

# Francavilla Angitola: Historiae Fragmenta'

Lorenzo Malta

Translated by Joseph Simonetti<sup>1</sup>

(Further research undertaken includes links to such material.)

1. Notes:  
Original page sequence is maintained, shown bottom RHS.
2. Pages not processed are identified.
3. Chapter IV is excluded

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<sup>1</sup> Procedure used includes scanning the original pages for OC. Translation assisted by 'Google Translate'

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## FOREWORD

This volume is the second work published in the scheme of the vast cultural program of this Administration.

After "Francavilla Angitola, research and documents" by Foca Accetta the book "*Francavilla Angitola: historiae fragmenta*" whose author, Lorenzo Malta, and city councilor since November 1997. When the author came to tell me about this work of his, which he deals with Francavillian history up to the end of the 1800s, which is therefore easy to imagine, represents the first part of .what must be necessary be a complete study of our town will bring up to our days, I received this with considerable enthusiasm how much he exposed to encourage him to follow up on the work, very convinced and aware of the high cultural depth of this proposition.

Initiatives like this have no color, flag or border, but are everyone's heritage. With the publication of this work it has given Francavillesi the opportunity to remember our historical memory and to rediscover our cultural identity. I have no doubts, therefore, on the favorable reception of this study from On behalf of everyone.

I therefore want to cordially thank the author of the book, a man of culture and of veritable talent, for giving his time generously engaged in this local historical research work, and to him, on behalf of the Francavillian community, of which I am honored to be Mayor, go all my heartfelt thanks.

The mayor

*Foca Giuseppe Annello*

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A History of the Crusades: Volume 2, The Kingdom of Jerusalem and the Frankish East (Cambridge University Press 1952)

## INTRODUCTION

*Francavilla: historiae fragmenta*, is the result of a long and passionate research conducted by the author with level headedness, objectivity and passion. Far from pretending to have composed a great work or a chapter in a patriotic story this study is only be a modest contribution or rather an attempt to recover certain facts from the history of our town, which remains incomplete and non organic (mainly for lack of resources). In this noble intent it was kept in mind, the teachings and methods of investigations taught by masters of classicism such as Thucydides and Polybius.

Therefore the story was intended as a critical search for sources of information and analysis; and the critique of the facts. Consequently apparent facts based on mythology and sensationalistic based on writings such as Hellenistic poet **Lycophron** or more recent by Ilario Tranquillo from Pizzo have been discarded.

The History must be exclusively pragmatic, that is based on concrete facts, or vidence and to exclude any mythology. In this research it was found the right result also the geographic data, details that allows us to grasp over time the evolution of our town. In such research it was useful to utilise the **Peutingeriana Tablets** and the cartography by Muhammad al-Idrisi, which give us unpublished details or otherwise neglected on the genesis of Francavilla. They were not translated and leave out some information of a social nature, such as times of the era of the Aragonese age but above all the **'onciario'** land registry **of 1743** to rebuild the socio-economic fabric of our country starting from XVIII century.

*The author: Lorenzo Malta*

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[https://it.wikipedia.org/wiki/Ilario\\_Tranquillo](https://it.wikipedia.org/wiki/Ilario_Tranquillo)

Ilario Tranquillo, Apologetic History of Ancient Napizia, today called Pizzo , Stamperia Carmine Petagna, Naples, 1725

[https://en.wikipedia.org/wiki/Muhammad\\_al-Idrisi](https://en.wikipedia.org/wiki/Muhammad_al-Idrisi)

## Chapter I

### CRISSA - AQUE ANGE - ANNICIA - AD TURRES - ITRIA- LOCUS AGATHOCLIS:

These names, when read for the first time may cause the reader to disengage. However they represent stages fundamental for those who want to clarify the genesis of Francavilla.

\* \* \* \* \*

It is not easy to fix in the space-time the exact size genesis of urban cluster, if we then consider the absolute lack of historical sources (documents, documents and texts) and archaeological finds the enterprise becomes arduous, almost impossible. When does a town come into being and why so? These are difficult questions.

We know that the origin of any urban settlement always follows a lense and inconsistent evolution, which is neither subject to being tied to a fixed criteria, nor tied to contingent factors but are associated with human needs (free emigration or coerced); or naturally (positive characteristics of a site: air, water). Only the combination of these two factors determines development of settlement. In the not-so-distant past there was the presumption, in many towns and neighbouring localities, to attributing very ancient and noble origins, so **Pizzo would be the descendant of Napizia, Poliadi Polis, Maida of Melanium ... the same Francavilla di Crissa and the cases don't end there.**

Francavilla has no Greek origins, as was mistakenly believed in the past, certain vestiges. Consider expressions of that civilizations date back unequivocally to recent ages.

It is also to dispel that widespread belief that certain local place names in our dialect are a direct connection to that civilization and not as subsequent distortions. Our research cannot even determine from all that literary manuscripts of the so-called "Adnotatores" both Calabrian and Neapolitan (see related chapter).

<sup>1</sup> Father F. Russo "History of the Church in Calabria from its origins to the Council of Trent" Rubbettino edit. Vol.1, p. 152 writes "since the ninth century Calabria was completely Hellenized. It remained so for a very long time, so much so that we do not have any Latin entry before the fifteenth century "; cf. G.Brasacchio "Economic history of Calabria", Ursini and vol 2 pp. 116,117.

