immaculate Conception which still exists today 5

Francesco Antonio de Rinaldo (1628): as *elected* of the University with other citizens, he represents the city in the investigation opened after a clash between the citizens of Bernalda and Montescaglioso which took place in December 1628 in the Campagnuolo property, provoked by the different claims made by the two communities. In the clash Ferrante Silvaggio was killed. Similar and violent clashes, for the same reasons, they are documented for the years before and after 1628, by a series of orders and decrees 6 promulgated by the authorities between the years 1731 and 1749, but which remained unfulfilled. Exponents of the family, in the second half of the century. XVI, are in close contact with Spanish families of the city and therefore an ancient Iberian origin cannot be excluded also of the De Rinaldo. Giovan Berardino *De Rinaldis* (1585 - 1588), in 1585 was mentioned as godfather in the baptismal certificate of the daughter of the Spanish Francisco Herrera. Giovanni *de Rinaldo*, is the godfather in 1591 in the baptism of the son of *Spanish* Francesco. Giovanna De Rinaldo, godmother in a baptism of 8 January 1592, is indicated as the spouse of the Spaniard Francesco Sances.

In the registers of the baptized the years between February 1600 and the first semester of 1613 are missing but in the *Chapter Conclusions* of 1613, Fr Pietro Antonio De Rinaldo on January 1st is mentioned as Cantor and on February 24th the clergy elects the Procurator of the Archpriest Still living chaplain. Archpriest De Rinaldo is registered in office for the first time in a baptismal act dated 11 July 1613. Therefore the prelate's entry into the office can be dated between the months of March and July. The first signature of the Archpriest in the *Chapter Conclusions* occurs on 8 August 1613 and between the months of September and December of the same year, Fr Pietro Antonio with Cantor Marc 'Aurelio Fanella and Vicar Girolamo de Canijs, participates in the diocesan Synod convened in Miglionico. On February 16, 1614 he grants his assent to

weight of masses in favor of Nicola Maria da Pomarico 7 . March 28, 1620

signs a transaction between the Chapter of the Mother Church and Nicola Contuzzi 8

During the years of his presbyterate he is attested in various notarial deeds and in most of the surviving acts of the *Chapter Conclusions* held by the clergy 9

During the years of Don Pietro Antonio's ministry the city experienced important changes.

Between 1615 and 1616, the fief of Montescaglioso passed from Beatrice Orsini to Paolo Grillo, the Genoese patrician, progenitor of the family of the Marquises Grillo and Cattaneo who owned the city until the middle of the century. XIX.

The good relations between the new feudal lord, clergy and archpriest are attested by the contribution of the Marquis to the rebuilding of the church of S. Nicola supported by a legate of



Montescaglioso: church of S. Maria in Platea.

Epigraph certifying the completion of the restoration work on the church in the year 1626. The client is the Abbot Mauro Castelli from Altamura. The works are carried out under the presulature of Archpriest De Rinaldo.

50 ducats and from the donation of a painting depicting the Saint ceded to the chapel but coming from the marquis palace. Paolo Grillo in 1620 grants the Mother Church a legacy of 200 ducats to repair the building and various sacred vestments, obtains the patronage of the church of S. Caterina, deconsecrated and reduced to ruins that his son successor, rebuilds and a contiguous area used to expand the building where he resides¹⁰. Paolo Grillo died on September 14, 1621 and the fiefdom was inherited by his son Niccolò, spouse of Ottavia Mari, a Genoese noblewoman, with whom relations are collaborative. The prelate baptized various sons of the feudal lord. On March 25, 1622, the Sacrament is received by Paola Grillo. The presence in the ceremony as godfather and godmother of two exponents of the local notabilato, Nicola Antonio Gagliardi and Cornelia Cappellano, confirms the close link between local families and the count's court. On March 28, 1628, the Archpriest baptized another daughter of the Marquises, Geronima Maria, whose godmother was her sister Maddalena. In a baptism celebrated by D. Silvio d'Afflictis under license from the Archpriest on the following 26 September, the newborn is the daughter of Francesco Galasso and the godmother is the Marchesa Ottavia De Mari¹¹. On September 7, 1625, Archbishop Fabrizio Antinori makes the *Holy Visit* which follows the procedure roughly as described in the acts of 1544.

mention of the church of SS. Conception that is not yet aggregated to the monastery of the same name but officiated by a Confraternity with the same dedication.

The clergy, in 1625, was made up of 21 priests and 25 subdeacons and deacons, of whom four knew how to read and write with difficulty and two *legit nescit*:¹²

On January 3, 1626 he signed a deed of Notary Gavano together with a group of priests who were members of the Chapter of the Collegiate. The list of signatories certifies that they belong to the major local families. The signatories are the priests Girolamo de Canijs, Troyano Contuzzi, Marco *de Statio*, Florino Cappellano, Pietro *Lupus*, Ruggero *Pilatus*, Girolamo *de Arimino*, Giovanni *de Antodaro*, Angelo Tortomanno, Giambattista *Pilatus*, Giovanni *Lengius*, Vito *de Erario*, Giovambattista Fini, Ruggero Paciuolo, Domenico Tortomanno, Giovanni Vincenzo Selvaggi, Giovanni Donato De Mitis, Pietro Angelo Gagliardi, Giovanni Domenico Salinari and Matteo Necchia¹³

Another important event during his ministry is the completion, in 1626, of the restoration of the church of S. Maria in Platea by the Benedictines¹⁴

On April 28, 1628 it is attested in an act by Notary Gavano¹⁵ but between the end of 1628 and the beginning of 1629 in the baptismal registers there are no citations of the Archpriest.

The successor is documented starting from April 1629.



Montescaglioso: historical archive of the Mother Church.

• *Quinterno de 'Baptisms of the Year 1627: first page of New Year.*

Note. 1 NOBILE, 552. 2 Ibid., 553. 3 Ibid., 413 - 417 which quotes notar *De Mitis*. 4 OF NAPLES, SANTORO 93. 5 *De Mitis*, c. 97, a. 1618, ff 55r - 58v.; FROM VALENZANO, 139; OF NAPLES, SANTORO, 37. 6 For 1628, NOBLE 426; for the sec. XVIII APG p.1, b. 78, fs 434. 7 APMon. b. 15, fs 535. *De Mitis*, b 97, 1614 f. 3. 8 *De Mitis*, b 97, 1607/1608, f. 41r. 9 *Gavano C.*, 1623, f. 21r.-23v.; 1626, f. 9r. e ss.; 1628 f. 24; APMon. b. 15, fs 535. 10 SV 1625; NOBILE, 421 - 423. 11 RN, 1628 12 SV, 1625. 13 *Gavano C.*, a. 1616, f. 9v.10r. 14 CAPUTO 2012, 35. 15 *Gavano C.*, a. 1628, f. 24 v.

1629 - 1643: Don Ruggero Plati

The Archpriest's family is attested in Montescaglioso between the century. XVI and the first half of the century. XIX. The surname appears in different forms: *Plati*, *Plato*, *Pilato* and, with a patronymic link, also *De Pilato*.

Starting from the second half of the 16th century, various members of the family are mentioned in the baptismal records. The *Magister* or *Mastro* Lorenzo De Pilato (1571 - 1576) connected to the Gatti family. Gregorio De Pilato (1590). *Biaso* (Biagio) De Pilato (1591). The priest Don Ruggiero Pilato, on 1 January 1599 as Deacon, was appointed assistant of the Sacristan Don Michelangelo Baccaro 1

Giovan Leonardo Plati in 1608 holds the position of Elect of the University 2 . Ruggero Plati in 1768 with other citizens underwrites a long *revelation* of the assets owned by the Abbey of S. Michele Arcangelo 3

Fr Ruggero Plati, already from 1610, as a simple priest, appears in acts of baptism and in the *Chapter Conclusions*. As Archpriest as well as in the acts of baptism he is mentioned in deeds of the Notaries Gagliardi of 1631 and Gavano 4 of 1635.

In the registers of the baptized the first quarter of 1629 is missing but on 13 December 1628 Fr Roger is still mentioned as a simple priest 5 . The first indication of the title of Archpriest of Don Ruggero occurs 6 on April 26, 1629 and therefore access to the office should be a little earlier.

From the acts of baptism celebrated by Don Ruggero we can see the wide network of relationships between the prelate, the clergy, the local notables and the count's court. On June 15 of the year 1629, the Archpriest baptizes one of the many daughters of the "*Barons of Montescaglioso*", Violanta Maria, whose godfather is *Mr. Domenico*, a *Genoese* not better indicated 7

Among the baptisms administered by the Archpriest, some are distinguished by the protagonists.

On November 25, 1629, the son of Cola of *Spain*, belonging to the group of local families of Iberian origin , was baptized 8

In the baptism of the son of Francesco Galasso celebrated by the Archpriest on 1 January 1630, the texts are Giuseppe Silvaggio, godfather, and the Marchesina Maddalena Grillo, godmother and daughter of the Marquis Niccolò 9 . On 22 September of the same year to Don

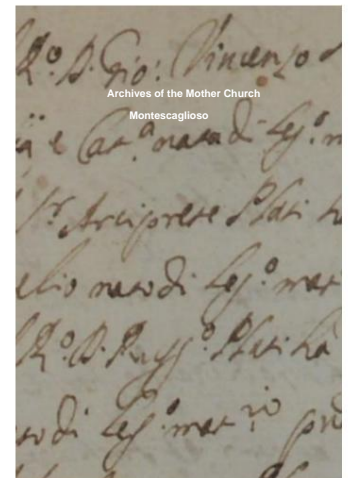
Giulio Cesare Ciminelli, the Archpriest, he granted license to baptize Maria Francesca daughter of the Marquises Niccolò Grillo and Ottavia De Mari 10 . On the same day, under the permission of the Archpriest, Fr Antonio del Buono baptized the son of Francesco Antonio Palazzo: godfather and godmother are Carlo and Maddalena Grillo, sons of the Marquis Niccolò 11

. The following day, the 30th, D. Roger baptized the daughter of Giuseppe Villa, a notable engaged in the administration of the marquis house. The witnesses are the same Marquis Niccolò and his daughter Maddalena 12 . The Villa family is of Genoese origin and moved first to Naples and then to Montescaglioso, always following the Marquises Grillo for whom the members of the family administer assets and activities.

On 26 January 1631 the same witnesses attended the baptism of the son of Vit 'Antonio Pascalicchio and Stella di Sena celebrated by the Archpriest 13

The two sons of the Marquis Niccolò are still witnesses in the baptism of the son of Francesco Maggio, another notable of the city, celebrated under license from the Archpriest by Don Antonio Lupi 14 on 22 May 1631. The following 31 October, the Archpriest baptizes the son of another notable, Giuseppe de Canijs: the witnesses are the same Marquis Niccolò and Maria Villa 15

. On 27 April 1633 D. Ruggero celebrates the baptism of the daughter of Battista Vinciguerra, exponent of an important family of Matera with a branch established in Montescaglioso: godfather and godmother are Giuseppe Villa and Maddalena Grillo, partner and daughter of the Marquis 16 . On February 15, 1639, the Archpriest baptized the daughter of Francesco Francavilla, a nobleman from Acquaviva: married to Palma Gagliardo, another important family of the city. The godfather of the newborn is the Genoese patrician Antoniotto Spinola 17 , blood relative of the Grillo family.



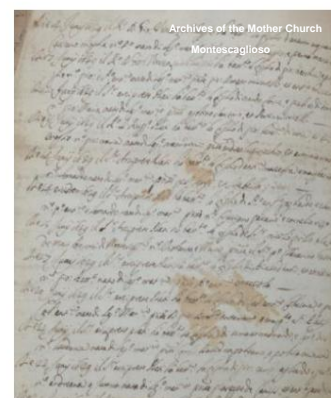
Montescaglioso: historical archive of the Mother Church

- Baptismal Act of April 26, 1629. It is the first registration signed by Archpriest Plati whose name appears in the third line of the document.

At the end of the fourth decade of the seventeenth century, one of the most important events in the post-medieval history of Montescaglioso dates back to the foundation of the female monastery of the SS. Conception, which takes place on the initiative of the clergy, the University and the priest Don Pietrangelo Luzza. At the time of its foundation, the community is defined as *the Conservatory of women of the SS. Conception*, or rather a *College* intended to welcome young women to be educated, unsupported widows and girls from good families not destined for marriage. Only in the middle of the 17th century did the institution transform itself into a Benedictine cloistered monastery. The first direct attestation of the *Conservatory* 18 to the current state of research dates back to 7 March 1639 when the Rectors of the Institution accepted the entry into the community of Cecilia Balsebre, daughter of Giuliano. The dowry of the girl who entered the community still defined as *the Conservatory of the Verginelle di Montescaglioso of the SS. Conception under lay jurisdiction*, it is described by an act between the young woman's father and the procurator of the institution, Fr Pietrangelo Luzza, appointed by the Rectors Fr Pietro Giuseppe Villa, Fr Giovanni Pietro Gagliardi and Fr Pietro Antonio Di Giagno. In the deed, the institution is defined *Conservatorium Puellarum erectum per Universitatem dicta Civitatis Montis Caveosi ... sub laicali juris de Ill.mo Rev.m D.*

Pietrangelo Luzza 19 . It is founded by the University and subjected to a lay jurisdiction under the Rectorate and strict control of a group of ecclesiastics, exponents of the local notabilato, among which Don Pietrangelo Luzza stands out who also acts as *Perpetual Procurator* of the institution. Other deeds signed by the Reverend Pietrangelo Luzza in the same year as Prosecutor of the *Conservatory*, attest that the power of attorney was entrusted to the prelate on April 22, 1638 20 . In other notarial deeds drawn up between 1639 and 1640 in favor of the *Conservatory* by the notary Cruciano Gravano, Reverend Luzza always qualifies as *Perpetual Procurator* appointed by the Rectors Villa, Gagliardi, Di Giagno in turn "*elected*" by the University. It can be deduced that the institution was founded around 1638 on the initiative of the clergy and the University and with a legacy of D. Pietrangelo. From the acts of 1639 they emerge also the names of women among the first to be sent to the *Conservatory*. In addition to Cecilia Balsebre also Maddalena Motola, Prudenzia Petrarca 21 and Giovanna Gagliardi 22 for which the gifts assigned in the presence of the attorney Luzza mentioned in a deed of 1648 as founder 23 of the *Conservatory* and, between 1617 and 1647, as a celebrant of many baptisms 24 . In the visitation documents of 1641 the *Conservatory* 25 is not yet counted under the Benedictine Rule. During the archpriesthood of D. Ruggero, the *Holy Visits* of Archbishop Giovan Domenico Spinola 26 in September 1631 and Archbishop Monsignor Simone Carafa 27 in December 1641 were carried out. In the personal examination of 1631 the Archpriest was attested as a priest of irreproachable customs, of notable *scientia* and assiduous in administering the Sacraments. In 1638 he signed a testimony in favor of the Marquis Niccolò Grillo about a controversy over the right of the feudal lord to build a water mill in the "Ascosa water canal" 28 . Nonetheless, on November 9, 1642, he is forced to inform the Chapter that the Marquis has kidnapped a flock of clergy grazing in the lands of S. Caterina, property of the Parish, claiming to be in possession of the land 29 . Trust in the Marquis was misplaced and in the following decades there were many disputes between clergy and feudal lords. In the absence of the registers of the following years, the last signature of D. Ruggero in the acts of baptism it dates back to April 9, 1643.

Note. 1 RN, 1599. 2 NOBILE, 457. 3 NOBILE, 509. 4 APMon. Conclusioni, b. 15, fs. 135, 1.8.1610. Gagliardi a. 1631; Gavano C., a. 1635, f. 28v. 5 RN, 1628. 6 RN, 1629 f.3v. 7 RN 1629, f.2r. 8 RN 1629 4r. 9 RN 1630 f.6v. 10 Ibid., f. 9v. 11 Ibid., f. 9v. 12 Ibid., 9r. 13 RN 1631,f.11v.. 14 Ibid., 12v. 15 Ibid., f.13r. 16 RN 1633, f.21 v. 17 RN, 1639. 18 Gavano C., a. 1639, f.5. 19 Ibid., f. 5v.-7r. 20 Ibid. ff. 24v.-26r. 21 Ibid.,1639, ff. 65v.- 69v. 22 Ibid., ff. 24v-26v. 23 Benedictine, cart. 11. 24 APMon.,RN, 1617-1647.v. 1, f. 3r. 25 SV, 1641. 26 SV 1631. 27 SV 1641. 28 NOBILE, 435. 29 Ibid., 501. 30 CAPUTO 2012,



Montescaglioso. •
Historical archive of the Mother Church. Acts of baptism of 1629.

On June 15, Archpriest Plati baptized Violante Maria daughter of the Marquises Niccolò Grillo and Ottavia De Mari.

The registration is the seventh of the sheet (from top to bottom).

• Bell tower of the church of SS. Conception. The monastery was founded at the end of the third decade of the century. XVII, during the prelate of Fr Ruggero Plati.

Originally the institution was a *Conservatory of Pious Women* founded by the priest D.

Pietrangelo Luzza. In the middle of the century XVII is transformed into a cloistered monastery under the Benedictine Rule .

1644 - 1667: Don Giulio Panza

So far, a certain date for the first attestation of the ministry of Don Giulio is January 31, 1644 when in the Mother Church, the Archbishop of Acerenza and Matera, Mons. Simone Carafa, celebrates the marriage between Paola Grillo, daughter of the Marquises Niccolò and Ottavia Mari, and Camillo Cattaneo, a Genoese patrician. The witnesses were the Archpriest himself and the priest Don Lelio Erario 1

A deed of May 11, 1644, concerning the granting of a census loan documents the structure of the Chapter of the clergy composed of priests belonging to the most important families of the city: Pietrangelo Luzzza (Procurator of the Chapter and founder of the monastery of the Holy Conception), Angelo Tortamano Geronimo de Canijs, Pietrantonio d'Antodaro, Antonio Massafra, Tiberio Sambiasi, Giovan Domenico Tortamano, Giovanni Cappellano, Giovanbattista Fiore, Giovanantonio Grieco, Bernardino Carriero, Giovan Domenico Salnaro, Francesco Musillo 2

The Archpriest belongs to a wealthy family and in the first half of the century. XVII, owns a vineyard in the Serre district behind the Capuchin convent 3

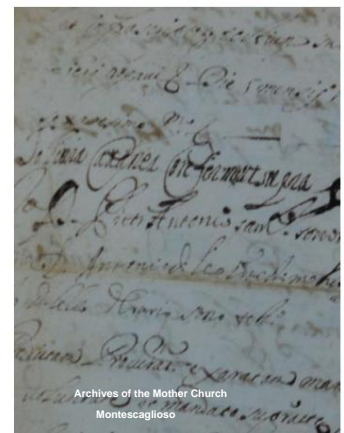
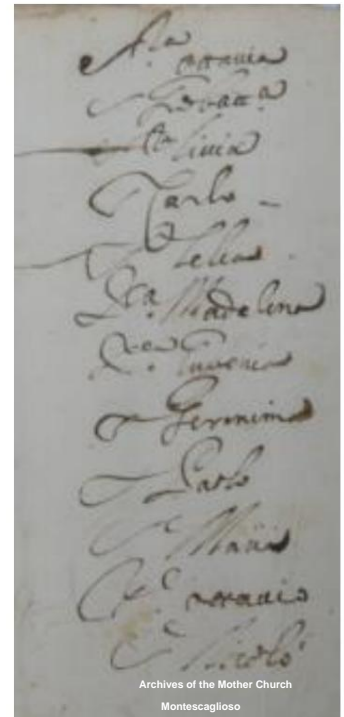
Don Giulio appears in close relationship with the Genoese Grillo - De Mari Marchesi di Montescaglioso. On November 25, 1645, in the Chapter meeting, he attests how the Marquis Niccolò Grillo in previous years had granted 30 ducats for work to be carried out in the Mother Church 4

. On December 14, 1644 he grants a special grant license to Fr Giovanni Cappellano to baptize Ottavia Maria Lucia Cattaneo daughter eldest daughter of Camillo and Paola Grillo, who in the middle of the century will be the new Marquesses of Montescaglioso. The news is handed down by an attestation of his successor, Don Giuseppe Gagliardo and taken up by Don Michele Nobile in his *Spicilegio* who, however, considers it unreliable since the birth would have taken place only two months after the marriage of the parents 5 . The date is actually exact since the marriage between Camillo Cattaneo and Paola Grillo is celebrated on January 31, 1644 as recorded in the Register of Marriages of the Mother Church 6 and not October 22, 1644, a date taken up by D. Michele Nobile from a *Memory* of 1886 concerning a dispute between the heirs of the marquis house and the Municipality of Montescaglioso 7

In the following years the Archpriest personally baptized the other daughters of the Marquises. Mary Magdalene was baptized on November 2, 1651 and for this occasion the Archbishop of Matera grants license so that the ceremony can be celebrated in the church of S. Caterina annexed to the marquis palace 8

. On 13 April 1653 he baptized Eugenia Maria, of whom D. Giovan Battista Spinola, brother-in-law of the parents and consort of Maddalena, sister of the Marchesa Paola 9, is godfather. . On 27 August 1654 the newborn baby baptized by the Archpriest is Maria Geronima, godmother the Marquisina Ottavia, sister of the newborn 10 . On November 5, 1656 in the Mother Church the sacrament is received by Mary: godfather and godmother are the brothers of the newborn, Giambattista and Ottavia 11 . All the young women baptized by Don Giulio then become nuns in the monastery of SS. Conception. On 5 February 1653 he baptized the daughter of the Governor of Montescaglioso in whose ceremony the godparents were Giovanni Battista Spinola and his wife Maddalena Grillo (daughter of Niccolò and Ottavia de Mari Marchesi of Montescaglioso and sister of Paola Grillo) mentioned as Genoese patricians 12. The 4 February 1658 D. Giulio baptizes the son of Francesco Lenge and Girolama Musillo: godfather D. Paolo Grillo and Donna Ottavia Cattaneo 13

The baptism celebrated by the Archpriest on 11 March 1659 concerns a newborn born the previous day, Ottavio, Oronzo, Giuseppe, Antonio son of Camillo and Paola Grillo Marchesi di Montescaglioso destined to obtain the feudal title after the death of his mother in 1705. The godfather is the Archbishop of Matera Giovan Battista Spinola, a distant blood relative of the Grillo, who had signed a special power of attorney in favor of Giovan Battista Cattaneo attached to the baptismal certificate 14



Montescaglioso: historical archive of the Mother Church.

- Annotation in the sheet in front of the beginning of the register of 1657 with the list of all the children of the Marquises of Montescaglioso Paola Grillo and Camillo Cattaneo.
- Prosecutor of August 3, 1661 of Donna Livia Cattaneo, a young schoolgirl in the monastery of SS. Concezione, in favor of Angela Pasqualicchio, so that she can represent her in a baptism on day 6.

At the bottom the handwritten signature of the young woman with the formula "Io Livia Catanea confirmo ut supra". The mature noblewoman will be one of the most important abbesses of the monastery.

During the ministry of Don Giulio the community of the SS. Concezione was transformed from a *Conservatory* into a monastery under the Benedictine Rule but in 1647-48 it was still under the control of D. Pietrangelo Luzza Procurator of the *Conservatory of* . It is an institution intended for the education of girls that only a few *Virgins* 15

a year later it became a monastery under the supervision of the archiepiscopal Curia and ad a sort of spiritual primacy of the Abbot of the Abbey of S. Michele. The community embraces the Benedictine-Cassinesi monastic customs, the same as those of the ancient monastery dedicated to St. Michael, around the middle of the century. XVII. A Community Procurator 's *Expense Book* dating back to 1650 mentions the institution as a *monastery* 16 which in subsequent documents is mentioned as belonging to the Order of St. Benedict 17

. The transformation into a Benedictine cloister is confirmed by *the book of income and outcome* of 1652-53 now registered in the monastery of the *Reverend Nuns of Montescaglioso* 18 . The new order is also attested by the

Holy Visit of Msgr. Spinola carried out on March 17, 1656. In the church the Archbishop subjects the tabernacle, the sacristy, the furnishings and vestments, the high altar, the niche and the capsules for the sacred oils for which he prescribes a greater decorum for a visit . the altar dedicated to S. Domenico erected by the nun Margherita Galotta and the altar of S. Benedetto, patronage of Don Tiberio Gagliardi.

