

# Judicaria

JOURNAL OF THE JUDICARIA STUDYCENTER ets





On the cover II

*moléta*, the knife sharpener Sebastiano Collini (1948) tells and shows the school children how the work of those who emigrated with the "släifera" to sharpen knives and scissors, cutting tools, was carried out. The *moléta* is the image of emigration from the Giudicarie even if those who left these valleys also brought other declinations of their art into the world: chimney sweeps and glassmakers, sawyers and moléti.

The knife sharpeners characterized the emigration from Val Rendena between 1880 and the Great War. They had their own professional jargon (the "tarón"). The range of action, initially limited to the territories around the Alpine chain, expanded over the years to reach beyond the ocean. From being seasonal (they left in the autumn and returned in the spring to cultivate the land), the emigration became permanent.

(Ph. Gianni Beordo, circa 1990)

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# Migrations: uprooted hearts

In ten years Italy has lost one and a half million inhabitants. It probably doesn't correspond to reality that we will end up like the *three-toed quail which* has now disappeared from our country. However, the sharp decline in the population, the rise in the average age, the abyss of the birth rate, are not a barrier to political measures and the reversal of the economic crisis. The lack of a population of age and desire to work can already be perceived in these times, observing the numerous signs looking for staff and closing down businesses.

This situation of "reluctance to work" is induced on the one hand by nineteenth-century-style entrepreneurship, often pirate-like and unpunished, which thrives on traditionalism, but also by a real lack of numbers.

Rather than restrictive rules on immigration, it would be useful to welcome people who are aware of the value of the people who arrive here and, consequently, offer them adequate linguistic preparation and professional training.

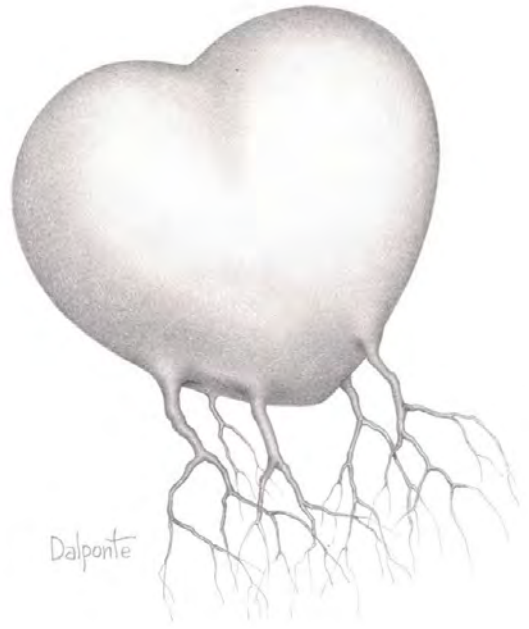
It would be enough to simply copy the policies of other countries: European and otherwise.

It should not be necessary to underline that the people who arrive here are people whose roots have often been brought by us to drought, depriving their countries of origin of a living with the centuries-old robbery of their resources. Sometimes we have tried to alleviate the problem with compassionate aid programs that have served our dusty consciences more than their impoverished lives.

The old rule of teaching fishing instead of giving fish as gifts would still be valid. This would imply an upheaval of values such as justice, equity, identity, race and economy: a challenging but indispensable step.

If these uprooted hearts do not find fertile ground they will dry up. A dry heart cannot be happy and if it cannot be happy it cannot be good. Without acceptance, the evil plant of anger is nourished.

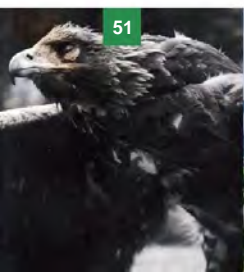
Of  
**Paolo  
Dalponte**





summary

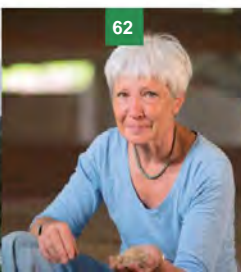
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summary



## Arrivals and departures

The arrival on the snow of Pope Wojtyla's Adamello, in the summer of 40 years ago; the arrival of a few hundred descendants of the Tyrolean-Trentino emigration overseas (notably from the United States and Canada) and the memory of the departure of their great-grandparents; a little girl saved from the claws of an eagle, among the topics of this edition of "Judicaria".

Of  
**Alberto  
Folgheraiter**

**In the summer of 40 years ago** the eyes of world news were attracted to the snows of Adamello on which, for two days, John Paul II, now a saint of the Catholic Church, came to ski. A Pope with skis on his feet had never been seen and not even a President of the Republic to accompany him. With the Pope "who came from afar" to the "Caduti dell'Adamello" refuge on 16 July 1984, the President of the Republic, Sandro Pertini, nearing 88 years of age, also arrived, who enjoyed himself like a little boy, pipe in mouth, observing from up close his friend

Karol in overalls and skis. It was a memorable "trip" that the Polish Pope repeated exactly four years later (16 July 1988) to say mass on a granite altar made by the retired Alpini from Carisolo and Val Camonica. That day Karol Wojtyla said: "How many times has the white color of snow been tinged with the red of blood. The mass celebrated on this altar, located right where the war front line ran, in 1915-1918, is also a memory and a prayer of suffrage for all the fighters who, seventy years ago, on these harsh Alpine yokes, were injured or faced death, calling for peace. Thinking of the harsh episodes of war that occurred in these places and the countless victims shot to death in the gorges of these mountains, shocked by hatred and violence, one feels a profound anguish for the fate of these men, at the mercy of the cruel upheavals of history".



**In the autumn of 70 years ago**, in New York, a journalist originally from Arco, Giovanni Amistadi, died when hit by a car while crossing a street in the American megalopolis. He was one of the emigrants from Trentino (together with P. Bonifacio Bolognani and Angiolino Franchini) who was concerned with reconnecting the threads of the fathers and sons of North American emigration.

This issue of *Judicaria* dedicates some chapters to the late nineteenth-century exodus which marked the social and economic life of many villages in Trentino. Even today, tens of thousands of emigrants have maintained roots in their land of origin (and are therefore registered with AIRE, the registry of Italian emigrants abroad). In the Giudicarie valleys alone there are over 4 thousand registered members; 1500 in Riva del Garda, the same in Arco.

We deal with them because in the first days of September, in Pinzolo, the Ittona Convention is convened, that is, the representatives of the Trentino-Tyrolean emigration circles in the United States and Canada.

Pinzolo was not chosen by chance. An emigration museum should be set up in the capital of Val Rendena which will see the involvement of the autonomous Province of Trento, local authorities, the Trentini nel Mondo association and the *Judicaria* Study Centre.

For the occasion, an issue of *Judicaria* in English should be printed and distributed to participants at the Ittona Convention. Already from n. 114, on the website of our Study Center the PDF in English and Spanish is available for emigrants and others. And this, as can be imagined, is to allow the great-grandchildren of the exodus, who do not know the Italian language, to maintain or re-establish contact with the land of their fathers. It is a commitment shared with the Board of Directors of the Study Center which, with this in mind, has started

the digitization of the documents and the iconographic and bibliographic heritage present in the archive. This was discussed at the annual meeting of the Study Centre, in mid-May 2024.

From the archives of memory also emerges the testimony of a singular episode that occurred in the autumn of 1966 in Val Genova. A three-year-old girl risked being kidnapped by an eagle that the little girl's mother faced and killed with a rake.

To complete the magazine: the memory of Franco Bianchini, among the founders of the Study Center and of Tomas Franchini, mountaineer from Madonna di Campiglio.



Giovanni Caola of Pinzolo (Glasgow, c. 1910)

On the opposite page: the Polish Pope, Karol Wojtyła, on the snows of Adamello on 16 July 1984. He would return four years later (ph. Lino Zani)

## Registry of Italians residing abroad 77,343 Trentino residents outside Trentino

The ITTONA Convention held in Pinzolo in the first days of September 2024 offers the opportunity to verify how many Trentino people who have emigrated abroad today and have maintained solid roots with their communities of origin. That is, how many people are included in the lists of members of the AIRE (Registry of Italians Resident Abroad) and who, therefore, have the right to vote in Italy.

**(Af)** - Established with law 470 of 27 October 1988, the Registry is "managed by the municipalities on the basis of data and information coming from consular representations abroad". Registration with AIRE allows the exercise of fundamental rights "provided for by the Italian Constitution such as, for example, electoral, health, social and fiscal, civil and personal rights".

Knives in Switzerland (1890). From left: Sistilio Terzi from Borzago ("cacià"), Joseph Alimonta, 30 years old, from Borzago ("cacià"); Angelo, said "Bapana", son of Joseph Lorenzi, 60 years old, from Borzago





**Elections and referendums** - Allows, for example, postal voting during political elections and referendums as provided for by a law (459) of 2001. Residents in countries belonging to the European Union can vote for Italian representatives at European Parliament at the seats established by the diplomatic-consular network.

AIRE members can obtain the issuance of identity and travel documents; have the possibility to renew their driving license (only in non-EU countries).

Italians who go abroad for a period of less than one year do not have to register with AIRE; seasonal workers; permanent state employees serving abroad.

That said, let's see the consistency of AIRE members as regards Trentino-Alto Adige. Out of a total population (as of 1 January 2023) of 1,075,317 people, there were 129,800 people registered in the Registry of Residents Abroad (12.1% of the region's population). Of these: 77,343 come from Trentino. The majority, by age group, between 18 and 49 years (47.8%).

Where are the regional compatriots residing abroad?

**Most in South America** - Out of 129 thousand AIRE members, 75,052 live in European countries; 1,039 in Africa; 1,133 in Asia; 4,127 in North America; 47,042 in Central and South America; 1,407 in Oceania.

The data for Central and South America is explained, at least in part, by the massive request for recognition of Italian nationality by descendants of emigrants from the Austrian Empire (between 1867 and 1919) as required by the law of 2001. In fact, 32,210 AIRE members with roots in Trentino-Alto Adige live in Brazil; 9,037 in Argentina; 1,948 in Chile (emigration of 1951-1952); 1,602 in Uruguay.

As regards the municipalities with the highest number of AIRE members, Trento leads the ranking with 13,752 residents abroad; there are many municipalities in Valsugana that appear in the top positions. Riva del Garda has 1,545; Arco has 1,530.

In terms of impact on the population, Stenico, which has 1,160 residents in the municipal area, has another 373 residents abroad (29.7%).

**4,189 AIRE members in the Giudicarie** - Not having been able to obtain the municipality-by-municipal data for the entire Judicaria from the Commissariat of the Government of Trento (whose officials we contacted with various phone calls and e-mails), Giuliano Beltrami carried out the investigation by calling the individual municipalities of the Giudicarie valleys. From whose employees he found, for the most part, a courteous and quick response. In some cases they were saved

faced with a thousand difficulties (of time, of research, of other things) because bureaucracy sometimes feeds on its own Bourbon slowness. In any case, this is the detail of AIRE members in the Giudicarie:

Storo, 349

Bondone, 51

Castel Condino, 42

**Borgo Chiese** (Brione, Cimego and Condino), 189

Pieve di Bono-Prezzo, 198

**Valdaone** (Bersone, Daone and Praso), 171

**Sella Giudicarie** (Bondo, Breguzzo, Lardaro and Roncone), 376

Thione, 239

**Borgo Lares** (Bolbeno and Zuclo), 70

**Three Villas** (Preore, Ragoli and Montagne), 163

**Gates of Rendena** (Darè, Vigo and Villa), 168

Pelugo, 49

Spiazzo, 146

Caderzone Terme, 50

Strembo, 58

Bocenago, 30

Maximus, 32

Justin, 79

Pinzolo, 208

Carisolo, 179

Bleggio Superiore, 151

Comano Terme, 384

Fiave, 98

Stenico, 373

San Lorenzo-Dorsino 336

Total: 4,189



Michele Poli by  
Massimeno, who emigrated  
to the USA in 1906  
(Boston, 1917)

# TRENTINO ALTO ADIGE

Popolazione residente 1.075.317 (dato al 01/01/2023)  
 Iscritti all'AIRE 129.800 (dato al 01/01/2023)  
 Incidenza % 12,1

Provincia	Totale	% donne su totale	classi età %					% iscritti per nascita
			00 - 17	18 - 34	35 - 49	50 - 64	65 oltre	
Bolzano	52.457	48,2	19,2	25,9	23,5	16,6	14,8	30,6
Trento	77.343	48,8	15,7	22,4	25,4	18,6	17,9	30,2
Trentino A.A.	129.800	48,6	17,1	23,8	24,6	17,8	16,7	30,4

Area continentale	Iscritti AIRE	%	di cui donne	incidenza % donne	anzianità iscrizione AIRE (anni)			
					< 1	tra 1 e 5	tra 5 e 10	> di 10
UE 15	56.708	43,7	27.435	48,4	2.995	12.147	10.714	30.852
UE nuovi 13	1.193	0,9	471	39,5	94	329	288	482
Europa centro-orientale	857	0,7	424	49,5	52	190	209	406
Europa altri	16.294	12,6	8.164	50,1	599	2.109	2.168	11.418
Europa	75.052	57,8	36.494	48,6	3.740	14.775	13.379	43.158
Africa settentrionale	403	0,3	174	43,2	54	114	133	102
Africa occidentale	80	0,1	28	35,0	5	29	25	21
Africa orientale	127	0,1	51	40,2	9	26	25	67
Africa centro-meridionale	429	0,3	202	47,1	13	25	63	328
Africa	1.039	0,8	455	43,8	81	194	246	518
Asia occidentale	402	0,3	182	45,3	40	102	108	152
Asia centro-meridionale	92	0,1	47	51,1	5	44	22	21
Asia orientale	639	0,5	233	36,5	50	146	205	238
Asia	1.133	0,9	462	40,8	95	292	335	411
America settentrionale	4.127	3,2	2.003	48,5	212	691	789	2.435
America centro-meridionale	47.042	36,2	22.929	48,7	1.840	12.873	14.795	17.534
America	51.169	39,4	24.932	48,7	2.052	13.564	15.584	19.969
Oceania	1.407	1,1	687	48,8	64	275	298	770
Totale	129.800	100,0	63.030	48,6	6.032	29.100	29.842	64.826

Paese	v. a.	%
Brasile	32.210	24,8
Germania	22.978	17,7
Austria	16.329	12,6
Svizzera	15.769	12,1
Argentina	9.037	7,0
Regno Unito	6.101	4,7
Francia	3.643	2,8
Stati Uniti d'America	2.864	2,2
Spagna	2.470	1,9
Belgio	2.252	1,7
Cile	1.948	1,5
Uruguay	1.602	1,2
Canada	1.262	1,0
Australia	1.244	1,0
Paesi Bassi	1.052	0,8
Paraguay	481	0,4
Bosnia-Erzegovin	409	0,3
Sud Africa	405	0,3
Messico	365	0,3
Portogallo	350	0,3
Irlanda	346	0,3
Lussemburgo	321	0,2
Svezia	316	0,2
Danimarca	265	0,2
Colombia	251	0,2
Altri Paesi	5.530	4,3
Totale	129.800	100,0

Comune	AIRE	Pop. res.	Inc. %
Trento	13.752	118.046	11,6
Bolzano	9.149	106.107	8,6
Merano	4.284	41.071	10,4
Levico Terme	3.587	8.167	43,9
Rovereto	3.030	39.809	7,6
Bressanone	2.658	22.816	11,6
Pergine Valsugana	2.599	21.572	12,0
Primiero San Martino di Castrozza	2.299	5.016	45,8
Brunico	2.124	16.978	12,5
Roncegno Terme	2.001	2.927	68,4
Borgo Valsugana	1.793	7.021	25,5
Riva del Garda	1.545	17.787	8,7
Arco	1.530	17.750	8,6
Appiano sulla strada del vino	1.487	14.800	10,0
Altopiano della Vigolana	1.414	5.110	27,7
Canal San Bovo	1.208	1.476	81,8
Novaledo	1.158	1.114	103,9
Malles Venosta	1.151	5.246	21,9
Castel Ivano	1.149	3.267	35,2
Lana	1.115	12.477	8,9
Ala	1.083	8.806	12,3
Laives	948	18.162	5,2
Vipiteno	887	6.915	12,8
Besenello	876	2.777	31,5
Predala	866	6.837	12,7
Altri comuni	66.107	563.263	11,7
Totale	129.800	1.075.317	12,1

Comune	AIRE	Pop. res.	Inc. %
Samone	595	545	109,2
Novaledo	1.158	1.114	103,9
Ronchi Valsugana	436	450	96,9
Canal San Bovo	1.208	1.476	81,8
Roncegno Terme	2.001	2.927	68,4
Lavarone	677	1.186	57,1
Ospedaletto	449	796	56,4
Fornace	726	1.333	54,5
Sagron Mis	86	182	47,3
Tube	438	950	46,1
Primiero San Martino di Castroz	2.299	5.016	45,8
Albiano	685	1.503	45,6
Levico Terme	3.587	8.167	43,9
Vallarsa	522	1.394	37,4
Imer	442	1.184	37,3
Castelnuovo	398	1.089	36,5
Torcegno	252	695	36,3
Grigno	733	2.034	36,0
Castel Ivano	1.149	3.267	35,2
Besenello	876	2.777	31,5
Nomi	409	1.307	31,3
Telve di Sopra	183	612	29,9
Cembra Lisignago	689	2.308	29,9
Stenico	344	1.160	29,7
Palù del Fersina	48	162	29,6
Altri comuni	109.410	1.031.683	10,6
Totale	129.800	1.075.317	12,1

## They will cross the ocean to meet in Pinzolo

It all started 50 years ago. In Hazleton, Pennsylvania, representatives of the Trentino (Tyrolean) emigration circles of the United States and Canada gathered. They decided that a “convention” would be convened every two years.

For 21 meetings, cities in the United States of America were chosen, and on 4 occasions in Canada. In 2002 the ITTONA "convention" was held in Trento.

In September 2024, the representatives of North American emigration return to Trentino, to Pinzolo, where there are plans to establish an emigration museum.

Of  
**Maurizio  
Tomasi**

“The mountains are calling and ITTONA must go”: this is the slogan chosen by the organizers of the next ITTONA convention, the federation of Trentino clubs in the United States and Canada. Now in its twenty-fifth edition, this year, after twenty-two years, it will return to take place, for the second time, in Trentino. In 2002 the city of Trento hosted the event.

From 5 to 8 September next, the "base" will be in Pinzolo, in Val Rendena.

Pinzolo, home  
of the 25th  
ITTONA  
Convention  
convened  
from 5 to 8  
September  
2024



Over two hundred registrations have already been received: this means that the goal that the organizers had set themselves has been reached. There are currently twenty-six clubs that form ITTONA: 21 in the United States (Alliance, Chicago, Cleveland, Colorado, Hazleton, Milwaukee, Minnesota, New England, New York, Norway, Pittsburgh, Readsboro, San Francisco, Seattle, Solvay, South Alabama, Southeast/Central Pennsylvania, Southern California, Utah, Washington DC, Wyoming) and 4 in Canada (Alberta, British Columbia, Montreal, Toronto) and 1 transnational (Windsor-Detroit). IT-TONA refers to also NAYTO (North America Youth Trentini Organization), which brings together young people.

The first Convention was convened in 1974. It was held in Hazleton, Pennsylvania (USA), on the initiative of Louis Rossi (from Revò) and Amelia Braskie (from Taio). The previous year they had launched the idea of organizing a meeting that would allow emigrants from Trentino to get to know each other better and be more united. The event was such a success that it was repeated two years later, again in Hazleton. In that context it was decided to create the ITTONA, i.e. *the International Tyrolean-Trentino Organization of North America*. He became the organizing body of the Convention which would take place every two years. Deadline respected until 2020, when the pandemic forced the postponement.



**ITTONA locations** - After Hazleton, in chronological order, the event took place in Nyack (USA), Montreal (Canada), Toronto (Canada), Chicago (USA), Hazleton (USA), Denver (USA), Pittsburgh (USA), Windsor (Canada), Ogden (USA), Mobile (USA), Calgary (Canada), Boston (USA), Trento (Italy), San Francisco (USA), New York (USA), Solvay (USA), Toronto (Canada), Mountain Iron (USA), Ogden (USA), San Francisco (USA), Cleveland (USA), Albany (USA).

The history and above all the development of the Conventions are strongly linked to the name of Father Bonifacio Bolognani (1915 - 2000), defined as the "apostle of emigrants", author of the book "A Courageous People from the Dolomites". Dolomiti), a fundamental text in the history of Trentino emigration to North America.

In the history of Conventions, the one which took place in Trento from 23 to 27 June 2002 with the motto "Back to the roots" is was an exceptional event, which until then had no precedent.

Parade in via Belenzani in Trento of the participants in the ITTONA Convention which was held in Trento from 23 to 27 June 2002 (arch. Trentini in the world)



As he wrote in the editorial of the February 2002 issue of the monthly magazine "Trentini in the world" the then president of the association, Ferruccio Pisoni, "it is not Trento that invites to a party organized for "the Americans", it is they who ask to host the event in order to get to know or see again, embrace or re-embrace a land reluctantly left behind or

felt as one's own but known only through memories and stories parents and grandparents." The Pinzolo Convention was designed with same spirit.

There are more than one reasons that determined the choice of the venue. Emigration to North America is a significant chapter in the history of the Giudicarie valleys: many were those who left the valley between the end of the nineteenth century and the beginning of the twentieth century

Rendena, the Chiese valley, Lomaso, Bleggio and Banale, mainly targeting the United States.

**Why the appointment in Pinzolo** - The capital of Val Rendena is full of signs that pay homage to emigration such as the monument to the "Moleta"(grinder), a profession once practiced seasonally and in an itinerant manner during the suspension of agricultural work and which has become then the profession of many of those who crossed the ocean in search of a less miserable life. Furthermore, a series of plaques placed in the pavement of the main avenue of Pinzolo recall the many destinations, and not just the North American ones, of the emigrants who left Trentino.

The Noce, Val di Non and Val di Sole valleys also paid a high tribute to emigration to North America.

Their geographics with the Giudicarie, is another of the reasons that led the organizers to identify Rendena as the venue for the Convention: participants descending from emigrants from None and Solandri will thus be able to easily reach their countries of origin.

Furthermore, Pinzolo has become a renowned tourist location, with a consolidated offer of accommodation facilities and an efficient network of services to support guests. Right from the start, the local administration enthusiastically shared ITTONA's proposal to organize the Convention in Pinzolo. Maximum collaboration was achieved in defining the program of the event, which also included the participation of those registered at the Convention in the "Rendena breed heifers" event. Parade and ...

surroundings", which will take place from 31 August to 7 September.

"The Trentino-North Americans will not just be simple spectators and a representation of them will parade with the flags of the various Trentino clubs they belong to, to reiterate in this way that the bond with the land of origin has never been broken and that the descendants of the emigrants they are an integral part of the local community", underlines the director of "Trentini nel mondo", Francesco Bocchetti, recalling a concept already expressed by Ferruccio Pisoni. "ITTONA - you can read in its editorial published in July 2002 - asked *Trentini in the world* to host their Convention. However, it would not have been logical or right to simply change the scenario on which the party took place. We told them that the Convention had a reason to be immersed in the life of the city and its citizens. This is one of the reasons why we wanted it to be included in the Christmas Eve celebrations and to offer a glimpse of community life in the capital city of the city of origin of their ancestors".

Also in Pinzolo, during the Convention the participants will experience a *full immersion* in Trentino culture and hospitality, they will be able to enjoy the splendid mountain landscape, delicious foods and wines, shows, exhibitions, special cultural events, fun family activities, excursions and more



The banners of the clubs in the United States and Canada adhering to the ITTONA federation (arch. Trentini in the world)

**Pre and post Convention** - Around seventy participants also signed up for the "Pre Convention", an intensive four-day tour in Trentino, from 2 to 5 September, with destinations the Vigolana plateau, Valsugana, Val di Fiemme , Vallagarina and Rovereto and the city of Trento.

Registrations are still open for the cultural excursions in the lower Trentino and in the Lake Garda area scheduled for the "Post Convention" (9 September).

In Trentino and North America, anticipation is growing for this event, which for the twenty-fifth time will honor the memory of all the people from Trentino who emigrated to North America, whose families continue to love "the land of origin", which represents their heritage.

The detailed program of the initiative is available on the online website of "Trentini nel mondo".



25°  
**ITTONA  
CONVENTION**

*Si parte!*

**PINZOLO  
SEPTEMBER 5 - 8 , 2024**

**THE MOUNTAINS ARE CALLING AND ITTONA MUST GO**

The graphic features a teal background with a white location pin icon pointing to a scenic photograph of a mountain valley with a village and a church. Below the photo is a white airplane icon with a dashed line trailing behind it, suggesting travel.



# Migrant seekers in the USA: Amistadi, Bolognani and Franchini

There were gold miners, miners, knife grinders, stockbrokers, farmers, lawyers and barbers and even brothel keepers; the shopkeepers and mine owners, the landowners and the poor souls; the priests and doctors, the lawyers and taxi drivers, the tailors and the moléti. All professions were equally represented on the scene of Trentino's emigration from overseas. Here we deal with the "people seekers", three in particular, who crossed the length and breadth of the USA to give a name and a surname and also a profession to those who had left the Italian Tyrol (then Trentino) to seek their fortune in "Merica".

They were Giovanni Amistadi from Arco, the Franciscan Bonifacio Bolognani from Vigo Cavedine and Angelo Franchini from Bolbeno.

**Run over and killed** - It happened on October 2, 1954, Saturday. "Hit by a car, dies in hospital: student at the wheel". An 18-line "brief" in the next day's newspaper. "John Amistadi, 63, was fatally injured when hit by a car on Franklin Avenue in New York.

[...] Considering the death accidental, the police did not take any action against the driver".

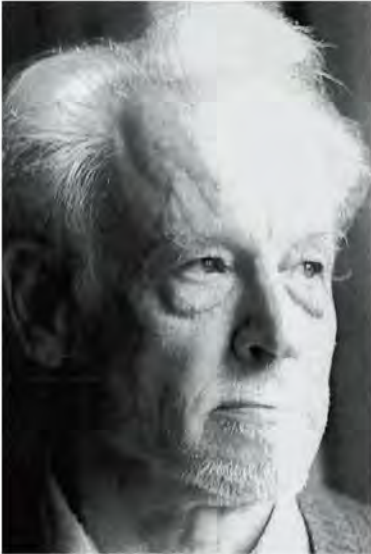


Thus he left, killed by a novice, Giovanni Amistadi da Arco (1891-1954), one of the most significant "voices" of Trentino emigration to the United States and Argentina. Journalist and translator, interpreter and polyglot, teacher of languages, he founded three publications overseas which had alternating success with readers: "Il Trentino", "Tridentinità transoceanica" and "Risveglio".

Angelo Franchini (1923-1995), "the singer of emigrants", as Mario Antolini Musòn defined him in his obituary, re-evoked the biography of Giovanni Amistadi with a preface to the reprint of

Of  
**Alberto  
Folgheraiter**

John  
Amistadi in a  
photo from the  
1920s  
Merano



Angelo Franchini, March 1995. (Ph Giancarlo Carmen)

The cover of the book "Transoceanic Tridentinity"



"transoceanic tridentinity", edited and updated by him, published in 1988 by the Cassa di Risparmio di Trento e Rovereto.

Angelo Franchini (Angiolino, as he was called in Bolbeno, his hometown) met Giovanni Amistadi in New York in the summer of 1954.

He wrote in the preface to "Tridentinità": "This biography intends to make known the singular, emblematic human and cultural adventure of an Arcense, a visionary "forerunner" who has been neglected for too long [...] A man who, with the intuition and unusual perspective of outside his homeland, he left us about a hundred biographical medallions of Trentini in America and a mine of information, all first-hand, patiently researched, sorted and, unfortunately, looted and taxed by someone as his own, after his death".

Again: "It can be said of him that, although he was often opposed if not ridiculed, he with loyalty and affection committed his best resources to the cultural and social elevation of his people; so we can say that he belongs to the great group of dreamers who are only right tomorrow".

**Dreamer of tomorrow** - Giovanni Amistadi, who landed in New York on 15 October 1926, writes that "even before I was interested in a job in the Metropolis, I wrote to Mr. PC Flaim (in Hazleton, Pennsylvania) asking for his newspaper "Il Trentino" and asking him to advise me if I could do something for the well-being of our fellow villagers." He began to collect subscriptions to the periodical (200 in a few days in New York alone).

"Given the enthusiasm of our people for a periodical that brings news of their country, as well as the satisfaction of my administrative and editorial colleagues, I accepted the position of *Circulation Manager* and organizer and left Hazleton swearing that I would not return before having visited every place of the great continent where there were Trentinos. I didn't promise more than I actually did, because I have the awareness and pride of not having failed in this promise, despite the harsh difficulties that presented themselves to me."



**Prisoner of the Indians** - He began to travel around the United States of America "with the intention of tracking down the valley dwellers of the beloved Trentino who I knew were dispersed here and there, in groups, throughout the immense Confederation, but of whom none, until then, had he ever been able to draw up an exact list and even representative statistics".

Giovanni's boarding ticket, from Genoa to New York Friendship of 5 October 1926

**GRANDIOSA ESCURSIONE**  
**(NEL TRENTINO DEI TRENTINI d'AMERICA)**  
**Per Pasqua e Domenica delle Palme**  
 COL PIU' GRANDE VAPORE DEL MONDO  
**MAJESTIC**  
 56421 Tonn. 956 Piedi Lungo  
 VIA CHERBOURG

Cabine Private da 2 e 4 Posti  
 Cucina Italiana  
 Vino Gratis

Cinematografo  
 Vitrola  
 Libreria Italiana  
 Cortesia e Conforto

DELLA WHITE STAR LINE  
**Partenza il 4 APRILE, 1930**  
 DA NEW YORK

Sotto la Guida del Sig. GIOVANNI AMISTADI

\*PREZZI DI TERZA CLASSE  
 Andata e Ritorno a TORINO - - \$163.50  
 Eerovia Fino a TRENTO . . . \$3.79  
 Più la Tassa  
 \*Per Cittadini Americani

PREZZI DI TERZA SOLO ANDATA -  
 Fino a TRENTO \$108.79

Affrettatevi a Prenotare i Posti



That research pilgrimage lasted three years: from the Atlantic to the Pacific, from the Gulf of Mexico to the Great Lakes. In addition to the soles of his shoes, he "consumed" three cars. He had a tough time in the forests of Arkansas when "two malevolent strangers" (two bad guys, we would say with less grace) riddled his car with bullets, forced him to stop and robbed him of all his possessions. "It was a good grace for me if, leaving my car and my skin, I was able to arrive safe and sound at the farm of an angel, the good Trentino who

The trip to Trentino of the "Trentini of America" organized by Giovanni Friendsgiving for Easter 1930

call Angelo Tisot from Transacqua, Primiero, who gave me hospitality for ten days".