The *visit* continues with checks in the choir, bell tower, mill, dormitories in which it is necessary to place a greater number of lamps, *parlor* where metal gratings are affixed to the windows and all the other places of the cloister found compliant with the discipline and decorum required for the community 19 . Various factors may have

contributed to the transformation of the *Conservatory* into a monastery, such as the increase in the number of young women locked up in seclusion, the increasingly high social lineage of inmates, the death of the founder with the loss of an authoritative reference and the need to frame the institution in a stable and structured legal system guaranteed by the Cassinese Order and corresponding to the expectations of the local notary.

Monastic enclosure, in the context of the institution's codified purposes, stabilizes *in perpetuity* the condition of the young women who access it even if they do not have a certain vocation because they are nuns under pressure from families. Around 1662, they enter noblewomen community belonging to the family of the Grillo-Cattaneo Marquises. The SS. Concezione becomes the monastic enclosure of the female offspring of the Marquises not destined for marriage and consolidates the adhesion to the Benedictine Order since it is presumed that the Grillos aspire to a cloister of great prestige for their daughters. The enlargement of the building and the codification of the relationship with the cloistered women, which assigns a significant part of the monastery only to the nuns of the family, is due to the Marchesa Paola Grillo, the last direct descendant of the progenitor and spouse of Camillo Cattaneo .

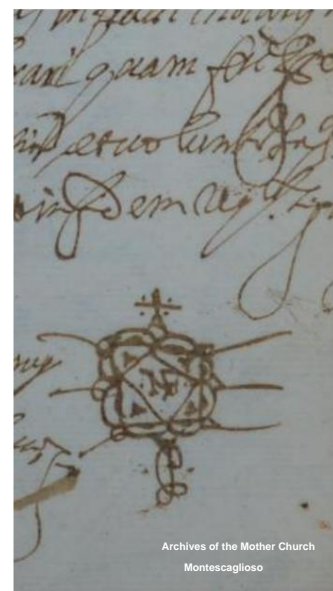
, then extended again with the support of the Cattaneo family.

During the violent anti-Spanish revolt of 1647 - 1648, the city was involved in riots and riots.

The consequence is the loss of part of the archives of the Parish, University and Notaries and the assault on the convent of S. Agostino, seat of the University *Parliament* assemblies with the destruction of other documents 21

Around 1650 the Benedictines completed the reconstruction of the church of the Abbey 22 started at the end of the century. XVI. Between 1652 and 1654 the three monasteries of the city, as endowed with sufficient income, avoided the suppression decreed for other communities in the context of the monastic reform of Pope Innocent X. The last attestations of Don Giulio as Archpriest date back to February 1667 when he celebrated various weddings. From the month of May the marriage certificates have been signed by the Archpriest D. Giuseppe Gagliardi 23

Note. 1 RMA, 1644, f. 2r. 2 APMon., Parchment a. 1644. 3 NOBILE, 90. 4 NOBILE, 443. 5 NOBILE, 475, 476. 6 RMA 1644, f.2r. 7 NOBILE, 476, n. 1137. 8 NOBILE, 476. In RN, APMon, the acts of baptism of the last months of 1651 are missing. 9 RN, 1653, f. 5r. 10 RN, 1654 f. 8v. 11 RN, a. 1656, 11v. 12 RN, 1653, f. 2v. 13 RN, 1658, f. 3v. 14 RN, 1659, f. 6r. 15 *Benedictine*, cart. 9 and 11. 16 Ibid. 17 CAPUTO 1996, 166 - 167, CAPUTO, *I Chiostrì*, 49. 18 *Benedictine*, cart. 1. 19 SV, a. 1656. 20 CAPUTO 1996, 166. 21CAPUTO 2020, 11 - 12. 22 CAPUTO 2012, 19. 23 RM, 1667, f.1 e ss.



Montescaglioso:
historical archive of the Mother Church

Tabellionato of the Notary who drew up an act dated February 14, 1665 concerning the appointment of a procurator who, on the occasion of a baptism, can replace a witness unable to attend the ceremony.

1667 - 1691: Don Giuseppe Gagliardi

The Archpriest's family of origin was among the most important in the city.

The surname can be traced in the forms *Gagliardo*, *Gagliardi*, *Galiardo* and derives from a medieval proper name widespread throughout the peninsula with reference to strength, prowess, courage of the subject. In Montescaglioso the oldest form is *Galiardo* directly from the medieval proper name. The *Gagliardi* form appears to have a genitive ending deriving from registrations as a patronymic in the earliest baptismal records. The vast family aggregate settled in Montescaglioso is divided into several branches probably having a single progenitor. The Gagliardi were holders of the patronage of the altar of the SS. Conception in the church of S. Giovanni Battista erected by Michele, a member of the family, as attested by the *Holy Visit* of 1631 and, according to the visiting documents drawn up between 1625 and 1726, also of the altar of the Epiphany

in the Mother Church and of S. Benedetto in the church of SS. Concept 1

The various exponents of the Gagliardo / i families are involved in the administration of the fiefdom, of the University and, in the century. XVII, also of the monastery of SS. Conception.

The family is attested since 1565 already inserted in the top roles of the town.

Fabio Gagliardo, honored with the titles of *Illustrissimo*, *Signore* or *Magnifico*, seems the most important exponent of the family attested in the century. XVI. In a baptismal act of 1593 he is mentioned as "Artis Medicine Doctoris". Before 1565 and 1593 he is mentioned as a doctor with families of Spanish origin 2

. The baptismal records of the sixteenth century

mention other members of the family. The *Magnificent* Tiberius (1567 - 1572); Giovan Benedetto (1564 - 1571), *Elected* of the University 3 in 1564; the *Capurale* Giovan Francesco *Galiardo* (1568 - 1570). The *Magnificent* Giovan Michele *Galiardo* (1569 - 1608), doctor. In 1574 he is a fictitious, together with his blood relative Pietro Angelo of two municipal mills and in 1608, *Eletto* of the University, he is among those asking for the construction of the Capuchin convent in the city 4 . Other members of the family are: Consalvo *Galiardus* (1568 - 1572), the *Magnificent* Girolamo (1571 - 1574) and the *Nobile* Colantonio (1571 - 1615). On 23 July 1592, the *Magnificent* Ottavio Gagliardo celebrates the baptism of his son Tiberio and confirming the apical role of the family has as godfather the *Magnificent* Giorgio Trotta adhuc *Gubernatore Montis Caveosi*, the highest office in the administration of the fief of the D 'Avalos. Giovan Battista, Procurator of the Duchess Beatrice Orsini and his relatives Pietro, Mayor of Montescaglioso also certified in the office in 1621, and the aforementioned Fabio, all three doctors, are among those who on 28 October 1612 signed the deed of taking possession of the city by the feudal lord.

Fabrizio Gagliardo, mentioned in baptisms of 1599 and husband of Lucrezia Salinari, as *Elected* of the University, on 21 October 1621 is among those who signed the takeover of the city by the Procurator of the Marquis Niccolò Grillo 5

Bernardino, on 14 July 1641 *Elected* of the University, is in the group of notables who they signed the deed of sale of the municipal mills to the Marquise Ottavia De Mari.

Giuseppe, as Mayor of the city and Giovan Andrea, *Elected* of the University, in 1654 are among those who signed the list of assets seized from the Marquise Paola Grillo suspected of tax fraud to the detriment of the viceregal administration in the report of the value of the fiefdom which appeared underestimated in the deed of sale by his sister Maddalena. Nicola Antonio (1622 - 1659) is the godfather of Paola Grillo in the baptism celebrated in 1622 and is *the Treasury* of the Marchional Corte in the following decades. Domenico and Giovanantonio, in 1768 with other notables and at the instigation of the Marquis Antonio Cattaneo signed a complaint about the assets owned by the Benedictines 6

. The brothers Cataldo and Leonardo Antonio, are among the members of the *Deputation* elected in 1778 by the University for the construction of the new Mother Church, the first as cashier and the second in charge of the "alms" 7



Montescaglioso: historical archive of the Mother Church.

Notary notice board on a power of attorney for a witness who delegates another person to represent him in a wedding of 1669.

The women of the *Gagliardo / i families*, as in other families, have the fundamental role of achieving alliances between large families, based on marriages and the role of godmother and witness in baptisms and weddings. The *Magnificent* Giulia, godmother in a baptism of 1588, is mentioned as the wife of the "*Magnifico Joannis Caesare VBI Terre in 1668* *Salvo* as a procurator and the governor of the district of Antonia the Mother Church 8

. The *Magnificent* Giovanna on January 13, 1719 is godmother in the baptism of a son of Giuseppe Tordimare and Angela Dell'Aglio together with the "*Magnifico Doctor Phisicus* " Pietro Giuseppe Vinciguerra, *Magnifica* Francesca with *Fidatelli* ", on 11 January 1719, is the godmother in the baptism of *Don Pasquale Nicola di Pietro* Miraldi. The *Magnificent* Teresa Gagliardo, with the *Magnificent* Vito Antonio Festa, is the godmother of the daughter of Anna Niccola Fina and Mauro Marchitelli celebrated on January 19, 1719. Marianna, wife of Pompeo Marone, *Physicist*, and mother of Maria Caterina, nun of the SS . Conception 9

. Other priests belong to the Gagliardo.

Don Antonio (1617 - 1665), on 21 October 1621 with other priests attends the taking of possession of the city by the Procurator of the Marquis Niccolò Grillo 10

Don Giovanpietro, in 1639 turns out to be *Corector* of the *Conservatory* of the SS.

Conception 11 . Don Tiberio (1665 - 1668) is the founder in 1668 of the altar of S.

Benedetto in the church of SS. Conception 12

. Don Pietrangelo (1625 - 1672), mentioned in the *Holy Visit* of 1625, is Procurator of the monastery of SS.

Conception 13 . Don Domenico (1719 - 1739) in 1738 is the holder of the *benefit* of the church of SS.

Annunziata and, as Rector of the SS. Concezione, on September 6, 1739 with the Abbess Maria Giagni, attends the profession of the nun, her relative, Maria Eugenia Gagliardi 14

. A friar belonging to the family, Father Provincial of the Augustinian Order proposes as the designer of the new Mother Church the engineer Giovanni Carella who signs the contract 15 on April 3, 1780.

The family includes nuns and abbesses of the SS. Conception. Giovanna Battista attested 16 in 1670. Giacinta, Abbess 17 in 1687. Francesca, mentioned in an act of 1670 and in the *Holy Visit* 18 of 1690. Catherine, novice in 1724, deceased 19

in 1782. Raffaella (1741 - 1798), Abbess 20 in 1772 and deceased in 1798. Maria Eugenia (1739 - 1797), professed on September 6, 1739, present the Rector Domenico Gagliardi and the Abbess Antonia Giagni 21 and deceased in 1797.

Archpriest Gagliardi, in the years preceding the appointment, is the celebrant of numerous baptisms including on February 2, 1653 that of the son of Giuliano Burdo and on December 23, 1657 of the son of Giovanbattista (...) di Tursi and Anna Galasso who has as godfather Paolo Girolamo Grillo Roman patrician, belonging to the marquis house of the city and *Donna* Girolama Gatti 22

. Among the first documents in which

Don Giuseppe is mentioned in the office of Archpriest, is the registration of the marriage celebrated on 8 May 1667 between Francesco Antonio Montemurro and Ottavia Mongelli, witnesses Vito Antonio Giagno and Stefano Baccaro 23

. Don Giuseppe, even if not yet holder of the office, like other relatives, is an important reference of the feudal lords of the city and baptizes some children of the Marquises Camillo Cattaneo and Paola Grillo.

On 29 July 1660 he celebrated the baptism of Nicola Stefano. The godfather is the Bishop of Molfetta, Msgr. Giovan Tommaso Pinelli, belonging to a Genoese family transplanted to Naples, who had issued power of attorney to Giovanbattista Cattaneo, brother of the newborn, and the noblewoman Beatrice Gagliardi, blood relative of the celebrant 24

On February 8, 1663 he baptized Violante Maria who has his brother Carlo Cattaneo 25 as godfather.

The eldest sons of the Marquises, texts in baptisms, are among the protagonists of the strategy implemented by Camillo Cattaneo and Paola Grillo, in consolidating the ties with the notable local. On April 7, 1661, D. Giuseppe celebrates the baptism of the daughter of Fabio Venusio and Cecilia Plati in which the texts are Giovanbattista and Ottavia



Montescaglioso: historical archive of the Mother Church.

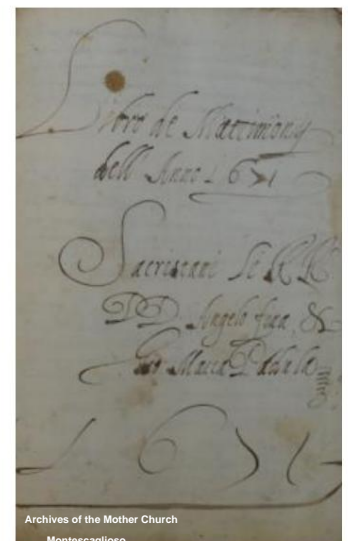
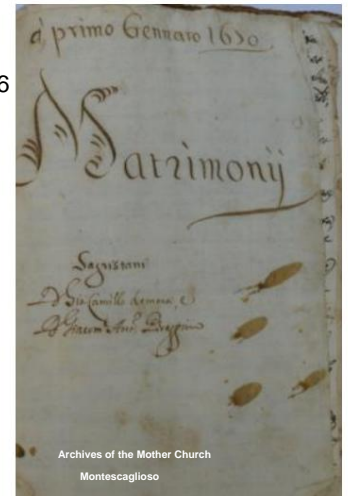
Beginning of the register of marriages in the year 1668.

Cattaneo 25. In another baptism celebrated on August 6, 1661, with an autograph power of attorney entrusted to Lucrezia Pasqualicchia, the godmother is Livia Cattaneo, in the monastery as a young *boarder*, later Abbess, also daughter of the Marquises 26. In an unspecified year, but perhaps on the occasion of the applicant's second marriage, he issues a certificate regarding the baptism administered on 14 December 1644 by Archpriest Giulio Panza, to Ottavia Cattaneo, daughter of Niccolò and Paola Grillo 27. A story of 1668 testifies to the condition of women, the practices of the time still rooted in the twentieth century and the *pietas*, balance and humanity, with which the Church manages situations in which violence and prevarication are the norm. The author of the document is almost certainly a priest who needs the authorization of the Bishop to proceed with what is requested. In April 1668, a young woman, Angela di Francesco Acquaviva, sends a heartfelt plea to the Archbishop with whom she exposes her own dramatic situation: *Ill.mo et Rev.mo. Angela di Francesco Acquaviva exhibits to Mont. (Boscaglioso), pleading she was deflowered by Giò. (John ed) Baptist of Joshua and (Joseph ed)*

of Altamura under the name of wanting to take her as a compliant wife consists in the process and because said Gio. Battista have threatened to leave and leave her comparator shamed and the case will be executed if he had not been imprisoned. therefore she makes an application to order that she be married and to dispense over the testimonials that need having come to Mont.so for seven years without ever having contracted marriage with others .. ". The girl asked that Archpriest Gagliardo be authorized to simplify the procedures provided for marriages so that the young man does not shirk his responsibilities. As usual, the Archbishop orders to obtain information on what is stated in the petition. The witness, Giuseppe Petrizza, claims to remember that the young woman had arrived in the city about 12 years earlier at the age of 7. The girl has always been honored and respectable and over the past Altamura she has been deflowered by Giò. Battista and as a compliant wife consists in the trial of this Marquisate Court, which proceeded on the rape committed against Angela from which trial similarly consists of the promise of wanting to take her as a wife, even today he says it from within the prisons .. ".

The witness adds that the accused "*..est suspectus de fugue. He has repeatedly threatened to leave, said Giò. Battista and leave said Angela shameless as Mont is well known* . The testimonies of other citizens confirm the contents of the young woman's request and what has already been declared by Petrizza. On April 30, 1668, Archpriest Gagliardi records that between the two contractors "*the marriage in faciem ecclesia was solemnized*" in the presence of Giuseppe Petrizza, Giovàn Francesco Donadio, Fr Giovanni Giagno, Giovan Michele Simia and 28 others

During the ministry of Don Giuseppe, an important event is the celebration of the second marriage of Ottavia, a daughter of the Marquises Cattaneo - Grillo. The young woman had married a few years earlier Giovan Battista Serra Prince of Carovigno, of whom she became widowed in 1666. With a delegation granted by the Archpriest, on 25 January 1674 Don Giovan Battista Cattaneo, Protonotary Apostolic and son of the Marquises Camillo and Paola Grillo, celebrates the marriage of the sister Ottavia with the noble Pompeo Albertini of Taranto. The witnesses are, as always, two local notables, Giuseppe Petrizza and Damiano Maggio 29 belonging to families of Notaries. On 2 February of the same year the Archpriest obtained from his Archbishop the consent to celebrate the marriage between Giovan Battista *Fina* and *Catarina d 'Erario during the Lenten period*. Attached to the act is the plea of the betrothed which documents the living conditions of the time. The request was made, and accepted, since "*... said daughter Hoggi is orphaned, and poor, who was driven away by one of her sisters, who*



Montescaglioso: historical archive of the Mother Church.

- First page of the marriage register of 1670.
- First page of the marriage register of 1671.

lived in his house .. " and therefore the petitioner asks that the Archpriest be allowed to celebrate the marriage even "*..in these days prohibiti alli sponsalitij ..* " 30

During the years of his ministry, the community of the SS. Concezione consolidates the bond with the Cassinese Congregation and is governed by Abbesses belonging to the most important families of the city, assisted by Rectors from the same families.

Nuns belonging to the initial nucleus of community 31 follow one another in the title of office: Margherita Gallotta (1667 -1670); Anna D'Onofrio (1671); Giustina Cappellano (1671 - 1673); Giovanna Petrarca (1675); Benedetta Di Giagno; Daniela Ferraro (1677); Vittoria Maria Gatti (1679); Giustina Cappellano

(1680 - 1682); Giustina Cappellano (1682), Margherita Gallotta (1683 - 1686);

Giacinta Gagliardo (1687); Barbara Siribiscia (1689 - 1691). In the same years it is the part of the building intended only for the Grillo - Cattaneo nuns was completed. By the end of the century. XVII in the monastery there are eleven nuns of the family in seclusion.

The daughters 32 of Paola Grillo and Camillo Cattaneo monacate are Maria Teresa, aka Elena, (1682 - 1718); Eugenia, born in 1653, Abbess in the first decades of the century.

XVIII and attested until 1730; Livia (1661 - 1732), Abbess several times, to whom a further and significant expansion of the monastic buildings is attributed; Magdalene (1672 - 1690); Maria Camilla, (1689 - 1690) baptized November 5, 1656 by Archpriest Giulio Panza; Maria Geronima (1690); Maria Ottavia (1670);

Paola and Violante (1690). Other nuns are daughters of Ottavio Cattaneo and Adriana Casone 33 and grandchildren of Paola Grillo: Adriana (1690 - 1746) and Maria Giuditta (1689 - 1742). The nun Maria Ottavia Cattaneo obtained for the monastery the relics in *partibus ossum* 34 of the Martyrs Gregory, Narciso, Giulia, Donato and a fragment of the head of St. Saba, taken from the catacombs of St. Ciriaca in Rome and authenticated on 25 January 1671. In 1672 the President of the Cassinese Congregation, Fr Angelo Maria Arcioni, confirmed with a decree sent to the Abbess Vittoria Gatti, the belonging of the monastery to the Order. In 1765 the Marquises Grillo - Cattaneo asked to be a monk in the SS. Conception two other daughters and to achieve the goal they turn to Cardinal Giovan Battista Spinola, Archbishop of Genoa, former titular of the diocese of Matera between 1648 and 1664 and distant relative of Paola Grillo.

Spinola involved in the request Cardinal Gaspare Carpegna, Vicar of Rome and member of the *Congregation for Bishops and Regulars*, who on 25 November 1675

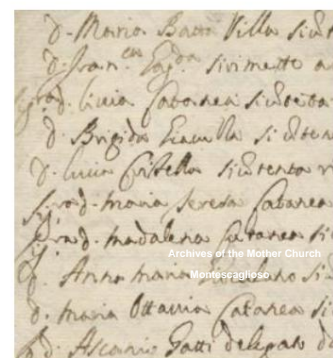
with his own decree he invites the Archbishop of Matera to satisfy the request and to accept the tripled dowry of the nuns offered by the parents. The decree was received on January 20, 1676 as a copy authenticated by D. Bernardino Lenge, Protonotary Apostolic in Montescaglioso. The Archpriest administers the goods of the church with diligence. In 1681 he started a *dispute* with the Benedictines over the ownership of some buildings.

Increases the assets with new purchases and obtains bequests from the Burdo Chirichigno, Torramano, Viggiano, Herrera, De Mitis, Musillo, Colucci and Martinelli families 35

Mons. Del Ryos, on July 22, 1683, communicates to the monks and clergy the acquittal from the excommunication inflicted on citizens who had usurped the Abbey's assets 36

Fr Giuseppe is attested as Archpriest in the celebration of many marriages and baptisms, in the *Chapter Conclusions* of the clergy and in the notarial deeds, until February 1691. From the month of April, his successor signs the parish registers.

Notes. 1 SV 1625 – 1726. 2 RN, 1565 – 1599. 3 NOBILE, 553. 4 Ibid. 552; OF NAPLES, SANTORO, 93. 5 NOBILE, 413, 418, 423, 450 – 457. 6 Ibid., 509. 7 GATTI, 2v. 8 Notes, f.1-3; *Gavan G II*. 1778, 94v-96r. 9 ACMon., RM, a. 1811, no. 25. 10 NOBILE, 424. 11 *Gavano C.*, 1639, 5v.-7r. 12 SV 1668. 13 SV 1625. 14 *Benefits*, 1617 - 1781. 15 CATS, 2r; *Fidatelli D.*, 1780, f. 26r and ss. 16 AP Mon. SS. *Conception*, a. 1670. 17 *Contuzza O.*, 1687, f. 35v. 18 AP Mon. SS. *Conception*, a. 1670; SV 1690. 19 *Catalog 1724*; *Fidatelli GD*, a. 1742, f.110; APMon. RM 1782 f. 43r. 20 *Fidatelli G.*, a. 1742, f.110; APMon., RM 1798, f. 72 v. 21 APMon., RM 1797, f. 64 v. 22 APMon., A. 1657, f. 12r. 23 AP Mon. RMA, 1667. 24 APMon., RN 1660. 25 APMon., RN 1663, f. 2v. 26 APMon., RN 1661. 27 NOBILE, 476. 28 RMA 1668, insert 13.4 and act 30.4. 29 CANDIDA 76; RMA., 1674, act 25.1.30 Ibid. insert 2.2. 31 SV years 1670, 1682, 1686, 1690; APMon., SS. *Conception*, cart. 6, 9; *Contuzza O.*, 1682, f. 9v., 1683, f. 33v., 1684, f. 37r., 1685, f. 27v., 1687, f. 35v., 1689 f. 50, 1690 f. 30r., 1691 f. 36v .. 32 SV, years 1668 - 1738. 33 SV 1690; RM 1746; *Fidatelli GD* a.1742, f. 110. 34 *Religious*, 1671. 35 AP Mon., B. 20, 752 - 761. 36 AP Mon. *Churches*, envelope 22 fs. No. 20.



Montescaglioso: historical archive of the Mother Church.

- Partial list of nuns of the SS. Conception in a document of 1670. From top to bottom: Maria Battista Villa, Francesca

Gagliarda, Livia Catanea, Brigida Giaculla, Lucia Cristella, Maria Teresa Catanea, Madalena Catanea, Anna Maria Gioculano, Maria Ottavia Cataneo.

The list is closed by the quotation of the priest D. Ascanio Gatti, delegated by the Archbishop of Matera to obtain the assent of the cloistered women for the monastication of Angela Antonia De Canijs of Pomarico.

- Tabelloniato of the Apostolic

Protonotary D. Bernardino Lenge of Montescaglioso with abbreviation of the name and qualification

underlying the coat of arms of the city. Affixed at the bottom of the certified copy of the decree of the *Congregation of Bishops and*

Regulars authorizing entry into the cloister in the SS. Conception of two

other daughters of the Marquises Paola Grillo and Camillo Cattaneo

in addition to the five sons already nun

1691 – 1712: Don Giovanni Francesco Josuè

The Archpriest's family is attested in the city between the beginning of the century. XVI and the end of the XIX. The surname derives from a proper name of the biblical tradition. In the recordings it appears in different forms: *Giosuè, di Giosuè, Gesuè, Di Giosoè, Gesuè, Josoei, Josuè, de Josué*. The oldest known mention so far, dates back to 1544 when in the *Holy Visit* of Mons. Saraceno, *Cola di Giusoeo* is mentioned as the owner of the patronage of the Chapel of St. Lucia in the Mother Church in which, in 1726, the Rocco family took over.