He also ended up a prisoner of the Indians, between New Mexico and Arizona, where he was refreshed by the tribal chief for about fifteen days and when that "golden captivity" was put to an end, he cried and the women who had a crush on that "warrior" cried. white".

In any case, Amistadi managed to trace thousands of families with surnames of Trentino-Tyrolean origin, visited the cemeteries of emigration, compiled a registry of the "Trentini of America" with the countries of origin and residence. Not only that, he also grouped together the professions of the Trentino people he met.

**The photographer of the atomic bomb** - Among the owners of a photography studio in Hazleton (PA) he met Carlo Zenier, from Piedicastello, who emigrated to the United States at the age of 9. One name among many except that Carlo Zenier was the first photographer in the world to go to Hiroshima after the explosion of the atomic bomb (6 August 1945). "There was something to cry about, more than 100 thousand people had died killed by the bomb" he

told the newspaper "Alto Adige" in 1986. "There was good weather that day. We left early in the morning from the base in Yokosuka, Japan, and when we got there it was already sunny. They told us to cover ourselves entirely with as many clothes as possible. I had an old military uniform and all the gear

a little overcast, even his eyes were covered by a visor.

The plane was not fast, a water landing device called "Martin Mariner".

We were flying above the target for at least an hour, then little by little we lowered: the city was a pile of dust, a flattened terrain."

Even "our" Mario Antolini "Muson" (1920-2022) was in Japan in that period, confined in a valley about seventy kilometers from Nagasaki where the Americans, on 9 August 1945, dropped the second bomb atomic. Unlike Carlo Zenier he did not see immediately

GENE ZENIER DA PIEDICASTELLO A HIROSHIMA

## Scattate da un trentino le prime foto atomiche

Emigrato a 9 anni — «C'era di che piangere»

«C'era bel tempo quel giorno. Siamo partiti la mattina presto dalla base di Yokosuka, in Giappone, e quando siamo arrivati c'era già il sole. Ci avevano detto di coprirsi interamente con più vestiti possibili addosso. Io avevo una vecchia divisa militare e tutto il corpo coperto, perfino gli occhi erano coperti da una visiera. L'aereo non era veloce, un apparecchio per atterrare sull'acqua che si chiamava «Martin Mariner». Siamo stati in volo sopra l'obiettivo per almeno un'ora, poi pian piano ci siamo abbassati: la città era un cumulo di polvere, un terreno appiattito



Gene Zenier in una immagine di pochi giorni fa, durante il suo soggiorno a Trento, dove è ritornato per trovare amici e parenti

nido di aerei e navi nascoste nella baia che poi furono distrutte. Fu questo «reportage» che oltre alla medaglia mi valse la chiamata per quel giorno da parte del comandante King. Così fui il primo fotografo del mondo ad andare a Hiroshima dopo lo scoppio della bomba». Il racconto adesso si fa più lento. Gene è tornato a Trento, si parla in una saletta d'albergo le immagini scorrono piano, immagini di fuochi e di fumo, di grida e di silenzio, un silenzio profondo, inascoltabile.

«C'era di che piangere. Più di 100 mila persone erano morte ucrise

The newspaper article dedicated to Gene Zenier

for his return to Trent

the effects of those monstrous devices that caused the death of 220 thousand people. He learned this months later when he was allowed to return to Tokyo to finish his theology studies.

**The thousand from Judicaria** - In the long journey, which lasted three years, in search of the Trentino (Tyrolean) Americans, Giovanni Amistadi counted 1,169 emigrants from Judicaria of whom he reported their personal details, the villages of origin, the location of their residence in the USA, profession. Among the largest groups: 56 from Pinzolo, 38 from Carisolo, 38 from Roncone, 27 from Daone, 25 from Condino, from Covelo (Vezzano), 21 from Stenico, 20 from Giustino, 20 from Pré di Ledro, 19 from Tione, 16 from Storo, 15 from Zuclò who, in 1931, all lived in Solvay, New York.

**The courageous people of the Dolomites** - Fr. also dealt at length with emigration to North America. Bonifacio Bolognani. The Franciscan friar from Vigo Cavedine (1915-2000) documented the exodus and the "map" of the Trentino settlements in the USA and Canada in various publications: *A courageous People from the Dolomites, the Immigrants from Trentino on USA trails*, 1981; *Trentino emigration to the United States (1870-1939)*, 1983; *Dal Trentino alla terra del diamante nero, From Trentino to the Land of the black diamond*, 1986.

He wrote: "A strange and paradoxical situation made the migratory flow of Trentino people difficult, making their settlement in American society very difficult, unlike other Italian or foreign groups. They did not speak German since they were of Italian nationality and language; they belonged to Austria and emigrated with an Austrian passport or document.

This fact made them anomalous in a certain respect. Furthermore, they reached the mines directly, except in a few cases, unlike the Italians who settled in the cities. It is true that they did not suffer the pitfalls of racism like the Italians, but far from the city they felt a strong isolation which had repercussions on their cultural integration, at least for a generation of opportunities. However, they represent a strong component of American society, at least in quality if not in quantity.

They wrote a precious chapter in the history of the United States, making up for lost time as tenacious workers, tied to healthy family traditions, intelligent and enterprising."

In 1922, based on data processed by the Rovereto Chamber of Commerce, emigrants of Trentino origin present in the United States were 32,761.

P. Bolognani calculated that at the time of the Second World War had become around 50 thousand; in the 1980s between 80 thousand and 100 thousand. Angiolino Franchini, in 1990 wrote a piqued letter to the weekly

## CROWN HEIGHTS

# Struck by Car, Dies in Hospital; Learner at Wheel

John Amistadi, 63, of 125 Sterling St., was fatally injured when struck by an auto on Franklin Ave. near Sullivan Place at 4:10 p.m. yesterday. He died shortly afterwards of internal injuries in Kings County Hospital.

The car was driven by Max Sklar, 46, of 24 Marcy Place, the Bronx, who was operating it with a learner's permit, according to police. Accompanying him was the owner of the car, Regina Pincus of 1254 Union St. Ruling the death as accidental, police took no action against the driver.

The death  
announcement of

"John"  
Amistads

"Vita Trentina" which published it in the issue of 9 September 1990, under the title "The ghost army of the 500 thousand Trentinos in the world".

He wrote: "As is well known, the autonomous Province of Trento has so far managed to register just over 18 thousand names of Trentino people in the world, some of whom are heads of families. From these figures to half a million, let the reader see how far it goes. [...]"

In any case, the calculations made by those who provide "the numbers" to the undersigned - former manager of the Acli Emigration office, located in Piazza Dante after the Second World War, as well as former emigrant overseas - the dispersion of half a million of Trentino people in the world is neither historically founded nor scientifically acceptable".

Don Lorenzo Guetti, in his Statistics of Trentino emigration, calculated that of the 23,846 emigrants from Trentino between 1870 and 1888, less than a fifth had chosen the United States (5,104) and only 10 had chosen Canada. From Judicaria, in that period, 978 reached the USA.

Giovanni Amistadi, who attempted a census in the 1930s, traveled in the States for three years. He met

families of miners, traders and farmers. Someone had really found America, one could say that he had "made his fortune". Never again...

At times I was struck by the understandable money shortages, in California and Louisiana for example, and by car accidents, which are all the more painful when you travel the world like the writer. So wrote Giovanni Amistadi in January 1931. In 1954 he would have been victim, run over and killed by a car.

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## The people of Giudicaria who became miners at Brandy Camp in Pennsylvania

A page among the thousands of Trentino emigration overseas. Collected from the voice of p. Bonifacio Bolognani (1915-2000), the Franciscan friar who dedicated his life as a missionary in the United States to searching for the children and grandchildren of those "courageous people of the Dolomites" who had left the Italian Tyrol to look for a crust of bread in the mines of coal and "sleep" on the hills of the thousand Spoon Rivers of emigration.

The lumbermen of Elk County, Pennsylvania, began clearing the still virgin forests around 1840. Far from population centers, they had built some cabins in the hills of the Allegheny Forest, halfway between Ridgeway and Brockway. They allowed them to avoid long and tiring journeys to reach their workplace. They arose where the wood was concentrated, stacked near the road from which it was sent to the sales squares.

Of  
Ennio Lappi



The hotel  
Brandy Camp at  
the southern  
end of the village  
was the usual  
haunt of the  
Shawmut miners

Mining  
Company

**A "sip" of memory** - The locality, perhaps to indicate the use that those men made of the well-known distillate, took the name of Brandy Camp.

A few decades later, the work of the lumberjacks was upset and replaced when, in 1885, the largest coal deposit in the northwestern part of the state was discovered underground in that county. The area was quickly colonized by various mining companies, starting with Beechtree, the first in the county, then those of Dagus, Kersey, Crenshaw and Elbon. The demand for labor was widely publicized, even in Europe. So much so that numerous emigrants from Giudicaria found work in the "Shawmut Mining Company" of Elbon.



The log cabins  
built in Brandy  
Camp by Shawmut

Mining  
Company for mine  
workers

The first to arrive were from Beggia: Parisi, Bellotti, Iori, Serafi-ni, Berasi, Cenni, who, having ascertained the living and working conditions, did not delay in calling other countrymen, relatives, friends and acquaintances so as to form a very cohesive community.

Initially only males arrived.

Among them were representatives of the families Cherubini from Tavodo, Benassuti, Gusmerotti, Malacarne and Serafini from Bleggio, Salvadori from Roncone, Martini from Ragoli, Armani-ni and Corradi from Stenico, Pasi, Donati and Carnessali from Lomaso, Castagnari from Sclemo, Morelli da Seo,

Sottovia dal Banale, Boroi and Cretti dall'Archese.

In the village of Brandy Camp the coal company built for them a series of identical houses arranged in double rows and furnished. To the miners who arrived from the mountains of the Italian Tyrol, they must have seemed like stately residences.

The work was hard, it worked underground and the coal dust settled right into the lungs. The profit was decent, so much so that many called their relatives back. The women arrived: Fortunata Cherubini, Eugenia Melchiori, Eugenia Benassuti and Letizia Malesardi to form the first families.

**A priest, a church** - A homogeneous community could not forget the traditions, habits and customs of its land of origin, especially its own religious beliefs. Sunday services were immediately requested, initially officiated by a priest, sent from the parish of Brockway or that of Kersey, in a room made available by Patrick Jordon,

superintendent of the Elbon mines. The nearest parish was 15 minutes away



kilometers and often, especially in winter or in bad weather, the priest did not arrive. In 1890, as the population had grown, the presence of a priest was ensured, Father Bernard Lynch, parish priest of S.

Tobias at Brockway. He arrived on horseback at least every two weeks, also assisted by Father Anthony Orlando, parish priest of St. John's Baptist Church in Shawmut.

In 1904, an Italian priest, Don Antonio Catalano, arrived and helped the Beggiani emigrants to build a church. The good harmony that reigned among the miners of Brandy Camp made it possible, despite inevitable difficulties, to start the project thanks also to the support of the Irishman Patrick O'Neal who donated a small piece of land he owned. A few years passed but, in 1908, the chapel was built: small and white, with a soaring bell tower that recalled the Tyrolean style. Some disagreements arose regarding the naming, but the people of Bleggi prevailed and the building, with the intervention of the bishop of Erie, John E. Fitzmaurice, was consecrated to the thaumaturgical Santa Croce del Bleggio, Holy Cross in English.

**The church of S. Croce** - Everyone worked towards convenient furnishings. With the money collected among the countrymen of Bleggio, a bell was cast and the inscription was engraved on it: "Chiesa R. Italiana Cattolica della Santa Croce. Brandy Camp PA AD 1910 Rev. DC Catalano Rector".

The first stable priest at Brandy Camp was Don Francesco Ferrara, who arrived from Italy in 1916 for whom, the following year, the rectory was built; a well-liked person, he made improvements in the church and remained in the village until 1928. He was transferred to Force, another district populated by Beggiani, about twenty kilometers east of Brandy Camp. In Force and the nearby villages of Weedville, Caledonia and Benezette, the excavation of several anthracite mines had begun between 1899 and 1902.

Unlike Brockway and Brandy Camp, where immigrants from the Lower Bleggio had settled, miners arrived here from the villages of the Upper Bleggio: Cavrasto, Rango, Balbido, la Quadra; some also from Stenico and the Cavedine valley.

The first wedding in the new church of the Holy Cross, in Brandy Camp, was celebrated on 24 November 1908. Luigi Cenni, from an Emilian family who moved to Cillà in the mid-nineteenth century, married Emilia Waldner from Mezzocorona. Then the time came to have a cemetery on site and, as was the custom in our valleys, they wanted it next to the church. The task of providing for the cemetery was entrusted (1916) to a committee composed of Eugenia Benassuti, Paolina Cenni, Isacco Gusmerotti, Angelina Riccadonna and Bortolo Corradi. The cemetery was blessed at the end of 1919. At that time Brandy Camp had 4,334 inhabitants. Among them was the largest Tyrolean colony in western Pennsylvania, made up mostly of Giudicarian emigrants.

Initially the "Tyroleans" were all miners. After some time there were those who started a commercial activity: Stanislao Benigni, for example, opened a butcher's and cured meats shop; the Pasi opened a service station with an adjoining grocery store; an important grocery and beer store was opened by Luigi Cenni. It was frequented by the people of Giudicaria because they found products from Trentino, in particular: sausages, sauerkraut and polenta. These products were also on sale in the shop opened by the Bellotti family on the outskirts of the village.



A group of people from Giudicaria in front of the church of Holy Crosses

After a few years of work in the mines, having saved a decent nest egg, some migrants returned to their homeland. Like Giacomo Sicheri

from Stenico who, after a decade "in the mine", returned home to get married. He had silicosis which caused frequent asthma attacks. For this reason he decided not to return to America and to start up

family in Stenico.

Many remained at Brandy Camp. On May 4, 1958 with a mass and a banquet was celebrated on the fiftieth anniversary of the church of Holy Cross, together with the golden wedding of Luigi Cenni and Frank Bellotti.

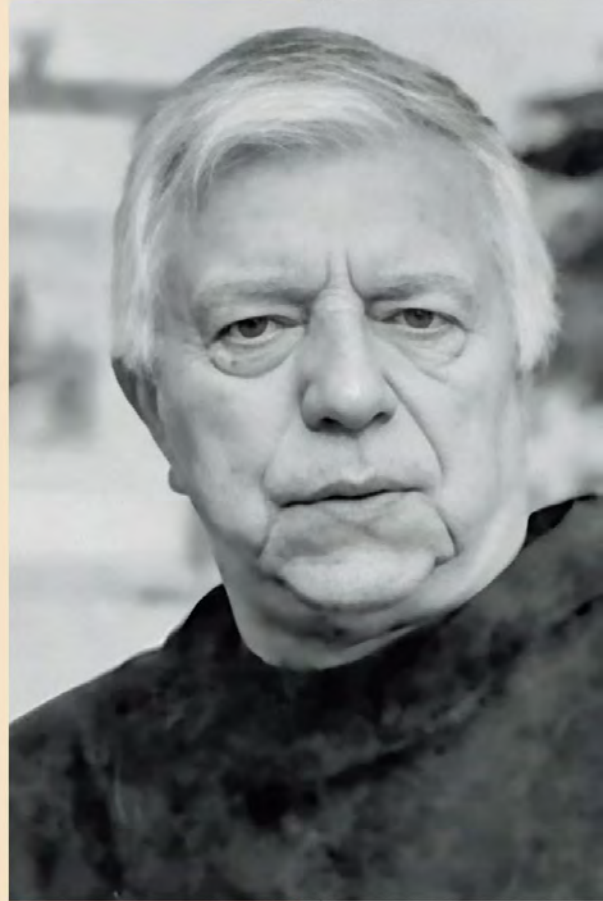
Very little remains of the town in the first decades of the twentieth century other than its memory. The original chapel was demolished and rebuilt in a modern form. With the depression of 1929, many miners moved to New York; others returned to the former Austrian Tyrol. The remaining families have integrated well into the American social fabric and children, grandchildren and great-grandchildren always cultivate a love for the family's countries of origin and the dream of visiting the land of their ancestors.

A familiar memory: a few years ago a group of the Lappi family, residing in Pennsylvania, arrived in Stenico for a single day visit. It was raining heavily and mists shrouded the mountains. In the rain they visited the town, the church, the cemetery. They left after a few hours, with a pack of postcards and a handful of pebbles collected where their ancestors' house once stood. The rain mixed with tears.

P. Bonifacio Bolognani ofm, born Luigi Arturo, was born in Vigo Cavedine, 9 April 1915 by Enrico and Teresa Bolognani. After primary school he attended high school: first at the Seraphic Franciscan College of Villazzano and then at the convent of Campo Lomaso. On 2 August 1930, he took on the Franciscan habit at the novitiate of the Madonna delle Grazie in Arco and, having taken his solemn vows on 7 May 1936, he was ordained a priest on 11 June 1938. After completing his theology studies in Trento, he was sent in Trieste as a preacher, but in 1943 he was first appointed secretary of the Pontifical Assistance Society POA until 1948. Already in his youth he held several important roles; he was director of the Franciscan Third Order TOF, assistant to the American Red Cross in 1945; secretary of the Pontifical Assistance Society POA until 1948.

In November 1948 with his brothers Fr. Sebastiano Coller and Fr. Iginio Dagostin received the task of founding the French mission Cescana Honduran in Suyapa near Teguci-calpa and the following year he was sent to Bolivia as superior to the sanctuary of Copacabana on Lake Titicaca. From 1951 to 1953 in New York he began to write the history of Trentino emigration to America then returned to Italy as superior of the convent of Cles and in 1961 he was superior of the Sanctuary of S. Romedio. He later served as a missionary to emigrants in the United States.

He traveled to all the states. A meticulous researcher, he left writings, studies and research on the people of Trentino in America and in particular on the two Jesuits P. Eusebio Chini from Segno and P. Martino Martini from Trento. Upon returning home, he continued his pastoral work in Cles, Arco, Campo Lomaso and Villazzano, traveling several times to the United States for conventions and various jobs until his strength supported him. In June 1997 he was admitted to the infirmary of the Convent of S. Bernardino in Trento, where he ended his industrious Franciscan life on 19 November 2000. He was buried in that cemetery on the hill of the convent.



Father  
Bonifacio  
Bolognani

# The Mountain Emigration Museum will be able to fuel roots tourism

*“Me pari ‘l fa ‘l moléta me fö ‘l moletin  
Me pari ‘l tira i soldi e me gnanca ‘n cinquin  
E sin e son la mola e sin e son e san  
L’è ‘n arte che consola l’è ‘n bon mistér en man”.*

The song of the knife grinder is the background to the project for a mountain emigration museum (MEM) which could be built in Pinzolo, at least according to the projects following the electoral promises of an allocation of half a million euros decided by the Province. And not yet transferred.

Of  
Alberta  
Voltolini

In the original idea twenty years ago, it was supposed to be the **Moléta Museum**. Today, with the project path started in 2022 by the Judicaria Study Center (Csj) and the choice of a broader horizon, it has become **the Mountain Emigration Museum (Mem)**. For its realization,

Anthony  
Masters from  
Carisolo, 1956,  
Molinella  
(Bologna)

On the opposite  
page (top):  
Angelo Alberti  
from Bocenago, a  
Cuneo (1935);  
(down)  
Severino  
Collini, born in  
1911, from Spiazzo  
Rendena



planned in Pinzolo in the spaces made available by the municipal administration, there is a ready feasibility project and a contribution of 00 thousand euros allocated by the autonomous province of Trento, but not yet transferred to the 2024 provincial budget.

urthermore, there remain to identify the body implementing the project and the entity, which could be a consortium of institutions, designated to manage the Museum once set up. inally, for some months, we have been awaiting the convening of a resolution meeting, with all the entities involved in the initiative, by the Provincial epartment of rban Planning, Energy and Transport which, on the Autonomous Province of Trento side, is the financier of the project .

This, in short, is the point at which the Mem finds itself along the road to becoming a real and living "home".

The Mountain Emigration Museum

it will be Modern and multimedia. Twice Mem, In short. If we really want to overdo it, three: Materials and memory. Which is the mission of a emigration museum.

Today we can (only) imagine how an interactive and immersive walk in history of migrants from the mountain villages of Trentino towards the world: from the most ancient migration seasonal to continuous under the Empire Austro-Hungarian, from the best known professions such as that of the moléti to the events of the Trentino people in America until emigration after the Second World War and, finally, a look at the Trentino people and theirs descendants in the world today. The Mem's house it will be in Pinzolo, in an area of 400 square meters made available by the municipal administration in the basement of the Paladolomiti.

The capital of Val Rendena already remembers its migrants with the "Monument to the moléti" which stands at the southern entrance of the town (built in 1969 by fra Silvio Bottes) and the "Passeggiata of the emigrant" which, in Corso Trento, offers i

names of 92 cities of the world, engraved on as many tonalite slabs. The cities of the world where men and women who have undertaken have landed long journeys to unknown lands in search of better living conditions.





In alto: Angelo Amadei da Caderzone, Genova 1931

The first "departures" from the mountains are documented between the 16th and 18th centuries and then, with more frequent flows between the 16th and 18th centuries and then, with more crowded flows, between the end of the 19th and the beginning of the 20th century. crowded, between the end of the 19th and the beginning of the 20th century. Many left for distant places, with him. Many left for distant places, with a suitcase containing a few things, a soul full of a suitcase containing a few things, a soul full of fear for the unknown and hope for the future. Of fear for the unknown and hope for the future. Furthermore, they brought with them a considerable amount of additional baggage, they brought with them a considerable amount of skills, knowledge and trades. Among them there was expertise, knowledge and crafts. Among them there were sawyers and knife sharpeners, chimney sweepers and butchers, umbrella makers and print sellers, master coopers and aizmponeri (in German Eisenbahner, railway worker), workers from Trentino famous for their ability to build railway lines . There was also a migration of entire families who left for North and South America where they worked as settlers and farmers. Finally, in the first half of the last century, workers, miners, servants and wet nurses moved towards European countries.

But why is migration from the mountains particular and has its own original characteristic? " The people who left from the mountain villages in the various periods that marked the history of Trentino emigration, explains **Claudio Cominotti**, member of the scientific committee of the Judicaria Study Center and representative of the ancient, medieval, modern and contemporary history section, had a well-defined professional background. As we thought, the museum will highlight all these characteristics, highlighting not only the departure of migrants, but also their return which has allowed the economic growth of many families and communities, and often the very survival of their generations

. It was a return of economic and social values that allowed many countries to grow and develop. For this reason, the proposal finally evolved from the Trentino Emigration Museum into the Mountain Emigration Museum (Mem)".

A valid example of returning to the roots is offered by those migrants who returned to Val Rendena from the United States to invest and start business activities in the tourism sector.

**The technical-economic feasibility study** - It was commissioned by the *Judicaria Study Center*, with the financial support of the municipality of Pinzolo, to the architect **Deborah Bruno**, a Genoese professional with important experience in the field of museum design at a national level. The collaboration developed within the synergy previously activated between the CSJ on the one hand, the *National Museum of Italian Emigration Foundation (MEI)* and the *Sea Museum (Mu.*

But) of Genoa, on the other.

On the Giudicaria and Trentino sides, there are numerous bodies and institutions involved in the project (the Giudicarie Community, for example) and it is worth mentioning, in the last two years, the activism demonstrated by councilor **Mattia Gottardi** and councilor **Vanessa Masè**

which led to the approval, on 28 July 2023, of 500 thousand euros allocated in the provincial budget for the creation of the **Mountain Emigration Museum**.

Will 2024, decreed by the Ministry of Foreign Affairs as the "Year of Italian Roots", be the good year for the creation of the **Mountain Emigration Museum (Mem)** in Pinzolo? The project is ambitious and capable of enhancing the cultural heritage of emigration by making it known to new people

generations, it could also constitute an important proposal for those who set out to discover their origins. The culture of origin and family history fuel **roots tourism**, a tourist offer which, according to data provided by the Ministry of Foreign Affairs, is aimed at almost 80 million people, including Italians living abroad and Italian-descendants. In 2018 alone, the economic inflow generated by **root tourism** was around 4 billion euros.

The steps that remain to be taken to reach the Mem, as defined by the *Judicaria Study Center* and highlighted at the beginning of the article, are clear. The players are positioned on the table, waiting for the next move.



Vittorino  
Maestri from  
Carisolo

## Solvay: “Almost a novel” by maestro Basilio Mosca

Among the passionate migrant seekers, especially those who landed in Solvay, on a local level we cannot forget the figure of Basilio Mosca who passed away, aged 88, in mid-November 2013. Founder, with other scholars, of the Center Studi Giudicaria, in 1982, was the president and director of this magazine for twenty years.

**Enzo Filosi** remembered his figure on the day of the funeral ("Alto Adige", news from the Giudicarie, 16 November 2013).



**EF** - Basilio Mosca (was a) teacher, a man of profound culture, known and esteemed in all the Giudicarie.

Professionally engaged as a primary school teacher in his valley and in Rovereto, through his constant methodological research, especially for the didactic application of "full time", since the immediate post-war period Mosca has expressed his passion for music and for popular song.

In ideal and active harmony with the Pedrotti brothers and the Sat choir, in 1950 he founded the "Coro Azzurro" of Strada which he led for 33 years. But it is above all in the scholastic context that Mosca contributes to the promotion of musical culture by activating

personally the courses of the Promotional Center for Musical Education in Valle del Chiese and participating in the establishment of the Musical School of Giudicarie and the Educational Center of Rovereto. On the vast





in the *Giudicaria* area , his name is linked to the foundation in 1982 of the Judicaria Study Center of which he was president for twenty years, contributing to its success in the diffusion of local tradition and culture.

The *Summa Ju-dicaria Laganensis series*, the historical research activity launched on the Lodron noble family and the fundamental contribution to research on *Giudicaria* emigration on which he wrote the volume "Almost a novel" are due to his commitment and encouragement. " a work of great popular interest. As part of his presidency, Basilio Mosca's contribution to the organization of *the Mozart Year* was decisive in 2006 , with the production of a multimedia CD on the work and life of the Salzburg genius.

His activity in the administrative and social field in Pieve di Bono is notable, where he founded the Gruppo d'Intesa with others in 1976, jointly activating an administrative training course for young people who intended to dedicate themselves to the management of public affairs. From 1985 to 1995 he also led the Municipality of Pieve as mayor.

His nature as a "social" man, of exceptional charisma, promoter of cultural animation, finally made him co-author and active protagonist of the Pieve di Bono Folklore Festival which for twelve years characterized the summer of the Pieve valley, promoting the positive combination between escape and cultural proposal. "Basilio was an all-round Giudicarian" says his friend and current (2013) president of the Judicaria Study Center, Graziano Riccadonna.

The Azzurro di Strada choir founded by the maestro Basilio Mosca

## “Guido Botteri, my father” buried in Strembo in 2016

Among the famous emigrants, Val Rendena also includes a journalist-writer born in Trieste but with roots in Strembo where, after his death at the age of 88, he was buried in 2016. Guido Botteri was an important figure not only in Trieste, where he was born in 1928. For a decade he was director of the magazine "Trieste", for a long time director of the Rai office in Friuli Venezia Giulia.

Guido Botteri was among the founders of the Teatro Stabile di prose of Trieste in 1954 (he was its artistic director but also president and member of the board of directors for sixty years). Writer and man of culture, he has published historical-cultural research and historical-political studies.

Guido Botteri frequently returned to Strembo, in Val Rendena, the village of his roots. Sometimes his daughter Giovanna, a journalist at RAI, accompanied him all her life as a correspondent on the fronts of history. His reportages from the Balkan wars of the 1990s and from Afghanistan in flames. Having become a correspondent from the United States, then from Beijing, again in New York, today she is head of the RAI correspondence office in Paris. “Judicaria” asked her for some notes about her dad.

Of  
**Giovanna  
Botteri**

This writing by my father, Guido Botteri, was born from a specific request of mine.

A weekly magazine was about to give me a long interview, with many questions about my origins and my ties with Trentino. Dad, what should I tell him? This was his response:

“If my blood were to be subjected to laboratory analysis, I think it would be established that 50% is represented by Trentino blood (all paternal ancestry, with three-quarters of Rendenesque DOC), for another 25% of Serbian Montenegrin blood ( due to the "fault" of the family of the maternal grandfather, who comes from the mouths of Kotor, south of Dalmatia), and of another quarter of Austrian blood (the family of the maternal grandmother, partially urbanized in Trieste in the 19th century ).”

It wasn't my father (who was born in Trieste) nor my paternal grandfather (also born in Trieste – then under Austria – in 1890),

but my great-grandfather, together with his two brothers, left Strembo to "seek his fortune" in the largest Italian-speaking city in Austria-Hungary (he didn't know more than two words of German), placing a banquet of pork and sausages in the central Piazza Goldoni. The memories are more attributable to my father's stories and to reading what - for four years - he wrote in the magazine "Strembo Oggi Yesterday Tomorrow", which he founded and directed (for free!). The link with Val Rendena is represented by the fact that my father registered the house in Strembo (built in the very early 19th century) and the one he restored on the "munt" of La Guil (at an altitude of 1400 meters above the town), to my brother and me.



Guido, Sergio and Giordano Botteri a Strembo in 1932 and below, in 2014

Both of my paternal grandparents are buried in the village cemetery





and my father who wanted to be buried there. My daughter, Sarah, knows and frequents Strembo much more than me, in summer and winter, having learned to ski with the two instructors from Pinzolo, Pedretti and Dorna.

My father went to Strembo especially when he knew he would find at least three friends to play trumps, tresette and "snopsa" (if uncle Giordano was there they were also obliged to play "briscola calling", which many did not by hand).

Can we ultimately talk about "a Trieste education", "a Trentino character" and a "Trentino" model of vision?

Since February 2016, dad has been together with his parents, grandparents and now also his two brothers, Sergio and Giordano, under the protective shade of the Strembo bell tower.

Marco and Guido Botteri in the woods of Guil, 2005



## Restless Christianity and the pen by Sergio Artini the “wandering doctor”

There is a doctor-writer, a doctor-painter, a "conducted" doctor who left his heart and a large part of his soul in the Giudicarie. Sergio Artini, family doctor in Tione for 35 years, lives the twilight of his days in the quiet of his home on the Trento hill.