. The same character is godfather in various baptisms between 1565 and 1571. They belong to the Antonio *de Nicolai de Josué* family (1570). Donato Antonio *de Josoeo* (1570 - 1571) and his father, Nicola (1570). Giovan Domenico *de Josuè* (1572). Biaso (Biagio) *by Josué* (1571 - 1599). Maria *Gesuè*, who died at the age of 50 on 6 July 1866, widow of Giosuè Contuzzi and daughter of Mario and Felicia Diprimo 2

As a simple priest, Don Giovanni Francesco appears in acts of baptism since from 1658 and in various notarial deeds 3. In a marriage faith dated February 11, 1691 he is mentioned as Vicar. With the title of Archpriest he signed marriage certificates 4 from 9 April 1691 onwards. In the previous months, the vacant seat of the parish is governed by the Proparco Don Bernardino Gagliardi. In 1692 the *Holy Visit* of Mons. Del Ryos was carried out which among the concluding acts contains the confirmation of the election as Abess of the SS. Conception for the next three years, by Imperia Giannullo 5

On 10 January 1704 the Marchesa Paola Grillo draws up her will transcribed on 2 July 1705 in the protocol of the Notary Onofrio Contuzza 6. He dies

a few days later and is buried by her will in the family tomb in the Capuchin church. He leaves two hundred ducats to be divided among the Capuchins, the Augustinians and the clergy of the Mother Church to be used to celebrate 2000 masses in the span of just one year in suffrage of one's soul. And it is no coincidence that the Benedictines with whom the Marchesa had clashed all her life are excluded from the legacy. The death of Paola Grillo marks the end of an era, over half a century, characterized by the hegemony exercised over the city and local institutions by a personality that has remained unmatched in terms of ability and determination.

On 17 January 1710 the Archpriest is mentioned in the baptismal certificate of the twins children of the Marquises Camillo Cattaneo and Francesca De Gennaro. Due to the imminent danger of death, with the consent of the prelate, the newborns were baptized in the marquisal palace.

The male by D. Domenico Gagliardi and the female by D. Francesco Antonio Cancelliero. On the following 25th January, with the permission of the Archpriest, the newborns were transferred to the church of the Abbey where the Abbot, Fr Angelo da Gravina, placed his hands and names on them. The girl took the name *Antonia, Scolastica, Francesca,*

Giuseppa. The male was given the names of *Pasquale, Antonio, Benedetto, Francesco, Giuseppe, Nicola*. The baptism was duly noted by the Archpriest.

On February 4, 1710 D. Giovanni baptized Angilella daughter of Carmenio from Matera Giannelli and Geronima Suglia whose godmother is the nun Laura Scolastica Albertini with power of attorney entrusted to Beatrice Salinari 7 signed on 28 December 1709.

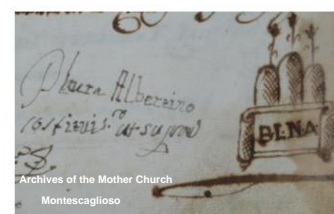
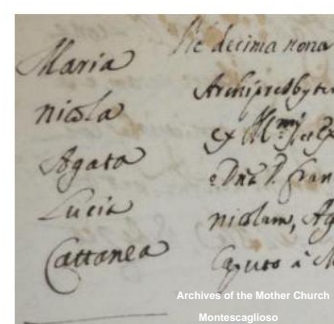
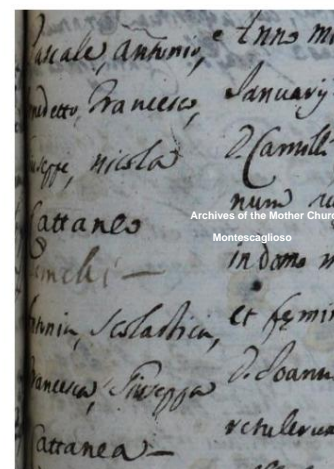
On February 19, 1711 he baptized another daughter of the Marquises, born the previous day 17. The name imposed was *Maria, Nicola, Agata, Lucia* and the godmother, perhaps due to a problematic birth, was the midwife Caterina Caputo of Matera. 8

With D. Giovanni the patrimony of the church is increased by the legacies of the Viggiano, Colucci, Titone families and the priests D. Lelio Erario and D. Graziano Marango 9

A last mention of Fr Giovanni Francesco in the baptismal registers dates back to 20 December 1711 while a reference to licenses and approvals in favor of other priests with the sole mention of the title of Archpriest 10 dates back to 25 February 1712.

Note. 1 GRILLO 146, SV 1726. 2 RN 1571,134r.-139r.;1572,143v; ACMon. RM,1866. 3 Contuzza, 1690, 20.10. 4 RMA v.1.

5 *Religiose*, pergamena a. citato. 6 NOBILE 477- 479. 7 RN a. 1710 f.2vr. is 4v. 8 RN, 1711. 9 APMon., b.19 n.706-712 e 20 n. 762. 10 RN,1711- 1712.



Montescaglioso: historical archive of the Mother Church.

- January 17, 1710. Annotation of the names of the newborns in the margin of the baptismal certificate of the twins children of the Marquises Camillo Cattaneo and Francesca De Gennaro.

- February 19, 1711. Detail of the baptismal certificate of a daughter of the Marquises Camillo Cattaneo and Francesca De Gennaro. The sacrament is administered by the Archpriest Josuè and the imposed name is Maria, Nicola, Agata, Lucia.
- Year 1705. Prelature of Fr Giovanni Francesco Josuè.

Autograph signature of Donna Laura Albertino, nun of the SS. Conception in the power of attorney to another subject for the assignment of representing her as godmother in a baptism.

1712 – 1716: Don Antonio Festa.

The Archpriest's family is attested in the city since the first half of the 17th century. Perhaps it comes from Matera but is related to the major families of the city.

The most prominent personality, in addition to the prelate, is Vito Antonio Festa. Titled as *Magnifico* with the *Magnifica Theresia Gagliarda* is a witness in the baptism of Anna Lucrezia, daughter of Anna Niccolò *Fina* and Mauro Marchitelli celebrated on January 19, 1719 by D. Giuseppe Tommaso Giagno. On 20 July 1710, Fr Antonio Festa, with the title of Cantor, the second office of the clergy, baptized the son of the *Magnificent* Giuseppe Giannino and Anna Vittoria *Vingiguerra*, godfather the noble Matteo Bari and godmother *Angiola Agneti* from Naples who had delegated Nicola Antonio *Vingiguerra* and Agnese Venusio. The families involved in the ceremony are all of Materan origin, a circumstance that seems to confirm the origin of the Festa 1 as well

On 17 April 1712, first mention as Archpriest, he baptized the son of (...) Carriero and Beatrice Venusio 2

another personality of Materan origin and on May 2, 1712, baptized the daughter of Pietro Angelo Leone and Vittoria Magistro. On May 1st, without explicit mention of the surname, he is mentioned in another baptismal act for which he granted license to another priest. Fr Antonio is, therefore, in full swing of his duties. On 14 September 1712 the Archpriest baptized the daughter of Domenico Rocco and Brigida Salinara. The child has as godmother the nun of the SS. Concezione, Antonia Giagno who had signed a special power of attorney in favor of *Donna* Lucrezia Cappellano. The nun's request to the Archbishop is attached to the baptismal certificate and documents the current procedure. The plea reads: *"Ill.mo and Rmdo Sig.re. D.*

Antonia Giagno nun professes in the convent of the Santissima Concezione of M.te Scag.o umilis (yes) but orator of VS Ill.but praying devoutly, exposes it as being requested to baptize a proxy a daughter born of MD Domenico Rocco, and Brigida Salting spouses of this aforesaid city, its close congeners, and this being prevented by the Rule of which he made profession, deign VS Ill.ma, pro hac dice tantum, to this enable it, also giving the consent of the Mother Abbess, who yBeing of supreme gratia he will receive it from VS Ill.ma." 3

In 1715 in the monastery of SS. Conception, where between boarders, novices and professed three generations of nuns belonging to the Marquis family are in seclusion, *Donna* Livia Cattaneo is elected Abbess. Until 1736, for over twenty years, the nuns of the Cattaneo family held the office without any interruption. After about a decade in which the position is held by nuns from other families, a second generation of Cattaneo nuns occupies the position for another fifteen years.

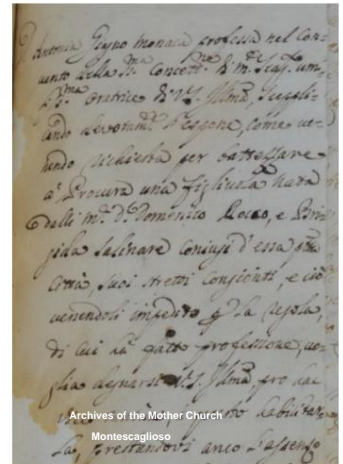
In the "*Introito e esito*" of 1713 63 priests, 6 clerics and expenses for the feast of St. Mary of Constantinople with decoration of the existing altar in the Church are recorded mother 4 On August 8, 1712, a newborn is registered among the acts of baptism abandoned on the night of August 6 in front of the convent of the Capuchin Friars How "cartula asserting the condition of the Mayor The friar *Contuzzi* entrusted that he accompanied him which read

this son was baptized in the church of S. Pietro Caveoso and is called Francesco Pietro "5

. Babies of unknown parents, more often of only an unknown father, reveal conditions of extreme misery, especially of women. The Church intervenes with diligence and *piety on abandonments*. The Archpriest, as always, baptizes newborns and, with the Mayor, arranges for the accommodation of the little ones in some families. In the acts of baptism, the last signature of Fr Antonio 6 occurs on November 18, 1716. In the following weeks the baptisms are administered above all by Fr Leonardo Brajca, Coadiutore of the Parish, or by other priests.

The first signature 7 of his successor appears in an act dated January 3, 1717.

Note. 1RN, 1710, f. 9r. 2 RN, 1712, f. 5v. 3 RN, 1712, inserto f.12v. 4 APMon. b. 3 fs. N. 43. 5 RN 1712, f.8v. 6 RN, 1716, f. 120v. 7 RN, a. 1717, f. 1v.



Montescaglioso: historical archive of the Mother Church.

- Prelature of Fr Antonio Festa. The request of the professed nun Antonia Giagno in the cloister in the SS. Conception, to be able to be godmother by proxy in a baptism of 14 September 1712.

1717 - 1744: Don Biagio Antonio Venusio

The Archpriest belongs to the local branch of an important family of Matera, where he is attested 1 in the century. XV. From the beginning of the century. XVII, the family is also rooted in Montescaglioso where it died out in the first decades of the century. XIX. The surname could derive from the indication of the toponym of the area of origin of the progenitor, Venosa. In this sense, a medieval attestation. The Judge "*Petrus de Venusio Magister Procurator Basilicate*", in August 1239 signed a document in favor of the Abbey of S. Michele 2

The parish registers and notarial deeds attest to some members of the family.

The priest *Joseph Orontio Venusio* celebrates various baptisms in the second decade of the century. XVIII. The cleric Tommaso in 1659 is attested as tenant of pastures belonging to the Marquis Camillo Cattaneo. The noblewomen Beatrice and Giuseppa Antonia, wife of Antonio Vinciguerra, of Materan origin, are godmothers in various baptisms of 1712 and 1719. Other priests belong to the local family.

D. Francesco in 1712 is Procurator of the monastery of SS. Concept 3

D. Giuseppe Antonio, is attested in various baptisms of the beginning of the century. XVIII.

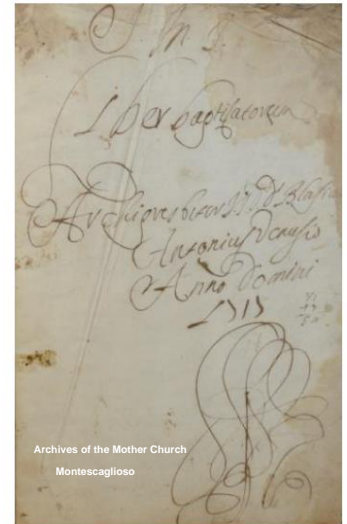
Other members of the family have links with important local families. Mauro, certified in 1745, married Francesca Antodaro and the *Magnificent* Fabio, documented in 1747, is the husband of the noblewoman Marianna Paciullo 4 , blood relative of another Archpriest.

D. Biagio Antonio Venusio, as a simple priest is attested in many acts of baptism even before taking office. With the title of Archpriest he signed the incipit of the *Book of the Baptized* of 1717. He is assiduous in the administration of the Sacraments and present in the signing of notarial deeds relating to the activities of the Chapter of the Mother Church. In 1722 the clergy numbered 60 priests and 6 clerics 5 On 29 August the Archpriest of 1723 baptizes the son of the Marquises Camillo Cattaneo and Francesca de Gennaro, born the previous day 25. The long sequence of names imposed were *Antonio, Pasquale, Bartolomeo, Donato, Agnello, Nicola, Gerardo, Benedetto, Giacomo* and the godfather was Don Francesco Maria Salerno, *Royal Commissioner for Campania* who had entrusted a special power of attorney to the Prior of the Abbey of S. Michele Arcangelo, D. Simpliciano Longo from Naples 6

On 12 June 1725 the Archpriest records the birth of another son of the Marquises. The baby was born on March 23 but in imminent danger of life was immediately baptized immediately after the birth by the midwife. In registering the baptism, Archpriest Venusio imposes on the newborn, as per family tradition, the names of *Carlo, Gennaro, Gerardo, Salvatore, Agnello, Donato, Rocco, Giacomo, Nicola, Pasquale, Domenico, Ferdinando, Mauro* 7

On 20 July 1726 he concludes and signs as requested by the diocesan Curia during the episcopate of Archbishop Giuseppe Maria Positano, a detailed *inventory* of all assets, movable and immovable, the income of the clergy and churches of Montescaglioso falling under the jurisdiction of the Parish. It is a very detailed document that provides information and descriptions on the parish church and the other churches in the country, the organization of the clergy and the works of art preserved in the places of worship 8 The detailed inventories and descriptions drawn up by the Archpriest and his collaborators, D. Niccolò Rocco, D. Cosma Basile and D. Domenico Palazzo indicated as "*capitular priests*" 9 will be the reference for the *Holy Visits* carried out in the following years. In the monastery of SS. Conception the position of Abbess from 1715 until 1736 is held by the nuns Cattaneo, Livia, Elena, Eugenia and Giovanna Benedetta.

The latter in the following years will be Abbess several times and is attested between 1724 and 1767, the year of her death. The nun is a Cattaneo but does not belong to the Montescaglioso branch but to the most important branch of the Princes of Sannicandro. She is the natural but not legitimate daughter of Prince Baldassare Cattaneo della Volta and of a mother



Montescaglioso: historical archive of the Mother Church.

- The first page of the Baptist *Book* of 1717 with the autograph signature of Archpriest D. Biagio Antonio Venusio.

hitherto unknown. It is mentioned in the will of Prince 10 on 6 February 1739 as a cloister of the SS. Conception. In the absence of direct evidence to this effect, it can be deduced that the young born *more uxorio* "was nun with the procurator of the Catholic Mother Church in the capital contingency in which, however, the particular condition of the young woman would have heavily conditioned her life.

In Montescaglioso, however, Giovanna Benedetta is well received in the community of the SS. Conception where it will be one of the most important Abbesses of the century. XVIII.

On 22 December 1726 the clergy procurator signs the contract with *Maurizio D'Àlessio* from Naples, for the new high altar *in the Roman style* in the Mother Church

just the drawing by it Mastro Maurizio made that it is delivered in the hand of a lot Reverend Signor Don Biaso Antonio Venusio Archpriest of the Collegiate Church "11

On March 13, 1727, Dalessio also signs the contract for the high altar of the church of SS. Conception with the Procurator of the monastery, Don Domenico Puntillo belonging to the clergy of the Mother Church 12

On 12 December 1730 the Procurator of the Abbey asked for the lifting of the prohibition to secular priests promulgated by the Chapter of the clergy to participate in functions in the church of the monastery, issued out of *struggle and resentment at this which followed in 1726* December the Archpriest receives from the Protonotary Apostolic, Cardinal Prospero Colonna, the order to exhibit the documents proving the reasons for the Chapter. On 28 October 1730 Fr. Alfonso Mariconda,

Bishop of Trivento (Molise), former Benedictine monk in SS. Severino and Sossio in Naples, sends an unofficial communication to the clergy of the city and to *my order* "Benedictine Fathers appointed Archbishop of Acerenza and Matera 13

On 17 January 1735 D. Biagio is at the head of the clergy in welcoming King Charles of Bourbon. Traveling from Naples to Palermo, he stops in the city, he lodges in the Abbey and on the 19th, monks and clergy celebrate the King's birthday with solemn liturgies.

In the last decade of his presbyterate the presence of the large group of Cattaneo nuns in the monastery of SS. Concezione provokes an intervention by the diocesan Curia of Matera aimed at limiting the formation of family clans in the same community.

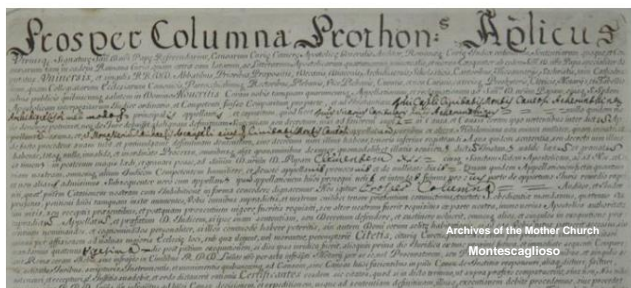
Other young people of the family, Paola Maria, Anna Fortunata and Livia, daughters of the Marquises Camillo and Francesca De Gennaro, unable to access the cloister of the SS.

Concezione enter the monasteries of S. Gaudioso and S. Giovannello in Naples 14

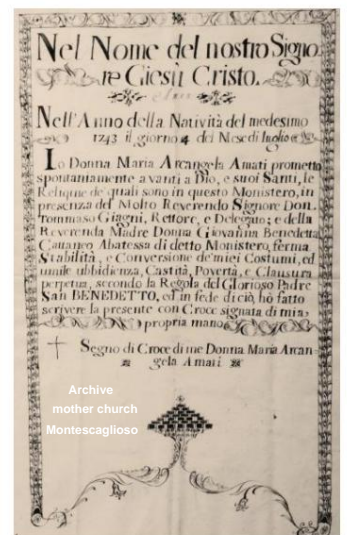
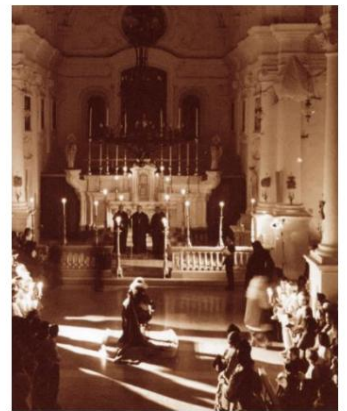
De Gennaro, widowed in 1740, will then obtain from *the Congregation of Bishops e Regular*, the monacation in the SS. Conception of the daughters Settimia and Gaetana denied him by the Curia of Matera. In the request it involves the Archpriest and members of the clergy called, in September 1741, to sign testimonies on bequests and legacies made in favor of the monastery by nuns and members of the family.

By invoking the acquired merits, the noblewoman believes to obtain what is requested.

D. Biagio's successor is certified in office in October 1744.



Note. 1 MORELLI, 113. 2nd Ed. GERARDI, 65 – 67. 3 *Worshipful GN*, f. 60r. 4 RM 1745; RM, 1747, f. 3r - 2v. 5 RN1717, f.1v; *ibid.* b. 3; *Contezza O.* 1721 – 23, f. 9; *Adorante*, 1723, f. 47v.; 1724, f. 110r.; *Lofruscio*, 1774, f. 38r. 6 RN, 1723. 7 RN 1725, f.166r. 8 SV 1726, 1738. 9 SV 1726, f. 1v. 10 *Servillo*, ff. 422r - 436r. For the document we thank Prof. Biti Cattaneo della Volta. 11 *Contezza O.* 1726, f. 125. 12 *Ibid.*, a. 1727 f. 14. 13 APMon., perg.; b.1, f.24 Clero b.22, fs 21. 14 *Palma* 1754 f. 28r. 29v.



Montescaglioso.

- Historical re-enactment (2001) *Cavalcade of the Bourbon*. Abbot and

Archpriest Venusio welcome the King in the church of the Abbey.

Montescaglioso: historical archive of the Mother Church.

- July 4, 1743: profession of Maria Arcangela Amati di Montepeloso issued before the Abbess Giovanna Benedetta Cattaneo and the Rector D.

Tommaso Giagni. • December 22, 1730: Order of the Protonotary Apostolic Prospero Colonna for a quarrel between the Chapter of the clergy and the Benedictines so that the parties could each exhibit their own reasons.

Portrait of Charles of Bourbon.

(1732: Giovanni Maria delle Piane. In the Royal Palace of Granja S. Ildelfonso, Spain).

In January 1735 the young King stayed in Montescaglioso, welcomed by the Benedictines and the clergy led by Archpriest Venusio.

Photo credit: wikipedia

1744 – 1782: Don Francesco Antonio Paciulli

The prelate is the exponent of an ancient family settled in the city since the century. XVI, holder of the patronage of the altar of the SS. Annunziata erected in the Mother Church by *Paciullo de Paciullo* in 1606 where the family had the right of burial. The same character in 1622 is Prior of the chapel of the SS. Sacrament existing in the Mother Church 1

. The patronage of the Annunziata in 1668 was passed to the Tortamano 2 family . Exponents of the family are attested as early as 1584 and well integrated in the administration of the University, the fiefdom and the ecclesiastical institutions, they will always have an important role in the country. In 1726, in the Mother Church, the family is the owner of the Chapel of the SS. Assumption first dedicated to St. Mark the Evangelist and patronage of the Simia family 3 another ancient local family.

Exponents of the family are attested in the 4 baptismal acts of the XVI - XVIII centuries. Giovan Tommaso, (1590) together with Caterina wife of the Spanish Martino di Carcera (Caceres in Extremadura). The *Magnificent* Paciullo de Paciullo (1595).

The *Magnificent* Pietro Antonio (1719). The *Magnificent* Marianna (1747) wife of the *Magnificent* Fabio Venusio (d.1747).

Various priests belong to the family. D. Giovan Domenico (1615 - 1621): on 21 October 1621 as Vicar he attended the taking of possession of the city by the Procurator of the Marquis Niccolò Grillo 5 . D. Giovanni Domenico (1711 -

1737), with the same name as the first, on November 26, 1737, with other priests, underwrites attestations about the conditions of the monastery of SS. Conception 6 . D. Giovan

Leonardo (1719), D. Claudio (1767) and Don Giorgio, Rector of the monastery of SS.

Conception 7 in 1768. Father Innocenzo Maria Paciullo is an Augustinian friar:

in the years 1761 and 1775 he was the Prior of the Convent of S. Agostino di Montescaglioso and in 1767 by the Archbishop of Matera, Mons. Parlati, he was charged with restoring the disastrous finances of the Convent of the SS. Conception 8 . D. Giuseppe (1760 - 1767)

is a Rector of the monastery of SS. Conception where on 16 July 1767 he attended the burial of the Abbess Giovanna Benedetta, daughter of Prince Baldassare Cattaneo della Volta of Naples.

Numerous nuns from the Benedictine monastery of SS. Conception. Agata 9 (1670 - 1762), professed in 1699 and attested in an act dated 2 May 1742, Marianna 10 (1689 - 1706), Ernesta (1741 - 1742), Vittoria (1724 - 1769) and Giuseppa called Giuseppina 11 (1679 - 1773).

An act dated 12 September 1744, preserved in the parish archive and unique of its kind, is the parchment with which D. Francesco Antonio Paciulli takes possession of the Mother Church as Archpriest after the appointment obtained by the Archbishop.