“Judicaria” asked Paolo Ghezzi, a journalist-writer who knows him well (having married his daughter, Emanuela) for a portrait of him.

*“The mute spoke with the donkey, an animal language made of vowels and poor gutturals dragged between anger and surprise. But it was the “e” that of the heart, if he cried or prayed and when he pressed the beast”.*

The incipit - so poetic and icastic - of "The Last Enemy", a 2002 novel, contains the secret of the best prose of Sergio Artini, a doctor-writer born in Trento in 1931 to a father from Giudicaria, for the *zuclèro* precision, and from a mother of Veronese origins.

“My mother taught me the importance of culture, my father taught me to hit to defend myself”. The quote, from an article recalling his father Pietro, a driver, in the magazine of the Municipality of Zuclò, "L'orso", says a lot about the character Artini, an intellectual attentive to the revisitation of own roots, but also a frondista, a writer with a quiff and a taste for quick, even provocative brushstrokes if needed.

Narrator attentive to psychology



Of  
Paolo Ghezzi

In 1962 at  
Lake  
Nambino



already of the characters and their existential development, always against the backdrop of a restless Christianity, passionate about human effort and never pacified nor dogmatic.

But also a narrator precisely for the joy of telling stories, of inventing plots and adventures, of portraying figures and profiles to life (Artini's other artistic dimension, painting, he transfers into rich, colourful, surprising prose also in the syntax).

The incipit from which we began was the opening of the first chapter of "The Last Enemy" - a medieval novel that would have deserved national attention, if only in the wake of the *Name of the Rose*

– a chapter bearing the title "Il

silent brings to safety a pilgrim wounded during the siege of Egna": title that announces suspense and adventures on a historical background, those experienced by the cleric Reginaldo who, in an existential and religious crisis in the year of the Lord 1226, abandons the Novacella Abbey to cross war-torn Italy, reach Francis in Assisi and find meaning in one's life.

And it is clear that Artini - author in 1975, for EDB-Massimo, of the essay "Christianity as a possible religion?" – believer in question and research, puts in his characters on the move, stumbling, wandering, many traits of the restlessness that belongs to them.

Sergio Artini  
with his wife  
Ersilia Monti in  
the first  
years of their  
marriage



At this point it is necessary to reveal a conflict of interest (so to speak, given that all of Artini's works are now out of print and out of catalogue).

The author is known and familiar to me because I happily married his daughter, the first of the three given to him by his beloved wife from Pavia, Ersilia Monti, pharmacist, who passed away in 2017. I also confess that I have read some, the majority some, but not all, of his books. On the other hand, I'm not a literary critic and I haven't even read all of Tolstoy.

However, I have read almost all of Cronin. And the doctor-writer from Giudicaria could be compared to the Scottish (but half-Irish) doctor-writer. Sergio too,



College  
Borromeo,  
Pavia (1984):  
Paolo's children  
Alberto,  
Emanuela,  
Sergio Artini  
and his wife  
Ersilia Monti

like Archibald, he spices up the novels with his experiences as a doctor, in the countryside and in the mountains.

A fine man of letters and critic like Nunzio Carmeni, unforgettable principal of the "Galilei" scientific high school in Trento and among Artini's first admirers, sees from the first book of verses, from 1960, "Mite dal flock", the traits of a dramatic vision of life, in which "solitude is a malaise that bites, a trauma that hurts" while the author "initiates a search for the person's identity, chipping away at the habit of habit, clearing away the laziness of the accumulation of days and creating a (challenging and decisive) drama of the meaning of the flesh and of sin". Carmeni offers, in support of his thesis, this quatrain from 1956, therefore by a twenty-four-year-old Artini: *"It wanders across expanses of snow/ my passion/ like the howling of a wolf./ There is someone who grins, hidden"*.



Carmeni defines it as "ten-  
tragicizing sion" and finds it again in the first two novels. The first, "Diary of a doctor", allows him to also frame the figure of the author, who since the very first years of work in his valley has never spared himself (then the "conducts" they were available 24 hours a day, seven days a day

Peers and  
colleagues: Sergio  
Artini with Dino  
Pedrotti

out of seven, only with a few hours off on Sundays; they hadn't invented medical guards yet).

"Sergio Artini – writes Carmeni in notebook no. 7 of the series "Poets and prose writers of Trentino", published by Innocenti, 1981 – he is a doctor brought to Tione and his conduct is demanding, heavy, especially since he does not limit himself to simple professional relationships, but enriches it with pangs personal attention and experiences individual and community problems to the point of suffering. He writes at night, stealing hours of sleep. He also paints. He creates figures of an apocalyptic realism with an expressionistic tone...".

Born in the night watches, his first stories are dominated by the dark tone, by the shadows. *"A miserable life has been reserved for me: because I don't know how to love, because I don't know how to hate..."* finally confesses the young doctor protagonist. Carmeni rightly sees, in these youthful pages, an excess of moral intent that tarnishes the incisiveness of the story, even if the descriptions of the landscapes and certain flashes of light on his characters show a technique that is being perfected.

In "I Cirenei" from 1965, a thirty-four-year-old Artini, father of three children, paints a harsh and wild story, almost Verghian, in a Trentino that today – in the era of markets and festivals – we would not recognise, seeing rather certain primitiveness of the poor mountains of the Belluno area or of derelict southern valleys. Carmeni's summary is effective and impressive: "Every neutrality or idyll is here contradicted and denied and nature is called to determine the primitive violence in which men act, consequently and lucidly, to the point of physical and moral ruin."

Starting from old Malvin, the head of the family, "suspicious and distrustful, who fights bloodily with a son and lets himself be burned by the flames he himself set in his barn...".

In short, the writer Artini tackles the problem of moral evil head on, just as the doctor Artini fights hand to hand with bodily illnesses. Search for a meaning, a reason, or at least a key to understanding the dark side of life.

In "The Days of Searching" and even more so in the 1975 essay on Christianity, a now mature Artini, which Carmeni compares to the themes of Don Mario Bebbler and Ignazio Silone, explicitly dedicates himself to the search for a key to interpreting the drama of the world, arriving at a conclusion that was already in his initial sensibility: *"Christianity, to constitute the possible foundation of religious renewal, will have to be a utopian, eschatological and revolutionary Christianity... religion of the finite that overflows into the infinite"*.

The subsequent works are placed in this overflow, explicit right from the titles that they are moral and programmatic novels. "The Hour of Get-Semane" contains quite a few jabs at medical technocracy but also



to the miseries of the ecclesiastical hierarchy and politics, a dimension that Artini had known since his youth, thanks to his acquaintance with a Flaminio Piccoli who was just taking off and his "rebuff" friendship with the almost contemporary Gianpaolo Andreatta, an expert in the corridors of power. On the Margin, Silvano Zucal had compared the book to the famous "Diary of the curate" by Bernanos and had written: "Power is described with vigorous features and a corrosive and glassy irony". Yes, because the doctor-writer's choice of field has always been on the side of his humble patients, not the impatient bullies.



"Kites in the Gulf" is an exotic story, set against the backdrop of the Iraq war but "The Last Enemy", where we started in this portrait, remains the highest moment of his narrative production.

Here the story unfolds, in an empathetic humanism and in a happy story, between Novacella and Assisi, along a long Italy, beautiful with woods and villages but wounded by conflicts of arms.

The outline of the natural environments, the streets and the cities is a happy setting for a human story in which the protagonist Reginaldo embodies the homo viator and the Christian in search, the author's alter ego: until the moving ending,

when the cleric wanderer arrives too late to speak to the saint of Assisi, who has just left on his last journey. Life is also made up of missed encounters, unsuccessful coincidences.

In March 1999 he wrote about Zuclo's Bear, after having evoked his trip to Ivo Andric's Bosnia: *"Sometimes it happens to me, looking at a new landscape, to grasp traces and emotions of old views, which little by little become like this distinct to overlap with the new... The invitation that comes to our mountain culture should be to open the values of the ancient to the needs of the modern, to preserve the landscape of the ancestors as an image of the origins but to give space to the needs of others, knowing how to listen the rustling of the woods and the grass growing without neglecting the voices of the questioners"*.

In 2008 Sergio Artini won the Gelmi di Caporiacco prize for unpublished fiction with "The word imprisoned", a beautiful "archaeological mystery" (always existential of course) which narrates the discovery of unpublished parchments in the desert, a dive profound in the spirituality of the Middle Eastern land disputed between the three monotheistic religions. Having left (with much regret) the conduct of Tione after 35 years, he worked as a doctor in Vigolo Vattaro until his retirement. And he continued to write for several years, reflections and stories on the Adige and on Vita Trentina. In short, he communicated in his time and with his time.

Today that Sergio Artini reads the daily stories of the "Corriere" but no longer invents his stories, he still exercises his gaze, in the evening at dinner, in front of his only granddaughter (the others are seven boys), the granddaughter of the heart called Filolò: his gaze goes - through the window - again to the wall, to the evening light that anticipates or delays, to the colors of the sunset and to the clouds. Or to the little church in Sardinia which has always been his passion, a silent sentinel over the city of childhood and deep friendships, Lino Gentilini and Ettore Petta above all. And Gino Gerola, the writer and poet from Terragnolo who was part of the hermetic group (in turn a friend of Eugenio Montale and Mario Luzi).

As the years advance, the shadows of the absent deepen and invade the memory, darken the light of the days. They weigh like black curtains that darken the rooms. These are difficult distances to bridge.

His latest book, "Distances to travel" (Edizioni del Faro, 2017), is a dialogue on life and God against the backdrop of the Albe-re neighbourhood, dedicated to the philosopher Luigi Pareyson, with Emanuele Severino and Cardinal Martini its essential point of reference. Artini investigates further

Sergio Artini at the presentation of his latest book with his three grandchildren



on the tragedy of evil and the pain that affects God himself, and once again finds in friendship and in the re-enactment of the loves experienced the strength to move forward, slipping on the ice of the winter of life. The last line says: "If I found a house where I could squeeze out the fatigue of living". And he knows well that a house like this (not even the wood and stone cabin up in the mountains) doesn't exist.

Newspaper  
clippings  
"The Adige" e  
"South Tyrol"

## Artini torna

con un romanzo-confessione che è un'autobiografia del profondo

Il nuovo libro del medico di Tione, «L'ora del Getzemani» appare di lettura complessa e di robusta struttura



Romanzo e autobiografia del profondo, questo è il nuovo romanzo di Sergio Artini, medico del Getzemani, che si intitola «L'ora del Getzemani». L'opera, pubblicata da Adelphi, è il frutto del lavoro di un uomo che ha vissuto in prima persona la vita di un medico di base in un borgo della montagna trentina. Il romanzo è una confessione di un uomo che ha vissuto in prima persona la vita di un medico di base in un borgo della montagna trentina. Il romanzo è una confessione di un uomo che ha vissuto in prima persona la vita di un medico di base in un borgo della montagna trentina.

La mia è una strada dura all'indietro verso i luoghi d'origine agitati incassati in speranze della taxa dove non si sono più avventi. Non è certo la piazza quella che deve dar fuori dalle grasse

## Dopo trentacinque anni il medico-scrittore va a Vigolo Vattaro Il dottor Artini ha lasciato Tione



Il dottor Sergio Artini

Il dottor Sergio Artini, medico di base e ufficiale sanitario di Tione, si è trasferito a Vigolo Vattaro. Dopo trentacinque anni di attività sanitaria nel capoluogo giudicariense l'ex medico condotto si è trasferito in un'altra borgata trentina. Al suo congedo numerose sono state le testimonianze di simpatia e amicizia che il dottor Artini ha saputo meritarsi in tanti anni di attività medica e amministrativa. Prima di tutto dall'amministrazione del comune di Tione, che ha voluto il suo passaggio con un atto di carattere schivo al-

## Libri Il medico-scrittore trentino ha pubblicato altri dodici racconti Nel borgo di Artini La malattia della gente semplice come finestra dell'anima

di MARIO CAROLI

«Al borgo la sofferenza al meno appariva ancora all'uscire: piccoli e pressati nei volti, dall'ospedale vieni sempre qualcuno sulla passeggiata. Il giorno in cui si aggirava, Marveta si ci portare il letto vicino alla finestra».



Sergio Artini, il medico trentino ha pubblicato il racconto della malattia

incontrano di dirlo e dire non che ritrovano in ogni cosa un dipendente in cui ma non si anima. E per quella più vicina al borgo quella malattia, c'è una storia di un medico di base che ha vissuto in prima persona la vita di un medico di base in un borgo della montagna trentina. Il romanzo è una confessione di un uomo che ha vissuto in prima persona la vita di un medico di base in un borgo della montagna trentina.



«La mia intenzione dice Sergio Artini - è quella di dimostrare che anche dove sembra esserci un limite non manca la speranza, perché ogni uomo è portatore di importanti valori»

## Dignità del vivere

di RICCARDA TERRINA

## Libri Un romanzo-confessione di un medico appassionato di Pavia: Sergio Artini L'ora del Getzemani Presenta Vittorio Cristelli

È classificato come «romanzo», ma si colpisce più del segno se lo si chiama «Confessioni» nella scia di quelle di Agostino d'Ippona. Ed è già dire che non è di facile lettura. Ma resiste oltre le 25 pagine del mio amico e «L'ora del Getzemani» vi prenderà nel suo vortice, vi contagerà del suo linguaggio e farete, come me, le ore piccole pur di arrivare al fondo.



risuona simpatico, invidiabilmente introspeetivo (Artini, come ho scritto esattamente 10 anni fa, presentando «Confessioni» religione possibilia) è uno che cerca e rovista dentro: dentro i movimenti allora, dentro le singole persone in questo romanzo... e poetico.

Un saggio di questo linguaggio che sa di riletture e immature molteplici. Ecco come presenta la sorte del figlio incestuoso che andrà in adozione: «Benedetto da funzionari il nome cambiato il piccolo andrà a lavare il sangue in qualche famiglia sterile che lo adora».

devo mandar via per il tuo bene; e preferisce andare da solo verso l'ora del colica.

Per me è un romanzo il cui posto è il comodino, a portata di mano per ogni volta che ti viene la voglia di abbandonarti al colloquio con la coscienza popolata di uomini che fanno fatica a vivere.

di Luisella Nicosia  
tre valori  
Vittorio Cristelli



# St. John Paul II (Karol Wojtyła) he arrived incognito on the Adamello accompanied by president Pertini

Native of Spiazzo Rendena, notary for 32 years, registrar of land registers, three daughters who live in Rome, Gianluca Rosa has challenged history and bent it, albeit for a couple of days, to his desires as a young student who had just graduated in law . He did it with a long letter and a few phone calls. It was he, in fact, just forty years ago, in the late spring of 1984, who invited Pope Wojtyła to the snows of Adamello. A young ski instructor, mountaineer and rock climber, to prepare for the national notary competition he ended up in a villa on the Alban hills. Around Castelgandolfo where, that summer, the Pope "who came from afar" spent a few days of vacation.

The notary Rosa has never given interviews. A few years ago he published a story about his extraordinary intuition and provided some images to Giorgio Gelmetti who published a substantial volume on "Papa Wojtyła in Trentino". The story of various journalists who witnessed the Pope's visits to these parts: in Marmolada (1979); on Adamello (1984, 1988); in Stava (1988); in Trento (29-30 April 1995).

On the glacier between Val Rendena and Val Camonica, John Paul II (1920-2005) arrived for the first time, incognito, on Monday 16 July 1984, accompanied by the President of the Republic Sandro Pertini (1896-1990) who then sent the the news of that extraordinary adventure from the Quirinale. A second time, the Polish Pope arrived on Lobbia Alta on Saturday 16 July 1988. He said mass on a granite altar made by the Alpine troops on leave from Val Camonica and Carisolo in memory of his first "ski trip". On that occasion the Pope later proclaimed a Saint of the Catholic Church said: "The Mass celebrated on this altar, located right where the war front line ran, in 1915-1918, is also a memory and a prayer of suffrage for all the combatants who on these harsh Alpine peaks were injured or faced death, calling for peace. As is known, this landscape, now so serene and elegant,

Of  
**Alberto  
Folgheraiter**

The president  
of the Republic  
Sandro Pertini in  
the company of  
the Pope  
John Paul II

boasting, it was the scene of terrible battles. Thinking of the harsh episodes of war that occurred in these places and the countless victims shot to death in the gorges of these mountains, shocked by hatred and violence, one feels a profound anguish for the fate of these men, at the mercy of the cruel upheavals of history."

The notary  
Gianluca Rosa



**Notary Rosa, let's start from the beginning. When did you decide to invite the Pope to ski?**

"I have always admired the figure of Pope Wojtyła, unconventional, sporty, close to young people. And I said to myself that it would have been nice to offer him a stay in Adamello where I was going to do the summer ski instructor school."

**A somewhat daring dream if not a utopia.**

"The opportunity presented itself in the spring of 1984 when I found myself near Castelgandolfo, in a villa that had been made available to me by the engineer. Se-gnana di Trento known by chance. I had little money and he offered me to be a janitor for the entire exam preparation period."

**But there were many others who lived in those parts and no one had had the idea of inviting the Pope to ski.**

"One morning I heard on the Rai Radio News that the Pope was in Castelgandolfo. I took the telephone directory (there were no cell phones then) and very naively said to myself: what am I looking for, "Papa"?

Then I found the number under "Administration of the Papal Villas" in bold.

**And did he call?**

"Certain. They quickly dumped me, telling me that the Pope was no longer there and that if I had to propose something, I should call the Vatican directly.

I did it, not without some hesitation. I introduced myself, I said that I was a student from Val Rendena, that I was a ski instructor and that I would like to invite the Pope to ski on Adamello".

**Quite a gamble.**

"Yes. In any case they suggested that I write a letter to the private secretary, Msgr. Stanislaw Dziwisz (later Cardinal of Krakow). I wrote that I too missed my mountains, the snow, but mine had been a temporary choice while for Karol Wojtyła, who was

The images in  
this article  
are by **Lino Zani**

(manager with  
the family of the  
"Caduti  
dell'Adamello" refuge  
where the Pope  
stayed),  
published in  
the volume  
"Karol Wojtyła  
trentino" (edited  
by **Giorgio  
Gelmetti**),  
2014.

my father's age, it was a constraint, a definitive separation."

**It was late spring 1984.**

"A very rainy spring. The private secretary did not respond to that letter. But I, a bit slyly, concluded: if you don't answer me, I'll call you back in a month."

**And she called?**

"A month later I called the Vatican switchboard (6942). They made me wait a moment and handed me over to Msgr. Stanislaus. He said he remembered that letter, in fact, he invited me to stop by the Vatican. The following day, if possible."

**But she was leaving for Naples to attend a lesson and postponed the meeting.**

"I went there two days later. The Pope's private secretary was very friendly, he took out from a folder the letter that I had sent and that Pope Wojtyła had read and signed with his own hand. Which is rather unusual because only letters considered important are passed on to the Pope."

**Did you agree on the Adamello trip?**

"Absolutely not. Mons. Stanislawo mi he stayed for about half an hour and dismissed me, giving me a rosary from the Pope. He did not mention any possibility of a papal "outing". He had inquired about my movements, he knew who I was."

**About a month passed.**

"I had returned to my home, in Spiazzo Rendena. The phone rang. It was Msgr. Dziwisz. He said he was in Bolzano a was returning to Rome from Poland together with other prelates. I invited him, straight away, to drop by us, in Val Rendena, to see our mountains up close."

**The puzzle was coming together.**

"He came with his traveling companions and for the next day I organized a climb to the Adamello. It was raining, but the car was now running. In the upper Genoa valley the clouds threatened a deluge. We went up anyway. Near the refuge the sky opened up. There was fresh snow and the Polish prelates inquired about the services and rooms available in the "Caduti dell'A-damello" refuge.



A cup of broth on the bench outside the shelter

The recitation of the Angelus; in the opposite photograph: the brothers Gianluca e Marco Rosa, the Pope and Lino Zani pointing to Giovanni Paul II the surrounding peaks

**But even on that occasion they made no promises to her.**

"I only learned of the Pope's arrival three days before. Monsignor called me. Stanislao telling me: "Everything is fine. There will also be an important but elderly person. Make sure there's an oxygen tank up at the shelter."

I entrusted the task to a doctor-resuscitator friend of mine, Dr. Cozzio".

**Didn't he tell you that the Pope would be accompanied by the President of the Republic, Sandro Pertini?**

"No, he didn't tell me anything. In fact, he recommended that I not talk about it with anyone."

**But she had to involve the owners of the refuge, the Zani family.**

"Of course, so much so that some guests who had booked for 16 and 17 July 1984 with an excuse were diverted elsewhere."



On the morning of Monday 16 July the Polish Pope and the President of the Republic arrived by helicopter at the 3,040 meter altitude of the "Caduti dell'Adamello" refuge. They were welcomed by Gianluca Rosa, his brother, the doctor Andrea Cozzio and the Zani family. The Pope's "escape" from the Vatican for a short skiing holiday had to remain secret. Having returned to Rome in the afternoon of that same day, President Pertini had issued a short note.



The news quickly spread around the planet. International agencies offered 50 million lire (25 thousand euros) for a photograph of the Pope on skis. The images were there. The Zani brothers, Gianluca Rosa and his brother had taken them, but the rolls of film had been delivered to the Vatican which, to avoid speculation, released them the next day, while the Pope returned to Rome. There was some newspaper which then had the headline: "The Pope's slalom is worth 50 million".

**Did you ever know why the Pope decided to reach Adamello?**

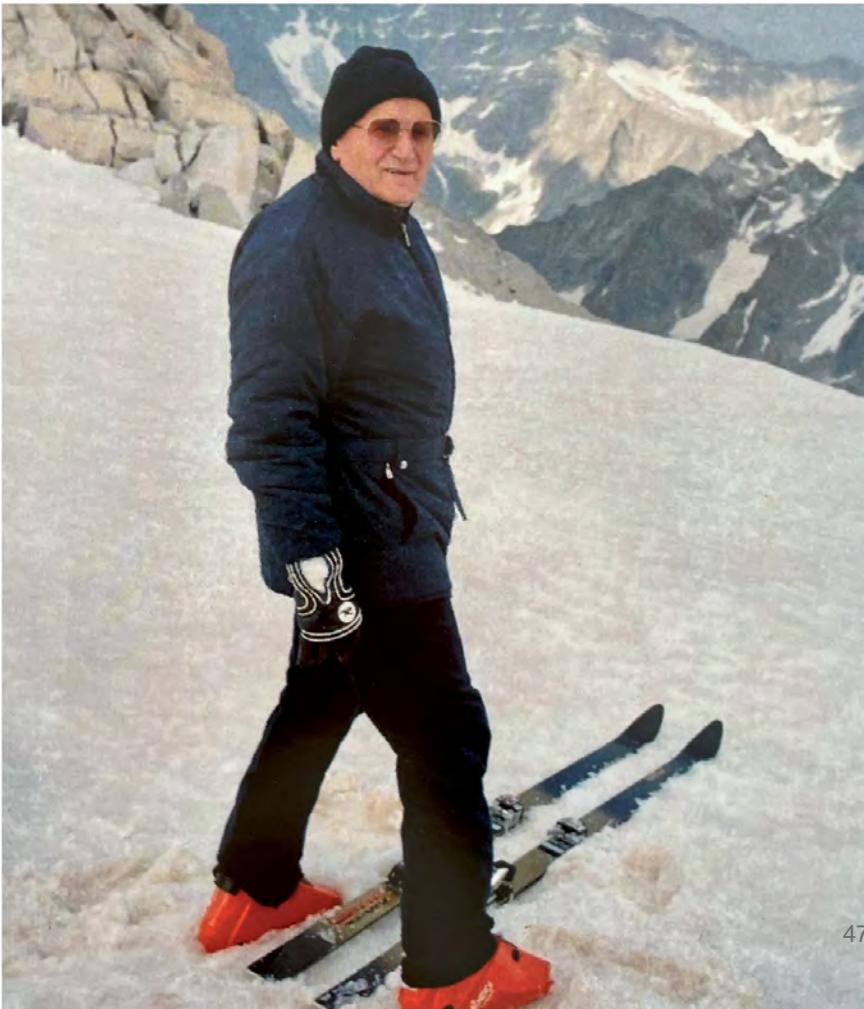
"He never told me, but I think he wanted to go up to Adamello because his father had fought in those parts during the Great War".

**Have you seen Pope Wojtyla again?**

"Yes. When he came to Trento, on 29 April 1995 to beatify Bishop Tschiderer. I was in the Duomo, he recognized me and came over to say hello."

**What remains of those meetings?**

"A great joy, a great regret".



Karol Wojtyla on the snow of Adamello Passo Lobbie (3,040 m), 16 July 1984

## Volunteer from Bolbeno in the Andes he will be ordained a priest within the year

From the Giudicarie to the Andes, from the profession of librarian to the missionary choice. Stefano Marchetti, 51, from Bolbeno, was ordained deacon in Tione on Saturday 27 April by Archbishop Lauro Tisi.

Archbishop  
Lauro Tisi  
ordains Stefano  
Marchetti  
(Ph.  
Gianni Zotta)

Stefano Marchetti got to know Bolivia thanks to the "Mato Grosso" association, which has been active in South America since 1968. From volunteering in the Giudicaria area to a life choice that in 2020 led him to leave his job as a librarian to dedicate himself full time to the Bolivian population of the village of Peñas, at four thousand meters above sea level, near Lake Titicaca and the slopes of Chacacomani. Here Deacon Marchetti met Father Antonio Zavatarelli, a missionary originally from Menaggio, in the Como area, awarded the Silver Plaque of the "International Alpine Solidarity Award" in Pinzolo in 2019. Marchetti and father Zavatarelli have started training young people as mountain guides capable of accompanying tourists on the mountains of the Cordillera Real.



A biography of the volunteer-missionary who will be ordained a priest within the year, as he told it to Walter Facchinelli in an interview

for the daily newspaper:

"I am originally from Bolbeno where I lived until 2020. In Tione I attended the Da Vinci scientific high school, in 1997 I obtained a degree in modern literature in Trento. With

to qualify for teaching I did some short substitution work. From 2002 to 2020 I worked in the libraries of Pinzolo, Tione, Mezzocorona, Pieve di Bono, Roncone and Condino, alongside my commitment to Operation Mato Grosso by going as a volunteer to Peru, to San Luis in the Ancash region in 2009-2010. Returned



to Giudicarie, after this experience I had the idea of returning to Peru for a longer period of time and living in a mission. I stayed in Bolbeno to assist and accompany my elderly mother, who passed away in 2009. The desire and desire to return to the mission returned to me, work here didn't really interest me and therefore I made a definitive life choice to serve people in need ”.

### **And then what happened?**

“The choice of the village of Peñas in Bolivia was born from discussions with friendly people. In 2021 - Father Antonio Zavatarelli originally from Menaggio (Como) and missionary in Bolivia for 14 years and Father Leonardo Giannelli who returned to his Diocese of Gubbio after 18 years in Bolivia in 2022 - make me this proposal: "Why don't you try to consider the idea of a priestly path?". I accepted and found great availability in the bishop of El Alto, Giovanni Edgar Arana, and in the rector of the Seminary of La Paz, who recognized the philosophical part in my university studies, allowing me to concentrate on pastoral training. For five semesters I was a commuter student while continuing to live the parish life in Peñas."

And in Peñas, Stefano Marchetti will be ordained a priest. Ida, the sister who lives in Bolbeno, does not hide her emotion: “Stefano is truly a good person, tireless, who reaches out body and soul towards others. I didn't think he wanted to become a priest, but this way he felt like he was more complete and could be even closer to people."

In a long letter to friends and family, before becoming a deacon,

The rite of diaconal ordination in the church of S. Maria Assunta in Tione (Ph. Gianni Zotta)

the missionary from Bolbeno explained the reasons for his choice: "I clearly saw the risk that working with children and with and for the poor could become a job, perhaps richer than many others but which no longer changed my life by a lot." Hence the choice to embrace "the prospect of completely giving away my life, with all my defects, mistakes, limits and fear, in the service of something much bigger than me". Throughout the journey Stefano Marchetti has always been supported by his community of origin, which organized a fundraiser that allowed the construction of the new church in Peñas to be completed, inaugurated in June 2021.

Deacon  
Marchetti and  
Archbishop Tisi  
(Ph. Gianni Zotta)



**The Diocese of El Alto** is large and developed, it has the surface area of Lombardy. 1.5 million inhabitants live in the city of El Alto. Another 300 thousand people live in very large and sparsely populated communities. Peñas has 24 communities spread across the Andes, the connections are difficult and on dirt roads. In Bolivia many live in a dignified manner because the cost of living is low, even if there are situations with difficult material needs. Among the mountains of the Andes, 4,000-4,500 meters above sea level, families live from sheep farming, raising llamas and sheep, while those closest to the city work by the day. "Everyone lives in a fragile balance – says the missionary from Bolbeno – When someone in the family gets sick and needs treatment, or dies, then problems arise".

# “When I was a child, an eagle tried to kidnap me in Val di Genova”

The extraordinary adventure experienced by Flavia Vidoli on the evening of October 17, 1966, at the Enel dam, beyond Carisolo, at the entrance to the Val di Genova. The national newspapers also talked about it. The popular rotogravure "Grand Hotel" dedicated a color page by the painter Giorgio Tabet to the episode. Following news precedents, the "Tribuna Illustrata" published a summary of the covers which, over the years, had been designed by the painter Pisani.

On 18 October 1966, the correspondent of the "Stampa" of Turin, Aldo Nicolai (1898-1975) wrote from Trento: "The protagonists of the dramatic episode are 37-year-old Angela Vidoli and little two-year-old Flavia. The woman was working in the kitchen of her home when she heard an unusual squawking in the courtyard below, accompanied by the barking of the dog; suspicious, she went down the stairs and out into the courtyard, chased by her little girl. Suddenly an eagle with a wingspan of two and a half meters, which had already devoured a rooster, took off from the ground and stood out.

Of  
**Vincenzo  
Zubani**



The sisters  
Flavia  
and  
Camilla  
Vidoli with the  
eagle rendered  
harmless by their  
mother Angela (*Ph.*  
*Povinelli,*  
*Pinzolo*)

a short flight towards little Flavia, trying to grab her with its claws. The mother, without hesitation, grabbed a rake with iron spikes: as the eagle was about to swoop down on the little girl, the woman delivered a tremendous blow to the bird of prey, breaking its skull. Then, terrified, fearing that the animal was still alive, she struck it forcefully again several times, killing it. [...] Little Flavia had to seek medical attention due to a serious state of shock."