The opening is the long proclamation of the Apostolic Abbot and Protonotary Nicola Virgallito, Vicar of Archbishop Francesco Lanfreschi who presides over the ceremony and introduces the priest to office with a solemn liturgy in front of the main altar. The reading of the apostolic bull concerning the appointment is followed by the delivery of the ring, the keys of the *Sacred Ciborium*, the Baptistry and the cupboard of the *Holy Oils*, in the presence of all the priests and with the singing of the *Te Deum Laudamus*. The long ceremonial ends with a solemn sung mass 12

Archpriest Paciulli, during his presbyterate, eagerly signs most of the registers of the deceased and baptized and many notarial deeds 13. He confesses and assists "in articulo mortis" various nuns including Silvaggi, Lucrezia 14, Converse, who died on January 18, 1759. In the mid 70s of the century, XVIII holds the position of Rector of the SS. Conception 15

. He signed various deeds for the monastery, including on 28 August 1775 the receipt of the monastic dowry of 1200 ducats of the sisters Raffaella and Margherita Troyli di Montalbano paid by his father Francesco 16 and, in 1776, the lease contract of the land of S. Paolo 17



Montescaglioso: historical archive of the Mother Church.

Index of those baptized in the year 1757: letters A and B.

On February 1, 1776, with the Vicar Foraneo Don Domenico Lagamba "Lo Stato delle Anime" signed, including the numbering of the regular and secular clergy 18

. In that year the clergy is made up of 31 priests, 5 deacons, 2 clerics belonging to the Mother Church; 14 priests, 9 novices and 12 Benedictine lay brothers; 4 priests and 3 Augustinian lay brothers; 8 priests and 6 Capuchin lay brothers. Compared to a few decades earlier, there has been a decrease in the number of priests.

On 6 October 1744 he obtained an *Apostolic Brief from Pope Benedict XIV*, countersigned by Cardinal Passionei and authenticated by the Archiepiscopal Curia of

Matera with which the altar of the Chapel of the SS. Sacrament are granted plenary indulgences and the condition of "*perpetual privileged altar*".

The counts "of souls" sent to the Archiepiscopal Curia 19 record 4,165 inhabitants in 1754, 4,354 in 1760, 5,239 in 1776 and 5,847 in 1778, down to 5,185 in 1778 - 1779. In 1777 the Confraternity of Death in S. Rocco is refounded.

Under his presbyterate, between 1776 and 1778 the old Mother Church was demolished and construction of the new one started in 1780. On 25 January 1778 he signed the final acts of a dispute with the Benedictines of S. Michele on the land of Agnone di S. Nicola in Val Bradano 20

. The Archpriest signs numerous acts relating to the reconstruction of the parish church. On 29 March 1779 he presided over the Chapter of the Clergy which defines the methods of contributing to the costs of rebuilding the new church 21

. On May 14, 1780 Don Camillo Cattaneo, Canon of the Cathedral of Naples with a solemn ceremony in the presence of all the clergy, the authorities and the people, places and blesses the first stone of the new Mother Church 22

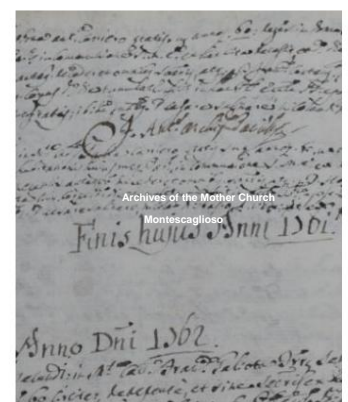
It can be said that the event is the coronation of a long presbyterate at the service of the local community during which the Archpriest is the protagonist and witness of a phase of important changes.

On 2 August 1781, representatives of the clergy and various expert *masters*, carpenters, masons, ferrari, carry out an accurate inspection of the Mother Church which is being demolished. The experts are responsible for verifying the presence of the *company*, or the coat of arms of the University on various artifacts such as doors, bells and decorations that can attest to the municipal patronage of the church and consequently the obligation of the municipality to contribute to the costs of reconstruction of the Parish Church 23 . The verification was extended to the church of S. Giovanni Battista where the signature of a Mayor on one bell attested to the patronage of the University also on the first Parish Church.

The last signature of Fr Francesco in a Chapter Conclusion dates back to 21 December 1781. The Archpriest died on August 17, 1782 at the age of 82 in his home assisted in *articulo mortis* by D. Luca Venezia.

The body causes the inability to use the Mother Church of SS. Peter and Paul, was transferred in the church of S. Giovanni Battista where, after the funeral was celebrated, she was buried in the sepulcher of the priests, present D. Domenico Garbellano, D. Antonio De Chio and D. Domenico Bianco 24

After the death of Archpriest Paciulli, a dispute arises between the Chapter and the Archbishop regarding the clergy's claim to elect or indicate the new Parish Priest 25 Between the months of August 1782 and March 1783 the parish registers are signed by D. Domenico Lagamba, Treasurer and Curator. From 20 March 1783 the same functions, until the attainment of the Archpriesthood, are exercised by D. Vito Antonio Contuzzi, his successor 26



Montescaglioso: historical archive of the Mother Church.

- Notes identifying infants on the sidelines of baptismal records of November 1759. • Register of the dead. End of annotation of the year 1761 and beginning of the year 1762. Under the first registration, the autograph signature of Archpriest Paciulli.

Note 1 De Mitis, b 97, 1606, f. 10; Gavano C., 1622, f. 40 v. 2 SV 1668, in cart. SV Montescaglioso 1666-76. 3 SV, 1726 3v; SV, 1625, 2r. 4 The reference is always to the years mentioned in APMon., RN and RM. 5 NOBLE, 424. 6 *Religious*, 1737. 7 Petrizza T., 1768 f. 32v.r. 8 CAPUTO 2020, 22.9 Fidatelli GD, a. 1742, f.110; Catalog 1724. 10 SV 1690; Contuzza O. 1706 f. 37v. 11 Fidatelli GD, a. 1742, f.110; Catalog 1724; 12 APMon, scrolls. 13 Lafratta N., 1747, f. 19r.; 1756, f. 8, f. 11; Fidatelli A., a. 1772, f. 8, a. 1774, f. 34, a. 1775, f. 29r. a. 1776, f. 15. 14 RM, a. 1759, f. 58v.. 15 Fidatelli A., a. 1772, f.8; a. 1774, f. 34; a. 1775, f. 29r.; 1776, f. 16v.; 1777 f.34 v. 16 Fidatelli A., 1775 f, 29r -30v. 17 Fidatelli A. 1776 f, 16v; ibid., f, 25r. 18 Clero, cart. 1754 - 1800, a. 1776. 19 Ibid. anni citati. 20 Fidatelli A., 1778, f. 13r. - 15v. 21 Ibid.a. 1779, sn.. 22 Fidatelli A. 1780, 34r. - 35 v.. 23 Ibid., 1781 67r. - 69r. 24 RM 1782, 17.8. 25 Clero, cart. 1754 - 1800. 26 RN, 1782 f. 217r.-218v; 1783 224r-225v.

1783 -1820: Don Vito Antonio Contuzzi

From 1783, Treasurer and Curate and from 1791, Archpriest. D. Vito belongs to one of the oldest families in the city that has always held top positions in the country with notaries, ecclesiastics, university professors and professionals.

The identification forms appear in various versions: *Contucia*, *Contuzza* and often also with a patronymic link. An important branch of the family owned a large palace, still existing, in the district of S. Giovanni Lovento, on which the coat of arms of the family with the date of 1612 stands out. top families of the city 1

The oldest attestations concern *Cola de Angelo Co (n) tucio* and his son Fabrizio (1565 - 1571); Filippo d'Angelo de Contuzza and his daughter Rosa Antonia (1568 -1572): in the identifier, there is a double patronymic; Angelo Contuza (1568 - 1571); Nicola de Contutia (1569); Domenico de Contutia (1569 - 1589); *Marianus de Contutia* (1567 - 1571); Giannullo di Contuzza (1571 - 1576); Cesare (1576), Pietro (1586), Rinaldo (1592) and Lello Contuzza (1615). Camilla, with the title of *Magnifica*, is the godmother of Giovanni son of Cesare Cretese (ie a native of the island of Crete) of Venosa celebrated on September 24th 1591. D. Onofrio is a Notary 2 with activities documented between 1682 and 1737. Giovandomenico Contuzzo in 1682, is attested among the *Elects* of the University of Montescaglioso. Numerous doctors, professionals and landowners. Don Pietro, "Physician Doctor" Referring to the Mother Church for the construction

. Giuseppe (1762 - 1816), landowner son of Pietrangelo and Caterina di Ippolita Di Cicco, lives in via S. Giovanni Lovento. Michele is Mayor in 1807.

The doctor Giuseppe, (1852 - 1860), is the son of Vito Antonio and wife of Donna Giuseppa D'Alessio. Exponent of the pro-Bourbon movement, after 1860 he was subjected to police measures because he was suspected of anti-unification activity and support for banditry. Giovanni, doctor, member of the Bourbon Committee of the city participates in the organization of the anti-Piedmont 4 revolt of February 2, 1861.

Another doctor, Vito, is an exponent of the pro-Bourbon movement and on 28 February 1865 with Giuseppe Casella and the doctor Tommaso D'Alessio, he acts as guarantor in the surrender to Captain Enrico Desperati, of the brigands Francesco Schiavone, Vito Leonarodo and Antonio Scocuzza . In 1894 - 96 he continued to practice as a doctor 5

. Francesco Paolo, born on 9 October 1855, is the son of Giuseppe and Giuseppa D'Alessio. Graduated in Naples in law in 1878, he is one of the most important experts in international and maritime law of the nineteenth century. Author of numerous publications and founder of some magazines. Lecturer at the Universities of Macerata, Naples, Cagliari with positions at the Ministry of Foreign Affairs and *the Oriental Institute of Naples*. In Montescaglioso on 21 November 1878 he participated with a speech at the inauguration of the municipal kindergarten and in 1894 dedicated a monograph to S. Rocco, patron saint of the city. Probably in 1884, he was among the drafters of the Statute of the Cooperative Bank of Montescaglioso 6

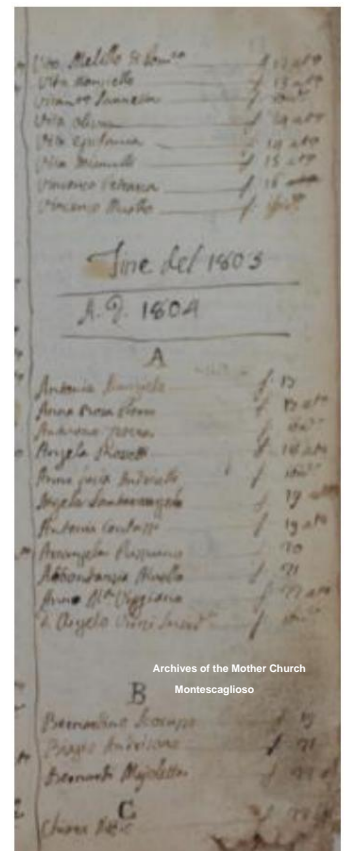
Several priests and a nun belong to the Contuzzi families.

Don Troyano Contuzza, Sacristan in 1587, documented in many baptismal acts up to 1617, Don Leonardo (1594 - 1615), Don Domenico (1812 - 1841) and Don Francesco (1842).

Father Pasquale is an Augustinian Friar, who died in 1837 who, at the time of the suppression of the convent in 1807, passed into the secular clergy of the Mother Church 7

. Anna Contuzzi is a nun of the SS. Conception where in 1711 she is attested as Abbess 8

Archpriest Don Vito Antonio, who held the position until January 1820, the year of his death, was the son of Pietro and Agata Sannelli.



Montescaglioso: historical archive of the Mother Church.

Index of the dead in the year 1804, letters A and B.

From March 1783 he is Bursar and Curate and with this title, he is presumed to replace the title of Archpriest, he signs all the parish registers. The *Chapter Conclusions* of 21 December 1791, as testimony of the appointment, they cite D. Vito as Elected Archpriest 9. Even before his appointment he was a representative of the clergy in the *Deputation* responsible for the reconstruction of the Mother Church and on 3 April 1780 he took part in the inspection of the old church with the engineer Giovanni Cervelli with whom it was decided to proceed with the reconstruction of the building. In the document, those present declare that "... we came to the determination to erect, build, and make the entire Mother Church in this city in the very same place, where the ancient Church already ruined, partly fallen, and partly falling, with very evident danger of being able to cause irreparable damage, as well as to the building, but fear of the faithful, who enter it .. ". Following the decision, Cervelli accepts the assignment to draw up the project on the basis of the drawings that he had already prepared and delivered to the *Deputies* 10. A large part of the church is rebuilt under his presbyterate. In 1798 the *Deputation* which supervised the works was renewed; in 1804 part of the already rebuilt church collapsed; in 1808 the structure was now completed and until 1820 the decorative stucco decorations, the floors, part of the picture gallery and the altars were built. A *Liber Missarum* of the church drawn up in 1789 notes the *weight of masses* still burdening the clergy including the perpetual suffrage for the Duchess Costanza d'Avalos who in 1509 had erected a chapel dedicated to St. Thomas Aquinas 11. On 1 February 1794, the Archpriest presides over the Chapter of the clergy which decides, as requested by the royal administration, the allocation of 40 ducats as a *free offer* for the expenses of war religion "against the infidelity of the Chapter of the clergy, destroyed by the King" 20 priests including the Archpriest: Fr Angelo Vinzi, Fr Antonio Andriulli, Fr Giovan Andrea Petrizza, Fr Cola Antonio, D. Francesco Eletto, Fr Leonardo Lomonaco, Fr Domenico Eletto, Fr Vito Armandi, Fr Antonio Di Chio, Fr Onofrio Basile, Fr Nicola Erario, Fr Gianfrancesco Fidatelli, Fr Domenico Antonio Garbellano, Fr Francesco Andriulli, Fr Marino Memmoli, Fr Domenico Bianco, Fr Giannini, Fr Silvaggi, Fr Michele Salinaro and the Subdeacon and Chancellor Domenico Gaetano Virzi. A similar contribution was approved by the Chapter chaired by the Archpriest in the choir of the church of San Giovanni Battista, on 10 July 1796 for the same sum 12.

For "1797, the population of the city of Montescaglioso was 114 inhabitants."

The proclamation of the Republic in Naples in 1799 causes unrest and conflicts throughout the Kingdom. The Tree of Liberty is also raised in Montescaglioso. In the local community and in the clergy opposing factions face each other, but from Calabria Cardinal Ruffo and his army go up to Naples and also occupy Montescaglioso where the Sanfedist army stops between 4 and 6 May to then enter Matera. In the city the Archpriest Contuzzi, with the priests Fr Vitantonio Santamaria and Fr Donato Vinzi is among those who share the reformist positions of the Archbishop Camillo Cattaneo. With moderate positions, he supports the Republic but, on the return of the Bourbon, the Archpriest refused to wear the royal rosette, later imposed on him by the Mayor Bartolomeo Cifarelli and the pro-Bourbon priest D. Agostino Montemurro. The Archpriest and the priests with whom he shared political positions they are forced to flee twice and find refuge first in Tricarico and then in Acerenza, the metropolitan see of the Diocese. The different political positions, however, do not prevent the Archpriest from readmitting the priest D. Agostino Montemurro, who had followed Cardinal Ruffo to Naples, absent from the city for more than five months as per the Chapter resolution of the 24th. October 1799. The positions of Montemurro are radicalized and during



Montescaglioso: historical archive of the Mother Church.

Register of the dead of the year 1801. Stamp with the coat of arms of the reigning Bourbon Ferdinand IV.

the French occupation is arrested several times. On 13 September 1805 it was the Archpriest himself who signed a petition with other priests to the new authorities so that the living conditions of the priest who had been in prison for several months could be improved. The vicissitudes of the priest Agostino Montemurro put the Archpriest's skills and prudence to the test in dealing with critical issues of a political and moral nature. D. Agostino was born on October 17, 1763. Son of Luca and Margherita Carriero, in 1791 he was admitted to the sub-diaconate and in 1798 to the *chapter table* .

After joining the Bourbon faction, on February 23, 1799 he took part in one armed expedition to Pomarico to dissolve the Republican Municipality installed in the country. In the same year in the ecclesiastical court of Matera he is tried for life inadequate to the status of priest and for other excesses. He is accused of violence against the priest D. Onofrio Basile and, dressed as a secular, of accompanying himself at night with people of ill repute. He is imprisoned in the house of the Missionary Fathers of Caposele with the prohibition of contacts with various characters of Montescaglioso. In the summer of 1806, with his brothers Giuseppe and Pietro, the latter very young, he organized the resistance of Montescaglioso against the French. He was arrested and imprisoned in the Matera prison where on September 20, 1806 he managed to organize a riot which was joined by prisoners and cops. The goal is to attack the French garrison occupying the city.

Discovered the conspiracy, the priest and the brothers are sentenced to death. The sentence was performed in Matera on October 13, 1806 and his brother Pietro was executed despite the young age of only 14 years 14

In 1807, the priests D. Marino Memmoli and D. Domenico Gaetano Vinzi, were sent to Foggia on behalf of the Chapter of the Mother Church to renew the census of the third of Isca l'Arena at the administration of the *Regia Doganica*, which has always been entrusted to the clergy of the parish church. Due to the stables of the Marquis Ferdinando Cattaneo and the Galante di Santa Croce brothers, tenants of the Baron, the assignment was not renewed and the lands were usurped by the two noblemen. The clergy, the Archpriest and the two priests were unjustly accused of having been bribed by the custodians with the sum of 300 ducats 15

A few months before the entry into force of the suppressive decrees of the monastic communities, the Archpriest drew up the *State of the Church* of the city sent to the diocesan Curia. According to the document, between 1806 and 1807 the secular clergy is burdened by the costs for the reconstruction of the new parish church, the Benedictines are now in Lecce, the monastery of SS. Concezione has 47 nuns, the convent of S. Agostino 10 friars and the convent of the Capuchins 15.

The "*State of Souls*" drawn up by the Archpriest in 1811 records 6,056 inhabitants 16

During the French decade and in the early years of the Bourbon restoration, the Archpriest was Inspector of the schools established in the Municipality as in the whole Kingdom by royal decree. In 1815, during the celebrations for the return of King Ferdinand to the throne, he welcomed the procession organized by the Mayor Domenico Gatti in the church, singing the *Te Deum* and with solemn liturgy signed the *State of Benefits existing in this Municipality of Montescaglioso* as Archpriest and Vicar Foraneo 18

Archpriest Contuzzi died on 11 January 1820 at the age of 88 in the family building in via S. Giovanni Lovento. The death report, made by the laborers Francesco Locantore and Domenico Saverio Martinelli, nephew of the deceased, was registered by the Mayor Andrea D'Ambrosio 19

His long archpriesthood unfolds over decades of radical political and social changes that see the definitive collapse of the ancient feudal regime and the affirmation of new protagonists in the local community.



Archives of the Mother Church
Montescaglioso

Montescaglioso: historical archive of the Mother Church.

Register of the dead of the year 1813. Stamp with the coat of arms of the Kingdom of Naples and Sicily, reigning Joachim Murat.

Note. 1 For baptisms and marriages, see the relevant years mentioned in APMon. RM. 2 PEDIUS *Notaries*, 134. 3 CATS, 2v. 4 *Birth*, 54. 5 *The end*, 63 *Yearbook*, 1894 - 1896, p. 2161.6 Web: Treccani, *Biographical Dictionary of Italians*, v. 28; ACMon., B. 16, fasc. 3; b. 41, fasc. 3 7 APMon. RM, 1837, no. 143. 8 APMon. cart 6. 9 RN 1783, ff. 224r - 225v. *In conclusion*, b. 16, fs 565, 1787, f. 98r from 1791, f. 152 v. 10 *Fidatelli A.*, 1780 f. 26 r. - 29 r. 11 APMon., *Book of Masses*, f. 2 from ss. 12 NOBILE, 515 - 516. 13 *Clergy* cart. 1754 - 1800. 14 For the events of Montemurro: *Clero*, cart. 1754-1800; *Conclusions*, b. 16, f. 565, 1791. NOBLE, 522 - 524; 541. 15 NOBLE, 582. 16 *Clergy* cart. 1801 - 1821. 17 NOBLE, 546, 563. 18 1819, *Benefits*. 19 ACMon., RM, a. 1820, n. 3.

1821 - 1860: Don Vito Antonio Castrignano

As Archpriest of Montescaglioso he signed the parish registers starting from January 1821. Son of Domenico, landowner, and of Maria Michela Armandi ¹ Exponent of a family attested in the city from the early years of the century. XVIII. The surname has a probable toponymic link with Salento where in the province of Lecce there are two towns with this name: Castrignano dei Greci and Castrignano del Capo. Other priests come from the family: D. Francesco deceased in 1767 and another D. Francesco who in 1861 was arrested and transferred to the prisons of Matera and then Potenza with D. Giambattista Andriulli, Francesco Andriulli, the Mayor Pietro Casella and other *gentlemen* and landowners as suspected of collusion with bands of brigands ² active in the area.

Under the presbyterate of Archpriest Contuzzi, on 29 May 1823, the new Mother Church was consecrated, on 27 August of the same year the Confraternity of Addolorata was founded, installed in the church of S. Agostino and on 21 January 1841 the Confraternity of the SS. Sacramento ³ destined for the church of S. Giovanni Battista. The Archpriest's autograph signature appears on all the parish registers of his archpriesthood. He signs various notarial deeds relating to the Chapter of the Mother Church or the goods of the family ⁴

Other attestations as Archpriest are in various deeds between 1827 and 1858 by the Notary Francesco Contangelo ⁵ . In 1847 and 1849, he held the position of Rector ⁶ of the monastery of SS. Conception In 1822, the Archpriest, together with his father Domenico, from the Marquis Ferdinando Cattaneo, rented the farm of Isca l'Arena for six years and at the price of 1,500 ducats a year. In 1829 and in the following years the prelate is attested in various deeds as administrator and procurator of the Marquis. In 1830 the Marquis Cattaneo sold to his administrator, the Archpriest Castrignano, all the herds owned and the agricultural production of that year consisting of 40 cows, 7 mares, 2 mules, 2 horses, 400 tomoli of wheat, 250 of fodder, 20 of barley and 23 legumes, 400 jars of oil, 350 barrels of flower wine, 28 cantajo of cacio for the sum of 3,500 ducats. The relationship with the Marquis is attested by the receipts for the balance by the Archpriest and the father of various rent coupons ⁷

In compliance with his functions, in 1833, Fr Vito Antonio gave his assent to the appointment as confessor of the Capuchin Friar Vincenzo da Massafra. In 1858 certifies the *free status* of Mauro Nicola Matarazzo and Nicola Eletto who intend

enter the Order of the Capuchins ⁸

On 12 September 1846 he administered the extreme anointing to the last Marquess of Montescaglioso Donna Rosa Cattaneo, who died in the marquisal palace and recorded her death certificate ⁹

On 31 December 1824, with the Abbess Paola Cattaneo, he was present at the monastic profession of the novice Maria Caterina Venezia di Montescaglioso ¹⁰

On May 1st 1830, he attended the burial in the church of the monastery of SS. Conception of the nun Faustina Cattaneo of the Marquises of Montescaglioso.

As Rector of the SS. Conception and within the limits of the canonical norm relating to the cloister, it supports the community in administrative duties and in the officiation of the church. Whenever possible, she always attends the burial of other nuns ¹¹: Giovanna Maria Cattaneo on March 1st in 1825 deceased at the age of 78; Dorotea Bari in 1834; Paola and Maria Gaetana Cattaneo in 1835; Maddalena Cattaneo in 1837, the last nun belonging to the family of the Marquises of Montescaglioso; Maria Caterina Venezia in 1846; Maria Benedetta De Primis in 1851 and Marianna Motola and Maria Giustina Fidatelli in 1852. These are the decades in which the diocesan Curia assigns the position of Rector of the monastery to the Archpriest



Montescaglioso.

- Masseria of the Castrignano family in Val Bradano.
- Palazzetto of the Castrignano family in the S. Giovanni Loventino district with the home of the Archpriest Don Vito Antonio.

in the context of regulations that downsize control, in the administration of the community, the interests and interference of the families of origin of the nuns

On 9 June 1831, with the Abbess Raffaella Troyli and the nun *Depositary*, Concetta Diprimo, she attended the deed of constitution of the monastic dowry signed by Don Nicola Correale of Stigliano for his daughter Brigida, equal to 450 ducats.

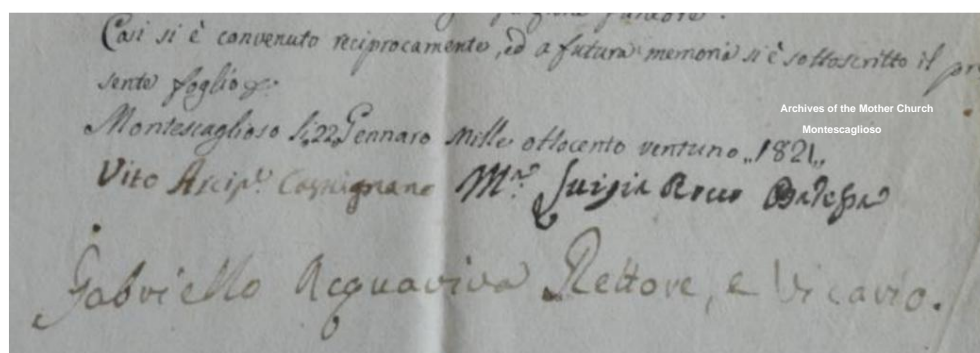
For the occasion, the nun's father is a guest of Friar Antonio Antodaro, in the former Convent of S. Agostino 12. On 24 October 1849 with the Abbess Antonia De Pascale and with the delegation of the Archbishop presides, in the church of SS. Concezione, the profession ceremony of the nun Vita Miraldi daughter of Francesco 13 attested by a suggestive watercolor monastic card.

A document dated January 22, 1821 allows us to know a significant aspect of cloistered life. It is the new contract signed between the Archpriest Castrignano and the Abbess Maria Luigia Rocco with the consent of all the clergy and the "entire Religious Community". The deed is drawn up by the Chancellor Domenico Gaetano Palazzo who writes:

"It has been custom so far, that in the death of some Religious offering from the Monastery the sum of docati five, and pugs nine, 5.90, all of the Clergy went in procession to the Church of the said Holy Place: when they arrived there they sang a nocturnal without laudi: and the sung Mass was celebrated by the Rector, or by the Confessor of said Nuns with the Ministers: after the Mass the Responsorio Libera Me Domine was added, and the absolution of the corpse; burning in all the time of the said function beyond the lights, which were administered by the Monastery, four torches and four candles of account of the clergy.

Today the Mother Abbess and the Nuns offer in addition to the docati five, and pugs nine, 5.90, other pugs thirty five, 3.50, and therefore ask that the other two nocturnal ones be added, and lauds in every funeral service. Thus, it was mutually agreed, and for future reference this sheet " 14

At the bottom, the autograph signatures of the Archpriest, the Abbess and the Rector of the monastery, D. Gabriele Acquaviva, formerly a Benedictine monk attached to the secular clergy of the Mother Church after the suppression of the community in Lecce in 1807.



Archives of the Mother Church
Montescaglioso



Montescaglioso: historical archive of the Mother Church. .

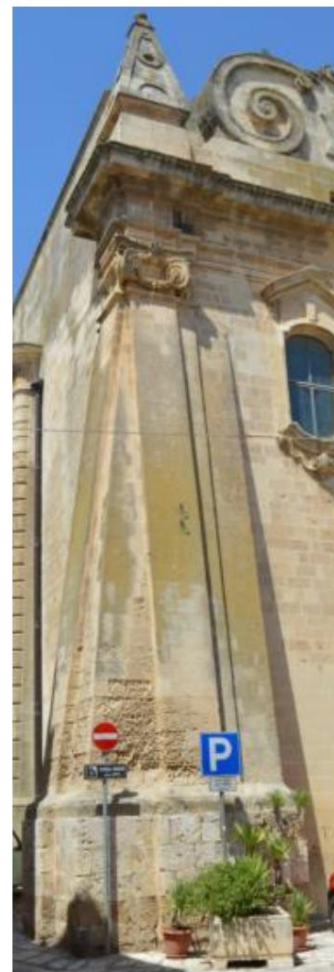
- Title page of the manuscript of 1822 with ancient Solemn Mass transcribed by the priest Nunzio Nicola Basile during the archpriestly of Fr Vito Antonio Castrignano.

- Contract of 22 January 1821 concerning the celebration of the funeral of the Benedictines of SS. Conception. At the bottom of the signatures of the contractors: the Archpriest D. Vito Castrignano, the Abbess Luigia Rocco and the Rector and Vicar Gabriele Acquaviva who had been a Benedictine monk in the Abbey of S. Michele and then joined the secular clergy of the city after the suppression of the community in Lecce in 1807.

- Monacation card of the SS. Conception. On 24 October 1849, the novice Vita Miraldi expresses her vows in the presence of the Abbess Antonia De Pascale and the Archpriest Castrignano, mentioned in the third line (from top to bottom).



During the archpriesthood of Fr Vito Antonio, other significant events were recorded. In 1822 he obtained for the parish the entrustment of the church of S. Agostino 15 whose convent had been assigned as a grancia to the Augustinian monastery of Matera. The earthquake of 1826 mainly damaged the church of S. Rocco which was partially rebuilt. The earthquake of 1857 damaged the Matrix where necessary consolidation interventions were carried out also due to pre-existing criticalities. The project drawn up by the engineer Carelli in 1857 before the earthquake indicates the works to be carried out still easily identifiable today: *"And primarily by placing to repair the side of the small door of the building, such as the one, which most essentially calls for help, we see the need: 1 ° to diminish the power, or thrust that impactors exert today by changing them form, and position; 2 ° to increase the resistance by adding a wall to the shoe from the outside; 3 ° to give a greater charge of the new factory on this side, which supports the thrust; 4 do the same above those of the main vault, so that this pushes less against the contrast spurs; 5 ° with regard to the façade, equip the chapel of the Crucifix with a full shape and attach the south corner to the outside with careful shoring to then open the ground hugging the walls to go down to the first layer of its foundation, and shelter it with the accompaniment of a new building, which embraces the old foundation by planting it on natural or artificial soil; 6 this new foundation, after a few months of rest, build a harness of a gnomonic plant, which embraces the diseased corner up to the ledge; 7 ° with regard to the infiltration of water, undo today's roof tiles, and build accessible canopies on top of well-designed timber reinforcement; 8 ° dressing the external faces of the temple facing the Greek wind with double-layer plaster beaten with a spoon tip; 9 ° finally heal the cracks with stone splinters, and a double-applied lime-based whitening from the inside as well as from the outside of the whole building "* 16



Montescaglios: Mother Church. Buttress built on the southwest corner of the church on the basis of the 1857 project drawn up by Eng. Carelli.

Most of the works were carried out after the earthquake except for the inspectable roof which would have allowed a more efficient evacuation of rainwater. The very high cost of the suggested intervention certainly prevented its execution.

The current configuration of the church derives from the works carried out after 1857 in which the structural aids are masked by decorative architectural solutions.

The Unity of Italy creates the conditions for a reorganization of the competences of the Chapter and of the institutional structure of the Parish and once again produces political conflicts in which members of the clergy are also involved.

The palace of the family and of the Archpriest was in the rione 17 S. Giovanni Lovento n. 2. The farm still called Castrignano, in the Bradano valley between the *Cugno la Volta* and S. Nicola 18 districts along the slopes that slope down from the S. Biagio Defense, was the most important rural production settlement of the family.

On December 16, 1856, the Archpriest asked for the Parish Church to be elevated to the Collegiate Church, a title it already possessed in more ancient times 19

The last signature of Fr Vito in the *Chapter Conclusions* and in the parish registers dates back to 21 and 30 December 1860. From 1 January 1861 the registers are signed by his successor as Curate 20

D. Vito Antonio died at the age of 84 on March 31, 1865 in his home in *Strada S. Giovanni*. The death report is made by the priest Fr Vincenzo Astrella and collected by the Mayor Pietro Casella 21

Note. 1 ACMon. RM a. 1865, n. 49. 2 NOBILE, 669. 3 GATTI, 13v; SV 1896, 4. Petrizza, a. 1827 r. 47; Contangelo F., a. 1858, r. 18. 5 Contangelo F., 1827 r. 47 and 1858 r. 129. 6 De Pascale, 1847, r. 49, f. 180, r. 13 f. 59 – 65; Contangelo Fer. 1849. 7 Contangelo FP, a. 1822, rep. n. 306, ff. 219 - 222; Giagni Me., a. 1829, rep. 139 ed. 1829 - 1830, f. 211v 213r.; Giagni M. 1831, f. 218 – 220. 8 DI NAPOLI, SANTORO, 117, 118, 83, 124. 9 APMon. RM 1846, n. 92; ACMon., RM a. 1846 n. 91, f. 46. 10 Carte di Monacazione, a. 1824. 11 APMon. RM 1825 f. 36, n. 32; RM 1830, f. 95, n. 75; 1834, f. 142r n. 52; 1835, f. 150r., n. 24; f. 159r. n. 160; 1837, f. 190 v., n. 169; APMon. RM 1845, n. 60. RM a. 1850, n. 15. RM, 1852, n. 31 en. 138. 12 Contangelo F. to. 1831, f. 76 et seq. 13 Monacation papers. 14 Project, f. 4. 15 APMon. envelope 2, fs. N. 41. 16 Petrizza, 1822, r. 11. 17 Dell' jinhabited, f. 111, 113-114, Contangelo FP, 1822, f. 219r. 18 RSDI Basilicata, Lat. 40501764 Lon. 16.676581. 19 APMon., B. 21, fs. 811. 20 Conclusions, b. 17, fs. 570, a. 1860. AP Mon. RN 1860 - 1861. 21 ACMon, RM 1865 n. 49.

1861 - 1892: Don Mauro Nicola Cuzzolini

The Archpriest comes from a family settled in the city at the beginning of the 19th century. D. Mauro was the son of Francesco and Marianna Matarazzo. Exponents of the family are involved in the political movements of the nineteenth century and in various professions. Antonio, son of Francesco, is an exponent of the citizen liberal movement.

He took part in the uprising of 1860. He was quartermaster in the 10th Column of the insurgents commanded by Major Francesco Lenge. Francesco Paolo, in 1896 he practiced the profession of lawyer and Francesco that of Notary attested in 1924 2 . Antonio, in 1894 - 1896 he works as a surveyor 3 . Other members of the family are the Notary Francesco Paolo and the pharmacist Vincenzo 4

Don Mauro Nicola, from a simple priest, but deployed on precise political positions, in 1860 was appointed by the head of the military department who arrived in the village to face a popular revolt, Fr Carlo Siviglia of Ferrandina, a member of the Provisional Council, together with the priests D. Gaetano Alemi, the Capuchin Father Costantino and the municipal secretary D. Vito Nicola Andriulli 5 . Since January 1, 1861, when his predecessor is alive, he signs the parish registers as Curate. He regularly administered the Sacraments and as a simple priest, on 28 December 1865 he baptized Francesco Pompeo, then a Capuchin Friar 6 . On November 1, 1871 he draws up and signs the "State of Regular priests residing in the Municipality of Montescaglioso AP 1871". In 1871 the Confraternita del Carmine was founded. On behalf of the Curia he is also Rector of the State of the monks of the SS. Concezione and on 12 November 1877 the list of 34 cloistered 8

. As delegated by the Archbishop, on 10 December 1880 he was present at the election of the Abbess of the SS. Conception Maria Giacinta D' Ambrosio 9 . After the Unification of Italy, the community had been suppressed with a ban on new monks and destined for a natural and sad extinction.

In the decades of his ministry, the migratory flow of the poorest population to the Americas began and consolidated. In the margin of the baptismal act of the 1st March 1892 by Maria Raddi the certificate of her marriage which took place on May 26, 1920 in the parish of St. Peter in Pittsburg is recorded 10

Fr Mauro is a personality with a strong religious and spiritual commitment and in 1888 the visitation documents attest to the presence of a small chapel in the Archpriest's house 11 . He died on March 13, 1892 at the age of 66 and 9 months in his home in via Chiesa

Maggiore n. 5. The report, made by the employee Francesco Magnolivieri e by the teacher Nunzio Contuzzi, it is collected by the Mayor Giovanni Andriulli 12



Montescaglioso: historical archive of the Mother Church.

- The priest Fr Francesco

Castrignano, born in 1808 and certified in the list of the clergy of

1896. He carries out his ministry with the Archpriests Fr Vito Antonio Castrignano (consanguineous) and Fr Mauro Cuzzolini.

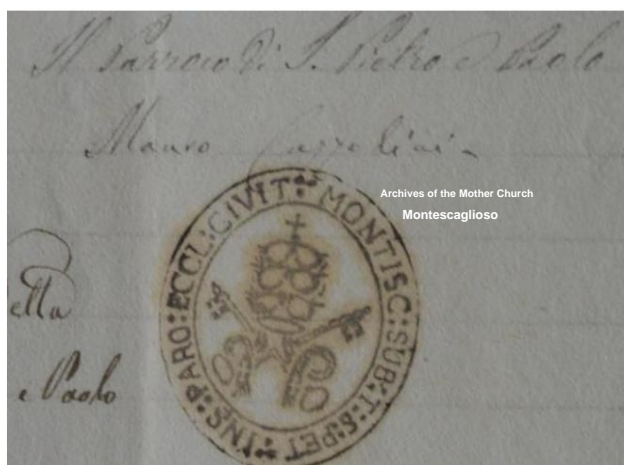
- Seal of the Parish and autograph signature of Archpriest Mauro Cuzzolini, in a document dated 4 November 1866.

Montescaglioso, church of S. Caterina.

The façade of the church from before the alterations in the 60s of the twentieth century.

The entrance portal and the steps of the ancient part of the floor can be distinguished. The reconstruction of the facade was carried out during the archpriesthood of D. Mauro Cuzzolini.

Photo credit: montescagliosocomera.facebook



Note

The priests portrayed in the published photos have been identified by **Fr Vittorio**

Martinelli to whom a heartfelt thanks goes for the usual great availability.

Note. 1 NOBILE, 652. 2 Yearbook, 1896, p. 2161. List, 98.3 Yearbook, 1894 - 1896, p. 2161. 4 MATARAZZO, 48. 5 NOBILE, 652. 6 OF NAPLES, SANTORO 144. 7 Ibid. 130. 8 Religious, cart. 1852 - 1880. 9 Religious women, a. 1880. 10 AP Mon., RN, 1892 f. 13v. 11 Clergy, a. 1888, cart. 1873 - 98.12 AC Mon. RM, 1892, no. 69.

1893 - 1900: Don Francesco Paolo D'Alessio

Exponent of a rich and branched family of landowners. Son of Vincenzo and Maddalena Antodaro. Born April 28, 1821. The wealth of the family is consolidated in the century. XIX with the purchase of land of the Marquises Cattaneo in Selva Piana and Murgetta where in 1816, Vincenzo D'Alessio bought a large property ¹

ID ÿAlessio owned buildings on the *square* and in via Chiesa Maggiore, large farms along the Gravina and in Selva Piana and a private chapel in the cemetery.

Exponents of the various branches of the family have always occupied top positions in the city.

Vincenzo, a *gentleman* (1783 - 1862) was the husband of Maddalena Antodaro, father of Lucia (1813 - 1888), Giacinta (Benedictine nun), of Tommaso, doctor and surgeon, and Francesco Paolo (priest and archpriest). Member of the Carbonari with the position of Cashier and among the organizers of the motions 2 of 1820 - 1821. Domenico, *Physical Doctor*, member of the *Deputation* elected in 1778 by the Parliament of the University in 1776 for the construction of the new Mother Church 3

. Giuseppe, landowner, born in 1788, son of Tommaso and Maria Ditaranto. In the *carbonara* sale of the city he holds the position of *second assistant* and participates in the riots anti-Bourbon of 1820 - 21. Nicola, son of Vincenzo. Liberal, Officer of the National Guard, participates in the anti-Bourbon insurrection of 1860 and fights in the X Legion of the Lucan insurgents of Francesco Lenge as his brother Gaetano who will be an officer of the National Guard. Tommaso (1818 - 1882): son of Vincenzo.

Surgeon, husband of Lucia Lenge. Exponent of the pro-Bourbon movement of Montescaglioso. A few days after the death of the brigand Rocco Chirichigno o

Coppolone, in 1865 acts as guarantor in the surrender of the brigand Vito Rocco Nobile called *Pascione* to Captain Enrico Desperati and, with Giuseppe Casella and the doctor Vito Contuzzi, to the surrender to Captain Enrico Desperati of the brigands Vito Leonardo and Antonio Scocuzza and Francesco Schiavone 4

. Carlo, lawyer and notary, son of Tommaso and Luigia Lenge 1853 - 1915). Between 1879 and 1882 he was among the administrators of the Municipality where he held the office of Mayor. Carlo: in 1896 he worked as a lawyer. Mayor in 1909 when he was appointed Commander of Italy 5

Francesco D ÿAlessio. Born in 1886 and died in 1949. Son of the notary Carlo and Vincenza Salinari. From 1910 enrolled in Freemasonry in *the Loggia Peucetia* in Bari.

In 1919 he was elected by *the Constitutional Opposition*, close to Giolitti. He was re-elected in 1921 and in 1924 with his brother Nicola when he took the fascist party card.

Undersecretary for Finance from 1925 to 1926. He obtained the rank of Province for Matera.

Expelled from the PNF in 1931 and purged in 1944. Lecturer at the Universities of Rome, Urbino, Macerata, Pavia and Naples. By joining the local Giolitti faction opposed to the supporters of Saverio Nitti, the D'Alessio is at the center of the fiery local political conflict 6

His family, allied with the Salinari, faces off against the Andriulli allied with the Lacavas. A reconciliation took place between 1920-21 and matured in the interests of the families now shared with fascism and through the mediation of the father-in-law of both clan leaders, the lawyer Domenico Venezia. The political climate also splits the clergy.

As well as, between the end of the century. Nineteenth and early twentieth centuries, Mayors of both sides had alternated over the Municipality, the Archpriest Andriulli succeeded the Archpriest D'Alessio. From the family come some nuns of the SS. Conception. Camilla D'Alessio

(b. 1815- 1871): Professed in 1837, Celleraria in 1853, Abbess in 1862 and 1868, Chorister in 1871. Giacinta (1827-1894) daughter of Vincenzo and Maddalena Antodaro. She entered the monastery in 1839, sacristan in 1853 and Celleraria in 1871. She is buried in the family chapel.

Maria Caterina (1831) and Rosa (1837) who at the age of 16 is certified as Educanda 7

. Another priest belongs to the family, D. Francesco, son of Tommaso, who died at the age of 83 in 1865.



D'Alessio family.

- The brothers Francesco and Nicola elected to the Chamber of Deputies in 1924.

Credit: storia.camera.it

- Montescaglioso, piazza S. Giovanni, clock tower: plaque in memory of the Mayor Carlo D'Alessio.

In the parish, Fr Francesco Paolo holds the position of Vicar, Cantor and Rector of the Benedictine monastery. On November 16, 1868, as Vicar he received from Camilla D'Älessio, consanguineous and Abbess of the SS. Concezione, the request that some nuns be able to "give 6 ducats to her ~~and give her by following the suppressed practice~~"⁹

of the community and of the expropriation of all the possessions that had deprived the monastery of consolidated revenues for centuries. The cloistered women had obtained a small pension from the state as compensation and from those resources, in the form of help to the families of origin, they actually paid for assistance services carried out by some relatives for the older nuns.

On 9 May 1879, as Cantor, second office of the Chapter, and Rector of the Holy Conception, he signed an information addressed to the Archbishop in which he described

the oppression suffered by the Benedictines by local authorities in occasion of the death of the nun Anna De Pascale: "*.. while the corpse was still in the room ..*", Vice Praetor and Chancellor break the monastic cloister to seize the few possessions of the deceased ¹⁰.

On 10 December he draws up the minutes of the election as Abbess of the SS. Conception by *Donna Maria Giacinta*

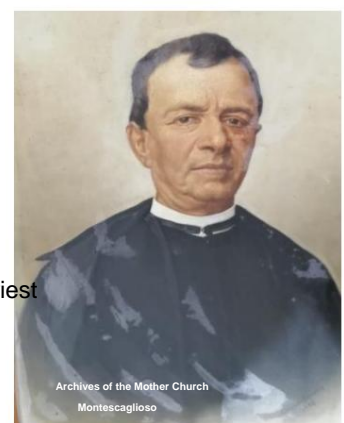
D'Ambrosio, with the Archpriest D. Mauro Cuzzolini and the Vicar Foraneo D.

Francesco Locantore ¹¹ promptly certifies the *free state*, baptism and confirmation of young people who intend to wear the Capuchin habit ¹².

On 5 June 1893, as Treasurer and Curate, he certifies the baptism in 1867 of Liborio Locantore. Similar declarations in 1893 also related to free status and confirmation for Francesco Pompeo, in 1895 for Umberto Milano and Michele Cucari and in 1897 for Vito Andrisani and Nicola Andriulli. From March 1892 he signed the parish registers with the titles of Cantor, Bursar and Curate and from May 1894 as Archpriest ¹³. During his ministry it is completed, despite the collapse in 1894 of part of the building just raised, the construction of the new church of the Crucifix where the pre-existing chapel is not demolished but transformed into the sacristy of the new church.

The preparation of the *Holy Visit* of 1896 is accompanied by the drafting of an *Inventory* drawn up by the Vicar Foraneo D. Pietro Salinari, with answers to a questionnaire produced by the Archdiocese of Acerenza and Matera. The document certifies the condition of the churches of the city on 11 June 1896 and photographs, a few years from the beginning of the ministry of Fr Francesco, a structure that remained unchanged until the erection of the parish of S. Lucia. *The Inventory* records 18 priests ¹⁴: Francesco Castrignano (1808), Gregorio Donato Casella, Raffaele Venezia (1821), the Archpriest Francesco Paolo D'Älessio (1821), Domenico Martinelli (1824), Nicola Taddonio (1824), Domenico Casella (1827), Pietro Salinari (1827), Agostino Simmarano (1826), Mazzocchi (1827), Francesco Carriero with the position of Cantore (1834), Vincenzo Astrella (1838), the Vicar Pietro Salinari (1837), Rocco Cifarelli (1829), Francesco Andriulli, later Archpriest (1846), Michele Nobile author of the *Spicilegio* (1847), Andrea Parlati (1849), Antonio Lenzi (1872). To the clergy there are 13 clerics in the seminaries of Matera, Acerenza and Taranto including Pasquale Simmarano and Liborio Palazzo, who then hold the office of Archpriest.

Don Francesco Paolo died on January 6, 1900 at the age of 78 and nine months in his home in via Chiesa Maggiore n. 15. The death report is made by the owners Luigi Andriulli and Angelo Buccico ¹⁵



Montescaglioso.

- Church of the Crucifix. Interior of the nave. The reconstruction of the church, partly collapsed during the works, was completed after 1994 during the acipreture of Fr Francesco Paolo D'Älessio.
- Archive of the Mother Church. Photo of the priest Fr Vincenzo Astrella and Fr Pietro Martiello attested in the list of the clergy of 1896.

Note. 1 Date of birth Archpriest, SV, 1896; for Murgetta, *Petrizza*, 1816, r. 54. 2 RUSSO 2017, 89 - 90. 3 CATS, 2v. 4 Russo 2017, 89 *The End*, 63. 5 *Yearbook* 1896, p. 2161; MAZZOCOLI, 19. 6 On D'Älessio, extensive bibliography: see on the web report by Francesco Modugno on the Conference dedicated to him in 2018; Treccani, *Biographical Dictionary of Italians*, v. 31; MAGISTRO 2009. 7 For the Alessio nuns, see, in ADMT, *Stato* 1871, *Statino e Religiose Montescaglioso* 1831.8 ACMon., RM 1865 n. 69. 9 ADMT *Religious Montescaglioso*, Cart. 1852 - 1880. 10 *Religious Montescaglioso*, a. 1879. 11 *Religious Montescaglioso*, 1880. 12 OF NAPLES, SANTORO, 86 - 88, 140 - 141, 144-145. 13 RN, 1892, 13V.; RN 1894, a. cited. 14 ADMT, SV 1896: the date in brackets indicates the year of birth. 15 ACMon., RM 1900 n. 4.

1900 - 1927: Don Francesco Andriulli

Son of Giambattista, massaro, and Antonia Statile residing in *Strada la Piazza* 1 n. 19 was born on January 1, 1846. His brother Filippo married Maria Lucia in 1880

Alemi, belonging to another local family. The surname in the versions *Andriulli*, *Andriulo*, *Antriuli*, *Andrulli* is shared by many families and may derive from a term of endearment by Andrea. The hypothesis seems to be confirmed by an act of 1499 concerning the boundaries of the city described in *the Inventory* of Frederick of Aragon of 1489 in which a signatory is *Andreolus de Venusio per totum Regnum Sicilie ad actae Judex* 2

Among the Andriulli families, not always connected with each other, in the nineteenth and twentieth centuries, some reached important roles of which the position of D. Francesco is representative.