It happened in October 1966, just over 57 years ago. How many things have changed in the meantime? There were no computers, cell phones, few televisions, intelligence was only human and not yet artificial. It is a story that has remained etched in the memories of a family.

**Flavia Vidoli**, the protagonist, despite herself, of this little-big personal story, tells us :



The father, Mario Vidoli, posing with the eagle (Ph. Pavinelli, Pinzolo)

*"We lived in Val di Genova.*

*My dad was an ENEL employee and was the caretaker of the hydroelectric power plant located just before the Nardis Falls.*

*My dad Mario was born in 1923; therefore, he was 43 years old at the time. The mother, An-gela, was born in 1929 and was 38 years old. It happened in October 1966: I had*

*3 years old, my sister Camilla was 5 and my brother, Ermanno, was still in his mother's belly. Our house was inside the hydroelectric plant.*

*The Binelli family was also with us.*

*Life in Val di Genova was strange*

*na. There was never any sun (the valley at that point is narrow and on the reverse side) and mother, to let us get some sun because we never saw the sun, in the good weather she took us for a walk along a stretch of road on the opposite side of the valley. He said it was to give us a bit of color even if the place was actually a little dismal...*

*That morning as usual, mum, Camilla and I, with our dog Dick with us, went to the chicken coop, to the chickens. For a few days some chickens had vanished. For this reason my mother wanted to check.*

*As we were at the entrance to the chicken coop, my mother saw a big beast (she later knew it was an eagle) among the chickens, but she didn't know what it was. To be on the safe side he sent Camilla and me behind the chicken coop. Together with the dog Dick, and in an attempt to ward off the animal, she approached*



La signora Angela Vidoli, moglie del custode di una centrale idroelettrica dell'Adamello, stava preparando da mangiare quando ha udito nel cortile sottostante un inconsueto starnazzare ed i latrati dei cani da guardia. La donna, allarmata, è scesa in cortile, seguita dalla figlioletta Flavia di tre anni. La bimba, sfuggendo alla madre, è corsa verso il centro del cortile, dove un'enorme aquila stava facendo strage di polli. Il rapace, vedendo la bambina, si è alzato in volo ed ha tentato di ghermirla. La signora Vidoli è stata però più veloce: afferrato un grosso rastrello, con la forza della disperazione l'ha calato più volte sulla testa dell'aquila, uccidendola.

(Rielaborazione del pittore Giorgio Tabet)

The page with the color plate of the painter Giorgio Tabet dedicated by the Roman rotogravure "Grand Hôtel" to the dramatic adventure experienced by the Vidoli family in Val Genova

armed with a rake. While the eagle was trying to soar towards my mother, the dog had tried to stop it.

At that moment, behind the chicken coop where I was, a hen showed up, flapping its wings and squawking and wanting to escape. I got scared. I left and ran to my mother around the fence. I entered through the entrance to join my mother. As soon as he saw me coming, the eagle flapped his wings to take flight, stretched out his legs towards me to grab me. Instinctively, mom gave her one

raked on the head. And he killed her right there, with the first shot. He punctured her cerebellum, as far as I know, and the eagle was left there dead. It must have been a quick move but I don't remember. The father was called because the mother shouted to the other keeper: "I killed a little falcon, call me Mario!"

Other than a falcon, it was a golden eagle measuring two meters and ten wingspan that tried to take me away.

As the news spread, the Forestry men arrived.

They wanted to give a fine to the mother..., because the eagle was already a protected animal at that time (luckily the children too). They told me that we had asked the foresters if we could keep the trophy but they said no. I know they embalmed her but no one knows where she ended up. We looked for her everywhere.

When Camilla started primary school, my dad went back and forth from Val di Genova to take her to school and pick her up.

In second grade my parents decided to go and live in Carisolo because I had to go to nursery school (now nursery school), which I never attended. When I was 6 years old we moved to Tione and the adventure of the Val di Genova remained among my childhood memories."

The article appeared on "L'Alto Adige" of 19 October 1966

L'interrogazione di Corbelli sulla adozione di Corbelli alla commissione a portarlo dalla strada di accesso all'ero dell'assemblea legislativa.

L'ago del Bival AT 201, AT 211, AT 202, AT 210

previdenza di una gestione economica, decisiva, instaurata, compromessa dal

PAUROSO EPISODIO ALL'IMBOCCO DELLA VAL DI GENOVA; UN'AQUILA PIOMBA IN UN POLLAIO, UN CANE L'ASSALE TENENDO D'AZZANNARLA. POI...



# Il rapace assale una bimba

La madre della piccina accorre, afferra un rastrello e si scaglia sull'aquila - Una breve, ritorta e il pericoloso animale è ucciso



Una bimba di 11 anni è stata uccisa da un'aquila. La madre, Angela Tognoli, ha afferrato un rastrello e si è scagliata sull'animale, uccidendolo. L'episodio è avvenuto in un pollaio a Carisolo, in provincia di Trento.

La donna ha preso la forca in mano dopo aver gridato di aiuto. L'aquila era in volo sopra la bimba e stava per colarla a picco. La madre ha afferrato il rastrello e ha colpito l'animale in pieno petto. L'aquila è caduta a terra e si è uccisa.

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### Bimba beve varechina

Una bambina di due anni, Maria Grazia Ripetto, abitante in S. Bartolomeo, è stata sottoposta ieri a lavanda pancia perché l'ingestione di un bicchiere di vino della Cellina causò la sua malattia. La bambina, che aveva momentaneamente vomitato, è ricoverata nel ospedale di Trento. La bambina ha bevuto qualche bicchiere di vino della Cellina e si è sentita male. I genitori hanno chiamato il medico di famiglia e sono andati in ospedale. La bambina è stata ricoverata in ospedale e ha bevuto un bicchiere di varechina.

Where did the eagle go? – "More than once I have been called from the school to tell the children about my extraordinary adventure. Years later, when I got married, my husband and I looked everywhere for the eagle. In the province, in Trento, they told us that it was at the wildlife center

co del Casteller, in Mattarello, but it wasn't there. We never knew what happened to that eagle. I would have liked to show it to my husband, my children, my grandchildren.

What struck me, as my parents told me, was people's reaction. As soon as the news of the attempted



After being kidnapped by an eagle, the photographer Bisti from Pinzolo and then various journalists came to our house. I still have the photographs and newspaper clippings with my "story" published at that time. I know that my mother had received various gifts and phone calls from people she didn't even know."

The "Tribuna Illustrata", a Roman weekly (published from 1890 to 1969; the first and last pages were in colour, drawn by established painters), published two pages with reproductions of the covers dedicated to "the eagle that tries to kidnap a little girl." Giuseppe Pellegrini wrote: "Now, in the age of ultrasonic jets, of trips to the moon, of science fiction that has become reality or is about to become reality, the eagle trying to kidnap a little girl is no longer the "big news" it once was, especially the cover story. But we think it's nice, for once, to abandon ourselves to the taste of tradition, to return to the pathetic episode. And put our representation of the courage of the desperate Trentino mother next to the famous ones made by Pisani at the time".

Below: on the left, the article published in "La Stampa" on 19 October 1966.

On the right, the de page "The Tribune Illustrata" (October 1966 issue)



# Tourism is not just skiing but skiing reigns supreme

Born in 1968, true Pinzolerò, Roberto Failoni, son of hoteliers in the capital of Alta Rendena, was confirmed as provincial and regional councilor (4,283 preferences) in the October 2023 elections. And he was reconfirmed as councilor: one of the four Giudicarie representatives out of seven councilors of the Fugatti Council.

Some skills have been changed: in fact, he has lost sport, but he has gained forests, hunting and fishing, to add to trade, crafts and tourism. In issue 115 of Judicaria we published an interview with councilor Mattia Gottardi.

Of  
**Giuliano  
Beltrami**

**At the entrance to the summer season, we start from tourism and turn our gaze to the 2023-2024 winter season. What is the budget?**

“An important winter; a positive winter, despite some particular weekends. I think of January 6th, of a few weekends between the end of February and the beginning of March and of Easter, not rewarded by the favorable weather.

I say to myself: there is further room for growth. As regards the winter, in order to have further growth, we must go and look for new non-European customers”.

**Yes, but looking for new customers means wanting an increase in numbers. Are they bearable? Is there anything to change? Are the skiable areas sufficient or should we think, as some operators do, about expanding slopes and facilities?**

“I have always spoken, even in unsuspecting times, about the harmonization of existing skiable areas”.

**Translated, what does it mean?**

“No new skiable areas, but we need to try to understand how to arrange the various areas of Trentino. There are territories that have tracks from the Seventies and Eighties, and there are areas where there are bottlenecks capable of ruining the image of Trentino, something that we cannot afford to do in the face of competition from South Tyrol and Austria”.

**Okay, but what do we do?**

“Tourists give a positive response when they don't find too many inflows



strong. When these influxes become unmanageable we lose to the image level."

**Are the skiable areas expanding?**

"They must not be substantially modified, but in any case, if we want to remain on the market, we must provide answers, otherwise we will succumb to the South Tyroleans, Austrians and Swiss who will overtake us. Whatever some people think, alpine skiing will be the fundamental attraction of the winter season in the coming years too. Even if our attention tells us that many types of tourism can be done: walking, snowshoeing, trekking... There are many possibilities, but the numbers say that alpine skiing is still the main one".

**Are you questioning possible alternatives?**

"Attention: Trentino believes in alternatives and is communicating this through different experiences. But when we look at the balance sheets of the plant companies we discover that not only Cana-zei and Madonna di Campiglio have grown, but Folgaria, Val di Fiemme, Tonale, Folga-rida-Marilleva. Even our Bolbeno is proving us that we are right. Of course, here there is a very particular climatic situation, which allows us to let many children ski at attractive prices. Let's keep in mind that skiing is a very expensive sport. Introduction to skiing is important, just as introduction to competitive sports is important for kids."

**We remain in the tourism sector but on an institutional level. The councilor is still sure that he did the right thing by merging tourist areas**

The provincial  
councilor  
Roberto  
Failoni during the  
interview with  
*Judicaria*  
(Ph. Gianni  
Beordo)

stically too different to express homogeneous offers between them? The reference is precisely to the territory of Judicaria Summa Laganensis.

With the reform of the Provincial Council, signed by councilor Failoni, historically independent areas have been redefined (we are talking about the small history of the last fifty years). A couple of Judica-Riensi examples: the two Consortia of the Central Giudicarie and Valle del Chiese have disappeared, merged into the Madonna di Campiglio Apt, which goes from Campo Carlomagno to Lake Idro; Apt Terme di Comano adopted by Apt Garda Dolomiti (headquarters in Riva del Garda), with the consequence of an internal earthquake due to the choice of San Lorenzo-Dorsino to opt for the Paganella plateau, splitting a territorial unity which for had been promoting together for decades.

"I would be presumptuous if I said I did the best thing in the world. Allow me to say that I did the right thing at the right time.

We still have much room for growth, but the harmonization of many areas is essential. Also because today the tourist has no borders. Being able to describe as broad an area as possible is an enormous advantage. Naturally we are trying to improve, accompanying the less tourist-equipped forces. But every day situations arise that indicate opportunities to us. We also know that difficulties exist.

However, Trentino has enjoyed a reform for three and a half years. Made in the midst of Covid, which meant an important message, a reform carried out in close synergy with Trentino Marketing and with the Tourism Department of the Province and welcomed by the territory".

La Sarca a  
Comano Terme



#### **It's not that Comano risks drowning.**

#### **races in Garda?**

"Job for joke, only I can drown in Garda because I am not able to swim". (Laughter) "I believe that a large territory like Garda-Dolomiti, which not only has the Giudicarie Esteriori, but also the Valle di Ledro, the Valle dei Laghi and the Val di Gresta, brings advantages to all these areas. If we then understand the potential, we can do even more."

**And Madonna di Campiglio? Around Chiese they say that "small is beautiful".**

**It means that Chiese and Busa di Tione could be**

**content to promote in the nearby provinces: Brescia, Cremona, Piacenza, Verona... Instead, when the APT promotes, in Italy and abroad, it inevitably has to promote Madonna of Campiglio, because it is the place known on an international level.**

"The situation needs to be clarified. Tourism companies today are concentrated in the search for new tourism products. The promotion is entrusted almost entirely to Trentino Marketing, in close synergy with the territories. Thanks to digital, we are able to segment many experiences and possible customers. Therefore it is possible to hit individual interests. For example: there are those who are interested in the Polenta Festival, those who want to visit 'Farmer's World' and so on. To say that our intention has always been, from the beginning, to treat Canazei, Madonna di Campiglio and Lo-drone in the same way".

**Let's move on to trade. A trend that began years ago in small towns is being felt with greater alarm: the suffering of neighborhood businesses. Private shops have closed almost everywhere, but now even some Cooperative Families (principals that until now seemed untouchable) are reducing the service. How does the Province position itself?**

"The Province already offers help for small shops. From 2023 we have pushed further, encouraging innovative services. I understand the experiences of companies that print municipal water records, or that offer the possibility of using the Internet. One thing seems clear to me: especially the large Cooperative Families have the duty, and I underline the duty, to help the small centers in their territory. The Province does not fail to provide its help. In every town two services cannot be missing: the shop and the bar. Because they are two meeting points that create cohesion. The Province, Municipalities and volunteers must commit themselves so that these two realities can revive the life of small towns even where we know that it becomes almost impossible".



**We come to forests, hunting and fishing  
sca. Skills that, it is said, she herself would have asked for due to the "large carnivores",  
in this case the bears, more than the wolves, over whose management there are many  
conflicts.**

"A few words about forests, to say that I am very happy to have taken them among my skills, because I didn't think there was such a close relationship with craftsmanship and tourism. By holding these three com-

Roberto Failoni  
councilor  
provincial al  
Tourism

Bear in the park  
Adamello -  
Brenta

parts it is probably possible to give faster and more significant responses to the requests that come from the world of wood, as regards craftsmanship, and from the world of tourism. As for hunting and fishing, I have a great affection for both hunters and fishermen. The requests made in April by the assemblies of the two associations are acceptable. Not just me, because I would like to remind you that hunting and fishing are very significant on a social level. Fishing also plays an important role on a tourism level."



**But there is a significant problem: that of trout considered non-native.** (Warning: the interview was recorded in the first half of April)

"I hope for the collaboration of the opposition to bring an article of law to the chamber in the shortest possible time, to resolve the problems". Pause, then adds: "Fishing has enormous social importance, especially beyond a certain age. And then, in particular, fly fishing attracts tourists from many

parts of Europe and also from outside Europe".

**What about large carnivores?**

"We made the law and started working on communication, getting help from a specialized agency. The intention is to come out with a series of messages addressed to administrators, to the people of Trentino and obviously to tourists, because it is right that everyone is informed about the existing situations. No miracles, because the problem is not simple. Because there is the bear, but there is also the wolf."

**What do you say to those who challenge the law that limits the number of bears that can be killed in a year to eight? The Rossi law did not set limits, while his appears pejorative to those who would like to reduce the number of plantigrades.**

"In the meantime I have to answer with numbers. In five years they have killed only one bear: one. We have already killed one and the law allows us to kill eight this year and eight in 2025. The number is not chosen at random, because according to experts it still guarantees the continuation of

cution of the species. For us it is a guarantee of fewer disputes. We must not forget that there was a verbal agreement between the president of the Province, Maurizio Fugatti, and the two ministers Calderoli and Pichetto Fratin: if we had won the elections we would have approved the law". Against which, in fact, no appeal was presented by Rome.

**Returning for a moment to tourism, aren't you worried in Val Rendena about the conditions of the Sarca, which is periodically polluted?**

"The concern is there because we care about the environment and biodiversity. Then, if you'll excuse me, I believe that compared to the past, things have clearly improved. We are trying to monitor the situation, because sometimes the origin of the pollution is not well understood. Together with the Forestry Department we are paying attention to the problem. It's not just the color that characterizes water: sometimes we think it's perfect but instead it's polluted. It is our duty to be optimistic, because having a river as beautiful as the Sarca must be a warning to keep it healthy in every season of the year. Living here is a blessing: we cannot throw it away."

**Last note between tourism and history. House museum of mountain emigration. Do you believe it? In September, in Pinzolo, the representatives of the Trentino emigration circles in North America (USA and Canada) will meet for the Ittona Convention which is held every two years.**

"The history of our valleys speaks clearly. Being able to find a place where we can make news about the history of our people available to everyone, especially young people and those who come to visit us, is a unique opportunity. The Province has already made the funds available: now it is up to other protagonists to make a commitment."

The Val cycle path  
Rendena along the Sarca river



## Marina Clerici is an Officer “civil hero” of solidarity

Last March 20, at the Quirinale palace in Rome, among those awarded the honor of merit of the Republic awarded by President Sergio Mattarella was also Marina Clerici Rasini, a resident of Fiavé for around twenty-five years. Thirty people have been appointed by the Quirinale as Officers of the Order of Merit of the Italian Republic.

of  
**Gabriella  
Maines**

Marina Clerici, well-known entertainer and owner of Castel Campo in the Giudicarie Esteriori, was appointed Officer of the Order of Merit of the Italian Republic with the following motivation: *"For having given impetus to a family business aimed at welcoming and to the hospitality of people with illnesses or with psycho-social difficulties"*. The honor is granted to people who have distinguished themselves for actions aimed at combating gender violence, for ethical entrepreneurship, for active commitment even in the presence of disabilities, for commitment in favor of prisoners, for solidarity, for activities in favor of social inclusion, legality, the right to health and for acts of heroism.

Marina Clerici  
with Gabriella  
Maines







Castel Campo in Lomaso

For years the "castellana" dynamic has been involved in the *Campo Base association*, aimed at the recovery of disabled people. This commitment motivated the choice of the President of the Republic, Sergio Mattarella, and the definition of "*civil hero*". Having overcome her amazement at the honor that she says she did not deserve, Marina Clerici dedicated it to her three daughters Thea, Sofia and Olivia Rasini, "*the soul of this association*", who planned and organized the activities with her.

Over the years, the aims of the *Campo Base association* have expanded, so as to offer stays at Castel Campo to numerous families in difficulty, allowing them to live in an environment immersed in nature. The primary aim, in fact, is to take care of children, teenagers and young people with serious illnesses, to organize summer camps and camps throughout the year. Since 2016, 650 minors and young adults have been hosted, often with their families, including foreigners, in particular in sharing with a Romanian foundation that treats children suffering from haemophilia. Furthermore the collaboration with

the health company, the S. Chiara hospital in Trento and numerous Italian and foreign associations have allowed assistance and support without geographical limits. In this regard, the role of volunteers is relevant, including former camp participants.

The search for harmony between man and nature, which is the foundation of the strength of the association, is reflected in the activities of the farm and in the cultural fields in which the all-female family deals. At the basis of the work is the concept of *regeneration* which manages to fully convey the idea of the process that took place in the recent history of Castel Campo and

Pachomio farm. A rebirth is implied, the beginning of a new life, connected to the concept of time: the past reappears in the image of the *memory-castle* while the present and the future are embodied in the *nature-castle*, all one with its landscape.

Let us remember the projects on which this intervention is based:

First of all, the **architectural regeneration** concerning mainly the castle with its most direct appurtenances such as the ancient Pacomio farm, which need continuous care and the valorisation of the artistic works contained in the manor: the fourteenth-century fresco of the chapel, the fifteenth-century ones of the loggia and the western tower and the twentieth-century works on the ground floor, the sculptures and plaster casts by Thea Rasini; the rich circular library located in the oldest tower and containing many rare books on zoology, anthropology and biological sciences in different languages.

## The castle among the fields

Despite its majestic structure, Castel Campo does not seem to have been built in the most suitable place for a fortress: in the middle of the valley rather than on a hill, hidden in the woods and out of sight to dominate the territory and instill fear in the enemy. But this perfect integration with the greenery of nature represents its specificity. Originally it was a hillfort, a community refuge and the place, despite the modest altitude, was considered sufficient for the protection of the population and its livestock because it was located close to the villages, well protected on a rock spur and defended by the confluence of the Ruzola stream into the Duina torrent. On this ancient refuge the Romans built a fortified camp and a tower that controlled the Duina ford. In this way it dominated the valley and the roads that crossed it in ancient times: a strategic position near the connection road coming from Trento which descended along the slope of Mount Casale and bent west towards the Durone pass, the Val Rendena and the valley of Churches.

The castle and chapel of S. Nicolò are mentioned for the first time in 1090 and 1163. The da Campo family maintained possession of it, with ups and downs, from the beginning of the 13th to the 15th century. It was the period in which the small rural nobility tried to increase their power by conquering lands and castles. Between disputes and raids, the manor often changed hands, was burned and destroyed several times: its conquest was coveted by the counts of Arco, but above all by the powerful Lodrons. He didn't just experience war: in 1348 there was a disastrous earthquake followed by the plague. Reconstructions followed: in 1444 Graziadeo IV da Campo began a radical renovation which was not completed as his family died out with him.

Returning to the hands of the Prince Bishop of Trento, in 1469 it became the property of the powerful Trapp family who completed the work of renovating the castle, transforming it from a military garrison into a noble residence. The current structure, in fact, roughly corresponds to that of the building in the 15th and 16th centuries when it was enlarged,

A second essential area from the entire management of the castle reality is **agricultural regeneration**, with the birth of the "agri-cultural" company Castel Campo, the representation of an activity that cannot do without knowledge and research coordinated: organic and conservative agriculture, based on respect for natural times and the strengthening of biodiversity, with the recovery of ancient seeds, the reduction of human intervention and the elimination of chemical intervention.

The third area is the consequence of the previous ones: **social regeneration** which concerns the involvement of people with physical and mental disabilities, in the life and reality of the castle, in order to enhance their aptitudes and talents. The *Campo-Base non-profit organization*, created in 2016, welcomes many guests of all ages, organizes painting and creativity workshops, orienteering courses, artisan amusement parks and other initiatives that they are born year by year.

consolidated and equipped with apartments for the residence of the nobles. The two massive towers to the south, which have maintained their medieval imprint and the triple order of loggias inside the courtyard, some with lowered arches, others with pointed arches, are the most suggestive features. Worthy of note are the frescoes in the chapel and those in the second floor loggia which represent, among flowery ornaments, various landscapes and castles.

In 1891 it was purchased by Theodor Rautenstrauch, a German from Trier, who created a flourishing agricultural company around the castle. At the end of the First World War it was acquired by Cesare Rasini, a Milanese entrepreneur. It is now permanently inhabited by Marina Clerici Rasini who transformed it from an elegant holiday residence into a lively, almost magical place, where you can still perceive the scent of the past. Once the most urgent and burdensome interventions have been completed, it is committed to *supporting* the castle, that is, using it while respecting its characteristics and history, always in relationship with the surrounding environment and with the people who frequent it. (GM)



Lastly, we cannot forget the value of **cultural regeneration**, with theatrical performances, concerts, conferences, book presentations in the castle, a place that in the last twenty years has never closed in on itself: the magical setting and collection of the internal courtyard with perfect acoustics, or the era of the Pachomio house, with the warm presence of wood and the landscapes that can be admired from the large windows, add value to the events.

At various times in its history Castel Campo was a hub of community life, even when it lost its military and economic power. Its new environmental and social vocation, also recognized with the honor of the President of the Republic, makes this place an important center in the cultural panorama of the valley. It is no coincidence that Marina Clerici often repeats that the future is not said, it is made.



## The curate “Ben-mi-vovo” which left the accounts in the red

His name was Ferdinando Bentivoglio, he was treated at Villa Rendena and Verdesina at the end of the 19th century. Greedy and unscrupulous, he was constantly looking for money.

He left the accounts of the two curacies in disarray and retired to

Lavis, his homeland, to administer the large Eggen-Passi benefit. Which he squandered. This is what emerges from an extensive correspondence between the priest of

the two villages in Val Rendena and the Episcopal Ordinariate.

More than Bentivoglio, he was remembered as "I love Ben".

(The first part of the “Letters of a country priest” was published in “Judicaria” n. 109, April 2022)

The hard-fought story of Don Ferdinando Bentivoglio (1848-1925) who was treated at Villa Rendena and Verdesina from November 1885 to May 1892, could not have had a more drastic epilogue.

Great confusion, well beyond the territory of the curacy, had been caused by the diffusion among the population, in February 1891, of Giuseppe Galazzini's letter. He said that, wanting to confess before leaving for America, he had been refused absolution twice by Don Bentivoglio. The fault: Giuseppe Galazzini was among the municipal representatives who had denied the curate's salary increase.

Following this, the Ordinariate of Trento (the Prince-Episcopal Curia) had also asked for confirmation from the civil authority and the parish priest of Spiazzo, who had confirmed the incorrect conduct of the curate.

A year later, with only two days' notice and without making the required deliveries, Don Ferdinando Bentivoglio left the towns of Villa and Verdesina, headed for Lavis where he owned a large house and various lands, with the role of administrator (*"beneficiated"*) of the substantial Eggen-Passi benefit. To tell the truth, he had already obtained this role, much desired and equally invoked with long and tearful letters to Bishop Eugenio Carlo Valussi (1837, bishop of Trento 1886-1903), more than a year ago. In order not to give up the compensation for the curacy of Villa and obstinately trying to obtain the disputed increase in salary, he prolonged his stay in Rendena. Despite numerous trips to Tione, where he went to register contracts, no one in Val Rendena knew about the

Of  
**Gabriella  
Maines**

The church of S. Martino a Villa Rendena, rebuilt in 1777-1786 come on Cometti brothers, decorated and consecrated in 1828. Of origin medieval had the custody of a hermit. To the Don's time Bentivoglio was "curacial"; became "parish" on May 16th 1914. The archive historical principle with a parchment that reports the text of an indulgence granted in 1487. With Verdesina and lavre formed the "three Villas". Initially the care of souls was insured by curate of lavré il which one depended by the parish priest of Make that was based in Clearance. In the 1631 to the church of S. Maria Assunta (XI century) of lavré was granted faculty of the source baptismal. From that moment even newborns of Villa e Verdesina they were baptized in that church. In 1707, obtained the Faculty of attend the



his double job: even from the remote Giudiarina valley he managed to manage the Eggen-Passi funds, to auction the rents, to order the purchases of material, to agree on the crops to be grown and the renovation works to be undertaken.

**The request for congruity with the State** – The curate of Villa and Verdesina was therefore a resolute and enterprising, if not downright unscrupulous, person. It is therefore strange to see how he, always informed and knowledgeable of the imperial laws, of the rights of the curates and of the relative Capitulations, of the prices of old and new coins, never mentions in his long letters an event that would have profoundly marked the history of the Catholic Church: the encyclical *Rerum No-varum* of Pope Leo XIII of 15 May 1891. The pontifical text occupied the front pages of the Trentino newspaper "*La Voce Cattolica*" and was certainly widespread among the parish priests and curates of the diocese. After the intransigent closure of Pius IX, Leo XIII initiated a positive and conscious confrontation with modernity, especially in terms of defense of workers' rights and social justice, while maintaining firm both the concept of private property defined as a natural right, and the firm condemnation of socialist thought.

In the long letters, Bentivoglio does not even mention the important phenomena of the moment, yet in those years some Trentino priests, moved by authentic pastoral sensitivity, also brought the social and political debate to the Tridentine diocese: Don Silvio Lorenzoni da Cles (1844 -1908) and Don Lorenzo Guetti dal Bleggio (1847-1898) wrote about economic issues in the public press, making the cooperative model known and delving into the burning topic of emigration<sup>1</sup> .

Don Bentivoglio did not seem to have these thoughts and his correspondence with Bishop Valussi<sup>2</sup> rather concerned the right to more substantial fees and reimbursements, convinced that men of the Church were entitled to a comfortable life and an authoritative role, "*possible only if, congruously aside, every liturgical service was adequately paid for and the alms were sufficiently substantial*". His interest was more in maintaining a position of power rather than in the care and assistance of the faithful.

In fact, he was well aware of the new *law on congruity*, which came out in April 1885<sup>3</sup> , the same year of his arrival in Rendena. He hastened to submit the application for a fee to the Austrian government, sending the relevant form in which he entered some data which, by his own admission, had not yet been verified.

The hasty drafting of the "*fessione*" (it was the declaration relating to the goods to be subjected to tax) "*on the income of the curacy of Villa Rendena and Verdesina*" with the final balance of 1895 raised some objections on the part of the Lieutenancy of Innsbruck. Considering his future negligence in carrying out institutional tasks, it seems strange how quick he was to send the report regarding the last year in which Don Luigi Giordani da Stumiaga (1838-1893), already now seriously ill, and various substitutes. It almost seems that he wanted to make a clean break between the work of the previous curate and his own, but

<sup>1</sup> We remember that in 1888 Don Lorenzo Guetti published his careful analysis of Trentino emigration to America, a phenomenon that the Austrian government itself had underestimated, bringing to light some impressive numbers.

<sup>2</sup> Both the episcopate of Bishop Giovanni Jacopo Della Bona (1879-1885) and that of Carlo Eugenio Valussi (1886-1903), both appreciated by the Austrian government, favored the German element within the diocese which included, in addition to the twenty-five Italian-speaking deaneries, ten German-speaking ones.

<sup>3</sup> It established that, if the curate's salary (defined by specific tables) was not covered by the Municipality or by the contributions of the ecclesiastical offices, the State would supplement it, taking it from the so-called religious funds. But under two conditions: the curate had to be declared "*independent*", i.e. definitive, by the diocesan Ordinariate and the Municipality could not refuse to pay the fee previously paid. This second constraint deprived many priests of even a possible partial integration and cooled the enthusiasm of those who had thought that the priest's salary would finally become a responsibility of the State.

weddings and burying the dead, lavrè broke away from the Spiazzo matrix. A few years later yes separated the communities of Villa and Verdesina from lavrè. Here, the keeping of registers of births, deaths and marriages began in 1737, the year of the erection of the curacy of Villa and Verdesina.

The separation from lavrè was not painless. It occurred after a long trial which extended until the parties were summoned before the judgment in Venice. The sentence of separation of Villa from lavrè was pronounced by the vicar general of Trento, Francesco Martini, on 26 January 1737.

While admitting that it was "permissible for the community of Villa Rendena to withdraw from the care (aunt) of lavrè and have its own curate to provide for the benefit and convenience of the Villa of Verdesina", the community of Villa obliged itself

to pay the sum of 300 ragnesi as compensation for the lack of contributions due to the curate of lavrè. As for Verdesina, she was forced to pay her contribution to the new curate of Villa.