In 1687 an *Antonio Andriulli* originally from Miglionico was the husband of Cecilia Pernasiero di Montescaglioso. other priests come from Andriulli families. Antongiovanni

(1767), Giuseppe (1823) son of Giambattista and Felice Castria 3 . Francesco (1825), son of Mauro and Carmina Gatti 4 . Another Fr Francesco, on October 19, 1846, assists *the* nun of the SS. Conception, Concetta de Primis 5 . D. Giuseppe, in

the second half of the century. XIX had been Vicar. Among the Andriulli families, prominent personalities stand out. Giovanbattista, son of Giovanni, anti-liberal and member of the Bourbon Committee of the city, is among the organizers of the anti-Piedmontese revolt 6

of February 2, 1861. Prospero, was Mayor between 1849 and 1851 7 . Rocco, a drifter of the Bourbon army, is in the Chirichigno 8 gang . Vito Nicola is confirmed Municipal

Secretary in the provisional administration established in 1860 9

Commendatore D. Giovanni was Mayor from 1st June 1876 to 1st November 1900. In January 1898 he faced and repressed a violent popular revolt generated by famine and increased taxes. He leaves office *for voluntary resignation* " 10. Deceased in 1909. Cavalier Antonio 11

, owner of a large "Scholastic and in 1896 he practiced the profession of lawyer. Mayor from November 1900 to October 1902 he was, is the owner of the Murro farm which already belonged to the Benedictines 12

Dr. Domenico is Health Officer 13 in the years 1930 - 1965. Giambattista Andriulli is Mayor and Podestà 14 between 1923 and 1928.

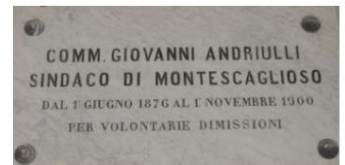
Don Francesco Paolo, January 28, 1901, as Archpriest and Rector of the monastery of SS. Conception, asks for the approval of the Vicar General of the Diocese regarding the liturgical feasts 15, all with the exposition of the *Blessed Sacrament*, from celebrate in the Benedictine church of which he notes the list: 1) the Forty hours in the last four days of Carnival; 2) the feast of St. Joseph, on March 19th; 3) the feast of St. Benedict; 4) the feast of the Visitation of the Virgin Mary on 2 July; 5) the feast of St. Geltrude on November 17; 6) the feast of the Immaculate Conception of the Virgin Mary, December 8th. In answering the questions about the "*State of the Churches*"

Sent to the Curia for the years 1908 - 1909, he records the presence in the monastery of the Holy Conception of 5 nuns: Grazia Taddonio (Badessa), Vita Miraldi (Vicar), Maria Eugenia Cantisani, Margherita Spaziante and Maria Gaetana Garbellano. This is the last formally constituted community of nuns.

(Conversation) 16

Between 1909 and 1914, the Archpriest carried out work in the Mother Church and on the spire of the bell tower of the church of S. Angelo 17 . On 1 September 1910 he received from Mons. Pecci, Archbishop of Matera and Acerenza, the communication that Pope Pius X accepted his request to associate the title of Abbot of S. Angelo di Montescaglioso with the archbishop's chair. On 25 August 1911 he communicated to the Curia the number of those enrolled in the catechism and participating in specific religious practices 18

In 1917, the Archpriest asked to take possession of the furnishings of the church of the SS. Conception and that part of the building that belongs to the Parish, since only one nun of 86 years of age survives in the monastery 19



Montescaglioso: Abbey, first floor.

- Entrance (18th century) to the living room of the Abbot's apartment: transformed into a council chamber of the Municipality. On the portal, the coat of arms of the Cassinese Congregation. At the back, in the hall, an epigraph commemorating the Mayor Giovanni Andriulli.

- Epigraph in memory of the Mayor Giovanni Andriulli.

Montescaglioso, historical archive of the Mother Church.

- Subscription of Mons. Pecci, former Benedictine monk in SS. Trinità di Cava dei Tirreni, at the bottom of the letter with which he communicates to the "Beloved clergy and people of Montescaglioso" that he can "boast the title of Archbishop of Acerenza and Matera with that of Abbot of S. Angelo of Montescaglioso

An article in the newspaper *La Basilicata* of 23 September 1919, attacks the Archpriest for. And maybe *indecent fight* against Francesco D'Alessio who returned to the city on 2 September 20

an episode matured in the lively political opposition that characterizes the city.

On 23 December 1920 with the Mayor Gregorio D'Alessio and Rocco Luigi D'Ambrosio, Prior of the Confraternity of the SS. Sacramento, the Archpriest signs an agreement for

transfer two bells from the church of SS. Conception: the large one in the Mother Church and the small one in the Church of the Crucifix 21 . Between 1911 and 1912 the Municipality

demolished 22 the church of S. Giovanni Battista to create a square along the *Corso*.

Various contingencies contribute to the demolition. The poor state of conservation, the need for a new layout of the inhabited area, the difficulties in supporting the costs of the restoration

and the possibility of allocating vestments and furnishings to other churches. The Archpriest catches the opportunity to transfer the Confraternity of the SS. Sacramento from S. Giovanni to SS. Conception in a condition of greater decorum, useful for guaranteeing the officiation of one of the most important churches in the city 23 while the Municipality, holder of the *patronage*

on the demolished building, he assigned the surviving side chapels to shops 24 . Between

1917 and 1922 the Archpriest, in accordance with the law, donated the revenues of the receiving church to the Municipality but also managed to carry out important restoration work in the church 25

During the ministry of Archpriest Andriulli the bitter fate of the nuns of the SS is fulfilled. Conception, programmed with cynical hypocrisy by post-unification suppression laws. The authorities had not had the courage to close the monastery but had planned its disappearance by natural extinction. The nuns are aware of their end but the faith supports them even in the last acts and with clarity they plan a future to which they are extraneous if not for the decisions already taken for some time. The Abbess and the nuns, now all elderly, write to the Archbishop of Matera and Acerenza and communicate their wishes.

Most Illustrious and Excellent Archbishop

We hereby written Benedictine nuns, the only survivors of this monastery, warmly pray your Excellency Your Most Reverend to approve what, for the inevitable end of our religious community, we have believed to establish: Reverend Clergy residing in this parish church, and part of the Confraternity of the SS. Sacrament, for the cult that it has assumed the obligation to maintain decorously in our Benedictine Church. And all this in the following way.

To the Reverend clergy we give: A) three white terni, of which the 1st rich in gold foil, the 2nd rich in silver foil, and the 3rd daily. B) Four chasubles, one violet, one green, one black, richly embroidered in gold and silk. C) Two rich gold-leaf copes. D) Three silver chalices. Then we give to the aforementioned Confraternity: A) Three terni, one white, one red and the other daily. B) Eight chasubles used for daily use in the different ritual colors, including a white chasuble embroidered in gold and silk. C) Three copes used daily. D) Three silver goblets. E) All the hangings for the altars consisting of candlesticks, palm trees, tablecloths... (partly already aged); and the furnishings necessary for sacred functions, such as the pyx, the monstrance, the censer, the bucket for holy water, the rich missals, the throne for the Blessed Sacrament, all of which are made of silver. F) The crown with the star for the statue of the Immaculate Conception. G) The statue of S. Geltrude. 2) That the legacy for the solemn mass on the day of the Visitation of the Virgin Mary continues as before, paying the income (which is obtained from the diocesan fund) to the Confraternity of the SS. Sacrament, which I will have the obligation to have a solemn mass celebrated every year with the ministers, on the said day of July 2 Sacred to the Visitation. 26

. Most of the furnishings described and

delivered by the nuns are preserved in the churches mentioned in the document and are still used, as desired by the cloistered ones, in solemn celebrations.



Montescaglioso.

- Piazza S. Giovanni Battista.

One of the side chapels and the clock tower, ancient bell tower, surviving parts of the church of San Giovanni demolished in the second decade of the twentieth century, during the archpriesthood of D. Francesco Andriulli.

- Archive of the Mother Church.

Photo of the priest D. Antonio Lenzi, born in 1872, certified in the list of the clergy of 1896 and deceased at the age of 39. Lecturer in the Seminary of Matera. In the cemetery to the priest, a funeral monument is erected.

In the early months of 1900 the nuns still living including Margherita Spaziante, Eugenia Contisani and Grazia Taddonio and wrote, each in their own hand, a he pleaded with the Pontiff with the request to have the few personal resources available to provide for his own funeral and a minimum of assistance from relatives.

Blessed Father

Margherita Spaziante, Benedictine Profess in the Monastery of Montescaglioso, Diocese of Acerenza, in anticipation of the near extinction of the said Religious House, made up of a few old and sickly nuns, prostrate to the Throne of NS, begs the power of power 1st to provide for her funeral and suffrages, the Community not providing for this; 2 ° to attest with some generous gift his gratitude to the relatives who are not poor from whom he receives, from whom he receives things necessary for life; 3 ° to help some poor relatives; 4 ° give something to the Church of the Monastery; 5 ° to compensate the person of service that he has in the monastery.

The nuns obtained their request on March 27 , 1927.

In the decades of his ministry, the Archpriest was confronted with the complex critical issues of the early twentieth century. It must counter the proselytism of Luigi Loperfido, the *White Monk* (1877-1860), whose preaching and social activity, characterized by prophetic accents, mobilizes the peasants with claims of social justice. He wears a white robe and hence the name *White Monk*. Loperfido, born in Matera in 1877, spent his adolescence adopted by Maria Giuseppa Barra, a midwife from Grottole in service in Montescaglioso and by her husband Emanuele Loperfido. In the USA, where he emigrated, he was in contact with Baptist communities for a few years. In Matera he founded the *League of Farmers* but, in 1902, the social clash caused injuries and one death. In the following years, he assumed responsibility for the Baptist Church in Matera and Miglionico.

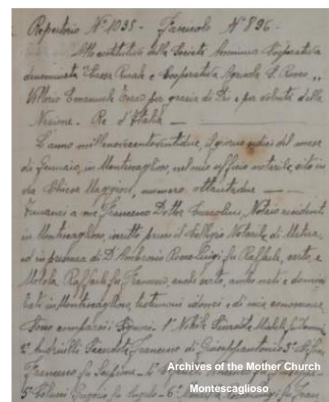
Subjected to surveillance by the fascist regime, in 1940, he was sent to confinement 28 The First World War, in which the priests Pasquale Simmarano, Rocco Lafratta, Vito Bianculli and Francesco Andriulli are engaged as military chaplains, the return of the veterans, the epidemic of the *Spanish* with an increase in deaths from 218 to 416 in 1918, accentuate poverty and social conflicts. In the wake of *Rerum Novarum* of 1891 of Pope Leo XIII, throughout the Region, the Church unfolds a renewal commitment to the development of associations, schools and cooperatives. The archive of the Mother Church preserves 29 documents relating to the *National Opera for civil and religious assistance to war orphans* (1917) and a *Statute for Agricultural Cooperative* published in 1920 by the *National Union of Production and Work Cooperatives*.

The presence in the archive of the deed of incorporation (1921) of the *Rural Fund and Agricultural Union of Matera* founded in 1919 by the Materan Archpriest Emanuele Tortorelli 30 is significant.

. They are references for the drafting of the deed of incorporation and the statute of the *rural fund and agricultural cooperative S. Rocco* established in Montescaglioso in 1922.

Other cooperatives are founded in Potenza by the Archpriest of Elia and in Palmira (Oppido Lucano) by D. Antonio Locantore, priest of Montescaglioso, where in 1911 assistant pastor. He had been appointed Archpriest in Palmyra in 1913. He was later a military chaplain. In 1925, after violent attacks suffered in revenge for his social commitment who had harmed the interests and aims of some wealthy locals on land assigned to his cooperative made up largely of veterans, was transferred by Mons. Pecci worried for his safety, to Potenza as Canon of the Cathedral 31

In the wake of *Rerum Novarum* and in analogy with the initiatives implemented in Matera in 1919, in Oppido by D. Antonio Locantore and in other Lucanian centers, the clergy of Montescaglioso also promoted the foundation of a cooperative team. The organizational and statutory model is the similar Matera initiative. The association, made up of 20 members, is called "Cassa Rurale e Cooperativa S. Rocco" and was founded in the first January 16, 1922 in front of the



Montescaglioso, historical archive of the Mother

Church. • First page of the deed of incorporation of 1922 of the "Cassa Rurale e Cooperativa S. Rocco" founded in Montescaglioso by the clergy. The first signatory members are the priests D. Michele Nobile and D. Francesco Andriulli. • Photo of the priest D. Vito Bianculli. Military chaplain during the First World War.

priest D. Michele Nobile followed by the priest Francesco Andriulli. The partners declare that they are all owners, born and resident in Montescaglioso. The Board of Directors is made up of Vincenzo Cifarelli, Gregorio Colucci, Rocco Luigi Menzella, Francesco Cifone, Giuseppe Eletto, Giuseppe Bianco and Donato Murro.

There are three arbitrators: the Archpriest and Knight Francesco Andriulli, the priest and partner Fr Michele Nobile and Nuncio Paolo Venezia. In the Articles of Association, the company name illustrated from article 2 declares that the purpose of the company is *"to represent, promote and protect the moral, economic and professional interests of the agricultural class in general and to favor agricultural credit in particular and in the most effective way, the increase and defense of small rural properties, the improvement of agriculture, the exercise and development of the agricultural industry, mainly associating small owners and small tenants, both by asserting them directly in relations with other classes or with established companies, and by means of its mutual and cooperative services"*. In addition to promoting agricultural loans, the cooperative can purchase or rent land from *"the best organizations and private entities, granting its cultivation to members to be implemented with modern agricultural systems"*. It can accept public works *"to be carried out exclusively with members"*. Other planned activities are *buying and selling (...) products, tools, machines, live and dead stocks, agricultural products necessary for the agriculture and for the consumption of farm families* to be distributed to

detail between the soci and also the non soci. The cooperative can *"establish warehouses, warehouses, cellars"* for the sale and storage of products as well as with objects and equipment. The team can create *"factories for processing and transformation"* of the products, activities now similar to professional training, promote insurance practices, assistance to accidents, placement of workers and,

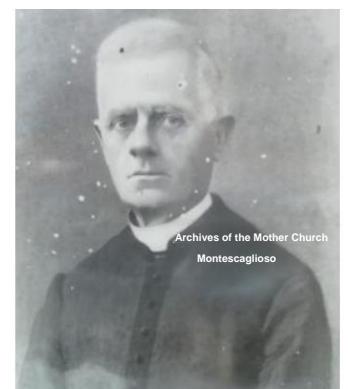
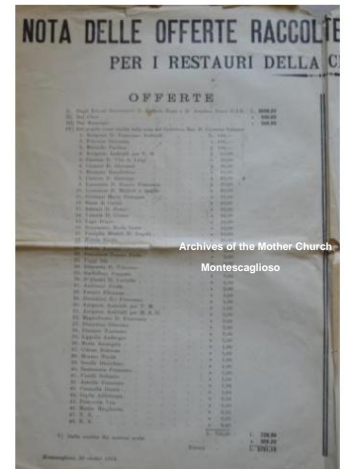
significant, to promote *"social security through the insurance of members at the National Insurance Fund"* 32

A contract dated May 28, 1912 with the masons Rocco Luigi Morano, Pasquale Fragasso, Vito Leonardo Carriero and Carmelo Ligurgo, attests a substantial restoration of the Mother Church carried out by the Archpriest. The planned works are the reconstruction of all the roofs, the painting of the interiors, a new floor, the compensation of injuries and the restoration of surfaces decorated with stucco. The clergy and the collection of donations from the population contribute to the financing of the intervention completed in 1914, of which the Archpriest with a publicly printed poster the report accompanied by income and expenses incurred for a balanced budget of 5,751.10 lire.

The Archbishops Rossi and Pecci contribute to the fundraising with 3,698 lire, the clergy and the University, each with 500 lire. The priest D. Liborio Palazzo was in charge of collecting the offerings and the priest D. Pasquale Simmarano was entrusted with the economic management of the intervention 33. In 1926 the Archpriest Andriulli managed to reopen the church of the SS. Annunziata entrusting its patronage and care to Count Luigi Galante who took over from the Marquis Cattaneo and his heirs in many ancient

jurisdictions of feudal origin still existing in the city 34

Don Francesco Paolo 35 died on April 20, 1927 at the age of 81. He is buried with his parents in the family chapel in the Montescaglioso cemetery.



Montescaglioso, historical archive of the Mother Church.

- Detail of the printed poster dated 20 October 1914 with the report of the donations collected and the expenses incurred for works in the Mother Church.
- The priest D. Michele Nobile. Attested in the 1896 list of clergy. He is the same age as the Archpriest D. Francesco with whom in 1922 he founded the *Cassa Rurale e Cooperativa S. Rocco* in Montescaglioso, of which he is a member and proboviro. Born in 1847 and died in 1928. In the Chapter of the clergy of the city, he occupies the positions of *rational* and archivist. Author of the Historical Critical Spicilegio of the Severian City or Montescaglioso, published in 2020.

Note 1 SV, 1896; ACMon., RN, 1846, n. 2; Ibid., RM, 1927 p. 1, no. 27. 2 *The abundance of many*, f. 11 r. 3 APMon, RM 1823, n. 97. 4 Ibid. n. 24. 5 Ibid., 1846 no. 117. 6 *The birth*, 54. 7 ACMon., *Conti Morali*: b.63, fs.15/4; Ibid., RN 1850-51. 8; *The birth*, 53. 9 NOBLE, 652. 10 For the office, ACMon. *Auditor Appointment*, b. 2 fasc. 1/1; *Yearbook*, 1894; MAZZOCCOLI, 10 - 11; on 1898: MARAGNO, 33; MAGISTRO, *The riots*. 11 *Yearbook*, 1894 - 96, 2161; ACMon., *Mayor appoints*: b.2 fs. 1/2 .. 12 Ibid. *Causes and disputes*, b.49, fs.20 / 15 a. 1910. 13 Ibid. *Dependent files*: b. 219 - 222, fs. 107. 14 MAZZOCCOLI 1923-1943, 2-14 and 21; ACMon., *Causes and disputes*, b. 223, fs. 117.15 *Religious women*, a. 1901. 16 *Clergy*, c. 1902 - 1961. 17 *Churches*, b. 22; BC, fs. n. 133. 18 AP Mon. b. 25, fs 43. 19 OF NAPLES, SANTORO, 160-161; ACMon. b.44, fs 2/9. 20 *Basilicata*, 1919; MAZZOCCOLI, *History* 1922, 29. 21 ACMon., DGC, n. 63 of 23.12.1920, ed. in MAZZOCCOLI, *Cronistoria* 1922, 33. 22 ACMon., b. 30, fs. 7/11. 23 Ibid. b. 44, fs. 2/12. 24 Ibid., no. 13.13.3. 25 Ibid. b.24, fs.1-2; b. 310, fs. 2. 26 APMon., *Religious*. 27 Ibid. 28 MARAGNO, 75 - 81. 29 APMon., b. 26, no. 73/76. 30 VALENTE, 43. 31 CESTARO, 212; LYSANTS, 190; MAGISTRO, *Lotte 264 et seq*; GRECO, 56 - 88. 32 AP Mon., B. 26, 76. 33 APMon., b. 22, fs 27. 34 *Clero*, c. 1902 - 61. 35 ACMon., RM, 1927.

1928 - 1943: Don Pasquale Simmarano

Families with the surname Simmarano or *Sumarano*, are attested in the city since the middle of the century. XVII. The priest Don Vito who died at the age of 57 in 1828 and Father Agostino, an Augustinian friar who died in 1847, belong to a Simmarano 1 family. Archpriest Don Pasquale was born on November 18, 1878 and is the son of Nicola and Teresa Pasquale, both belonging to owners' families. The birth is registered the following day 22 by the municipal secretary Angelo Buccico. He is the brother of another priest, Fr Agostino. He enters the seminary at the age of 10, in Taranto, where *in the 1896 Inventory* drawn up by the Vicar Fr Pietro Salinari, he is mentioned among Taranto on 15 clerics engaged in ~~studies~~ ^{the young} 29. He was ordained a priest in the Cathedral of August 1901. In Montescaglioso he was appointed Rector of the church of S. Angelo and Vice-parish priest and was committed to promoting devotion to the Madonna and to the Heart of Jesus. In 1923 he was elected member of the Patronal Feasts Committee 3. Articles in the newspaper *La Scintilla* indicate the young priest as gifted with excellent skills as a preacher of which he gives excellent proof during the holidays and in all the solemn liturgies in which he is engaged 4

During the First World War he was drafted into the army as a military chaplain.

On 23 March 1928 he was appointed Archpriest by Archbishop Anselmo Pecci and later also Vicar Foraneo 5

As Archpriest on February 15, 1934 he draws up a *Parish Report* for the preparation of the *Holy Visit* scheduled for that year. In the document the parish priest describes the many works he has carried out in the church since 1928, above all to cope with the humidity percolating from roofs and windows. He had the new door of the bell tower built and *".. the large windows that were all rotten by time and bad weather and by having the bussoloni, the confessionals, the pulpit and the cupboards of the sacristy painted .."*. The parish priest has redone most of the benches *"..after the distinction that I thought necessary to establish to separate men from women .."*. The use of electric light to illuminate the aisles and rooms contributes to the decoration of the church. He assigned some vestments to other churches that did not have them.

The Archpriest is a man of in-depth cultural knowledge: he has rearranged the archive which is well kept and in the library he has transferred his personal book patrimony which he fears may be lost after his death. In this regard, he explicitly expresses his intentions: *"..I added the library, to pass on to posterity those books that for now constitute our most precious treasure, absolutely should not have been lost to our death for pure misunderstanding of our family members .."*.

Don Pasquale is perfectly aware of the limits of the local and family context.

He declares that all the priests of the parish have an irreproachable moral conduct.

The parish community, under the direction of the Archpriest, is very committed to the apostolate. The catechism lessons involve a large number of boys and girls as well as adults and are carried out thanks to the commitment of various *"pious souls"* including the ladies of the *Franciscan Third Order* and *Catholic Women*. The parish priest provides the Archbishop with numbers and data on fulfilled commitments. The audience of participants is made up of 7 classes that involve 429 children and girls in the lessons. He underlines how he was unable to extend catechesis also in elementary schools due to the opposition of some teachers, the Didactic Director and the School Inspector of Matera. The Archpriest declares that he was also able to start catechesis courses for adults which had been very successful in attendance and results. In the country there is also the *"Catholic Action"* with respect to which Fr. Pasquale subscribes an interesting note: *" .. The people in general are profoundly Catholic and if they were not held back by the unhappy economic conditions in which they are now struggling, they would well acquire in large*



Montescaglioso: historical archive of the Mother Church.

Archpriest D. Pasquale Simmarano.

majority the card prescribed to better unite with the Pope's sentiment ". The members are 21 women, 16 young people and 6 aspirants. Regarding the number of members, the parish priest's purpose is clearly described: "... I will try to know better insinuate myself into the minds of others so that they can take the Catholic Action card and I will try to devise suitable means to be able to form the Youth Club and the Association of Catholic Men .. " 6

. In the light of the subtle and prudent argument of the Archpriest, it is understood that the activism of the parish priest on Catholic associations was not appreciated but opposed by the local leaders of the Fascio because it was considered a competitor with the Party organizations, in turn committed to promoting associations, especially if aimed at young people to be included in their ranks. On August 14, 1938, during the blessing of the chariot of S. Rocco, he undergoes the attack of a fascist ras who did not like the usual and traditional sobriety concentrated only on the devotional and religious aspects with which the Archpriest manages the patronal feast 7

The parish priest, assisted by Catholic associations, is committed to opposing the *Evangelical Sect of Matera*, judged by D. Pasquale, opposed by various devotional initiatives. Among these is the practice of 15 Saturdays

started in January 1934 and a large Eucharistic procession held on February 11 of the same year with the presence of Catholic associations, civil and military authorities, Congregations and civil Corporations 8

. In the undeclared but intuitive report, there are references to the activity of the *Baptist Church* and to the proselytism of Luigi Loperfido, the *White Monk* who grew up in Montescaglioso, who was responsible for it in Matera. Among peasants and laborers she still enjoyed great prestige and not surprisingly, in the movement born after World War II to claim the distribution of land to peasants, one of the protagonists, Marianna Menzano 9

comes from the local evangelical community.