On February 12, 1737 the men and the Neighbors of Villa Rendena established a foundation for the custody of the Blessed Sacrament Sacramento and, some time later, urged the prince

bishop a also grant the community custody of the oil for the sick. The parish priest of Rendena had opposed it. The bishop agreed with Villa, whose community spent 1,968 ragnesi (8,657 thrones) to equip the church with sacred furnishings and pay for the separation from lavrè. A capital.

in light of subsequent developments, it is more likely that he did not want to miss out on the government contribution.

Why does Don Bentivoglio inflate some rumors about income and, consequently, those about expenses? He will also repeat this "trick" in the "*fassions*" relating to the *Primaries* of Villa and Verdesina.

Why does the priest note a greater number of legate masses (mass requested with a legacy from a deceased person) in the curacy budget and report his fee instead of that of the previous curate, which is much more modest?

The errors could depend on the rush to request the state supplement on the annual salary, well in advance of the other curates. Another explanation can be hypothesized: unlike the usual compilation of financial statements in which the listing of income and expenses allows the calculation of profit or loss, Don Bentivoglio started from the only certain data in his possession. , the cash balance (probably deposited in a savings book kept in the sacristy, under the responsibility of the *blacksmith*<sup>4</sup>). In any case the intent, which will not remain isolated because it will also recur in the budgets of subsequent years, is to mix up and confuse the data, to complicate the controls of the Episcopal Ordinariate and the Captaincy of Tione.

However, his bizarre behavior provokes further questions.

Why, after a request so ahead of its time, to which the Tyrolean authority responded negatively (perhaps as a consequence of the casually or artificially inflated amounts), did it not resubmit the request again?

From 1887 numerous curates sent the request for total or partial support and the consequent, inevitable appeals to the District Captaincy of Tione, which forwarded it to the Lieutenantcy of Innsbruck. The folder relating to the documents of the "*Capitanato di Tione L 161/1888*" at the State Archives of Trento is full of these questions, reiterated several times.

Don Bentivoglio did not present any appeal: did he already know that his fee, certainly not small, would not be integrated? Did you want to spite the Municipalities by forcing them to cover the entire cost?

He considered it more convenient (or quicker) to resort to the incomes of the *Primaries* of Villa and Verdesina?

A further explanation can be hypothesized: the provisional law on fairness contemplated the payment of 50% from January 1887; the remainder from January 1888. Since, in the meantime, Don Bentivoglio had reached the decision to leave as soon as possible from such a poor curacy

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<sup>4</sup> Temporary elective position which defined the person (one or two) in charge of managing the money, collecting the dues due from the faithful in favor, safeguarding the movable and immovable assets of the *Primissaria* or other curative benefits.



he sensed that he would not stay until 1888, when the fairness law would come into force. From the first months of his arrival in Val Rendena, he had sent various transfer requests to the diocesan authority. She wanted to return to Lavis where her family lived which, made up of only women, "was not able to manage the assets".

On the other hand, he did not present subsequent reports at all. To the reminders of the civil and diocesan authorities he replied that they were already filled in but still in the hands of the Municipalities which did not have them they wanted to return, or that he did not have the necessary data. In the letters of justification, some sentences addressed to the Captaincy of Tione suggest that he knew the person who read it well: *"It seems that the Municipality wants to refuse to pay for some masses and school visits to the Dean for me. I could still tell you many other things, but I will do so in due time."*

Or: *"These Municipalities would expect the Curate to clear up certain errors committed by others before I came here. No, if they have cats, they'll skin them."* (letters dated 29 January 1888 and 29 May 1888)

**The Primissaria of Verdesina** - Let's move on to the thorniest issue: the management of the cash fund of the Primissaria<sup>5</sup> of Verdesina, a nest egg that has always tempted Don Bentivoglio. This benefit had been "erected" on 9 May 1746, with a contract drawn up by the notary Battista Tisi of Darè: *"Having established the Messrs. Huomini Vicini of the Honored Community of Verdesina to found a Primissaria both for the health and benefit of their souls and for the convenience of those who have to go up the mountains to look after the livestock, in order to found the annual income from which the Lord's alms can be obtained Primary, they undertake to pay the aforementioned sums or to pay the rent at the rate of five percent"*.

<sup>5</sup> The *Primissaria* was a benefit which, in exchange for a capital raised among the population, allowed the income to be used to pay a priest who celebrated a certain number of annual masses in the village at very early hours, to facilitate those who went to work on the mountain.



The classic hall interior of the church of Villa. The vault is fresco painted between stuccos (end of the 18th century). Even the large altarpiece in the apse, with St. Martin, is framed in stucco. (Ph.D. Mussi)

So the Vicini promised to pay a share if they had it, but most of them, not being able to pay it immediately, paid 5 percent interest on the promised sum every year. In this contract the "Benefactors" were obliged "in perpetuity for themselves and their heirs". The capital collected could be invested "in censuses or funds" and their income was used to pay the priest, usually a chaplain, to celebrate masses in the early morning. Every withdrawal from the income had therefore to be aimed at the rites and masses for which the benefit had been established and previously authorized by the Ordinariate of Trento: a rule respected by the Municipalities, not by Don Bentivoglio who frequently ignored it.

When he took possession of the curacy of Villa Rendena, for some time no priest had celebrated Sunday mass early in the morning in the church of S. Sebastiano in Verdesina (built in 1666). Indeed, given the extreme poverty of the village population, committed in those years to contributing to the construction of the district road from Tione to Pinzolo, every five years the municipality wrote to the diocesan Ordinaria to obtain permission to use those incomes to pay the curate's fee. Since the establishment of the curacy (26 January 1737) Verdesina's share had been defined according to the proportion of 40 to 18: for every 40 florins paid by Villa Rendena, Verdesina had to pay 18.

But the curate Bentivoglio didn't like being paid with the *Primissaria's money*. Out of obstinacy he never gave his approval to the municipality's request which therefore could not be sent to the Ordinariate, since

The small church of Saints Rocco and Sebastiano in Verdesina. On the tympanum it bears the date 1666 and has a nineteenth-century sundial. (Ph. D. Mussi)



he immediately thought that those incomes could be used not for the fee, which the municipality had to find in another way, but for his integration.

The municipality of Verdesina turned to the parish priest of Spiazzo (11 March 1888):

*"Following a request from this municipality, the Ordinariate granted for the years 1875-1879 and then for the years 1880-1884 to withdraw from the revenues of the Primissaria the amount needed to pay the portion relating to the Rev's honorarium. Cured and this for the poverty of the Neighboring Municipality. The relevant requests were supported by the curate pro tempore. To support the municipality's request, the current curate (Don Bentivoglio) imposed the condition that the two municipalities making up the curacy raised his fee to a higher figure than that which the municipalities had agreed and therefore we cannot forward it to the Ordinariate the question. This municipality, with a population of only about 180 souls, finds itself in financial situations much worse than those of 1880 due to the debts already shared twice by the district road competition and is now burdened by the enormous amount of debts of another 15,000 florins and without the means to pay them off except for very serious municipal surtaxes".*

Only after a reminder, Don Giovanni Paisoli (1821-1897) from Storo, elderly parish priest of the parish church of Rendena, decided to do what Don Bentivoglio denied. He wrote, in fact, to the Ordinariate (19 July 1888): *"It is certified that that municipality is very poor because unlike the other municipalities of this parish it is completely devoid of forest resources and without any other source of income and, moreover, finding itself aggravated from enormous liabilities towards road competition."*

In addition to the repeated blackmail towards the small municipality of Verdesina to convince that of Villa to grant the request for an increase in the amount, Don Bentivoglio will always refuse to send the reports of the *Primissaries* to the Ordinariate and when he is forced to do so, they will send wrong.

From the letters cited it emerges that the commitments of the municipality of Verdesina towards the curate were heavy: *"For the year 1885 40.54 florins in gold and 63.68 florins in banknotes, all reduced to 111.926 florins in banknotes, for the year 1886 and 1887 florins 121.05 each year, for the year 1888 florins 135.02"*. The *Primissaria*'s gross annual income amounted to 255 Austrian florins in banknotes; after deducting the masses which had to be paid separately, it was reduced to approximately 218 florins. Also, from the latest statement

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<sup>6</sup> When transforming coins into banknotes, 20% of the value was added, since banknotes were considered unsafe and easy to devalue.

available referring to 1882 (drawn up by the then curate Don Luigi Giordani) was a cash surplus of 397 florins. These are the data provided to the Ordinariate by the municipality of Verdesina which had no interest in reducing them, given that it had to prove itself capable to draw his share of the curate's fee.

Don Ferdinando Bentivoglio, requested several times by the Ordinariate, after many apologies, only in 1890 finally sent a *fassion* of the *Primissaria* of Verdesina, for which he was asked for explanations.

In his response of 13 September 1890 he tries to justify the errors, starting with the small ones (he had inflated the incoming and outgoing figures) apologizing for not having verified the amounts carefully. He continues: *"In addition to this, due to the continuous lack of cooperators, having to work twice as hard and being obliged to send extracts from the registers of Marriages, Births and Deaths to the IR Authorities and not having the help of the parish priest and taking care of soul divided into two countries distant from each other, I ventured to give you the 10 monthly florins. It is true that I do not have and cannot claim any rights, however I dared to insert this amount based on the words of His Most Reverend Highness when he visited this Curia in September last year (1889) . He said that due to the lack of a cooperator, it is customary to grant the Curé 8 to 10 florins per month. Who knows? Perhaps His Highness will be able to find the means by way of grace (underlined by Don Benti-I want), so that I want to be compensated for the 5 years that have passed, without placing everything on the Primissaries of Villa and Verdesina."*

So the ingenious curate had found a way to round up the sum, invoking a hypothetical verbal authorization from the Prince Bishop. There is no follow-up to this declaration, perhaps this time too the curia decided not to intervene in order not to complicate the already very problematic relations with Bentivoglio, who, not happy with this, requested further integration for the following year too .

In another letter to the Ordinariate of Trento dated 9 March 1892 (two months before his hasty departure from Val Rendena) he reiterated his right to the integration of the fee on the basis of the indication given to him by the Bishop, declaring that *"as appears from the account of the Primissaria of Verdesina for 1890 there is a cash surplus of approximately 1,300 florins"*.

A considerable sum, but he did not consider how it should serve to compensate for the fee that the municipality of Verdesina had already paid him, in quarterly instalments, for the years from 1888 to 1891.

We find one last gem in the *delivery document* of the *Primissaria* of Verdesina, which had to be formalized by the parish priest of Spiazza in the presence of the new, much appreciated curate, Don Pietro Sallazzer da Revò (1857-1939). Don Bentivoglio had left Val Rendena without

worry about nothing. In fact we read: "*Of the cash surplus of 1890*

*as well as the account of 1891 and until the day on which the delivery to the new blacksmith will be made, the retired blacksmith Giacomo Pellegrini Polvero is called responsible and reserves the right to backpay (return) the active balances which he will justify as not being collected and which for his fault they have not become unpayable"* (5 September 1892). The sentence makes it clear that the management of the *blacksmith* Giacomo was also not

very careful, in particular with the annual interest collections from the *Neighbors* of Verdesina.

#### **In Lavis since 24 May 1892**

- Feared and little appreciated even by fellow priests (but he said it was just envy), thanks to the support of Bishop Carlo Eugenio

Valussi, Don Ferdinando Bentivoglio had obtained the right to become a *beneficent ciato* (administrator) of the relevant and authoritative Eggen-Passi bequest of Lavis. The diocesan choice, however, was much opposed in the village, especially by the municipal representatives, who unanimously opposed it, accusing the priest of being lazy, too submissive to his mother's will and hard-hearted because he had not participated in the funeral of her brother-in-law, the young husband

of one of the sisters. Twice they presented a request for suspension of the appointment to the metropolitan of Salzburg, to which the diocese of Trento was subject, but it was of no use.

The priest, finally at home, busy managing properties and incomes and no longer the souls of poor people, will aggressively continue to deal with investments and interests, especially his own.

But from Villa Rendena the new curate Don Pietro Sallazzer, who had found an archive in disarray, the *files* poorly compiled and no information -



Altar of the church of Saints Rocco and Sebastiano in Verdesina (ph. D. Mussi)  
The curaziale of S. Rocco and S. Sebastiano, in Verdesina, (1666) was incorporated into the parish of S. Martin (1914).

clarifying statement from his predecessor, he continued to inquire at the Ordinariate to remedy some anomalies found. The most serious ones concerned the failure to pay the diocese 5/6 of the amounts of the legate masses celebrated. Don Bentivoglio had always collected the fee for every type of celebration, but had never observed the bishop's regulations which required him to pay the percentage of the proceeds to the Ordinariate. Almost a mockery, these amounts fell on the new curate.

The unfortunate Don Sallizer also discovered that Don Ferdinando Benti-voglio had taken away the amount of the whole year's legatees (defined as "*alms*", but in reality they were real fees that had nothing voluntary about them). ), even if the departure from Villa Rendena had taken place in May, without worrying about who would celebrate masses in the following months.

The Ordinariate of Trento, by return post (17 October 1892), asked for clarification, raising his voice and defining "*this way of acting reprehensible*" and ordering the former curate to "*explain his justifications, presenting either the signed certificate by the parish priest who applied (celebrated) the aforementioned masses, or the retrodation (return) of the alms collected by you.*"

Don Bentivoglio da Lavis replied (25 October 1892) with disappointment and very annoyed that he was being disturbed for those mean things. He didn't respond at all to the first complaint: the diocesan offices had verified that since 1882 the 5/6 payments had never been made, so he couldn't invent excuses and preferred to overlook it. Regarding the second complaint, he did not hold back and wrote several pages in which he candidly admitted that he had "*issued the entire year's rent to the factory*", so that the municipality would not notice that many of the legate masses were not celebrated (even if you have already paid) and "*this with great noise in the town*".

In his justifications he reported figures, dates, number of masses celebrated, skirting around the problem, perhaps out of his usual habit of confusing ideas by providing unsolicited information. Then he closed with what he considered the ace up his sleeve. "*Finally, to the above justifications I add a third just for my defense and that is that I did not believe that I was thereby harming justice towards my successor since my predecessors did worse than me.*" And he cited Don Tomaso Scarpa da Fornace (1826-1901), parish priest of Baselga di Piné, and Don Luigi Giordani, the unfortunate curate who preceded him at Villa Rendena, who, in his opinion, had behaved exactly like him. "*If this is the case, my ancestors would also have violated justice towards me. And here I ask the Most Illustrious Ordinariate to tell the new curate of Villa that he wants to be more cautious once again so as not to*

*harming the honor of others, and if he had made a fuss in the hospital or outside about this matter behind my back, may he want to restore my honor."*

Once again the request for reimbursement fell on deaf ears: even

At that time there was a terrible habit of unloading one's guilt by saying that *everyone else does it*, in addition to the fact that the priest managed to malign with great ease.

**Prodigal only with himself** - Practically having fled from the curacy in Val Rendena, little loved in Villa and Verdesina and even less tolerated in his place of birth, the curate Bentivoglio also encountered bitter resistance in Lavis, including disputes and arguments, which he was almost always able to resolve to your advantage. In 1925, when he died, the Eggen-Passi legacy found itself with zero savings accounts and, despite the statute of the benefit prohibiting it, indebted to both banks and private individuals. The vast "*vineyard, meadow and arable*" farms with many large blackberries and salt marshes were reduced to ruin. It should not be forgotten that in the meantime phylloxera had destroyed a large part of the Trentino vineyards and that the "great" war did not spare the population inconvenience and destruction of the territory. Trentino, having become Italian, once again had to get used to another currency and a new administration. But further decades and a Second World War had to pass for things to change, little by little, even for the curates of countryside.

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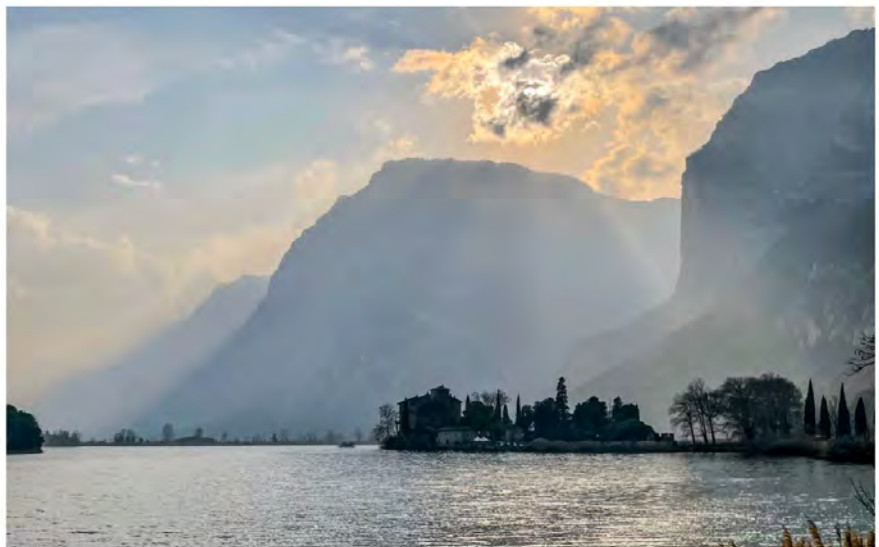
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## The miserable life of the people at the end of the Middle Ages

What life was like for the population in Valle dei Laghi at the end of the Middle Ages which opened up to the Renaissance and the celebration of the Council of Trent. In the first part (published in no. 115 of *Judicaria*) we talked about the relationship between the city and the countryside, between the powerful (Prince Bishop Bernardo Cles) and the rural communities beyond the "Bus de Vela". It has been written about the lime manufacturers and the mills along the canals.

Of  
**Silvano  
Maccabelli**

**The rustic settlement** - As regards the primary sector in general, the more or less concentric tripartition of the territory was still in force, already tested since the fall of the Roman Empire. In the town, or around it, there was the band of vegetable gardens or *broili* or *caesura* [closures], which supplied the first fruits, vegetables such as onions, legumes, *rave*, *raviz-zuoli*, cabbage etc. - in their absence, obviously, edible plants, which later became very important, such as the potato and the tomato (imported to Europe after the discovery of the Americas) -, but also the most important *fruits* such as *apples*, *pears*, *nóse*, *brugne* and crops such as the lives and,



The lake  
and the castle of  
Tobliano



in the current area of the Due Laghi between Padergnone and Santa Messere, the olive tree, which became increasingly important during the sixteenth century. In this area lived farmyard animals such as *pullets* and *feeders*, often affected by tithes, and stable animals such as goats, sheep and *large animals* such as donkeys, oxen, mules - the horse, naturally, was the prerogative of the lords - and above all pigs, whose *shoulders* constituted the *pro gift of the amiscerum* (delivery of a certain quantity of food to the bishop's canteen).

**The collections and the tithes** - Due to an often arbitrary and conjunctural congeries of fiscal uses and abuses, all these products were affected indirectly by the *collections*, which had to be collected by the community based on the *fires*, and directly by some *tithes*, such as the *tithe pullorum et nutrimorum* reported in the Cavedinese area, and above all from the *remnants* or even from the *revenues* - largely episcopal, perhaps contracted -, which were harvesting rights acquired by the lord on a territorial and non-contractual basis, fixed in *the Codices*: we find, for example, as the object of these taxes in today's Valle dei Laghi, wine, pigs, chickens, cows, *bestiae grosse* in general, cheese - usually delivered on the day of . Lorenzo (10 August) – and also various work performances. Sometimes the wine was affected by a particular tribute which went by the name of *câneva*.

The community distribution of *fires* was a vital matter for our people and therefore was for a long time the object of the anti-episcopal policy of the Tyrols, who often intervened in the matter with privileges *that* won them the sympathies of certain communities. On the other hand, the bishops also used the same strategy to reward the most *faithful municipalities*. And so both the counts and the princes found themselves faced with subjects who were well divided among themselves and therefore much more easily governable. The *controversy over fires* usually saw Vezzano and Padergnone on one side, who asked to pay for *fires dudum descripti* - that is, already recorded for some time in the *fo-corum books*, thus freezing the taxable amount - and on the other *Pedegazza*, who instead he had an interest in paying for *foci fumantes*, i.e. actual foci, also called *pro quantitate patrimonii*, because, in their case, there were fewer than the *descripti*.

**The dispute over the "fires"** - The diatribe *focorum* lasted at least from 1409 until 1527, the year in which Vezzano and Padergnone were definitively detached from *Pedegazza* by Clesio, and was aimed in favor of the Vezzano-Padergnonesi in 1429, in 1445 on the occasion of the tax for the bridge of S. Lorenzo, in 1448, in 1449, in 1490 following the sentence of Prince Frundsberg, in 1495 due to the sentence of Bishop Neideck, in 1513 for the reconstruction of the bridge over the Adige and in 1526 in the context of the parish tax for the Paschal candle with an appeal to Aquileia.

In this period of time the other communities of the Valley also entered the controversy, and while the communities of *Sopramonte* and Terlago always asked to contribute *per fumantes*, and Lasino and Cavedine usually opted for the *descripti*, Calavino in 1414b sided with the *fumantes* of *Pedegazza* - also causing the temporary revocation of the privilege of Vezzano and Padergnone *veluti surrepticium* -, and then later, in 1429, in 1445, in 1448 with the sentence of Captain Morsperg, in 1449 following the Spaur-Ton sentence, and in 1494, prefer *descripti* or *antica-mente descripti*.

**Braide, patches of land, locations and allodi** - Further away from the town there were the cultivated fields, i.e. the *patches of land*, usually obtained in the few flat sites of the Valley also called *braide* or *braidoni*, or in reclaimed places called *digressa*, or in the spaces created to contain the slope through dry stone walls such as the *fratte*, or even in the land removed from the forest such as the *novali* or ceded by the community to private individuals such as the *divided*. The production of these areas mainly concerned cereals: wheat - especially in the Cavedinese area -, *siligine* or *spelt*, millet, sorghum, *panic*, barley, fodder, broad beans, rye, all products subject to usually to *rents* or *investitures*, concerning collection rights established by the owners on a voluntary and contractual basis, and concerning taxes agreed in kind, in money or mixed. Indirectly these products also contributed to the taxable income of the *crops* and were subject to *major* and *minor tithes*, except perhaps for newly cultivated land, not yet registered.

As regards the tithes *maiores* - in some cases even equal to two thirds or three quarters of the total decimated - pertaining to the bishop, usually contracted out by the prince, it must be said that, under Uldaric of Liechtenstein (1493-1505) , were the subject of dispute with the help of the d'Arco family: according to Gorfer, in 1493 the bishop of Cavedine was *stopped by the armed d'Arco family*, while in 1495 it was *the d'Arco family who complained because Francesco Gelfo was disturbing them the tithes of Vezzano*: perhaps they were the

last claims of Arcensia before the lordship of the Madruzzo.

**Leases to private individuals** - In the second half of the 15th century we have news of frequent leases or land investments in the Vezzano area for the benefit of private individuals. In the presence of the parish priest of Calavino, the Bavarian Giovanni de Reinac, in 1462 a land and a vegetable garden in Vezzano were rented with investiture. In 1475 Bishop Giovanni Hinderbach invested a certain Aldrighetto di Albertino da Vezzano with two lands in Padergnone and, twenty years later, this investiture was probably confirmed in favor of his son Antonio. Towards the end of the century, a certain Bonopasio di Vezzano with his brothers was invested with land located *in the Broilli and Casalini areas* - in the territory of Padergnone, while in 1470 a land lease in Ognabeno di Antonio had been renewed, again by Bishop Hinderbach.

Brunelli di Padergnone and his brother Michele: in these cases the rent was paid mainly in kind, with a few bushels of spelt, siligine or wheat, or with a few brents of *graspato*. In 1507 – Gorfer reports – Prince Neideck, through investiture, granted Antonio *Giordani* of Vezzano a mill and a meadow near the common street. Again, in 1529 Cles renewed the lease of a farmhouse and some *pieces* of land in the town territory to Antonio Chemelli of Padergnone against a mixed rent of three bushels of *sorghum*, one of *siligine* and 12 *large Tyrolean bushels*. As regards *Pedegazza*, Prince Uldaric of Liechtenstein leased some *pieces* of land to Antonio *de Fravezio* against rent in kind at the beginning of the 16th century

consisting of wheat and brascato. In 1512 the Cles was had recently graduated as an 'insignis doctor', when an investiture of a meadow located *in the Gaza mountains in Campfedin* in favor of a certain Domenico was reported in the Terlago area *Cossa da Covalo* in return of a rent in money of 12 *big*.

There is no shortage of in any case, in this intermediate territorial band, the *allodial properties*, which, although subject to *taxes* and *tithes*, were nevertheless free from *census* or *rent*: we have confirmation of this in the first of the *forty-five*

*Padergnonese parchments*, drawn up in May 1474 and concerning the sale of land, located *in Magnàn*, i.e. on the south-facing slope between Fraveggio and Santa Messere. The contractors were a certain Antonio di Ciago, nicknamed *Barbol* and the Padergnonese Antonio del late *ser* Daniele who also worked for his brothers: the price was set at eight *ragnesi*. Allodial lands and lands burdened with *census* also emerge, however, in the second of the above-mentioned *scripturae*, which is made up of a dowry charter, which makes official in Padergnone, in 1501, the dowry of Benassuta of the late Baldassarre of Baselga, who had accepted as the legitimate consort of a certain Raimondo was Francesco Paolazzi of *Magnano*: the series of dowry assets amounted to a total value of *fifty lire* and was made up of farms and rentals located *in the countryside of Magnan in Arazol*.



The alpine village of Ranzo. In the background: the ancient path of the "death pass" that connected the Sarca valley to Lomaso

Sales of *free* land are also reported in this period in the Terlago area: in 1509 a certain Margherita, *widow of Ser Vigilio di Povo, living in Trento* bought a *field in Camagior* in Terlago from Francesco of the late Pietro Paoli, and it was perhaps interesting is the fact that, as in the previous dowry card, the contracting party to the transaction is a woman, even if in this case she is a *widow*. Then, in 1514, while the Cles was confirmed to the principality after overcoming the opposition of the dean Bannisio, the *mayors of the church of Terlago* were involved in a sale and purchased a farm: they were the administrators of the local ecclesiastical assets, who had the duty to present an annual report to the parish priest. The *syndici ecclesiae* or *fabricators* have been at work - according to Lunelli - also in the parish church of Calavino since at least 1537.

**The community areas** – The external territorial band of the structure the agro-pastoral area of our countryside was made up of meadows and woods. Which allowed our people a vast range of activities, such as those of *facere ligna, pallos et foliam, of incidere ligna et madness cum plaustris et bestiis, of capulare, graze, buscare ligna, decide folias et allia necessary facere*. Products such as wood, hay and dairy products from mountain huts or *casariae*, when they came from community *allotments*, were affected, at least indirectly, by the *tax* - if not also by the *tithe* - and, if deriving from land subject to feudal obligations, were subject as well as the payment of the *annuity*. The wood trade was perhaps subjected, near the Bus de Vela *muda*, to the duty called *manarascico*,

and we do not know whether our woodcutters, like others in the principality, were required to pay the *toll*, that is, the tribute for the felled wood.

These assets were subject to two particularly contested vicissitudes, due to which our communities bled into endless disputes: first of all the usurpation of the same, and then subsequently the thirty-year *usu-capito*, by private individuals so wealthy as to be able to respond legally, or by intra-Ban communities; and secondly the undue encroachments by neighboring communities, perhaps accompanied by disputed exploitation of springs.

Let us first of all remember the terrible and centuries-old *dispute over Arano*, a territory with a strange configuration, which began from Ciago and Covelo - *ad rivos Covalli* and a *campis Ciagi* - and reached the southern limit of the current Padergnonese mountains - *ad aquam ferarj* - , also hosting a mysterious and suggestive place like that *locus prede ab altari et ad cakes*, in which - according to Cesarini Sforza - *there was probably a stone that served as an altar during processions, such as those of the Rogations for example*. And for the rest - confesses our local historian -: *I don't know what 'ad cakes' means*. The dispute in question, which occurred between Vezzano and Padergnone on the one hand and Vigolo and Baselga on the other,

it began in 1205 and ended only in 1468 with a sentence of Prince Hinderbach, immediately enforceable, which distributed the territory equally between the two groups of communities.

The series of disputes over the exploitation of *Gazza* were of the same tone. Both Vezzano and Pedegazza and Terlago with Fai were interested in using this area. In the first case, the people of Vezzano were called, as in 1447, to swear to observe the *Sindicaria del Gazza* with the relevant penalties, but often the interests were so conflicting as to induce those of Vezzano to declare themselves, albeit fraudulently, de facto separated from the neighbors for decades now since 1409. In the second case there were tenacious disputes, which began around the 13th century and continued until the beginning of the 16th century, and then continued with new counterparts such as Andalo and Molveno or even Pedegazza. On the opposite side of the Valley, the disputes concerned the Bondone forage: initially Terlago and the communities of *Sopra-monte* were unable to agree, as in 1338, on the distribution of the episcopal estates, so much so that the two parish churches were separated in the 15th century.

And then the *Sopramonte*, after dividing itself internally in 1469 for the due census quotas, carried out, in the years from 1470 to 1472, a real armed struggle against the haymaking rivals of the city of Trento.

**Damage to sheep** - Since the 14th century the citizens of *Sopramonte* have owned *compascua* on the Bondone. But, while the former used them to graze *equi et boves* or *ad solaciandum*, that is to say for holidays, the latter used them for their sheep, but - writes Varanini - *it is known that oxen and horses graze reluctantly 'ubi pacudes lanute pasculant, quia pecudes lanute damnificant, infectant, et vituperant in ipso monte comunia et divided'* [where the woolly cattle graze, because the woolly beasts cause damage, infect and insult the common goods and divided properties on the said mountain].

We then resorted to limiting the city's exploitation to seven hundred animals, but everything was useless until we resorted to forceful methods, with weapons in hand: and then those of *Sopramonte*, after having summoned for the first time in their history the *rule*, they had to defend themselves – as Leonardelli recalls – in the *processus agitatus inter civitatem Tridentinam et communitates Supramonti de monte Bondoni*. Maybe it was too

following this unfortunate event which, a few years later, in 1495, Cadine received its own particular *Statutes from Bishop Uldarico Frundsberg*.

There were also numerous other public controversies, although perhaps a little less long-standing than those reported, which occupied our *communitates* in the period of time between Tascavuota and Clesio. In 1478 the men of Vezzano, eighteen people in all, were summoned *ad consilium sive ad regulam* - archivalically for the first time - by the *passatero* or *nun-uncle*. The reasons for that particular meeting of *neighbors* are paradigmatic-

tics of those of a *rule* in general: management of public roads; vigilance to ensure that *foreigners* do not use the common goods without permission from the elected *mayors* and above all without paying the tax of two hundred lire; and finally, what interests us most now, to recover the community assets that private individuals illegitimately held, illegally transforming the *municipalities* into *divided ones*. But almost forty years later, in 1514, the *magnificent Signor Massaro* - at his first archival presence in the Vezzanese area - had again to

impose the choice of *mayors* in order to carefully separate the *municipalities* from the *divided ones*.

In 1495 those of Vezzano and Cavedine, jointly and severally, made the community of *Sopramonte and its consorts* the object of a curious petition before the *podestà of Trento Ottobono de Valentia, commissioner and judge* for the bishop Udalrico Liechtenstein, for the purpose of compensation of 198 lire and two farthings for damages due to trespassing. As Leonardelli observes, the Sopramontana community had previously (1469) been sentenced to a *fine of 25 ducats for some leases made by the mayor of Sopramonte on undivided assets located on the Bondone*. In 1499 it was the turn of the Padergnonese community, in association *from time immemorial* with that of Vezzano, to be in dispute with the solidary *communitas* of Calavino, Lasino and Madruzzo for border issues: two arbitrators from Vezzano and two from Calavino, coordinated by the super referee Vigilio da Firmiano, who managed to find a compromise for a fair and satisfactory definition of the boundaries and to settle the dispute peacefully.

**Alpine fences** – The phenomenon of *enclosures*, i.e. the fences of fields or meadows to protect crops or pastures, is cited by historiography as a first symptom of the new *capitalist economy*, tending to eliminate medieval constraints, which they tended to make the social and charitable function of property prevail over the mere desire to produce profit. Thus it was that, between the 15th and 16th centuries, starting from the English countryside by the land-owning *gentry* or *nobility*, all those customs such as gleaning, free grazing, wood collection, etc., which over the centuries previous ones had favored the haveless and confined agriculture to an underproductive activity.

Perhaps influenced by *new economy* ideas may be, in our part, some provisions contained in the *Book of Eleven*, where there is talk of fenced fields or the elimination of large dogs, which could damage other people's property. Or in the "Statute of Trento" of 1528, where double fines appear for those who not only removed even a single piece of fruit from the *enclosures*, but also simply stayed in them without taking anything. And even earlier, in 1462, shortly before the disputes between *Sopramonte* and the city of Trento over the Bondone pastures broke out, which lasted from 1468 to 1473, a provision was issued which prohibited the free grazing of sheep - with

the excuse that these were particularly *harmful* – in private lawns.

All this discipline in defense of *closed*, and therefore *private*, property is replicated in all our sixteenth-century statutes and remains until the end of the *rules* in the Napoleonic era. The most curious thing, however, is the fact that the same rules for the protection of the land are found in documents from *capitalistically unsuspected eras*, such as the fifteenth century. The Cadinese statutes of 1495, for example, order that *quicumque inciserit vel fregerit seu abstulerit sepes, spinas seu clausuras* [whoever cuts or breaks or removes fences, thorns and closures], is condemned to a fine of three *crucifers*, while four *crucifers* had to be disbursed by the one who *de alienis agris abstulerit lignamina vel blada* [took wood or other]. Just as owners of *livestock* caught doing damage *in alien possession* [in other people's possessions] were condemned. Not only that, but we have reason to believe that the pledges for fines, of which the mutilated statutes of Vezzano and Padergnone of 1420 speak, are precisely to refer to prohibitions of the same type. The same thing can be said of the Terlago statutes of 1424, which explicitly mention *gates* or *closures*, rigidly managed and guarded by the *passatelli*. (2 – *continued*)



Sarche: the Limarò gorges

## The legionnaire Italo Conci (1893-1920) “faithful” by Gabriele d'Annunzio

Among the 2600 legionaries (former fighters of the Great War, irredentists and volunteers) who took part in the "Fiume Legion" on 12 September 1919, occupying the "Italian" city of Fiume, now Rijeka in Croatia, there were also around sixty people from Trentino. Among them Italo Conci from Vezzano.

Of  
Ruggero  
Morghen

*With the military occupation of Fiume, Gabriele D'Annunzio intended to force the hand of the delegates of the Nations who had won the war and who were busy at the peace table in Paris. Against the wishes of the United States, England and France, the poet-soldier proclaimed the "Italian Regency of Carnaro" awaiting the annexation of that territory to Italy.*



Gabriel  
D'Annunzio

*Half of the population of Fiume and Istria, in fact, was of Italian nationality and language.*

*The Fiume enterprise lasted from 12 September 1919 to 27 December 1920. With the Treaty of Rapallo (12 November 1920) between Italy and Yugoslavia, Fiume was declared a "free city" but D'Annunzio with his legionaries opposed it. He was forcibly removed by General Cavaglia's troops, sent by the Italian government, during what the poet-soldier called "Bloody Christmas". It is in this context that the death of Italo Conci from Vezzano, a volunteer from Rijeka, must be placed.*

*Sergio Benvenuti (Studi Trentini, 2008, p. 560) recalled that among the relics kept in the history museum in Trento, "a sheep's fleece was on display on which Italo Conci, D'Annunzio's most loyal man, used to sit like a guard dog, outside the room where the "warrior poet" slept".*

*Four years later, with the signing of the Treaty of Rome (27 January 1924), Fiume was annexed to the Kingdom of Italy. It will remain there until 1943, after which it will be occupied by Hitler's Nazis.*



“Retrospective”, the cultural periodical of the Valle dei Laghi directed by Mariano Bosetti, dedicated the first issue of 2024 to some “more or less well-known figures of our countries, who over time have been forgotten or at least have remained unknown to young generations”<sup>1</sup>

This is the case of Italo Conci, lieutenant of the Fiume Legion<sup>2</sup> born in Vezzano on 7 February 1893 to An- gelo Conci (doctor from Trento) and Teresa Pellegrinati (from Bleggio Superiore) and died in Cantrida, Fiume, on 26 December 1920. About him it is now preserved in Vezzano

a rather weak memory. “I imagine – observes Rosetta Margoni, coordinator of the Archive of Memory as a volunteer at the Valle dei Laghi Ecomuseum – that partly history and partly the absence of a historical link between the family and the town are the contributing causes that they decreed the removal of his memory.”

However, the old name of the local school building (now *Stefano Bellesini*) and the town band are mentioned , which was in fact named after Italo Conci (1931?), while, after the elevation to Borgo della Villa di Vezzano, in 1998, would take on the name of “Bandistic Corps of the Borgo di Vezzano”.

“The dedication to Italo Conci - writes Annelly Zeni -, paying homage to the Lieutenant of the Arditi who fell in Fiume in 1920, not only reconnected a band thread in the name of his father Angelo, but corresponded to the heroic cult of the prevailing ideology”<sup>3</sup> .

Furthermore, the “Action Group” of Vezzano was named after Italo Conci, an organization established with the Gentile school reform of 1923 in order to bring together the teachers in a sort of cultural cenacle, removing them from their isolation.



The Italo Fiume Legionnaire Conci

<sup>1</sup> M. Bosetti, *People and characters of the Valle dei Laghi: editorial*, in: “Retrospectives. Cultural periodical of the Valle dei Laghi”, year 34, n. 69, Jan. 2024, p. 3.

<sup>2</sup> Formed in April 1919 by Captain Giovanni Host-Venturi with a nucleus of volunteers to defend the city of Fiume from the French contingent stationed in the city, believed to be pro-Yugoslav, after the arrival of d’Annunzio the Fiumana Legion was incorporated into the Fiume armed forces.

<sup>3</sup> A. Zeni, *The “Italo Conci” Band Corps of Vezzano: year of foundation 1892*, in: *History of the Social Bands of the Valle dei Laghi*, 1992, pp. 112-113.

**The commemorations** - In Vezzano, the memory of Italo Conci is kept kept alive by the still clearly legible inscription at number 5 in via Roma:

*"The legionaries of Ronchi, free men among lost servants, dedicate this sign of love and promise to the hero4 Italo Conci who, killed by his brothers on the holy and horrendous night of Fiume, the angels of the Redemption wrapped in Cesare Battisti's shroud, made inconsumable by the Lord for bring together the sacrifice of all the Trentino heroes who believe in the future homeland. Fiume, XXVI December MCMXX - Vezzano, XXVI December MCMXXI".*

Plaque walled above the door of the birthplace in memory of Italo Conci a Vezzano



The text is due to Gabriele d'Annunzio, the plaque to Giancarlo Maroni, future architect of the Vittoriale.

He lived in the building on Via Roma Italo Conci. The registry research carried out in the municipality of Vezzano returns the profile of his two brothers: Ada Angelina Barbara, born on 14 May 1891, and Ivo Francesco Giuseppe Maria5, born on 8 April 1901. Enzo "Larry" Pisoni assures that in 1957 the Conci had already left the country and settled in Trento. He remembers: "It was-

no fascists, not very well seen in the village. They were considered fanatics, *descamisados*, idealists."

An elderly local lady recalls that, when they were little ("ma-telòti", she says), on November 4th they brought flowers to the war memorial and also in front of the house where the plaque in memory of Italo is Conci. Another testimony, collected twenty years ago in Vezzano by Michele

the Liboni, concerns precisely Conci. "He was the town's rascal, a daring guy, always ready to go on the attack, in short, someone who certainly didn't hold back".

In Vezzano the commemorative ceremony

4 The periodical "Alba Trentina" (1926) places him among "the Heroes of that humble and great episode, which had the very Italian Fiume as its altar of sacrifice and glory".

5 Ivo Conci emigrated to Argentina in 1934.

rative, on the Fiume anniversary, took place on 26 December 1921. "Il Nuovo Trentino" reports on 28 December 1921:

"The day before yesterday, the feast of St. Stephen, there was the announced gathering of the Fiume legionaries in Vezzano in honor of Italo Conci who died just a year ago in the tragic days of Fiume. A plaque bearing this epigraph by d'Annunzio has been walled up on the house where Conci was born (*text follows*).

In addition to the local authorities, various representatives and authorities from Trento and the surrounding area participated in the ceremony. The ceremony, simple and austere, was very moving, especially in the re-enactment of the dead man by the surviving comrades".

The birthplace of Vezzano then became the destination of recurring pilgrimages. On 12 September 1929, for example, the Fiume legionary (and Sansepol-crista) Alessandro Pozzi<sup>6</sup> was with Guido Keller<sup>7</sup> and comrade Ruggero Lenzi<sup>8</sup>, adjutant major of the "Cesare Battisti" legion of Trento, at the celebration of the tenth anniversary of Ronchi held by the legionaries Trentini at the birthplace of Conci, "the glorious dead man of Fiume, an unredeemed volunteer in Italy"<sup>9</sup>.

**With the name of Lionello Joris** - Dealing with the "characters of Trentino history" Sergio Benvenuti<sup>10</sup> offers this portrait of Italo Conci: "An irredentist student, he volunteered in the Italian army in March 1916 with the war name of Lionello Joris<sup>11</sup>. Second lieutenant of the 233rd Infantry Regiment, he was wounded at Versic-Selo between 19 and 20 August 1917 and was decorated with a silver medal. He participated in the *Ronchi March* and became a very faithful follower of D'Annunzio, responsible for protecting his person<sup>12</sup>. He died fighting for the defense of Fiume".

The reason for the silver medal for military valor awarded to him in 1917, when he was an aspiring officer, is significant: "Suffering from an accidental wound received before the action, he still wanted to participate

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6 On the character, see: R. Morghen, *From Piazza San Sepolcro to Fiume città di vita. Alessandro Pozzi in Nineteen between Mussolini and d'Annunzio*, Solfanelli, Chieti 2020.

7 An aviator, author of authentic privateer exploits during the First World War, a fascinating and decidedly unconventional character, Keller took part in the Fiume exploit and the march on Rome.

8 Ruggero Lenzi also appears in the list of Trentino volunteers in the Great War; *Census of the archives of unredeemed volunteers in the First World War 1915-1918*, edited by A. Quercioli, Italian Historical War Museum, Rovereto 2010.

9 S. Pozzi, *Guido Keller in thought, in deeds, Mediolanum, Milan 1933*, p. 130.

10 S. Benvenuti, *Characters of Trentino history*, Panorama, Trento 1998.

11 The nom de guerre "Joris" will also accompany him to Fiume. In fact he invites his family members to write to him at the address: "Mr Italo Joris – Hotel Europa n. 83 – River of Italy".

12 "The Commander is all in that astonished knowledge that he, years later, showed for Italo Conci, the first of the fallen legionaries elected to the glory of the Vittoriale".

he joined the fight, starting first among all and taking prisoners, until he was seriously hit again."

Before donning the uniform, in 1910, at the age of seventeen, Italo had left Italy for Argentina, only to return at the outbreak of the Italian-Austrian war and enlist in March 1916 as a volunteer in the Italian army, fighting on the Isonzo, the Piave, the Montello, the Grappa.

Then he is promoted to officer and joins the Arditi corps. While fighting at the front, his family is imprisoned in Austria.

We obtain further information from an article in "Alba Trentina"<sup>13</sup>

who, having highlighted Conci's *ardent and dreamy* soul, informs: "While still a young man, he was expelled from high school for political issues and when the news of Italy's war against Austria reached him in Buenos Ayres, he was one of the first to rush under our holy flags. In May 1916, under the name of Lionello Ioris, he was already on the Trentino front. Al Pasubio was wounded the following September. In August 1917 he was wounded again in a fight on the Carso. Eager to wash away the shame of Caporetto, he wanted to return to the front to remain there until the end of the war. But the nostalgia of the camp tormented him, and when he heard of the Poet's plan, he wanted to enroll among the Fiume legionaries, and on 12 September 1919 he took part in the Ronchi march".

**"Very red morning"** - Significant is a letter that Italo wrote to his parents ("My dad, my beautiful mom") from "Fiume d'Italia" on 4 November 1919, sharing the greeting with his brother Ivo and his sister Ada, to whom he recommended "the propaganda, the club... everything in short". The legionnaire said he was certain that Italy, "the real Italy" was there, in Fiume *the most Italian* and invited his family to live peacefully. He therefore assured that he shared "the hatred against the vile foreign merchants, and even more against the *Cagoia*"<sup>14</sup>

of Italy, who want to deny the Holocaust freedom." The letter concluded with a promise that was almost a prophecy: "Your Italo, who has already given his blood twice for Italy, will never abandon the right path and will know how, if necessary, to give his life for the fulfillment of our great Italy". During the five days of Christmas 1920 - the so-called "Bloody Christmas"<sup>15</sup> - he would in fact find his death in the defense of the Fiume walls, on the Zanet road, in Canthrida.

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<sup>13</sup> *In the light of heroes*, cit., pp. 58-60.

<sup>14</sup> De Felice and Mariano write: "*Cagoia*: derogatory nickname coined by D'Annunzio to designate FS Nitti"; *D'Annunzio-Mussolini correspondence (1919-1938)*, edited by R. De Felice and E.

Mariano, Mondadori, Milan 1971, p. 387

<sup>15</sup> At the end of 1920, Italian troops attacked the Fiume legionaries on government orders during the "Bloody Christmas", thus forcing them to leave the city to avoid international complications.

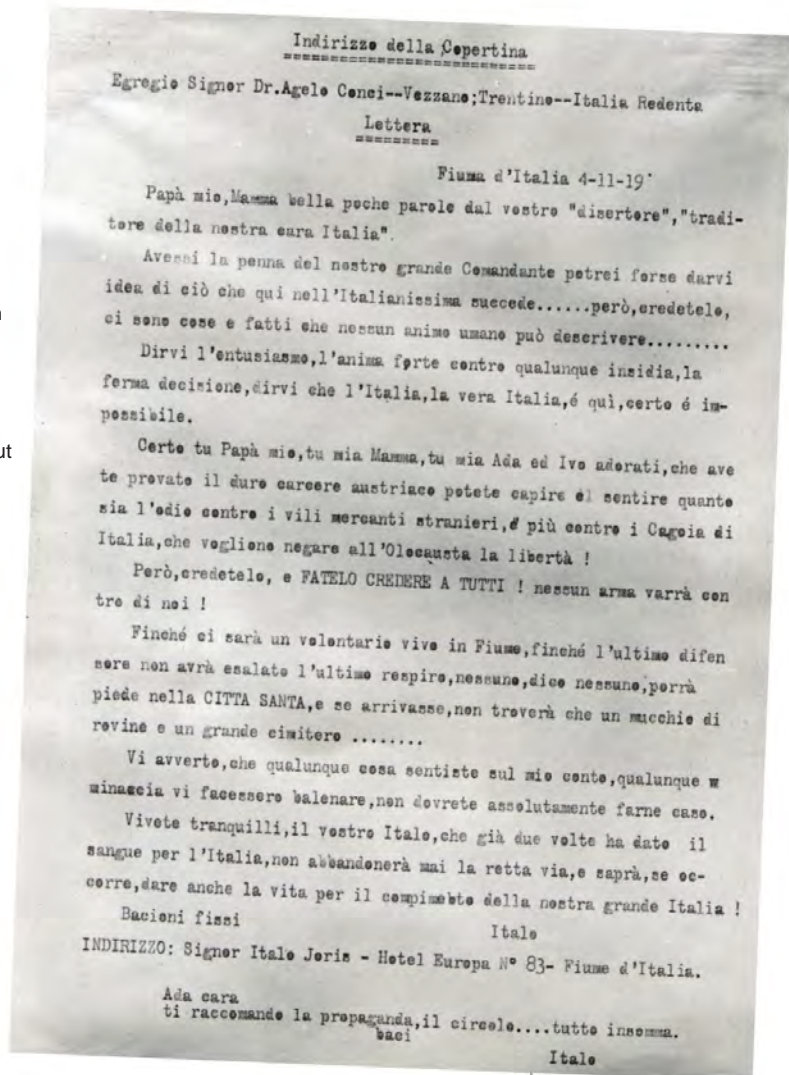
Conci's letters to family members allow you to better understand *the animus* of the Vezzano legionary involved in participating in the Fiume adventure. In a letter addressed to his sister on 5 January 1920, Italo complained, for example, that "the press has printed and still prints so much cowardice about us, and about that of this unfortunate city" and adds: "But they are all lies, all scams that try to suffocate us. They won't succeed."

Again to his sister, on July 7: "I have my love too; I too have a *Woman* who I love so much, so much so that I sacrificed five years of my youth to her and for whom I fought, fought and will fight until the last drop of blood".

The Arcensee Luisa Zeni<sup>16</sup>

he remembers well the days that marked the end of the Fiume adventure. Here are the barricades, the trenches. "The place I had during the tragic days – he writes -, a first aid and refreshment place, in line, was very exposed to fire, continuously targeted by fratricidal machine guns. I saw many comrades fall hit by brotherly bullets." "We were attacked by surprise – Zeni still recalls – with unprecedented violence: an attack by bandits". Italo Conci fell without a cry, "the very red morning of the 26th" hit in the head by an explosive machine gun bullet."

And again: "Thirty like him, I wanted to compose that glorious body, and I covered it with palm trees and twigs: the flowers were missing! And for my mother, for my sister, for all the people of Trentino, I bent reverently to kiss that great heart, which



Letter from Italo Conci to his parents (4 November 1919)

<sup>16</sup> On the character, see: R. Morghen, *The Maiden of Arc. Luisa Zeni between irredentism, Fiume-nism and fascism*, "Il Sommolago", 2015

he had wanted to give his last heartbeat to the Cause of Italy, then incarnated in our divine Commander<sup>17</sup>.

Cutting off a lock of his hair, I hid it affectionately. Later, having returned to my homeland, I took her, together with the Ronchi medal bathed in her blood<sup>18</sup>, to her desolate mother, who welcomed me sobbing with pain and pride: poor mother!

Another woman who knew and respected Conci, popularizing her figure, is Tullia Franzini<sup>19</sup>. He remembered his last day like this: "He was in the ranks of the Fiume militia that blocked the way to Canthrida, next to the Regina battalion that guarded the level crossing to the sea: we found ourselves close more than once; more than once we exchanged the password with spasmodic irony. And the password was for me, on the morning of the 26th, a young infantryman who could no longer hold himself and whom I could hardly support. Italo Conci ran to meet me and helped me carry the injured man to the first aid station; then, without saying a word, he shook my hand desperately. I watched him go out and walk uncovered up the street towards Istria. Shortly afterwards he was hit in the forehead." "When I found out – confesses the legionary –, I wasn't surprised. When I saw him in the coffin, he seemed transfigured to me"<sup>20</sup>.

**At the Vittoriale** - The memory, and almost the cult, of Conci will therefore find an ideal altar and stage in the value and mythical context created by the *Commander* on Garda: at the behest of Gabriele d'Annunzio, in fact, he will be buried at the Vittoriale degli Italiani from Gardone Riviera, on the Brescia side of the Benaco.

On 27 December 1934 - we are in fact at the Vittoriale - Giancarlo Maroni informed d'Annunzio about an "austere rite that took place on the Mastio and the swearing-in and baptism of the Pennant on the Puglia ship of the Trentini Avant-gardists". "The people of Trento – assures the Rivan architect – left with the great desire to have you in Trento. They brought with them laurels, which I delivered in your name for the Baptist Altar. Italo Conci's mother asked me to hug you."

Seven years earlier, in the spring of 1927, d'Annunzio had sent Ruggero Maroni, Giancarlo's brother, an envelope containing these instructions: "Bring the pilgrims to the ark of Italo Conci. Near that ark is the short and infinite space where Giuseppe Piffer will rest. Kiss-

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17 This is how Gabriele d'Annunzio was called in Fiume, and this is how he will also be called during the long years he spent at the Vittoriale, his final home.

18 Indeed "rebaptized and consecrated for eternity with his blood, with the gift of his life"; L. Zeni, *Crumbs. Memories of a woman in war (1914/21)*, Libreria Mantegazza, Rome, p. 179.

19 In Fiume Tullia Franzini directed a legionary school which became – according to d'Annunzio's testimony – "a very lively hub of culture".

20 *In the light of heroes*, cit., p. 27.

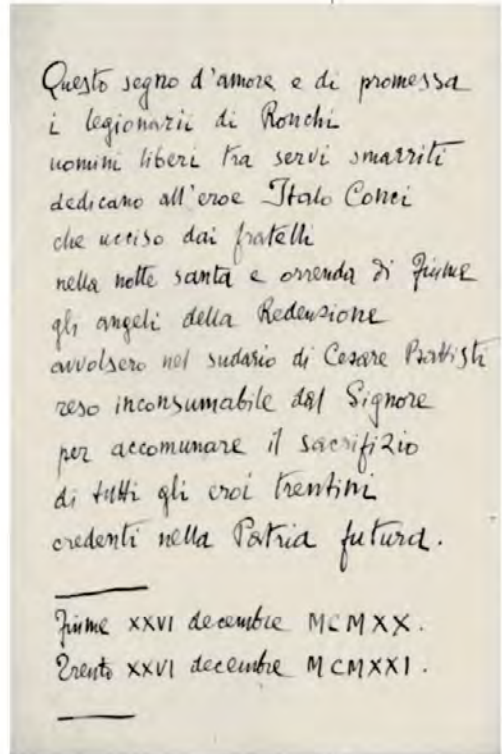
you the land. Perhaps you will feel the blood burning in the earth, the taste of blood, because Tommaso Gulli is watching you from the bloody and unavenged Ship.

O Trentini - he concluded -, o rude, religious and courageous people, here is my heart. It is no use if you look at my face today."

D'Annunzio again to the "men of Riva", in 1928, on the death of Ruggero Maroni himself: "And I dare to confess to you my first thought in the funeral dawn: Where therefore can this young exemplary master have burial and worship if not in my sacred hill, if not in one of the eleven arks intended for my companions.

unanimous members of arms, there, near Italo Conci Trentino, near Beppi Piffer<sup>21</sup> Trentino?".

The rich correspondence of Annunzio-Giancarlo Maroni<sup>22</sup>, in fact, exhibits numerous references to the figure of Italo Conci. On Christmas Eve 1924, for example, the poet confessed to the architect of the Vittoriale: "Now, among my regrets, I have that of having neglected the mother of my Italo Conci. In the meantime, I beg you to send these 3,000 lire *immediately* . And tomorrow the letter will follow." Maroni himself refers to the correspondence with the Conci house on 5 October of the following year: "I enclose the letter from Italo Conci's mother. If you feel like writing a few lines to the Lady, I would send them."



On the same day, the poet: "Tomorrow I will see you, for the transport of the body. I propose to place Italo on the heroic hill, in the *Vicenza sarcophagus*". On 13 December, complaining that the day before "the beautiful cypresses of the Darsena along the lake shore were *cut down* ", he reminded Maroni that "we had talked, the day before, about the adult cypresses to be transported to the funeral hill of Italo Conci".

Finally, on the fifth anniversary of the legionary's death, d'Annunzio obtained the transfer of his body to the Vittoriale and had it buried in a Roman ark. "Dear Gian Carlo - he wrote to his architect the day before -, I am in a sort of lucid lethargy, similar perhaps to Italo in the Ark".

Gabriele's  
autograph writing  
D'Annunzio  
(1863-1938)

<sup>21</sup> "Captain Giuseppe Piffer - the poet wrote in another message - was from the branch of Cesare Battisti, Damiano Chiesa, Fabio Filzi. Just as in these three irrefragable infantrymen there was nothing in him that was not noble."

<sup>22</sup> G. d'Annunzio, *The Holy Fabbrica del Vittoriale in the unpublished correspondence of Annunzio-Maroni*, edited by F. Di Tizio, Ianieri, 2009.

## Riva remembers Franz Kafka on the centenary of his death

On the centenary of the death of Franz Kafka (Prague, 3 July 1883 – Kierling, 3 June 1924), considered among the most important authors of European literature of the 20th century, Riva del Garda dedicates a series of events to the German-speaking Bohemian writer. It began on June 3, in Piazza III Novembre, the place where the "hunter Gracchus" lands, from the well-known story set in Riva del Garda, and where an illustrative notice board was placed.

by **Paolo D.  
Malvinni**

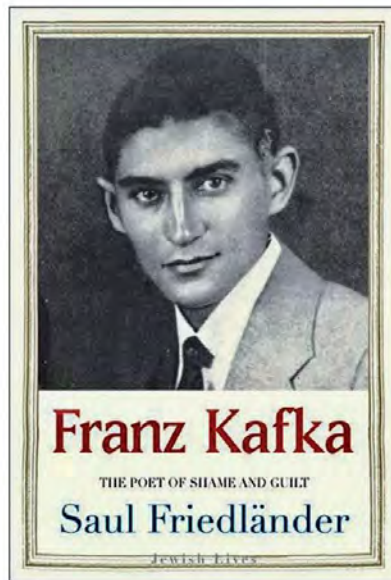
**The first time** - Franz Kafka reached Riva in 1909. He arrived on Garda in September for a short and peaceful holiday with his brothers Max and Otto Brod. The traces of the days spent on the north shore of *Gardasee* they are evident and speak clearly. Here are the words of Max Brod, "Kafka, my brother Otto and I spent the most beautiful contemplative hours in the small bathing establishment under the Ponale road, at the Bagni della Madonnina."





The second time we are in 1913 and the climate has changed. The diligent employee who draws up accurate accident reports during the day, changes tables and changes world when it is night, becomes a full-time storyteller. The first chapter of a novel entitled *The Stoker* (which will become *America*) *has already been published*, he has already described the horrendous *metamorphosis* of the man transformed into an insect, and he is engaged to Felice Bauer, but he does not hide the fact that he is terrified of idea of married life that would lead him to have to take time away from writing. This time he is alone and rather distressed. He stayed at the renowned *Sanatorium Von Hartungen*, a naturopathic clinic whose frequenters, mostly suffering from the disease of the time, neurasthenia, included the brothers Heinrich and Thomas Mann.

But the banks of Garda, much desired, will not betray him. At the breakfast table his neighbor is GW, "a little Swiss girl with an Italian look and a dark voice", with whom he establishes a special, affectionate complicity. The girl invents all sorts of imaginative ideas, fueling Franz's playful streak. She is the exact opposite of the serious Felice, his fiancée and betrothed. An unexpected, fresh, carefree love is born, made up of boat trips and dense and imaginative stories. An extraordinary understanding with GW "A calm stun". A short and intense idyll that will never be forgotten.



**There is a third journey**, albeit a virtual one. It is Franco Rella, in a 1980 publication of the Riva Civic Museum (now MAG), who maintains that the brief and intense history of the navigation of the *Hunter Gracchus* and his landing on Riva (the only toponym that appears in Kafka's entire work ), can be considered as Kafka's third trip to the Riva. It is the story of the "undead" who sails on a boat that enters the small port of Riva lightly, as if hovering over the water.

The initiatives, in Riva del Garda, of the centenary year of Franz Kafka's death, on the proposal of Marina Bonometti, Franco Farina and Paolo D. Malvinni, are supported by the Riva del Garda Civic Library and the Alto Garda Museum and APT Garda Trentino.

# The olive trees split by the frost for the creations of “Doro”

The age of the Patriarchs and a passion that spreads from craftsmanship to art. Isidoro Montagni, 96 years old, called "Doro", in his home in via Brione, 48, in Riva del Garda, preserves dozens of small works in olive wood created over the years with patient joint work. Davide Pivetti wrote about it, in l'Adige, on 22 December 2022.

Of  
**Danilo Mussi**

It all began in 1988, when the popular "Doro" of Brione, who retired after a life of work that began at Invimento a Riva up to Lotti Costruzioni, unleashed a creative streak full of emotions and satisfactions.

1988 was characterized by a very harsh winter, perhaps the coldest in recent decades: snow, ice, anomalous temperatures for the Garda Trentino, so much so that even the olive trees on the Alto Garda hills burst with thunderous bangs. Isidoro began to collect pieces of olive trees. He took them home to the small underground workshop and cut them into strips 15 centimeters wide and long for the entire extension of the trunk or branch, then setting them aside in a corner.

Those "slats" of olive wood remained to mature for twelve years, until 2000, when a creative intuition pushed "Doro" to take them back into his hands. He cut them into thousands of small pieces, as if they were "little bricks", with which he gave shape to his creations. With infinite patience, those little pieces of wood became a "mill" for cleaning the olive, the "vinarola", the "Frantoio", the "press", then small work tools, reproductions of ox carts, vats and barrels, sideboards and furniture, violins and pianos.

The memories of the youthful years, of the peasant civilization, in the skilled hands of the "Doro" took shape by recovering the memory of the wooden tools that for centuries accompanied the life and toil of those who linked their survival to the land.

Not satisfied with these achievements, a new idea has emerged: "Why not use those thousands of tiles to reproduce the most significant monuments of Riva in scale?". First the careful study of



The temple of the Inviolata in Riva del Garda, rebuilt on a scale with olive wood, by Isidoro Montagni.