The *Holy Visit* following the *Report* will be carried out by Mons. Anselmo Pecci on 22-24 April 1934 who in the final decree 11 insists on the need to organize *Catholic Action* on which *there is no cause for misunderstanding and uncertainty*.

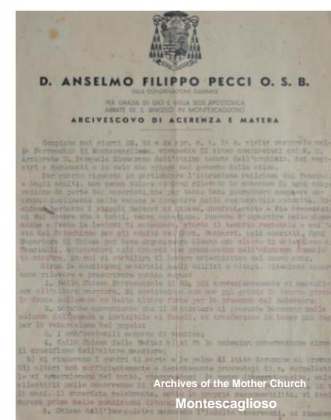
During his ministry, the Archpriest resolves problems inherent in the mixed ownership between the Municipality and the Parish of buildings belonging to monastic communities and transited in the state property or in the availability of the clergy that have been the subject of controversy for many years. The road taken for the resolution of disputes determines the definitive closure of the practices by his successor. Between 1936 and 1943 the premises of the former convent of S. Agostino were given to the clergy for the headquarters of the parish rectory 10. But on the upper floor of the building, in the part facing Corso Repubblica, the Municipality retains the ownership of rooms where between in 1934 and 1936 the accommodation of the Commander of the Carabinieri Station 12 was built

After the Second World War, these spaces were also sold to the Parish over the years '50 realizes the accommodation of the Archpriest there. The Municipality also retains the ownership of the portico which, divided by pillars and closed towards the cloister, already in 1917 transformed into shops for rent, abandoned for sale to private individuals in 1991 - 1994.

On April 5, 1938 Fr Pasquale communicated to the Archbishop that one of his parishioners, Ferdinando Russo, "wanted to have the church of the Madonna della Nuova enlarged by his Mass, he requires the blessing, immediately granted 13

Don Pasquale died on April 20, 1943 after receiving extreme unction from his Archbishop, Mons. Anselmo Pecci 14 . He is buried in the Montescaglioso cemetery in the chapel of the Congrega del Carmine of which he had been rector, at niche n. 67.

Notes. 1 APMon. RM, 1828 f. 65 r., no. 22; *ibid.*, RM, 1847 n. 82. 2 *Ibid.*, RN, 1878 n. 263; SV 1896. 3 *L'Aurora*, July 1, 1943. 4 MAZZOCCOLI, Cronistoria 1922, 12, 18. 5 *Aurora*, 1943. 6 SV 1934, c.VIII 7 MAGISTRO 2009. 8 SV, 1934, c.VII. 9 STRAZZA, 98 - 99. 10 ACMon., b.311, fasc. 12. 11 *Ibid.* b. 2, fs 11. 12 *Ibid.* b. 349, fs. 55; b. 53. 13 *Ibid.* *Correspondence* 1938. 14 *L'Aurora*, 1943.



Montescaglioso: historical archive of the Mother Church.

- Decree of closure of the *Saint Visit* of Mons. Pecci on April

24, 1934. In the printed header the Archbishop underlines his being a Benedictine monk.

In the personal coat of arms he inserted the emblem of the Abbey of the SS. Trinità di Cava from which he comes and of the Cassinese

Congregation and in the incipit he writes:

D. ANSELMO FILIPPO PECCI OSB
OF THE CASSINESE CONGREGATION
BY GRACE OF GOD AND THE
APOSTOLIC SEE ABBATES OF S.
ANGELO IN MONTESCAGLIOSO
ARCHBISHOP OF MATERA AND
ACERENZA

- Autograph signature of Archpriest Simmarano in a 1938 document relating to the church of Madonan della Nova.

1943 - 1956: Don Liborio Palazzo

Son of the pharmacist Michele and Marianna Giaculli residing in via S. Leonardo n. 9. Born 1 on 17 July 1883. Archpriest from 1943 to 1956. Cousin of another priest D. Carmine Palazzo, who died in 1942. *In the 1896 Inventory*, D. Liborio, is mentioned among the young people who entered the seminary 2. Gifted with a good musical preparation, on 12 July 1904 he is in the choir engaged in the first mass of the priest D. Rocco Lafratta 3

. The archiepiscopal decree of access to the sub-diaconate is dated July 17, 1904 and ordination to the presbyterate, dated July 22, 1906 4 With the deed of April 2, 1909 he was entrusted with the position of Procurator of the Archpriest Andriulli. In 1909, by archiepiscopal decree of 9 October 1910, he was authorized to preach until the Easter holidays of the following year.

In 1929 he was appointed chaplain of the Opera Nazionale Balilla. D. Liborio is a priest who is very involved in catechesis, teaching and educating young people. His predisposition to teaching motivates his commitment in the foundation of the *parish Oratory of S. Luigi Gonzaga* and in the achievement, in 1938, of the elementary teacher diploma 5. In 1919 to Don Liborio, Director of the *Male Oratory of S. Luigi Gonzaga for the education of the children of the people*, the Municipality leases various rooms of the former convent of the 6 Benedictines for nine years. On May 12, 1943, he presented the request for participation to Archbishop Pecci in the competition for the appointment of the new Archpriest and attaches his full curriculum. He has been a priest since July 17, 1906 and is therefore a confessor *utriusque sexus* as well as a *Participant of the Awarded Church of Montescaglioso*. He had been the confessor for three years of the last Benedictine nuns, a position that from other documents had been granted on August 13, 1911 and then always renewed. He declares to have been *Founder and Director of the S. Luigi Oratory and annexed catechetical works, with a silver medal from the Florence Didactic Exhibition for the supplementary works of the School (1925)*. Rector of the church of SS. Conception and Director of the Congregation of the SS. Sacramento, office received by Mons. Pecci on April 22, 1919 and renewed in 1923. Treasurer and Curate of the Mother Church. He is qualified for elementary teaching and full teacher in elementary schools with a tenure of 22 years. Coadjutor teacher for over 20 years religion teacher during the professional start-up course of which he has been director for 8 years.

Chaplain of the GIL (Italian Youth of the Littorio) and former President of the former Congregation of Charity. With these credentials, on August 22, 1943, Archbishop Mons. Anselmo Pecci appointed him Archpriest 7. In the following years he found himself having to manage the dramatic problems that followed at the end of the Second World War: the return of veterans and prisoners of war, the local consequences of the long-awaited change of the political regime, the fiery clash between parties, the renewed commitment of Catholics in public institutions. Representative of the social climate of the time is the dissent that D. Liborio expressed on some recommendations of the Vicar General, of the Diocese Mons. Michele Morelli about the use of the premises of the Catholic Action used by the Archpriest for the activities of the Parish. On 22 October 1953 the Vicar invited Fr Liborio to allow the use of the spaces for the school lunch of 200 children organized by the International Aid Office. The Vicar adds: " *these gentlemen insist on the request ... if the parish priest does cooperate, the meals will easily not take place or will be entrusted to the Communist Municipality ..*". Msgr. Morelli knows and does not doubt the Archpriest's reasons and wants to avoid Fr Liborio's exposure to controversy and adds peremptory "... *I don't like either solution. Not the first, because failure to eat would expose you to serious reprisals. Not the second, because Communism must not claim the merit of the charitable work which must be our own thing. Clear?*". The Archpriest is not at all convinced.



Montescaglioso.

- Mother Church Archive:
- Archpriest D. Liborio Palazzo.
- Cloister of the monastery of SS. Conception. Boys from the oratory of S. Luigi Gonzaga in a vintage postcard.
- Mother Church: Fr Liborio administers First Communion
- Elementary School, Marco Polo district: dedication of the school to D. Liborio.

The Vicar exposes other arguments: the Catholic Action will be able to use the premises in the afternoon and in the evening but above all by using the canteen, the Archpriest will be able to direct catechesis and apostolate towards the children.

At the conclusion of the note, Archbishop Morelli assumes responsibility for the choice and writes: *Please do not regret this provision recommended by pure necessity. I embrace you fraternally, most devoted and affectionate, Mons. Morelli Michele, Vicar General* “.

Fr Liborio replies to the Vicar with clear arguments. If there is a person interested in school meals, it is precisely the Archpriest who, he adds, is involved “ since for years there has been already activated in obtaining meals in the premises of the Oratory. And he adds: *“I regret not me it”*. But it is past experiences that discourage this choice since it was impossible *“to convey the beneficiaries to this holy place, to the Oratory, as good to the work of Catholic Action today's battles, can and must participate, cannot be other than those which are purely confessional and with confessional discipline; otherwise we are forced to carry its weight only without use ..”*. And finally: *“For us Catholics today it is an indispensable necessity and duty to have our own works. Therefore I am studying a small youth assistance project to start in the Oratory, as long as it will be free”*. In his farsightedness, the Archpriest wants to avoid the risks of political exploitation and intends to speak to the whole local community regardless of ideological and party alignments.

His dissent, he argues: *“... it was neither a whim, nor an uncalculated decision. In any case, I want to stick to everything you decide for the best”* “.

Obedience, towards the Archbishop and his representative, first of all.

On February 4, 1947, Archbishop Cavalla assigns various offices to the Archpriest.

He is appointed *Examiner and Pre-Synodal Judge* and *Pastor Consultor*, a position regulated by Canon Law which provides for the establishment of a College, between six and twelve priests, which supports the Bishop in administering matters relating to the Diocese. On 7 January 1949 he received the order from the Archbishop to send a priest to Ginosa *“because here one can make up for it, there is a need”* and on 24 November 1953

request for the names of priests who are former military chaplains. On April 28, 1951 he was appointed Rector of the churches of S. Lucia and S. Rocco and of his Congrega.

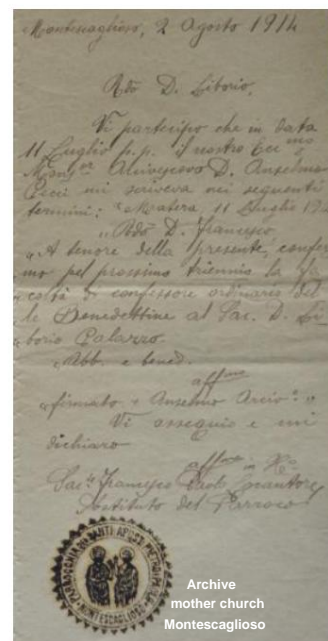
From 1946 and in the early years of his archpriesthood, the war ended and recovered sufficient financial resources, carries out restoration and maintenance work in the Mother Church 8 where in 1956 the bells were recast. The contract with the representative of the Pontifical Marinelli Foundry of Agnone was signed in Montescaglioso on March 5, 1956 and provides for the reimbursement of five damaged bells from which to obtain four.

These do not include the bell of 1763 with the signature of the Marquis Cattaneo, donated to the church after the signing of the contract.

In addition to the bells, the Foundry must supply *“all the accessories of the Roman system”*: oak blocks, levers for the swing sound, tie rods, turned axes, clappers and bearings.

After the war the Archpriest concludes agreements with the Municipality to resolve the intricate and contentious promiscuity of the shared properties on the suppressed monasteries of S. Agostino and SS. Conception that had given rise to legal disputes. The agreements reached amicably and good-naturedly between all the parties involved various exchanges.

The Municipality, represented by the Mayor Isaia Martiello, handed over to the Parish represented by Don Michele Tricase, specially delegated by the Diocese, the entire complex of the former convent of S. Agostino. The Parish ceded to the Municipality various rooms annexed to the church and complex of the SS. Announced in Piazza Roma, she renounced all claims and rights over the Benedictine convent and withdrew any previous petition on judicial disputes.



Montescaglioso, Mother Church Archive.

Appointment of D. Liborio Palazzo as confessor of the Benedictines signed on 2 August 1914 by Archbishop Anselmo Pecci and communicated to him by D. Francesco Locantore, substitute for Archpriest D. Francesco Andriulli.

The agreements promoted by D. Liborio Palazzo were certainly functional to the activities he had illustrated in 1953 to Mons. Morelli. The initiatives to be carried out needed a not fragmented but unitary dislocation of the environments and with his coherence, the Archpriest pursued his project without preclusions towards collaboration with every political party.

The signing of exchanges and contracts takes place on June 28, 1956, after the death of the Archpriest. The agreements allowed the demolition of the adjacent building to the SS. Annunziata and the construction of the Post Office on the resulting area, by the Ministry of Posts and Telecommunications 9

The acquisition of the property of the entire former convent of S. Agostino, allowed the construction in a part of the monastery and by the Archpriest D. Antonio Tricase, of structures intended to house a female college and the activities of the Parish.

The ownership of the Municipality over the entire Benedictine convent, has allowed the restoration of the part of the building which escaped the senseless demolitions of the 60s and the destination, in 2010, as the Town Hall.

To carry out maintenance work in the Mother Church, she is always diligent in seeking support for her own church and February 11, 1953 also writes to Rocco Impellitteri Mayor of New York " *son of the South and especially of his beloved sister Sicily*" and

as miseries increase instead of decrease ", he asks for help for restoration

work on the building or at least to redo the bells At the beginning of the fifties, D.

Liborio's health is frail. On January 2, 1952 he asked and obtained permission to celebrate Mass at home, especially in the colder months. In 1953 he asked the Archbishop to be able to resign but Mons. Cavalla, who has great esteem for Fr Liborio on April 14, 1953, sent him a heartfelt note: "*... let's not talk about resignation ... the Parish vacation would be for now importuna .. Then Dominus Providebit*" his ministry appoints Fr Francesco Andriulli as his coadjutor. and to support the Archpriest in

D. Liborio died on May 9, 1956. He is buried in the cemetery of the city, in the appurtenances of the Confaternita dell'Addolorata, at n. 51, next to his parents. The successor, D. Antonio Tricase enters the city on October 28, 1956.

In recognition of the Archpriest's commitment to education, especially of young people, in 2006 the Municipality of Montescaglioso named the elementary school complex of the Marco Polo District after D. Liborio.



Montescaglioso.

- Former female monastery of SS. Conception. Part demolished by the Municipality in the early sixties of the twentieth century, after having recovered the exclusive ownership of the building following the agreement reached with the Parish. Certainly the Archpriest Palazzo, confessor to the nuns for nine years, would never have imagined such a massacre.



Montescaglioso.

- Mother Church Archive: Archpriest D. Liborio Palazzo.
- Elementary School, Marco Polo district: dedication of the school to D. Liborio.

Note. 1 ACMon., RN, 1883, n.187. 2 SV, 1896. 3 *La Scintilla*, 12.7.1904, MAZZOCOLI 1922, 13. 4 For the many activities of D. Liborio, later references in APMon. b.1, fs. 53. 5 montescaglioso.net/node/528. 6 ACMon., B. 53, fasc. 31/86. 7 cf. note 4. 8 APMon., Churches envelope 22. 9 Dossier c / o Archive of the Technical Office of the Municipality of Montescaglioso. 10 ACPMon.

**Chronotaxis of the archpriests of the mother church
of SS. Pietro and Paolo di Montescaglioso from 1500 to**

2022 The complete series of Archpriests is presented in summary form and will be subject to further checks and updates to solve problems related to periods of hypothetical *vacancy* and annuities so far without any feedback on the sources. ÿ 1500 - 1503 ÿ

Stefano de Antodaro ÿ 1522 - 1534 ÿ **Mariano**
Mayorella ÿ 1544 - 1573 ÿ **Michele De Leonardis** ÿ
1574 - 1591 ÿ **Florino Palazzo** ÿ 1594 - 1613 ÿ
Andrea Cappellano ÿ 1613 - 1628 ÿ **Pietro Antonio**
De Rinaldo ÿ 1629 - 1643 ÿ **Ruggero Platì** ÿ 1644
- 1667 ÿ **Giulio Panza** ÿ 1667 - 1691 ÿ **Giuseppe**
Gagliardi ÿ 1691 - 1712 ÿ **Giovanni Francesco**
Josué ÿ 1712 - 1716 ÿ **Antonio Festa** ÿ 1717 - 1744
ÿ **Biagio Antonio Venusio** ÿ 1744 - 1782 ÿ
Francesco Antonio Paciulli ÿ 1783 - 1820 ÿ **Vito**
Antonio Contuzzi ÿ 1821 - 1860 ÿ

Vito Antonio Castrignano
ÿ 1861 - 1892 ÿ
Mauro Nicola Cuzzolini
ÿ 1893 - 1900 ÿ
Francesco Paolo D'Alessio
ÿ 1900 - 1927 ÿ
Francesco Andriulli
ÿ 1928 - 1943 ÿ
Pasquale Simmarano
ÿ 1943 - 1956 ÿ
Liborio Palazzo
ÿ 1956 - 1980 ÿ
Antonio Tricase
ÿ 1980 - 2017 ÿ
Vittorio Martinelli
ÿ Since 2017 ÿ
Gabriele Chiruzzi

THANKS

- Don Gabriele Chiruzzi, Archpriest of Montescaglioso.
- Don Vittorio Martinelli, Chancellor of the Archdiocese of Matera - Irsina, former Archpriest of Montescaglioso.
- Nunzio Buonsanti, head of the Historical Archive of the Mother Church of Montescaglioso.
- Management and staff of the Diocesan Archives of Matera. • Management and staff of the State Archives of Matera, Potenza and Naples.
- Management and staff of the Provincial Library of Matera.
- Management and staff of the National Library of Potenza. • Michela Appio for access to the former church of SS. Annunziata.
- Franco Gallipoli for access to the former church of S. Andrea.
- Mauro and Elisa Paolicelli for the photos of the Grillo coat of arms in the marquisate palace.
- Giuseppe Motola and family for access to Palazzo Gatti and documents on Frà Ginepro Motola and the palace itself.
- Professor Bitti Cattaneo della Volta for reports and documents on the nun Giovanna Benedetta Cattaneo.
- Angelo Lospinuso for the photo of the Banca Gatti action and research on the territory.
- Arianna Vena, for information on the medieval gradual of the Mother Church. • Brother Alfredo Santoro, for his precious suggestions.
- The Confraternities of the city.

BIBLIOGRAPHY AND SOURCES

ABBREVIATIONS

- ACC. - Capurso Municipal Archive.
- ACMon. - Montescaglioso Municipal Archive.
- ADMT - Diocesan Archive of Matera
- AM - APMon. *Marriage deeds*.
- APG - Gattini private archive in the State Archives of Matera
- APMon. - Montescaglioso Parish Archive.
- ASMT - State Archives of Matera.
- ASN - State Archives of Naples.
- ASPZ - State Archives of Potenza.
- BC - Municipal Library of Montescaglioso
- LP - ACMon., *Public works category*.
- RMA - APMon Marriage Records. and ACMon.
- RM - Records of deaths in APMon. and ACMon.
- RN - Registers of the baptized and / or, in APMon. and ACMon.
- SV - ADMT, *Holy Visits*, of the Archbishops of Acerenza and Matera from 1544 to the century. XIX.

MANUSCRIPTS

- *Proceedings* - ADMT, *Proceedings for the transfer of the parish*, loose papers, years 1777 - 1778. •
Benedictine - APMon., *Benedictine of SS. Conception*.
- *Benefits* - ADMT, *Benefits of Montescaglioso*, Cart. 1800 - 1930.
- *Cabreo* - ADMT, *Cabreo or General audience of all the Defenses and Demanj belonging to the Municipality of Montescaglioso in Basilicata formed by the Judicial Architects Domenico Berni and Tommaso Curcio*, year 1845.
- *Catalog 1724* - *Catalog of RR. Nuns in the Monastery of the city of Montescaglioso under the title of the Most Holy Militant Concept under the Rule of the Glorious Patriarch St. Benedict*, year 1724, ADMT, cart.
Religious Montescaglioso.
- *Catalog* - ADMT, *Catalog of the Benedictine Cloisters of Montescaglioso*, a. 1887, cart. *Religious Montescaglioso*.
- *Church of S. Giovanni – Church of S. Giovanni: demolition*, 1911-12. ASMon., coll. 9.10.2, B.30/ fasc. 7/11.
- *Churches* - APMon., *Churches, monasteries and chapels*.
- *Cemetery* - ACMon. *Register of corpses buried in the cemetery kept by the caretaker*, a. 1841/1923, Coll. 6 / 17.3, B.23, fasc. 19.
- *Clergy* - ADMT, *Clergy of Montescaglioso*.
- CO - ASN, *Cadastre Onciario Montescaglioso*, vol. 5390, f. 547 and ss.
- *Conclusions* - APMon., *Assets / Administration, Chapter Conclusions*, envelopes 15, 16, 17, files from no. 535 to 573, years 1567-1933.
- *Contangelo Fer.* - ASMT, *Proceedings of the Notaries, Montescaglioso, Ferdinando Contangelo*.
- *Stock of more – Stock of more for Murri*, ASMT, *Fondo Gattini*.
- *Contuzza* - ASMT, *Acts of the Notaries, Montescaglioso, Onofrio Contuzza*.
- *Collapse* - ACMon., *Crollamento Chiesa del Crocifisso*, 6.15.1, b23, fasc.15 / 2.
- *Di Sanità* - ADMT, *Proceedings of Notaries, Matera, Notar Marco Antonio di Sanità*, year 1535.
- *Fidatelli* - ASMT, *Proceedings of Notaries, Montescaglioso, Giuseppe Donato Fidatelli*.
- *Museo Fondo* - ASMT, *Fondo Museo*, 99B 165, I Cabinet B. • GATTI -
APMon., DOMENICO GATTI, *For an idea of the old and new church as far as was possible by D.*
Physicist Domenico Gatti of the septuagenarian age, unpublished manuscript of 1825.
- *Gavano C.* - ADMT, *Proceedings of the Notaries, Montescaglioso, Cruciano Gavano*.
- *Gavano G.* - ADMT, *Proceedings of the Notaries, Montescaglioso, Giuseppe Gavano*.
- *Giagni* - ASMT, *Proceedings of the Notaries, Montescaglioso, Melchiorre Giagni*.
- *Income* - APMon. *Assets / Administration, Book of income and outcomes and outcomes of the feasts of the Chiesa Maggiore*, envelope 6, file 109. • *Inventory - Inventory bonorum omnium quae possidebant for Illustrem Principem Altamurae et Ducem Andriae in civitate Montis Caveosi*, ASPZ, *Fund "Intendenza di Finanza, state deeds of the Municipality of Montescaglioso"*, folder no. 668, file 831. • *Lafratta N.* - ASMT, *Proceedings of the Notaries, Montescaglioso, Nicola Lafratta*, (1746 - 1760).
- *Lafratta G.* - ASMT, *Proceedings of the Notaries, Montescaglioso, Giuseppe Lafratta*, (1776 - 1795).
- *Book of Masses* – APMon. *Book of Masses, of this Matrix of the Church of Monte Caveosi, 1789, manuscript*.
- *Book* - *Book of things worthy of memory pertaining to this Re Badia di S. Michel 'Arcangiolo di Montescaglioso marked with the letter D. from the year 1735*, ASMT, APG, 1st part, envelope 79, fasc. 442. In course of publication.

- Lofruscio - ASMT, *Proceedings of the Notaries, Montescaglioso, Gaspare Lofruscio*, (1757 - 1803).
- Maggi - ASMT, *Proceedings of Notaries, Montescaglioso, Francesco Antonio Maggi*.
- Mancini - ASMT, *Acts of the Notaries, Montescaglioso, Domenico Mancini* (years 1671 - 1688).
- Notes of land - ASPZ, *Fondo Intendenza, State deeds, Notes of land of the clergy of Montescaglioso, the documents of which are presented before Mr D. Leone Masciulli, Ag.te divisore de 'Demanij of da Città, to observe them*.

- Palma - ASMT, *Atti dei Notai, Pomarico, Alessandro Palma* (1725 – 1799).
- Exchange - ACMon, Technical Office, *Exchange S. Agostino and SS. Conception*, a. 1955.
- Petrizza - ASMT, *Proceedings of the Notaries, Montescaglioso, Giuseppe Francesco Petrizza*.
- Project - APMon. *Project and estimate of the cost of restoration to be done at the Mother Church of Montescaglioso*, manuscript of the engineer Nicola Carelli, year 1857. • Religious - ADMT, *Religious, Benedictine of Montescaglioso*.