Built in 1603, consecrated thirty years later, the church is due to the interest of Giannangelo Gaudenzio Madruzzo (1562-1618) and his second wife Alfonsina Gonzaga (1580-1647).

With a square plan, an octagonal interior, with five altars, the Inviolata has a vault with frescoes and stuccos that have been restored in recent years.

The main altar houses an image of the Madonna which the medieval populations of the Upper Garda area considered

"miraculous". The oil paintings are by Pietro Ricchi known as "il Lucchese" (1606-1675); those of the dome are attributed to Martino Teofilo Polacco (circa 1570-1639). The stuccos (1609) are by Davide Reni (news 1598-1603).

Other small wooden artefacts: the Tower Appoint them of Riva del Garda (in reality it measures 34 metres) and animals from the rural world

monuments of Riva del Garda, developed with the complicity of his friend Giuliano Giuliani, then the construction of the Torre Apponale (almost two meters high), the church-sanctuary of the Inviolata, the chapel of S. Barbara and the capital of S. Rocco; as well as the famous Bastione.

Effort, patience, attention to detail, long work on the lathe to give shape to the monuments, albeit in scale. Reproductions of the windmills of Holland and the Parthenon of Athens (made up of 400 pieces of wood) were also created from the skill of "Doro".

The laboratory in via Brione called back the visit of curious people and, above all, of the schoolchildren of the Sant'Alessandro district.

With some creations, "Doro" participated in local exhibitions where he obtained recognition and certificates of esteem. Among these also the applause of the Riva municipal administration.

With the collaboration of his wife Alessandra and his sons Paolo and Roberto, the popular "Doro" of Brione opens the doors of his home to those who ask to visit an original collection that combines the love for Riva with the passion for modeling and to the charm of olive wood.



# The Giudicarie in flames entire villages incinerated

*The hundred years since the Strembo fire (1924) due to which sixteen families lost their homes and stables, offer the opportunity for a swift recovery of reports and chronicles on the fires that cyclically devastated the villages of the Giudicarie. The construction typology (abundant wood), the houses connected by bridges and galleries, the thatched roofs, were easy bait for arrows, carelessness and malice.*

*"On the night (between) 5-6 April (1924), for unknown causes, a serious fire broke out in the municipality of Strembo. The flames soon invaded a dense group of houses to the north of the town, reducing them to an immense brazier. Sixteen families torn from their homes suddenly found themselves overwhelmed by the most squalid poverty. The overall damage was calculated at approximately 350,000 lire.*

*To help the miserable injured people, a special committee has been set up which turns with sure faith to the goodness of all the Trentino brothers, because they want to contribute, according to their strength, to alleviate the suffering and needs of these poor unfortunates. . Offers, of any nature, please send them to the "Rescue committee for fire victims" in Strembo."*

Of  
**Alberto  
Folgheraiter**



Brevine  
fire 1895  
(GB  
Unterveger)

Thus, on 9 April 1924, the president of the "pro-fire" committee, Zandonai, addressed the Trentino community. The document was published in n. 38 of "Strembo, today, yesterday and tomorrow" (2023-2024). The fire broke out on the night between Saturday 5th and Sunday 6th April 1924, two weeks before Easter which fell on 20th April that year. The reconstruction of the houses, no longer made of wood but of masonry, was completed in 1925. To avoid new fires, a night guard service was established.

**Almost all the villages devastated by fires** - In the external Giudicarie Ennio Lappi documented (1977) 156 fires, most of which between the 17th and 18th centuries. Since 1528, **Stenico** burned at least 22 times. On 12 September 1649 "in Aurora the fire ignited in Stenego and burned the entire villa, except that part called up in Tovo. A few days later, during the night, **the Bivé and Villa del Bleggio** were consumed by fire and together about ten people were burned".<sup>1</sup>

On 29 July 1696, due to a thunderbolt, the village of Stenico was devastated again. Five years later, on 21 September 1701, another lightning strike "burned all of Stenico". Three people died of burns. **Stenico** experienced other flames: August 1863; November 1867; April 1909; May 1914; 1955.

On 28 March 1664 fire devastated **Dorsino**. Grandmother and granddaughter were suffocated by the smoke. A century later (September 1774), the assembly of the Neighbors of **Dorsino** approved the ban on "going around one's own house or that of others with the *tia* lit and much less on the altar with *the tia* and lamp lit; go out with your *girlfriend* out of the kitchen; dry canevela and canepa in the ovens".<sup>2</sup>

In the eighteenth century, the houses in **Ranzo** became torches twice: in 1776 and 1784. **Fiavé** burned in 1759 and the following year. Other fires in that century affected **Favrio** (1752, 1798); **Balbido** (1776); **Campo Lo-maso** (1725, 1727, 1732); **Càres** (1783, 1794); **Lundo** (1721, 1727); **Séo** (1712, 1783, 1794); **Stenico** (1701, 1707, 1769, 1796); **Tavodo** (1793); **Vigo Lomaso** (1722, 1727).

The village of **Godenzo-Poia** was incinerated by a fire on 14 June 1841. 45 families were left homeless.<sup>3</sup> In the **Senaso** fire (November 1812) 9 people died. Children also died in the flames: two in **Fiavé** on 29 June 1832; two in **Vigo Lomaso** on 28 June 1842, one in **Villa Banale** on 18 July 1903.

1 Arch. parr. Tavodo, "Book of the baptized", cit., in L. Faoro, *The fires in the Lomaso-Bleggio and Banale from the XVII to the XIX century*, 1992, pp. 7-8.

2 L. Faoro, *The fires in Lomaso*, cit., p. 13.

3 The date of 1841 must be taken with good approximation, also because it could have been 1846. On this, see also L. Faoro, cit., pp. 10-11.

High fires: **Andogno** (1848); **Campo Lomaso** (21 August 1842); **Cavrasto** (25 November 1842; here there were 79 homeless people). In **Comano**, on April 24, 1845, with 34 people on the street. At **Dasindo** (25 August 1844) 34 families were affected; 14 in June 1848.

**Fiavé** (1807, 1832, 1860). The 1832 fire was caused by two children playing with matches. In **Lundo**, on 25 September 1843, twelve families were left homeless. On September 6, 2002, a deranged man set fire and devastated half the town.

**Madice** (1846, 30 May 1856); **Marcé** (26 November 1844); **Pergnano** (1839); **Prusa** and **Prato** (8 October 1845, 49 families affected); **Sclemo** (23 June 1846); the village of **Sesto** was totally devastated by a fire on 24 April 1840; **Tignerone** (1816); **Villa Banale** (1856, 1858; 1964, 1976).

The problem of many fires was linked above all to the construction type. Especially to the large thatched roofs, so much so that in 1846 the *Judgment of Stenico*

he ordered that houses no longer be built of straw "but only of tiles or tiles". To the communities of the **Giudicarie** externally, some stone slabs quarried on Mount **Casale**, above the **Lomaso**, were sent as samples, deemed suitable to replace the large straw slopes.

In **Ragoli** (1756) there was a fire "which caused such considerable damage that it induced the *Superiority* to also ask **Preore** 's neighbors for a contribution of solidarity".

**Preore** , however, was devastated in January 1789. The town center was also destroyed in 1977 with four families left homeless. In the "Statutes and provisions of the honorable vicinity of the villas of **Binio**, **Lar-zana** and **Cort** of the municipality of **Preore**" (1775), it was written that "it is forbidden and strictly prohibited to any person, whether nearby or foreigner, to go, bring or go around with a lit light when it is not kept in a well-closed and secure lantern or light, nor with a lit *tia* [resin ember], on the altars or piers of the respective houses and dwellings".

A similar prohibition was contained in the "Charter of Rule formed by the community of **Ranzo**" (1775) in which it was reiterated "that any



lavré fire 23 April  
1910

neighbor and resident in the community of **Ranzo** cannot and must not take advantage of *ties* either in the house or outside the house, much less transport fire from one house to another, if it is not covered”.

The “Rule of **Stenico**” imposed a “curfew” at the sound of the *Ave Maria*. The embers had to be placed under a lid.

As for the town of **Tione**, it was devastated by fire on several occasions. In 1789, 82 houses burned. On May 24, 1870, at 3 in the morning, the population of **Tione** was awakened by the ringing of the hammer bell. The hamlet of **Pleù** had transformed into a single, immense bonfire. According to unconfirmed rumours, the flames were set by some farmers from **Dro** who, having camped for the night with their cart on the side of the road to **Rendena**, had climbed "on the pierse" to steal hay for their oxen.

Don Ignazio Carli (1826-1898) wrote in his “Memoirs”: “I say that the terrible construction of the town, almost entirely of wood and boards, due to the strange hour, and the late help, was changed in less than two hours , in a desolate ruin. Seeing that **Pleù** was unsalvageable, the firefighters of **Tione** and later those of **Roncone**, with the people who had gathered, concentrated their efforts on isolating the voracity of the flames.”

Don Carli had witnessed other fires: in **Vigo Lomaso** (1842), **Campo Minore** (1842), **Dasindo** (1844), **Cavrasto** (1843), **Villa di Bleggio** (1853).

Just fourteen months had passed when, on 21 July 1871, there was a new fire in **Tione** , in this case in the hamlet of **Sivré**, bordering **Pleù**.

Pelugo fire 3 March  
1922







Pinzolo, 27  
June 1913; 70  
houses destroyed,  
135 families  
homeless

On 7 May 1879 it was the turn of the **Villas**, also in **Tione**. The fire "destroyed eighty-four families in approximately 24 buildings. The damage was estimated at around one hundred thousand [*forints*], but according to the Commission's calculation it was judged to be around 60 thousand." On 27 May 1883 a new fire, again in the **Ville di Tione**. It destroyed six homes and left thirteen families homeless.

"As a village, **Tione** took shape urbanistically after the disastrous fire of 21 August 1895 which destroyed the villa of **Brevine**, the main inhabited nucleus on the slopes of Mount Gaggio".

"The flames destroyed 55 houses, 4 hotels, leaving 162 families homeless. That day, five houses in the hamlet of **Càntes**, the prison building, the customs, post office and forestry offices were also destroyed.<sup>4</sup>

The photographer Giovanni Battista Unterveger (1834-1912) took some snapshots of the now charred town through his lens.

**Let's move to Val Rendena.** On the night between 26 and 27 June 1913, the *Ruina hamlet*, in **Pinzolo**, burned like a match. "Half-wooden houses, close to each other, narrow streets crossed by overpasses made of more than seasoned wood, large wooden altars close to the houses (even the fountain monumentally covered by a heavy wooden construction) and in the houses and in the altars and in the courtyards large piles of hay, straw and wood".<sup>5</sup>

This was the stage on which the tragedy of 135 families who lived in the 70 houses destroyed by flames or dynamite was staged.

<sup>4</sup> The newspapers, not only local ones, wrote about the disaster on several occasions: "L'Alto Adige", "Il Corriere della Sera", "La Famiglia Cristiana", "Il Collectatore".

<sup>5</sup> M. Scotoni, *Pinzolo*, in "Bulletin of the Society of Tridentine Mountaineers", Year X, n. 3, pp. 59-66.

Stenico after  
fire 1914



had to be used to crush the blackened and crumbling skeletons. The damage was calculated at one and a half million *crowns*.

On March 3, 1922, a fire broke out in **Pelugo** which left many families broke. "It was said that a woman from the village had gone to empty a bed warmer next to the remains of the hemp". The people returning from the *Via Crucis* saw the smoke and raised the alarm.<sup>6</sup>

Local newspapers wrote: "In less than three hours, everything was destroyed, and all that remained of **Pelugo** was the church, the municipal house and another house. About a hundred families are now homeless, and the derelicts wander desolately dazed among the rubble, in the middle of the countryside, deprived of every essential thing, many without clothes. [...] The damages are estimated at around two and a half million [lire]".<sup>7</sup>

After an initial summary report, "Il Nuovo Trentino" sent an envoy to **Val Rendena**. The report was published on March 6, 1922, under the title "Among the ruins of **Pelugo**". Even on that occasion an appeal was launched for the generosity of the Trentino people. It was said that of 52 blocks of flats the fire had spared only 4 and that 85 families out of 92 were without a roof or the necessary things to survive.

**From the newspaper "Il Brennero"** - "On the morning of August 7 [1924] around 11.30 a very strong fire destroyed about half of the town of

6 See D. Mussi, *In Villa Pelugi, magnifica communitas Vallis Randenae*, Pelugo 1999. See also *History of the fires in the Rendena*, in "Campane di Rendena", Spiazzo, n. 78 (summer 1984), pp. 20-22.

7 *The Pelugo fire: one hundred families broke, two and a half million in damages*, in "Il Nuovo Trentino", 4 March. 1922, p. 3

**Villa Rendena** 4 km from **Tione**. The fire, which broke out in a house in the center of the town, quickly spread to other nearby houses, almost completely destroying the upper part of the town in almost two hours.

"Il Brennero" again (29 March 1929): "Night of terror in **Val Rendena – Mortaso** destroyed in an hour by a violent fire – Seventy houses destroyed – 200 families homeless – Two million in damages – Government measures".

There was no water, and only the fire engines of the **Tione** and **Pinzolo** brigades they were able to fish in the Sarca, five hundred meters from the flames. After nine hours, only ten houses remained intact in the town of **Mortaso**.<sup>8</sup>

"Another fire broke out on the night between 20 and 21 July 1929 in the village of **Vigo Rendena**. This time too the flames spared only a few houses and brought ruin to the small village in just a few hours, throwing numerous farming families onto the streets. [...] Of the forty houses in **Vigo Rendena**, thirty-three, inhabited by 81 families for a total of around four hundred people, were completely incinerated in just five hours".<sup>9</sup>

On 18 September of the same year it was the turn of **Verdesina**, which had already been devastated by fire five years earlier. The flames, fanned by strong winds, completely destroyed eleven houses, leaving 70 people homeless.

In **Valle del Chiese**, the town of **Bersone** was incinerated in 1660 . Here too, as in **Caldonazzo** in 1788, devotion was used rather than the work of volunteers.

In **Storo**, on 16 July 1938, flames destroyed 20 homes and left 40 families homeless. Other fires devastated the village: 1469; 1517.

To stay in the area, the **Bagolino** fire of 1779 cannot be overlooked , because if it was subject to Venice, nevertheless - at that time - it was the territory of the ecclesiastical jurisdiction of **Condino** and, therefore, of the prince bishop of **Trento**.<sup>10</sup>

The immense fire broke out on the night of 30 October 1779

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<sup>8</sup> See "Spiazzo informs", year 4, n. 1, August 1989, p. 53

<sup>9</sup> "Il Brennero", Trento, 22 July 1929

<sup>10</sup> **Bagolino** (with **Tignale**) was ceded to the diocese of **Brescia** in 1785 as part of an overall reorganization of the borders of the diocese of **Trento** which had obtained in exchange: **Avio** and **Brentonico** (from Verona); **Brancafora** from **Padua**; **Valsugana** and **Primiero** from the diocese of **Feltre**.

Villa Rendena  
fire of 13  
September 1932



from a smelting furnace on the banks of the *Caffaro river*. The wind "spread the fire not only in the neighborhood, but also transported it to the land of **Bagolino**, [...] which was incinerated in less than two hours".<sup>11</sup>

The toll was frightening: 260 deaths, which rose to over five hundred in the following months due to burns, wounds, cold, hardship and illness. Eight priests also died and five families became extinct. Only the details of 176 victims, buried under the portico of the church, were reconstructed; 644 houses incinerated; ten barns, a mile away from the town, burned like matches due to the flames carried by the wind. Archives and memories were destroyed; priests and nuns left, dozens of survivors were dispersed.<sup>12</sup>

The echo of the disastrous fire of Bagolino had not yet died down, when on 5 November 1780 the fire broke out in the land of **Darzo**. "A horrible fire incinerated 20 houses [all of which were rebuilt] within the next year."

<sup>11</sup> L. Dionisi, *The Bagolino fire in the second centenary*, Brescia, 1979, p. 42.

<sup>12</sup> In 1555, in **Bagolino**, 132 houses had burned down.

# Franco Bianchini, the professor in the “Spoon River” of Giudicaria

On 16 March 2004, Franco Bianchini passed away, a leading figure in Giudicaria culture, co-founder of the cultural group "il Chiese" and, for many years, on the board of the "Centro Studi Judicaria". The funeral was held on March 18 in the archpriest church of Condino.

In the Spoon River of the Judicarian culture, in 2004, a new tomb was added. In March, just a couple of months after the passing of Giulia, his life partner, Franco Bianchini left us. 79 years old, degree in literature from the Catholic University of Milan, a life dedicated to teaching and historical research of the Giudicarie.

Put like this, it is an anemic description of Franco Bianchini, who died a year after Gianni Poletti, another pillar of local culture. Let's start with the institutional aspects, which we get to quickly. Franco was elected to the Board of Directors of the *Judicaria Study Center* for many years, at a time when the Study Center was teeming with distinguished researchers. But first he was among the founders of the magazine *PassatoPresente* (Storo, 1979) and of the group that invented it, "Il Chiese", transformed into a cultural cooperative in the early 1980s. In his community he was also a municipal administrator.

I mentioned the "smart researchers". There is a generation of great-grandchildren and children of two characters who have certainly inspired love and curiosity, but perhaps more prosaically the profound interest, accompanied by depth and a rigorous attitude, for the discovery of roots. Those characters were the Capuchin friar Cipriano Gnesotti, who, in the eighteenth century, narrated the events of the valley from his cell in the Capuchin convent of Condino; and Giuseppe Papaleoni, who lived between 1860 and 1940, born in Condino to parents from Daone.

To return to the great-grandchildren and children of those historians, we cannot leave out the Scalfis: Ezio, Silvia and Paolo "Baito". In the same way, Angelo Franchini cannot escape with his research on emigration. In the early days of Judicaria, Basilio Mosca, Gianni Poletti, Franco Bianchini, Mario Antolini and then, among others,

Of  
**Giuliano  
Beltrami**

Ezio and Silvia Scalfi, Pasquale Pizzini, Dante Ongari, Carmelo Binelli. Let's stop here.

If I may, I say it with the affection that linked me to those people: beautiful heads but not easy characters. After all, the President of the Republic himself, Sandro Pertini, said that a person of character cannot help but have a "bad" character. To quote those closest to us: there was Mario Antolini "Muson" (who already had a *scotùn* as a guarantee), an attitude that could appear detached, almost aristocratic; Gianni Poletti, on the other hand, was the intellectual also involved in management issues, local politics and social affairs. Franco Bianchini appeared fleetingly in the political arena, as a councilor of his municipality, but he was more interested, indeed, he was totally absorbed in the study of history and teaching. He also had a difficult character: prone to jokes, he had to be taken in the right direction, because you could also end up badly if you escaped his thirst for rigor. I have mentioned on other occasions the episode of the merger of his municipality with Brione and Cimego, merged under the label of Borgo Chiese.

He never digested it. In the name of history he would have wanted Pieve di Condino.

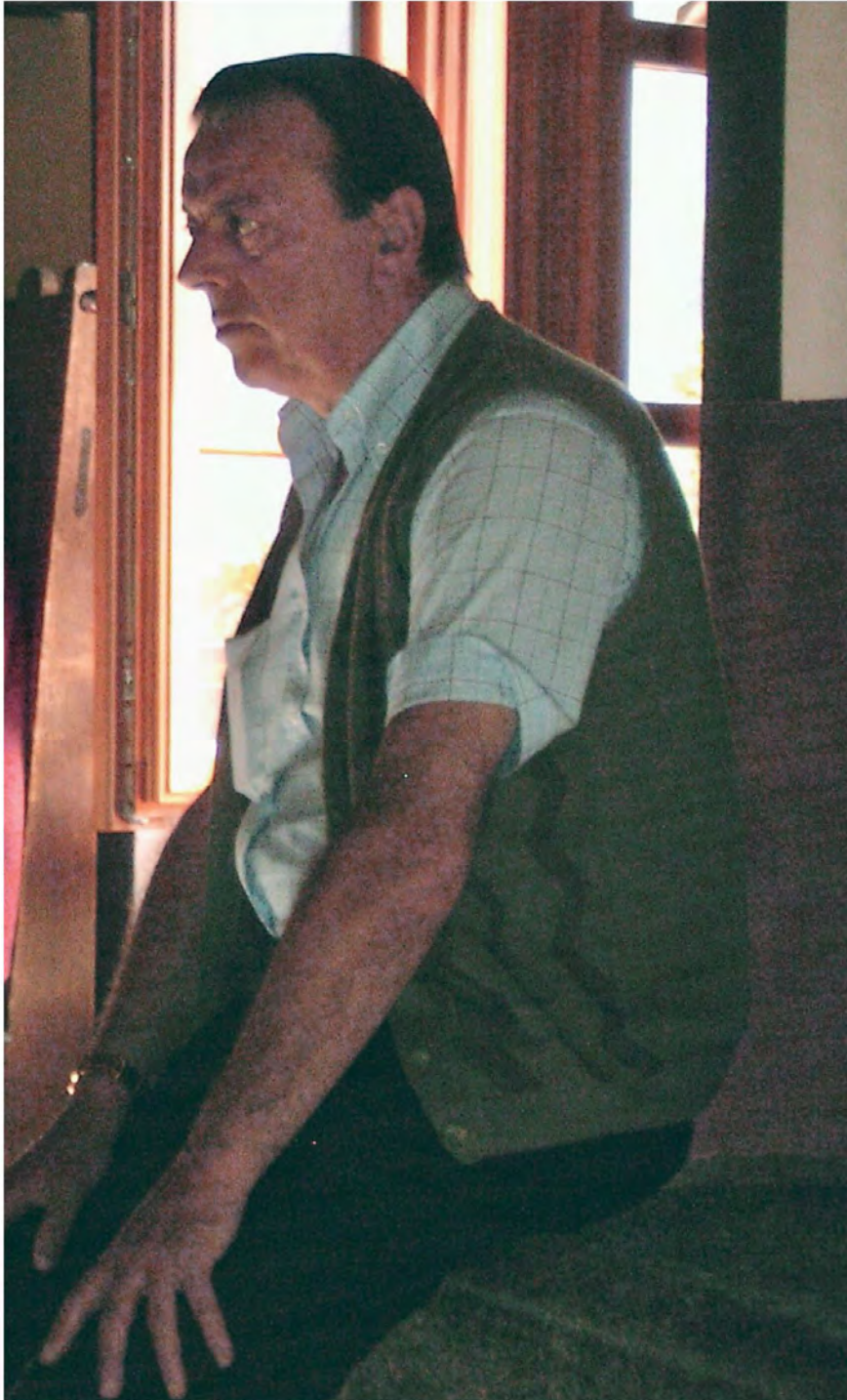
Precious witnesses of his school work, in the endless harvest of his research, are the local history publications carried out with his classes. "Claudius de Setauro" comes to mind, the story about the origins of Storo prepared in the 1990-1991 school year with the First B of the Storese middle school. And again: "Let there be an investigation against... - Crimes in the municipalities of Condino, Brione, Cimego and Castello from 1482 to 1486", with class Terza B, publication prepared together with my colleague Corrado Rosa.

Vast and multifaceted publications have been written about. In particular, between the 1980s and 1990s, numerous institutions commissioned research and stories on history. It was a competition between Rural Funds, municipal administrations, even parishes with their bulletins. We lived in a climate of enthusiasm, enlivened by the protagonists of the research themselves, always available to respond, but also to make suggestions, so as to find funding for publications.

If you browse through the essays and books you will find the most varied themes: from dialect to music, from the history of the Bim del Chiese Consortium for the 35 years of its birth to the "Chronology of the Capuchin Convent of Condino: founded in the year of Christ 1742", by Father Cipriano Gnesotti, transcribed and embellished with notes by Franco Bianchini. All the works of Giuseppe Papaleoni (1860-1940) could not be missing.

Numerous essays were published in the parish bulletin of Con-dino, coinciding with Christmas or Easter; others on *PassatoPresente*, or on *Pieve di Bono Notizie*.

But Franco Bianchini's most impressive work is the translation, transcription and recording of thousands of parchments, from the fourteenth century to



Frank  
Bianchini

Il Direttivo e i Soci dell'Associazione Il Chiese  
ricordano con viva commozione,  
profonda riconoscenza e gratitudine

## **FRANCO BIANCHINI**

socio fondatore, collaboratore,  
studioso e ricercatore  
della Cooperativa e Associazione Il Chiese

after you. It goes without saying that transcribing a parchment is the work of specialists. He collected material from municipal archives, parish archives, diplomatic funds and curacies. From the municipalities of the Chiese valley his work has expanded to the Rendena valley, the Giudicarie Esteriori and the lower Sarca.

**Radio and dramas** - They were years full of enthusiasm. And here let me allow myself a personal reminder. First half of the eighties. The passion for the radio (cultivated together with my brother Basilio) made me cultivate the idea of creating dramas to be broadcast on the frequencies of the private radio TG8, in Tione. It was a passion born and grown during my college years, listening (so nostalgic!) to Rai radio dramas.

I spoke about it with the "Il Chiese" Cooperative group and the response was immediate. We locked ourselves in the evening in the living room of my house, where I kept the recording systems; we distributed the parts on the texts written by the various authors that revolved around "Il Chiese", and off we went with the recording. It was then up to my brother and me to edit with the music and background noises.

About twenty episodes of history were born from it. Welcomed by radio listeners to the point that, the following year, we dedicated ourselves to legends. I remembered this "minor" experience because I really liked Franco's voice, to whom I usually entrusted the role of narrator.

The last period of his life was accompanied by illness which weakened him physically, but (I believe) above all morally. I don't want to fall into the rhetorical fetish of those who say that the death of certain people creates an unbridgeable void. I simply say that the passing of Franco Bianchini, a man of intellectual depth, supported by the temperament of the great storyteller, creates great sadness in me. Because, beyond the affections and consonances that are determined, when an elderly person dies it is a library that burns. The ashes and an indelible memory remain.



# The last dream of Tomas Franchini crashed in the Cordillera Blanca

The world of mountaineering and exploration honors the figure of Tomas Franchini, a young mountain guide, often a solo climber, far from the spotlight and marketing of the mountains. In love with unexplored peaks, he was a free spirit. He could have become a National Alpine Guide instructor.



Of  
**Giuliano  
Beltrami**

The air blowing over Madonna di Campiglio is unusually cold for the 4th of June. The news that was already circulating in a whisper chills everyone. Tomas has been found. He's at the bottom of a cliff. We know that hope is the last to abandon the dreamers' ship, especially when the ship pitches and risks sinking.

So another climber left. We had written about Ermanno Salvaterra in the other issue of the magazine (115), because he was a sort of institution in our territory. In these pages we have to remember the passing of Tomas Franchini, 35 years old, from Madonna di Campiglio, a mountaineer, mountain guide, climber, protagonist of a thousand exploits. Often overlooked.

We were waiting for the news (it wasn't difficult to fear the worst) together with friends that evening of June 3, 2024, when the information from Peru arrived slowly. "He is missing. It may have fallen from the wall. Emergency services were called. The Cordillera Blanca area in Peru is impervious." Tomas's friend read, with a trembling voice, the last message Tomas sent before taking the plane to South America. Tomas announced to him that, despite not having much money, he was leaving for Peru, because his passions were there: the mountain range, the landscapes, the environment, the people...

Tomas Franchini carried his 35 years on his shoulders with vigor and with that unscrupulousness that had always sucked him upwards, higher each time. He had gone from the Brenta Dolomites to the Andes and from the Andes to the Himalayas, always running, up and down peaks and valleys, between valleys and peaks. Pursued by himself, by his desire to reach goals beyond the limits of the human. And once he returned home he would tell you about it with disenchantment, as if it were a small thing.



It's not for us to sing the praises of the "dear departed" and we don't want to mumble a "de profundis". We know that Tomas Franchini was a courageous man, with the daily will to overcome limits. "If I had to bet

about the time of his disappearance", sighed his friend while awaiting confirmation of the discovery of his body at the bottom

of a gully, "I would have said that Tomas wouldn't live to be fifty".

In the absence of certain news, friends clung to the hope that Tomas was lost in some village on the slopes of the Andes, or in an area where the cell phone had no signals.

The uncertainty lasted a handful of hours: Tomas fell due to the collapse of a snow cornice outside the tent. The news was given by his climbing companion, a Chilean mountaineer. An unfortunate event that put an end to a life lived entirely on the edge, entirely on the brink of the abyss.

Another cross among the peaks of the world. Many mourned him, friends and others. The College of Alpine Guides of Trentino remembered him as "a humble person, a good guide and an undisputed, very strong climber and mountaineer, also and above all considering the incredible amount of solo activity". Here are the "solo activities". They were the beautiful and risky pages of his passport.

# Geremia Dalponte

## Death in a crevasse

It happened in the summer of 1971. A practicing journalist for "Vita Trentina", Geremia Dalponte died on mid-August while returning to the valley after an ascent of Mont Blanc. He slipped on the glacier and ended up in a crevasse. His body was never recovered.

After attending the episcopal seminary, Geremia Dalponte (22 August 1931 - 14 August 1971), from Vigo Lomaso, decided that the cassock was not for him. He had solid studies behind him, a mild character and good writing skills. Vittorio Cristelli (1930 - 2024), director of the diocesan weekly "Vita Trentina" since 1968, decided that he was the right person to strengthen the editorial staff of the paper that had been entrusted to him by Msgr. Gottardi (1912-2001, archbishop of Trento from 1963 to 1998) replacing Don Giulio Delugan (1891-1974). He had directed the weekly from its foundation (1926) to 1967, with an interruption by order of the fascist prefect.

On mid-August 1971, Geremia Dalponte decided to go on an excursion together with some friends on the Mont Blanc glacier. On the way back, misfortune. Here is the report by Vittorio Cristelli published on p. 4, in the diocesan weekly of 22 August 1971: "This issue reports the last pieces

prepared by our collaborator Geremia Dalponte, who tragically passed away on the slopes of Mont Blanc. He had been working in the editorial office since May 1st of this year and in the profession of journalist he had found, after many years of painful research, the field that was truly right for him, a meditative man but, at the same time, very sensitive to social problems. , a good, poetic, deeply religious soul, felt the need to share with others the intimate meditations that were natural to him".

Cristelli wrote again in his obituary: "After an initial technical run-in, [Geremia Dalponte] was just beginning to plan his service as a publicist to the community when death overtook him. In love with the mountains, in his solitude he used to catch his breath on holidays and free days. For years he had dreamed of being able to reach the summit of Mont Blanc and this year, taking advantage of the week of suspension of the newspaper for Ferragosto, he decided together with his friends Candido and Aldo Dalponte, Luigino

Dalbon to attempt the long-prepared undertaking. The undertaking, despite a few hours of storm, on Thursday 12 August, was a success. "The satisfaction of all three of us together - Candido Dalponte tells us - did not equal his, at the top of the summit".

The four returned to the refuge, on the French side, where they refreshed themselves, bought postcards to send to friends and relatives and Geremia made some notes and fixed some impressions in order to then write about the ascension.

But, after leaving the refuge, after a few hundred metres, in a not at all dangerous point, perhaps because he stumbled, perhaps because he was taken ill, Dalponte fell headlong, rolled for a few metres, fell down a gully and was then swallowed up by a crevasse. . The Chamonix rescue teams, notified by telephone, reached the site of the accident with all the necessary equipment, including a helicopter, and began the search, unfortunately with no result. The freshly fallen snow prevented the continuation of the searches which resumed on Tuesday with the collaboration of the mountain guide Don Martino Deflorian, who came from Italy together with other relatives."

Uselessly. His body was never recovered.

The Vita  
Trentina article  
to remember  
Geremia  
Dalponte.

4 Vita Trentina

## Trento e provincia

### Lutto di «Vita Trentina»



**Questo numero riporta gli ultimi pezzi preparati dal nostro collaboratore Geremia Dalponte, scomparso tragicamente sulle falde del Monte Bianco. Lavorava in redazione dal 1. maggio di questo anno e nella professione del giornalista aveva trovato, dopo tanti anni di sofferta ricerca, il campo che faceva veramente per lui, uomo meditativo ma, nello stesso tempo, sensibilissimo ai problemi sociali, animo buono, poetico, profondamente religioso sentiva il bisogno di partecipare ad altri le intime meditazioni che gli erano connaturali. Dopo un primo rodaggio tecnico, incominciava appena a programmare il proprio servizio di pubblicitista alla comunità che la morte l'ha ghermito.**

Innamorato della montagna, nella sua solitudine soleva riprendere fiato nei giorni festivi e liberi. Da anni sognava di poter raggiungere la vetta del Monte Bianco e quest'anno, approfittando della settimana di sospensione del giornale per ferragosto, si decise assieme agli amici Candido e Aldo Dalponte e Luigino Dalbon a tentare l'impresa a lungo preparata.

E l'impresa, nonostante alcune ore di bufera, giovedì 12 agosto, riusciva felicemente. «La soddisfazione di tutti noi tre insieme — ci dice Candido Dalponte — non eguagliava la sua, in cima alla vetta». I quattro ritornavano al rifugio, sul versante francese, dove si rifocillavano, acquistavano le cartoline da spedire ad amici e parenti e Geremia faceva alcuni appunti e fissava alcune impressioni per poi poter scrivere dell'ascensione.

Ma, lasciato il rifugio, dopo alcune centinaia di metri, in un punto niente affatto pericoloso, forse perché inciampato, forse perché colto da malore Geremia Dalponte cadeva a capofitto, rotolava per alcuni metri, precipitava per un canalone per poi essere inghiottito da un crepaccio.

Le squadre di soccorso di Chamonix, avvertite telefonicamente raggiungevano il posto della disgrazia con tutta l'attrezzatura necessaria, compreso un elicottero e iniziavano le ricerche, con risultato purtroppo vano. La neve caduta di fresco impediva il proseguimento delle ricerche che riprendevano martedì colla collaborazione della guida alpina don Martino Delugan, accorso dall'Italia assieme ad altri parenti.

Scrivevamo tempo fa a proposito della scomparsa degli alpinisti Loss e Marchiodi che la morte in montagna risveglia un dolore partecipato, un dolore di tutti, perché accumulati nella durezza della vita e nella passione, forse, tra le tante, la più pura.

Era un articolo fatto in collaborazione con Geremia Dalponte, impaginato da lui.

Ora è la sua morte che ha risvegliato questo dolore un dolore particolarmente sentito nel Lomas dove era una figura rappresentativa in tutti i campi della vita sociale, dal Consiglio parrocchiale al Consiglio comunale, dai gruppi impegnati per una ristrutturazione dell'agricoltura all'attività di partito.

Un dolore nostro per aver perso una sicura speranza della pubblicistica cattolica ma soprattutto un amico intelligente e riflessivo, un fratello buono e sincero.

Un dolore cocente per il papà, i fratelli e le sorelle, che pur sorretti dalla fede, sperano almeno di poter comporre la salma del carissimo Geremia accanto a quella della mamma.

Domenica 22 corr. ad ore 16 a Vigo Lomas sarà celebrata la Messa d'obito.

## The 2023 budget of the Study Center under consideration at the annual meeting

The annual meeting of the Judicaria-Ets Study Center (third sector organisation) was held on Saturday 11 May in Tione, which was attended by around thirty members. The cultural balance sheet illustrated by the president Danilo Mussi, the accounting balance sheet by the vice-president Gabriella Maines.

**(GB)** - Is a nest egg of 15,500 euros a sufficient reason to rejoice? Yes, especially considering that for the first time in its 42 years of existence, the *Judicaria Study Center* closed its balance sheet in profit.

It must be said that 2023 was a crucial year: in fact in November of 2022 the Assembly decided to change its skin, becoming part of the Third Sector Bodies (ETS).

But the substantial change is in governance, to put it in contemporary terms. From 1982 to 2022, the Study Center was led by a Board of Directors elected every three years by the Assembly. Depending on the period, up to 13 members were part of it, voted by the Assembly.

The annual meeting of Study Center Judicaria (Tione, 11 May 2024)



Original volume of the "Memories to

serve the history of the

Giudicarie", by

Fra Cipriano Gnesotti,

published in 1786 and

preserved in the historical

archive of the

Judicaria Study Centre.

He Wrote (2006)

Franco Bianchini:

"Rocco Gnesotti was

born in Storo on 25

March 1717 and

was baptized the

following

day by the

curate Antonio

Vedovelli.

On 29 September

1734, at

the age of

seventeen,

Rocco took on

the Capuchin

habit and took

the name of Cipriano.

He later carried out

his religious ministry

in various

convents in

Brescia and

Trentino; from

1769 until his

death he lived

in the convent of

Condino.

Cipriano Gnesotti is

the father of

historical research

in Giudicaria.

He

corresponded with

the main scholars

and writers

of the time,

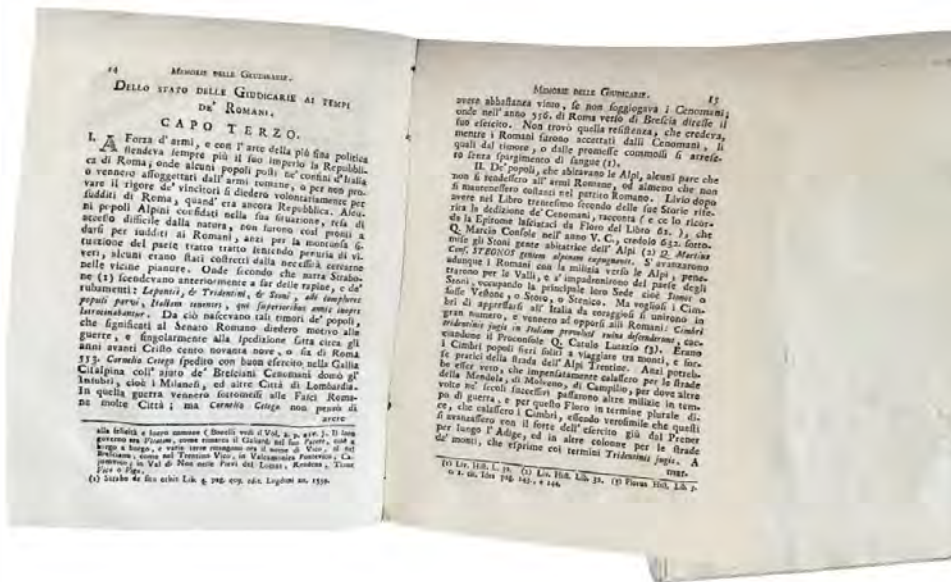
including the

Rovereto

scholar

Girolamo

Tartarotti.



In 2022 it was decided to change the structure, entrusting the government to two heads: a political one (the Board of Directors, with the task of administering) and a technical one: the technical-scientific Committee, with the role of cultural programming . With results that were at the center of the debate at the annual meeting.

2023 was the first financial year with the new outfit.

The Study Center has 204 members: alongside the two founders (the BIMs of Sarca and Chiese) there are 160 collaborating members (natural persons) and 42 supporting members (bodies and associations). They come from the *Ju-dicaria Summa Laganensis* basin , which includes the Giudicarie valleys, Alto Garda and Ledro, the Valle dei Laghi, Val Vestino, Bagolino and part of the Paganella plateau.

The assessment illustrated in the Assembly by President Danilo Mussi was largely positive. He spoke of "publications, exhibitions, events, school workshops, multimedia products, acquisition of materials and information, help with the requests that arrive at the Center on a daily basis, collaboration with local associations". Not all these activities can be seen at first glance, but, again to quote President Mussi, "they ensured that 2023 was also a year full of cultural promotion".

The brain and the heart have changed (let us indulge in the metaphor), but the blood circulation has remained the same. To clarify, the Centre's activity is divided into twelve sections: library and archives; editorial, digital and multimedia production; school and training; environment and territory; prehistory and archaeology; ancient, medieval, modern and contemporary history; historical, artistic and architectural heritage; shows and exhibitions; popular culture; events and demonstrations; the Judicaria magazine .



Going into the details of the Center's activities (which operationally depends on the commitment of two employees, the historic collaborator Daniela Mosca, memory of the Association, and the part-time employee Aldo Gottardi) the first contribution we see is given by the archive. Which is not the result of the 2023 harvest, but of years of research. 25,499 images were catalogued, divided into 11,010 negatives, 8,748 postcards, 5,741 photographs, 5,616 monographs (including books, essays and graduate theses), 204 magazine and periodical titles (almost all complete).

In the collection, in addition to the acquisition of the important "Archive of the seven Parishes" donated by the Marchetti family, the interesting bound manuscript register, donated by the Bim of Sarca, which collects the accounting of the Community of Bolbeno, Zuclò and Giugià relating to the contributions from the community towards the Austrian soldiers quartered here following the demolition of the Storm Duty (1768-1771) and those towards friendly and enemy troops during the Napoleonic invasions of 1796-1797 and 1800.

Among the publications, those edited by President Mussi and Vice President Maines should be mentioned: respectively the "Guide to popular museums" (the "places of memory" safeguarding civil, social and military traditions) and "La cuccuma del caffè", texts by Gabriella Maines on work and peasant civilization accompanied by the reproduction of Carlo Sartori's canvases and drawings. But there are also the pages that Marco Zulberti dedicated to Taulero Zulberti, a journalist of the same name but not a relative, who lived in the last century; Geremia Zanini's booklet on the "scotum" of Fiavé, and "Andar per Erbe", the second text on this topic. Finally, the census card of the cupellated boulders, 66 cards on the mysterious traces of prehistory.

A separate chapter for the school section, first of all for the cultural value, as well as for the involvement of children in training. A little data is enough to understand the importance of the section: 123 classes were involved, a total of almost 2,000 students, with 26 experts mobilised.

There is much more in Giudicaria's projects : from the House Museum of mountain emigration to the publication on the paths of the Great War, to name two. But we said it: they are projects.

The other great historian from Giudicaria, Giuseppe Papaleoni, drew important impulses for his historical research from Cipriano Gnesotti. Anyone who wants to delve into the historical roots of the Giudicarie and, in particular, of the Valle del Chiese must now deal with the Storese cappuccino.

# Reporting of authors and lyrics of “Judicaria”

Of  
Danilo Mussi

**Breguzzo. Castaldo tells his story / Lino Bonazza. Tione di Trento (TN): Editrice Rendena, 2023, 156 pp. ill. 24cm**

An autobiographical journey characterizes this new volume by Lino Bonazza, who after having investigated the families of his town in recent years (collecting stories and genealogies), now dedicates space to himself by reconstructing the diary of his own life. The richness of life lived clashes with the reality of the present time. He states: “Conversation most of the time becomes telling,



to remember, to fish back into the past, because the past, for the writer, is an increasingly wider and richer sea of news and the future increasingly stingy". So with the desire to tell, "Castaldo", nickname given to him by his mother, collects in this volume the three most significant phases of his life: the first linked to family affections, to work, to society, with early childhood, family, school, studies to graduate and graduate. Then the second part with the stories of his travel experiences: first in Indochina and then in Africa, in the world of volunteering connected to the "Afrika Rafiki" Association. Finally the third part linked to the passion for the history and families of Breguzzo, his town.

The result is a journey which, despite being personal, does not fail to open similar windows of life for others of his age, nor to highlight the importance of volunteering initiatives. One story, many stories. Because even discovering the life of a single man can leave emotions even in those who don't know him.

**Ra-goli Fire Brigade from 1896 to 2022 / [edited by Rosella Pretti, Rolando Sera-fini]. Ragoli (TN): Municipality of Tre Ville, 2022, 103 pp. ill. 30cm**





significant interventions of the last ten years. The conclusion with the inauguration of the barracks expansion works.

**I called myself Barnebi / Barnaba Valenti. Bondo (TN): [sn] (Tione di Trento: Antolini Tipografia), 2023, 431 pp. ill. 31cm**

A volume that collects pieces of personal and local history, uses, customs, traditions, characters, stories, taken from the memories of Barnaba Valenti, "Bibi" of Bondo, and ranging from the 1930s to 2012, the year in which the manuscript was interrupted by the death of the author. Many topics are simple but immediate to read. From the nods on his

Like many other Trentino Volunteer Fire Brigades, Ragoli's also has a book that tells its story:

from its foundation in 1896 to 2022, 125 years of active volunteering. There research conducted by Rolando Serafini and edited by Rosella Pretti starts from the most distant news, from the date stamped on the ancient pump still preserved in the council chamber. From then on, the first regulation of 1900, the fire regulations of the past, the large fires that involved the firefighters of Ragoli and gradually the history of the Corps during the Second World War up to today. There is no shortage of the list of policemen and commanders, with new recruits: students and women. Rich in old and new images, the publication also collects photographic reports on

family, the Valenti "Gagiói" to the memories of the father, of the extended relatives to the other families of Bondo and Pradibon-



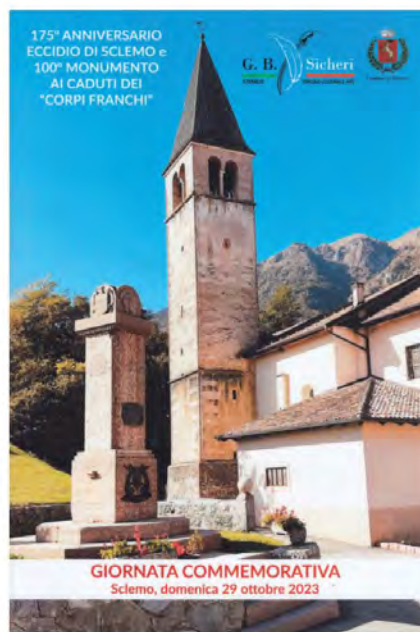
do. The part dedicated to the jobs of the past is interesting, those of small artisans and workers, factories, agricultural and peasant activities. News about the holidays of the past could not be missing; the narratives of the life lived by the communities in the period from the first to the second world war with the twenty years of fascism. The traditions, almost completely forgotten, live again in the memories of the "Bibi" as

even the characteristic and extravagant characters of the country. Various stories and war songs, of the conscripts, from the tavern with nursery rhymes and riddles precede a series of family trees of the Valenti Gagiói, the Molinari Sterzina and the Bonenti Onór-Visi. Over 400 pages in which Bondo finds his soul, his story, his voice.

**175th anniversary of the massacre of Sclemo and 100th Monument to the Fallen of the "Frankish Corps". Commemorative day. Sclemo, Sunday 29 October 2023.**

**Stenico (TN): GB Sichei cultural club, 2023, 80 pp. ill. 21cm. Published with the contribution and patronage of the Municipality of Stenico**

A booklet published on the occasion of important anniversaries for this small town in the Giudicarie Esteriori: the so-called "Sclemo massacre" of 1848 to which the monument erected in 1923 is dedicated. It was 19 April 1848, in fact, when during a retaliatory action implemented following the killing



sion of a graduate of the Hungarian army, the Austro-Hungarian soldiers set fire to the village of Sclemo to prevent the inhabitants from helping the young Italian irredentists, many from the Cremona area, who were hiding there. There were

19 captured and all ended up killed. From the construction of the monument in their memory in 1923, to the twinning with Cremona in 1998, the "GB Sichei" cultural club has always carried on that memory with five-yearly events. On the occasion of the latter, a booklet was published in which already published texts on the topic as well as new contributions are collected.

A precious collection that avoids the dispersion of little-known writings both on the story and on the monument itself.

**Twenty years of La Piazza de Bolben** [SI: sn], 2023 (Tione di Trento: Editrice Rendena), 192 pp. ill. 30cm. -  
**Title. in cover: The square of Bolbeno**

A long sought after book. The publication, in fact, brings together stories, memories, anecdotes, words and sayings that in twenty years of

activities "La Piazza", the cultural group, published in a paper newspaper that was distributed to local families. News and information that would have ended up forgotten if they had not been taken up, revised, grouped and

carefully arranged to be able to eventually come out with this volume. The history, but also the life of Bolbeno, experienced by the people "in the square", the traditions, the voices of the grandparents, the habits and customs that the transformation of living is slowly erasing. Memory is what young people of

today they should know how to conserve despite the continuity of the evolving world. It is with this intent that i

many collaborators of "La Piazza" have recovered the ancient threads, the practices of working in the fields and in the mountains, local craftsmanship, religious practices and the few moments of leisure. We remember characters, nicknames and "scotùm", the sad moments of the Great War and the Second. The monuments, the church and the sanctuary of Lares, the capitals, the historic buildings, the architectural elements. Then entrusting the work to students for a different editorial graphic research was the deliberate choice to thus also involve the new generations. The book allows you to re-build the identity memory of this community.

**Stories of Rendena and family / Elio Caola.** [SI: sn], 2023 (Tione di Trento: Editrice Rende-na), 86 pp. ill. 21cm

A small volume which, after some general historical, environmental and economic information on Val Rendena, Elio Caola takes into consideration in more detail family events linked to the Caola family of Pinzolo, to his family branch with the intention of to leave news about their ancestry to their grandchildren. It thus collects the events of his grandfather Antonio in the Great War, of his father Ippolito in the Second World War, of his mother Poldina. He recovers his life in the town's grocery store, to end with his own



## Storie di Rendena e di famiglia



history". Finally he adds "dialectal anecdotes", short stories in Pinzolese collected from the tradition of great grandparents.

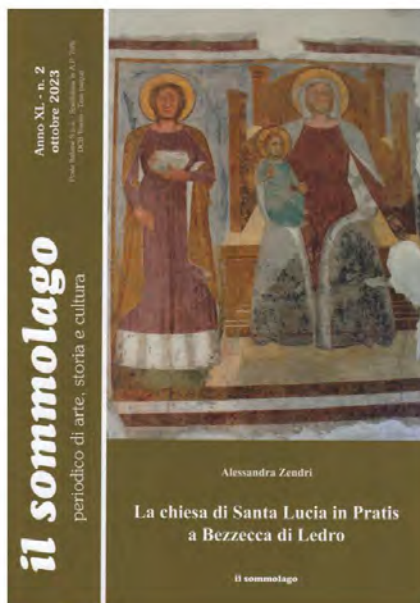
**The church of Santa Lucia in Pratis in Bezzecca di Ledro / Ales-sandra Zendri. Arco (TN): Il Sommelago, 2023, 191 pp., ill., 24 cm. Monographic issue of Il Sommelago, Arco, a. XL, n.2, Dec. 2023**

This interesting study, resulting from the work for the drafting of the inter-university Master's Degree thesis in Art, obtained at the University of Verona and Trento in 2020, offers the possibility of discovering in a precise and detailed manner the historical events and the artistic peculiarities of this small Christian temple located near Bezzecca. Starting from

study on medieval architecture

in the Alpine churches and carefully evaluating the artistic environment

in the Gothic period in the upper Garda area, the author leads us to the discovery of the frescoes and internal wall decorations of the church, which only came to light in 1929, with the last surprises recovered from the restorations of 1996. At the center of events important historians, with the discovery of these artistic works the little church has regained importance and vigor within the cultural routes of the territory. The study of the paintings, the evaluations with similar artistic affinities, the meticulous description of the same denotes the precision of the study. Images of the Madonna and Saints, even a man of arms, even if revealed, still leave some questions. At the end of the text, a brief hagiographic analysis of the cults



religious of the Ledro Valley is accompanied by the rich photographic apparatus accompanying the volume itself.

**We Park: fauna in the Adamello Brenta natural park / [witnesses] Mauro Fattor, Filippo Zibordi, Anna Sustersic. Strembo (TN): Adamello Brenta Natural Park, 2023, 141 [6] pages, 24cm**

As part of a new communication project, the Parco Natura-le Adamello Brenta launched two editorial series in 2023: a scientific one "Knowing" and a more informative one which in turn develops along two paths: "Places" and "Nature Culture" which take into consideration fauna, flora, rocks and landscapes. The first of these volumes has already been published ("Noi Parco: la fauna") coordinated by Filippo Zibordi with texts by Mauro Fattor and Anna Sustersic. In the captivating graphics, the text has been prepared in a completely new form, different from the usual. In the first part, the two authoritative zoologists provide a general vision of the Park's fauna and the ongoing projects for its protection; in the second nine characters, different from each other, non-existent but who seem real, through letters, interviews, reports, classroom lessons become the pretext to provide, in the form of communication, information to inhabitants and visitors of the Park, on habitat, on the various living species, on behavioral norms



such, on the habits and characteristics of the animals of the forest, of the soil, of the water, of the air, of the caves. This is how bears, foxes, ungulates, squirrels, hawks, eagles, owls and bats, beetles and charrs make themselves known in a new way, closer to people, in a decidedly more sensitive and immediate way.

**Birr&vie del Trentino. Stories, industries and craft breweries / Marco Romano. S. Michele all'Adige (TN): Trentino Ethnographic Museum, 2023, 335 pp. ill. 25 cm**

If until yesterday it was the wine cellars that were often talked about through the excellence of the wine products of our region, in recent years another product is also making its way by involving young entrepreneurs. Yes

it's about the craft breweries that are starting to get noticed for their productions everywhere in Trentino.

The *Trentino Ethnographic Museum*, a careful observer of the traditions and specialties of the territory, wanted to undertake a study by searching for them, studying them and making them known through this publication. In the long introductory part, the history, origins and paths for its production on a more global level are taken into consideration. We move on to analyze the Trentino product more carefully, starting from the "traces" of local history to arrive at the history and description of the Trentino breweries, today numbering 27, divided into three phases. The first, the historic ones born in the last century, about ten, among which there is also the *Brewery*

*Stefani* from Riva del Garda. And then the new ones, created after the year 2000 and up to 2012, among which we find the *Carador Brewery* in Pinzolo. Finally, the new realities born from 2013 to today, which have grown out of all proportion, which involve *Rethia* in Vallelaghi, *Leder* in Pieve di Ledro, *Valle del Chiese* in Storo, *Impavida* in Arco and lastly the *Alpino Brewery* of Madonna di Campiglio. The volume is completed by a series of interviews and

gastronomic notes in addition to the rich bibliography consulted.

**The lost soul of the mountains.  
Or a real journey into a fantasy world /  
Anna Su-stersic. Villa di Teolo (PD):  
Idea Montagna Publishing and  
Mountaineering, 2019, 157 pp. ill. 21cm**



A fantastic journey, a long ring all around the southern and northern Ledro Alps. Six stages that combine fantasy and reality all aimed at making known the beauty and naturalistic and environmental peculiarities of the Ledro Valley. The publication was born from the real project that saw the Ledro Alps as the protagonists of the *Alpiedi Writers edition in 2018*, a long distance trek that unites the entire Ledro chain in a 102 km ring.

Born with the idea of promoting slow tourism, the long journey that the author tells develops with the magic and imagination of six characters in search of the truest and deepest identity of the valley stolen by a sorcerer and reconquered



**The mining landscapes of Trentino: history and transformations / [edited by] Alessandro de Bertolini - Emanuela Schir; with the collaboration of Emanuele Armani, Lara Casagrande and Michele Longo. Trento: Trentino Historical Museum Foundation, 2020, 380 p. ill. 27cm**

A multi-handed study with which the "Historical Museum Foundation of Trentino" intends to continue its commitment to research and dissemination of the landscape transformations of the Trentino territory in recent centuries. Mining activities are undoubtedly among the most eloquent manifestations of these transformations.

step by step with the recovery of the most intimate identity values: the harmonious bond with man, the sense of time, the many contrasts in union with each other, the strength of realities and fantasies. The protagonists of the journey, sometimes fantastic, sometimes real with varied names, lead us to know the beauty and harmonies of these places. The fairy-tale journey is followed by the tales of trekking truly experienced by the walkers, described with their own emotions and personal creativity. The fictional story thus becomes a stimulus to live

visit these mountains with a discreet and attentive spirit like theirs same nature requires.

The first concessions for the exploitation of mines from the year 1027 and then gradually analyzing the various natural, environmental, social and economic components, the volume presents the forms of landscape transformation by examining all extractive activities: from mines to quarries.

Twenty-one chapters by as many researchers examine the evolution of the landscape following mining activities, the legislation and regulation of the cultivation of quarries and mines, the mining exploitation from the medieval age and gradually in the several centuries until today.

The mines of the Mount Calisio plateau, the Stava mine, the Barite mines of Darzo, the quarries in Alta Val-sugana and the exploitation of iron are analyzed in detail.



in Val di Sole, Val di Non. Again: the mines of Primiero, of Monte Baldo up to those of Ridanna in Alto Adige.

Also important is the cartographic study and the main sources for the mining history of Trentino, including the documents found in the organization of the archive of Giovanni Tre-  
ner and the "Memorandum" of Eustace Zampedri. The essays are accompanied by extensive bibliographies that allow further enrichment for those who intend to find further information regarding this important piece of Trentino history.

**Our world of yesterday / Egidio Rizzonelli. Sella Giudicarie (TN): Sella Giudicarie Library, 2023, 127 pp. ill. 22 cm (Notebooks from the Sella Giudicarie Library; 2)**

The second publication of the "Quaderni" edited by the Municipal Library of Sella Giudicarie continues that project which intends to bring to light and not forget precious local testimonies that create a link between the facts of yesterday and those of today with the aim of bringing together past and present generations.

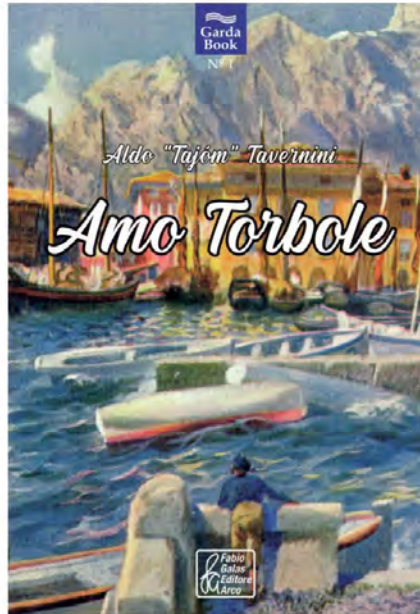
The testimony of Egidio Rizzonelli fits into this context by illustrating the testimony of this Ronconian who, in his stories, brings to life his own personal story linked to the daily life of the past of his entire community. Agrarian and peasant practices mix with memories





of traditions, holidays, habits and customs. And even more so the main events that occurred in dramatic historical contexts like the second world war, the sad and tiring recovery to arrive at that awakening that makes those facts already distant and forgotten feel. The new social life and moments of leisure leave behind those sad memories and look to a better future, remembering however that the past should not be forgotten but should serve as an education for a better future.

**I love Torbole / Aldo "Tajóm" Tavernini. Arco (TN): Galas Fabio, 2022, 127 pp. ill. 22cm**



A series of episodes, stories, memories and pieces of small local history form the basis of this volume which intends to highlight the aspect of a community made up of people, facts and places of the last hundred years of this illustrious town on Lake Garda. Short articles and essays, enriched with many unpublished photographs, talk about the inhabitants, especially the "special" ones, and the most significant facts that affected Torbole. We talk about the works, the activities

commercial and economic activities, the traditions that still resist, the corners to discover. "The stories of Torbole come to life again" notes Vittorio Colombo in the preface. In fact it is like this. Aldo "Tajóm" Tavernini seasons his memories and his songs with sentiment veiled by a subtle nostalgia, alternating serious or dramatic stories with more curious or amusing ones, recounts facts and events linked to the town and the Torbole families, removing them from oblivion.

### Errors and corrections

The architect Antonio Gonella reports an incorrect quote on page 102 of issue 115 of *Judicaria* where the *Danse Macabre* is attributed to the Baschenis

of Clusone in the Seriana valley. "The Baschenis – writes the professional – are from the Brembana valley and did not participate in the creation of our fresco which is certainly attributed to Giacomo Borlone. However, the context relating to the uranium mines in Val Seriana was certainly a great concern for you and everything came to a standstill".

We apologize for the error with the arch. Gonella and with the readers (af)



**Fountain in Stenico.** Ennio Lappi writes: "My maternal grandmother Erminia Scalfi (1875-1951) draws water from the fountain in the main square. The photo is from around the late 1930s. At the door of Elsa Armanini's shop you can see the mayor Tebano Todeschini. I was born in that house owned by Antonio Ferrari (mistreated by the poet Cangio GB Sicheri). In ancient times the fountain was arranged longitudinally towards the street, as can be seen from a famous drawing by Johanna Isser Grossrubatscher from 1832. It was subsequently remade rectangular and rotated to face the street. The date is carved on the door: 1861"

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# A photo, a story



The maiden voyage of the Zontini-Leonardi postal "coach" of the Trento-Tione-Pinzolo line, on 23 July 1908. Here in Piazza Brevine, in Tione, where the post office was (archive of the Boni family of Tione). Other images of this trip were published in the issue. 49 (April 2002) by Judicaria. As Danilo Mussi's research recalls ("Post and postal messaging in the Giudicarie", pp. 49-106), at the outbreak of the Great War the Zontini-Leonardi Automessaggerie had 29 vehicles at its disposal to ensure connections between Trento, Rovereto, Alto Garda, Ledro and Giudicarie valleys.

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