- Repertory - ASN, *Repertory of Quinternions of all Provinces*, vol. VIII.
- Reconnaissance - *Boundary survey for notar Luca Greco*, ASN, *Attuari several*, bundle 1369, n. 2. • Public health - ACMon., Cat. 6, *Public health* n.6.1.7.3, b.23, fasc. 19, a.1841 - 1923.
- Servillo - ASN, Pizzofalcone office, *Notaries of the eighteenth century, Gregorio Servillo*. • State - ADMT, *State of the Nuns of Montescaglioso*, a. 1809, cart. *Religious Montescaglioso*.
- Statino - ADMT, *Statino of the Benedictine Cloisters residing in the Venerable Monastery of Montescaglioso*, a. 1853, Religious card, Montescaglioso, SS. Conception.
- SV 1625 - ADMT, *Holy Visit* of Mons. Fabrizio Antinori.
- SV 1631 - ADMT, *Holy Visit* of Mons. Domenico Spinola.
- SV 1641 - ADMT, *Holy Visit* of Mons.Carafa.
- SV 1668 – ADMT, *Holy Visitation* of Mons. Lanfranchi.
- SV 1696 – ADMT, *Santa Visita* de Mons.Del Rios.
- SV 1726 - *Material and formal state of the Church of Montescaglioso*. Drafted in 1726 by order of the Archbishop Positano, by the Archpriest and Rector of the Church Don Biagio Antonio Venusio and by the priests Don Niccolò Rocco, Don Cosmo Basile, Don Domenico Palazzo (ed).
- SV 1738 - ADMT, *Holy Visit* of Mons. Lanfreschi.
- SV 1835 - APMon., *Holy Visit* of Mons. Di Macco, envelope 2, fs. 4.
- SV 1896 - ADMT, *On 11 June 1896 by the Rev. Vicar Foraneo of Montescaglioso we want to know:* (Questions to the Vicar under the prelate of Mons. Diomede Falconio, ed).
- SV 1934 - *Parish Report for the Holy Visit of the year 1934, Archpriest Pasquale Simmarano*, ADMT, *Clergy and parish*, cart. 1902 -1961.
- Minutes - ACMon., *Minutes of closure and sealing of tombs in churches*, a. 1839-41.
- Transfer - ACMon., *Transfer of the Congrega del SS. Sacramento*, Cat. 13, 13.1.13, b. 44 issue 2/12, a. 1911.

BIBLIOGRAPHY

- ACTA - *Acta Apostolicae Sedis, Official Commentary, year 2, volume 2, Typis Polyglottis Vaticanis*, 31.12.1910
- Yearbook 1894 - *Yearbook of Italy, year IX, edition 1894, part II*. • Yearbook 1896 - *Yearbook of Italy, year XI, edition 1896*. • Yearbook 1899 - *Yearbook of Italy, edition 1899*. • ANTONUCCI 1933 - GIOVANNI ANTONUCCI, *Goffredo Conte di Lecce and di Montescaglioso, in the Historical Archive for Calabria and Lucania*, III, year 1933, IV, 449 - 459. • ANTONUCCI 1938 - GIOVANNI ANTONUCCI, *Diplomatic miscellany, in the Historical Archive for Calabria and Lucania*, VIII, year 1938, 15 - 30. • ANTONUCCI 1942 - GIOVANNI ANTONUCCI, *A unpublished mandate of Frederick II, in the Historical Archives for Calabria and Lucania*, XII, year 1942, 217 - 220. • BENZONI - G. BENZONI, *Federico D ÿAragona king of Naples*, in digital edition of *the Biographical Dictionary of Italians*, www .treccani.it

- BETTINI - FILIPPO BETTINI, *Jurisprudence of the Sardinian States: progressive general collection of jurisprudence related and Doctrine*, Turin 1852
- BIANCHI 1989 - ANGELO BIANCHI, *From the Feud to the Municipality the State Property Issue in Montescaglioso*, in *the Bulletin of the Provincial Library of Matera*, year X, n. 15-16, 1989, pp. 3-46.
- BIANCHI 1991 - ANGELO BIANCHI, *The intricacy of '99 in the Matera area, in In the century of the Enlightenment, Notes on the eighteenth century Lucano*, Rionero in Vulture 1991, 261 - 309
- WHITE - ELEONORA BIANCO, *Matera baroque*, Florence 2010.
- BRANCACCIO - GIOVANNI BRANCACCIO, *Genoese nation, Consuls and colony in modern Naples*, Naples 2002.
- Bruhl – C Bruhl (a cura di), *Latin Diplomata of Roger II of the King, Diplomatic Code of the Kingdom of Sicily*, SI, II/1, Cologne 1987.

- BRUNI - DOMENICO BRUNI, *For the Venerable - DOMENICO BRUNI, For the Venerable Royal Monastery of S. Michele Arcangelo of the city of Montescaglioso against the Illustrious Marquis of the same city*, Naples 1733.
- BRUNI - DOMENICO BRUNI, *Response notes for the Monastery of S. Angelo de 'PP. Benedictines of Montescaglioso against the Illustrious Marquis of that City*, Naples 1773.
- BUBBICO, CAPUTO 1988 - LUIGI BUBBICO, FRANCESCO CAPUTO, *Montescaglioso in the Ministry for Cultural and Environmental Heritage, Franciscan settlements in Basilicata*, vols. 2, Matera 1988, vol II, p. 143 - 146. •BUBBICO, CAPUTO 1996 - LUIGI BUBBICO, FRANCESCO CAPUTO, *Montescaglioso, the Abbey of S. Michele Arcangelo* in MBAC, *Italo-Greek and Benedictine monasteries in Basilicata, the architectures*, vol. 2, edited by LUIGI BUBBICO, FRANCESCO CAPUTO, ATTILIO MAURANO, Matera 1996, vol II, pp. 149 - 159.
- BUBBICO 1997 - LUIGI BUBBICO, *Chronological and historical-artistic repertory of the abbey of S. Maria a Banzi*, in LUIGI BUBBICO, FRANCESCO CAPUTO, *The Abbey of Banzi in the 11th-18th centuries*, pp. 3-13, Montescaglioso 1997.
- BUONSANTI - NUNZIO BUONSANTI, *The origin of the feast of the Madonna della Nuova*, <https://www.montescaglioso.net/node/29770>.
- CANDIDA - BERARDO CANDIDA GONZAGA, *Memoirs of the noble families of the Southern Provinces of Italy*, Naples 1876.
- CAPODILUPO - ELISABETTA CAPODILUPO, *The parchments of the Gattini Fund*, State Archives of Matera, Degree thesis in diplomatic palaeography, supervisor F. Magistale, University of Bari, Faculty of Letters and Philosophy, Academic year 1992 - 93. Originals in State Archives of Matera, Fondo Gattini, cart. II S / 2 (B).
- *The Province - The Province of the Capuchin Friars Minor of Puglia, 5 centuries of history*, edited by ROSA ANNA SAVOIA, Lecce 2010.
- CAPUTO, BUBBICO - FRANCESCO CAPUTO, LUIGI BUBBICO, *Benedictine settlements in the Metaponto area, the Abbey of S. Michele Arcangelo in Montescaglioso*, Montescaglioso 1983.
- CAPUTO 1990 - FRANCESCO CAPUTO, (edited by) *Gennaro Sacco, Apprezzo the land of Montescaglioso, year 1677*; transcription and critical apparatus by F. Caputo, Montescaglioso 1990.
- CAPUTO 1996 - FRANCESCO CAPUTO, *Montescaglioso the monastery of SS. Concezione, the foundation and the community in Monasteries*, vol II, pp. 166-168.
- CAPUTO 2012 - FRANCESCO CAPUTO, *On these walls the guardianship of angels: l'Abbazia di S. Michele Arcangelo a Montescaglioso*, Montescaglioso 2012.
- CAPUTO 2019 - FRANCESCO CAPUTO, *Montescaglioso and the D ÿAvalos: the Renaissance, the Benedictines, families*, Montescaglioso 2019, digital edition. •CAPUTO 2020 - FRANCESCO CAPUTO, *The Convent of S. Agostino in Montescaglioso*, Montescaglioso 2020, digital edition. •CAPUTO, LOSPINUSO, GROSSI - FRANCESCO CAPUTO, ANGELO LOSPINUSO, GISUEPPE GROSSI, *The unpublished church of Murgia S. Andrea, in Mathera*, a. III, 2019, n. 8, pp. 95 - 100.
- CAPUTO, *The Cloisters, The Cloisters of Women, Itineraries and paths of female monasticism in Basilicata*, Montescaglioso 2020.
- CAPUTO *Signum* - FRANCESCO CAPUTO, *Signum lapideum cruce signatum cun A: the restoration of the properties of the Abbey of S. Michele Arcangelo in Montescaglioso, Bernalda, Pomaric and Pisticci in the years 1498 - 1500*, digital edition, Montescaglioso 2022.
- CATTANEO - CAMILLO CATTANEO, *Elogj for the glorious memory of the Empress Queen Maria Theresa of Austria nor solemn funerals ordered by His Excellency the Most Reverend D. Serafino Filangieri, Archbishop of Naples in his Cathedral on the 13th*.
- CESTARO - CESTARO, *Studies and Research of social and religious history - from the 15th to the 20th century*, Venosa 1996.
- College - *The Mabillonian College supported in its true diplomatic rules, and guaranteed by the sophisms of Germonian Pyrrons exhibited in the two editions of the critical annotations on an instrument of 1233 by the Cassinesi monks of S. Michele Arcangelo di Montescaglioso*, Naples 1773. •COPETI - ARCANGELO COPETI, *News of the city and citizens of Matera*, edited by MAURO PADULA and DOMENICO PASSARELLI, Matera, 1982. •COPPELLO - V. COPPELLO *Costanza D ÿAvalos (1460 - 1541): "letras "This pen, this man, this ink: Centers of female writing and writings in the Middle Ages and in the early modern age*, in *Mélanges de l'École française de Rome*, 131, 2019. = "Valor guerrero" at the court of Ischia, in
- Court - *Court of Cassation of Naples, For the Municipality of Montescaglioso against the Cattaneo heirs*, Naples 1897.
- COVINO - L. COVINO, *The events of the Cattaneo in the modern south, in the Historical Archive for the Neapolitan Provinces*, CXXII, 2004, 213 - 256. •CRISCUOLO - VINCENZO CRISCUOLO, *The Capuchin Convent in Montescaglioso, yesterday and today*, in DI NAPLES, SANTORO 19 – 59.
- Chronicle - *Chronicle of the Reformed Province of S. Angiolo in Puglia divided into three parts collected and compiled by Father F. Arcangelo da Montesarchio of the same Province dedicated to the Most Invittissimo and Glorious Prince of the Celestial Militia S. Michele Arcangiolo*, Naples 1732.
- CUOZZO 1971 - ERICO CUOZZO, *The "Brief Chronic Northmanicum" in "Bulletin of the Italian Historical Institute for the Middle Ages and Muratorian Archives"*, n. 8, year 1971.

- CUOZZO 1979 - ERICO CUOZZO, *Milites and testes in the Norman County of Principality* in *Bulletin of the Italian Historical Institute for the Middle Ages* n. 88, year 1979.
- CUOZZO 1984 – ERICO CUOZZO ,*Catalog of the Barons. Commentary* (Fonti per la Storia d'Italia n. 101), Rome 1984
- CUOZZO 1985 - ERICO CUOZZO, *The county of Montescaglioso in the 11th-13th centuries*, in *the Historical Archive for the Neapolitan Provinces*, 1985, 7-37. • DE CASTRIS 1994 - PIERLUIGI LEONE DE CASTRIS, *ID ÿAvalos, client and collector of a large Neapolitan family*, in *I Tesori dei Dý Avalos, commissioned by a large Neapolitan family*, Naples 1994, 17- 32.
- DE CASTRIS 1998 - PIERLUIGI LEONE DE CASTRIS, *ID ÿAvalos, cultural climate and artistic commission at the court of Ischia: Madonna delle Grazie with the clients Costanza dý Avalos and Vittoria Colonna*, in *Rassegna Ischitana*, a. XIX, n. 1, 1998, 17 - 26. • DE CORONEI - JENO DE CORONEI, *Materese Synod of 1567 published and annotated by the Knight Niccolò Jeno de Coronei with an appendix of 23 unpublished documents and facsimiles of autographs*, Naples 1880. • DE LETTERIS - CHRISTIAN DE LETTERIS, *Neapolitan eighteenth century in Puglia. Unpublished documents on the church of Santa Maria della Pietà in San Severo and other stories of marble*, Foggia 2013.
- DE TROIA - DE TROIA GIUSEPPE, *Plants and views of sixteenth-century Puglia*, Bari 1988.
- OF NAPLES, SANTORO - ALFREDO DI NAPOLI, ALFREDO SANTORO, *The Capuchin Convent of Montescaglioso, in the fourth centenary of its foundation*, Terlizzi 2011.
- DURANTE, MARTELOTTI - ELIO DURANTE, ANNA MARTELOTTI, *Don Angelo Grillo OSB alias Livio Celiano, poet for music of the sixteenth century*, Florence 1989.
- List - List of private taxpayers with uncertain and variable income, *Prvincia di Potenza*, Rome 1924 ..
- FADELLI - ALESSANDRO FADELLI, *When people died in the streets of hunger: demographic and social reflections of the great famine of 1816 - 1817 in Western Friuli*, in *Acts of the "San Marco" Academy of Pordenone*, 19 (2017), 721 - 761 .
- FEDERICI 1904 - VINCENZO FEDERICI, *Medieval papers with signatures in verse*, in *the Archives of the Roman Society of Homeland History*, XXVII, 1904, 503-511.
- FEDERICI 1926 - VINCENZO FEDERICI (edited by), *Cronicon vulturense by the monk Giovanni*, vols. 3, Rome 1925-1938.
- GARUFI 1912 - CA GARUFI, *The Counts of Montescaglioso*, in *the Historical Archive for Eastern Sicily*, IX, 1912, 324-358.
- GATTINI 1882 - GIUSEPPE GATTINI, *Historical notes on the city of Matera*, Naples 1882.
- GATTINI 1886 - GIUSEPPE GATTINI , *Severiana sive Caveosana*, Naples 1886.
- GIORDANO - G. GIORDANO, *Brief memoir in justification of the honors belonging to the Illustrious Marquis of Montescaglioso in all the churches of his respectable fief and especially in that of the RR. PP. Cassinesi under the title of RR. PP. Cassinesi di S. Michele Arcangelo located in the same city in response to the unjust opposition posed by the same RR. PP Cassinesi*, Naples 1772.
- GIURALONGO - RAFFAELE GIURALONGO, *Historical notes on the Banca Popolare del Materano*, Matera 2018.
- GIUSTINIANI - LORENZO GIUSTINIANI, *Geographic Dictionary of the Kingdom of Naples*, Naples 1803, volume VI.
- GRECO - GIUSEPPE GRECO, *Beyond Memory, moments of life of the Parish of SS. Pietro and Paolo in Oppido Lucano*, Lavello 1998.
- GRELLE - ANNA GRELLE, *Art in Basilicata* (edited by), Anastatic reprint of the 1981 edition with *update notes* by ANNA GRELLE IUSCO and SABINO IUSCO, Rome 2001.
- GRILLO - ANTONIO GRILLO, *Acerenza and Matera, the pastoral visit to the Diocese, 1543 - 1544*, Lavello 1994.
- *Settlements - Franciscan settlements in Basilicata: a repertoire for knowledge, protection and conservation*, Ministry for Cultural and Environmental Heritage, Superintendence for Environmental and Architectural Heritage of Basilicata, volumes 2, Matera 1988.
- LECCISOTTI 1956 - TOMMASO LECCISOTTI, *The Benedictine monastery of S. Michele di Montescaglioso in two descriptions of the century. XVII and XVIII*, in *the Historical Archives for Calabria and Lucania*, year XXV, (1956) 255-282 415-431, XXVI (1957), 167-175.
- LERCARI - ANDREA LERCARI, *The descendants of Carlo Cattaneo: the Cattaneo marquises of Montescaglioso*, in *I Cattaneo della Volta, events and protagonists of a millenary Genoese family*, edited by ELENA CHIAVARI CATTANEO and ANDREA LERCARI, Genoa 2017, pp. 193 - 199.
- LISANTI - NICOLA LISANTI, *The Cooperative Movement in Basilicata from Unity to Fascism*, Potenza 2004.
- LUISE 2006 - FLAVIA LUISE, *ID ÿAvalos, a large Neapolitan aristocratic family of the seventeenth century*, Naples 2006.
- LUISE 2012 - FLAVIA LUISE, *The private archive of the Davalos*, Naples 2012.
- MAGISTRO, *The end* - CRISTOFORO MAGISTRO, *The end of the Coppolone gang, lead, propaganda and pills of Public History*, in *Mathera, Quarterly magazine of history and culture of the territory*, n. 10, pp. 62 - 65 ..
- MAGISTRO 2009 - CRISTOFORO MAGISTRO, *San Rocco, the ras, the Archpriest*, www.montescaglioso.net/node/7959.
- MAGISTRO, *The tumults* - CRISTOFRO MAGISTRO, *The tumults of 1998*, <https://www.montescaglioso.net/node/18095>.

- MAGISTRO - CRISTOFRO MAGISTRO, *Agrarian struggles and fascism in Basilicata. The facts of Palmira Nuova (1922 - 1925)* in *the Historical Bulletin of Basilicata*, n. 23, a. XXII, 2007, 263 - 306. Preview in digital format in montescaglioso.net/files/DonLocantore.pdf
- MAGISTRO, *The end of the Brigandage* - CRISTOFORO MAGISTRO, *The end of the Brigandage in Basilicata*, in *Mathera, Quarterly magazine of history and culture of the territory*, n. 10, 2019, pp. 57 - 61.
- MARAGNO - GIANNI MARAGNO, "The aesthetic anarchy" The White Monk ", story of a failed revolutionary, Power 2011.
- MASINI - NADIA MASINI - *State of research on liturgical-musical codes in Basilicata: preparatory study for a census of musical sources*, in *International Review of Sacred Music*, n. 37, I - II, 2016, 305 - 377, ivi, 369. • *Matricula - Matricula Monachorum Congregationis Casinensis ordinis S. Benedicti, compiled by Father Arcangelo Bossi from Modena (+1811)*, edited by LEANDRO NOVELLI, and GIOVANNI SPINELLI, Cesena 1984.
- MAZZOCCOLI - FRANCO MAZZOCCOLI, *Mayors, Podestà and Commissioners from 1809 to 1943*, digital publication published on the website of the city of Montescaglioso, a. 2021
- *Memory - Memory for the Municipality of Montescaglioso against the Princess of the Rocca*, Potenza, 1881.
- MORELLI - MARCELL O MORELLI, *History of Matera*, Matera 1963.
- MUTINATI - ILARIA MUTINATI, *The toponymy of Montescaglioso between documentary sources and disappeared toponyms*, Degree Thesis University of Basilicata, academic year 2018 - 2019.
- NIGRO 1983 - RAFFAELE NIGRO, Montescaglioso in an anonymous eighteenth-century description, in the Bulletin of the Provincial Biblioteca of Matera, year IV, n. 6, 1983, pp. 77 - 88.
- NIGRO 2006 - RAFFAELE NIGRO, (edited by), Giovanni Antodari, *Gesti d' Aragonesi e Sforzeschi*, Matera 2006.
- PELOSI, LIONETTI - MARCO PELOSO , GIANFRANCO LIONETTI, *Historical and toponymic reflections of Matera, The Holy Visit of Mons. Fabrizio Antinori and other unpublished sources from the Middle Ages to the present day*, Matera 2021.
- PACICHELLI – GIOVANBATTISTA PACICHELLI, *Il Regno di Napoli in Prospettiva*, vol. 3, Napoli 1702. • PROTOSPATA - THE WOLF OF PROTOSPATA, of affairs in the Kingdom of Naples gestorum, from the year Sal. 860 to 1102, *Brief Chronicle with appendix inc. increased Until the ann. 1519*, recital by MAURO PADULA , Matera, 1979. Riedizione da LUDOVICO ANTONIO MURATORI , *Rerum Italicarum Scriptores ab anno aerae christinae ad millesimum quingentesimum*, Milano 1727, tomo V, pp. 37 - 52
- *Renaissance - Renaissance seen from the South. Matera, Southern Italy and the Mediterranean between "400 and" 500*, curated by DORA CATALANO, MATTEO CERIANA, PIERLUIGI LEONE DE CASTRIS, MARTA RAGOZZINO, Naples 2019.
- ROMUALDI - ROMUALDI SALERNITANO, *Cronicon*, edition edited by CA GARUFI in *Rerum Italicarum Scriptores*, VII, 1, Città di Castello - Bologna, 1909 - 1935. • RUSSO, *At the roots* - ANTONIO RUSSO, *At the roots of Brigandage in Basilicata*, in *Mathera, Quarterly magazine of the history and culture of the territory*, n. 10, pp. 48 - 52. • RUSSO, *The birth* - ANTONIO RUSSO, *The birth and evolution of the band of the Brigante Coppolone*, in *Mathera, Quarterly magazine of history and culture of the territory*, n. 10, pp. 53 - 56.
- RUSSO 2017 - ANTONIO RUSSO, *Counter-revolution and banditry in Basilicata: the Chirichigno case*, Aracne, 2017.
- SALVADOR, ROMANO, AVANZINI, - ISABELLA SALVADOR, MARCO ROMANO, MARCO AVANZINI, *From all over the sky seemed to be on fire ": the strange atmospheric phenomena of 1821 in Trentino and a mysterious eruption*, in *Studi Trentini di Scienze Naturali*, 96 (2017): 133-141.
- *Status - Status of the Benedictine Congregation of Sicily - Neapolitan - Cassinensis on the 17th of June of the year 1803 after the absolute major meeting of the same held at the Sacro S. Benedicti Arch - Conobium*, Palermo 1803.
- STRAZZA - MICHELE STRAZZA, *Friends and companions. Women and politics in Basilicata after the war (1943 - 1950)*.
- TANSI – SERAFINO TANSI, *Chronological history of the monastery of St. Michael the Archangel of Monte Caveosi*, Napoli 1746.
- TOMMASELLI –MARIO TOMMASELLI (edited by) *Fortified Masserie del Materano*, Rome 1986.
- VALENTE - MICHELE VALENTE, *Socio-economic evolution of the Sassi di Matera in the twentieth century*, Energheia 2021 digital edition. • VENA - ARIANNA VENA - *The gradual illuminated manuscript of the Parish Archives of the Santissimi Apostoli Pietro and Paolo di Montescaglioso*, in *Rivista di Storia of the miniature*, 1, 2012.
- VENDOLA – SUNDAY VENDOLA , *Accounts of Italian Tithes of the 13th and 14th centuries. Apulia, Lucania, Calabria*, Città del Vaticano 1939.

Digital edition by CooperAttiva Piazza

Racamato n. 1 75024 Montescaglioso VAT
number 00434520771 tel. / fax 0835.201016 -
334.8360098 ceamonte@katamail.com • Free

distribution by CooperAttiva The rights to texts
and photos, unless otherwise indicated, are
property of the author and CooperAttiva.

The use of texts, photos, archival documents and graphics is permitted only with the prior
written authorization of the authors and owners and with the obligation of citing the source. • Free
distribution by CooperAttiva

CREDITS

• Photographs and graphic reworking of paintings and artifacts
except for the material otherwise indicated in the caption:

Francesco Caputo. • Mother Church plants: Francesco Caputo
and Luigi Bubbico. • Map of the historic center of Montescaglioso:
Marino Caputo. • Editorial team: Lucia Appio, Francesco Caputo,
Angelo Lospinuso (CooperAttiva) • Web communication: Lucia
Appio and Angelo Lospinuso. • Digital edition completed in 2022.

Index

2 Presentation 3

Introduction 4

Ecclesiastical institutions in Montescaglioso between the 11th and 19th
centuries 7 The medieval Mother Church: S. Giovanni Battista 8 The
second Mother Church: SS. Peter and Paul demolished in 1776 12 The
reconstruction of the Mother Church between 1776 and 1823 22 Burials in
churches 23 The Archives of the Mother Church 25 Devotion and liturgies
28 Internal and external churches dependent on the Mother Church between
the 15th and 19th centuries to the walls.

40 churches of monasteries assigned to the secular clergy in the century.

XIX 44 The churches of the Abbey of S. Michele assigned to the Mother Church after the suppression
of the Benedictine community 46 The churches of the Abbey of S. Michele assigned to the Municipality
or to private individuals after the suppression of the Benedictine community 48 The Patrimony and
goods of the Church Mother 50 Don Domenico Gatti, editor of the chronicle of 1776 - 1825 and the
family of origin 53 Don Domenico Gatti di Alessio, Mayor of Montescaglioso 57 The reconstruction of
the Mother Church: the local context 71 Jurisdictions, hierarchies and composition of the clergy 72
The Archpriests of Mother Church of Montescaglioso: from the sixteenth to the mid-twentieth century
116 Acknowledgments 117 Bibliography and sources.