People in the 17<sup>th</sup> and 18<sup>th</sup> centuries with too much superficiality have gave imaginative descriptions and various peculiarities about our towns. From among them only the brother from Cosenza D. Martire<sup>2</sup> writes that in 1691 he had collected oral history thesis (or claims) of the Francavillense that their village could not have emanated from Crissa<sup>3</sup> but from another antiquated "littorally" city called Itria, located between the ancient Greater Greece, cities of Terina and Vibona. The assertion by our predecessors should not be rejected, but should be taken seriously, since, as we will see better later, in locality of Trivio or San Giorgio (not Itria as Martire incorrectly writes) an urban settlement from a medieval age really existed. It, as can be seen from 'Leandro Alberti', still showed its vestiges in 16<sup>th</sup> century<sup>4</sup>.

The recovery of ancient cartography has allowed us to understand in the time Urban evolution in specific geographical areas and to have doubts about reports about ideal ancestral relationships between a past mythical city and present small towns.

The Peutingerian table<sup>5</sup> very recurring theme with Calabrian authors for the "history homeland", constitutes a very valuable document for our research. It highlights that the only names present in the geographical area of Angitola (between Terina and Vibona "Balentia") are Annicia, Aque Ange and Tanno.

<https://peutinger.atlantides.org/map-a/>

Although much has been written about these names in the past, still today there is doubt about the exact and precise identification the site that Lorenzo Giustiniani, in his work, writes in the word Angitola

2 Domenico Martire "Calabria sacra profana" in folio Arc. State of Cosenza fol. 336 "Itria where it is said nowadays "S. Giorgio". Itria otherwise is not the crossroads (or even St. George). It would be the ancient city of Ad Turres that St Gregory the Great, mentions in his correspondence. According to Father Fiore, the first feudal lords of Francavilla probably come from the district of San Giorgio. The claim by the ancient Francavillesi was aimed at linking its origins to a real city like Ad Turres and not to an mythical one like Crissa.

3 The mythical city Crissa would have been founded by the Focesi, lost along the way after the return to homeland following the destruction of Troy and came to the mouth of the river Angitola: All the literature that evolved around this derives from this bad interpretation of the verses of the "Cassandra" poem by the Greek Lycophron (IV century BC) quote: "From the children of Naubolo the helmsmen landed nearby at Temesa or/and Lampete the bitter sea against the cliffs, he looks out and respectfully notes the heights of Hipponion (Vibo Valentia in current terms) which was is in the region of Crissa". Sertorio Quattromani in his observations on G. Barrio writes: " Rocca Angitola also known as Rocca Niceforo, believed by some to be Crissa city founded by Crisso, son of Panopea but this is open to interpretation since Isaac (translator of Lycophron ed) does not mean Crissa but 'Crimissa near Crotone

4 Leandro Alberti "Description of all Italy" BO 1540, p.204;

5 Uni'co document and the ancient map of the Roman imperial age discovered by Peutinger around to 1500. Crissa does not appear in it.

that the ancient name of this river was 'Aque Ange' and the Tanno its own tributary<sup>6</sup>. Parisi disagreed with this thesis by noting the extension of Tanno and a locality above Aque Ange identifies the latter as a spa resort Annicia (near the current Acconia) as the course of the Angitola river and the Tanno as the current river Amato<sup>7</sup>.

More is interesting in the reading of Cesareo, which identifies Annicia not as a waterway, but as an urban settlement to be located in the Francavilla area in the districts Trivio (or S. Giorgio) and Eccellente<sup>8</sup>. Later in Middle Ages Annicia would become Ad Turres.

In the **Peutingerian table there does not appear** 'Crissa' nor 'Napetia', etc, while there are the other cities of the 'Manga Grecia'. **Francavilla** therefore, does not have Greek origins either direct nor indirect because it is not possible to tie hypothetical discussion history to that of a fantastic city of the past. Another thesis to refer to is that of the French De Rivarol, who claims that Francavilla would have arisen in the area of the wood that **Agatocle had consecrated to Proserpina (locus Aghatoclis)**. The discovery of ruins in the Bivona coast (nouvelles ruines) belonging to the port made by the famous tyrant of Syracuse "**confirmerait le nom donne aux bois de Francavilla**)<sup>9</sup>. Many such assumptions will certainly have proved suggestive to a reader.

However they are to be considered exclusively as a curiosity not being supported by pragmatic feedback. Not imaginative the existence of **Rocca Angitola**, a place whose name appears in official papers starting from the **13th century**. It was born in the Byzantine age with the characteristics of the Arx, or fortified site.

The Byzantine occupation of Calabria lasted centuries after the collapse of the Roman Empire up to the fall of the Lombards (9th century). This is recorded by historians: for the political disorder, for the Hellenization of customs, idiom and culture<sup>10</sup>, especially for the continuous Saracen raids on the Calabrian coasts. The latter aspect succeeded to condition the history of our region by imposing for centuries urban development in the hinterland and not on the coast.

<sup>6</sup> Lorenzo Giustiniani "Geographical dictionary of the kingdom of Naples" NA 1816 see entry Angitola river "

<sup>7</sup> F. Parisi "Lacconia an ancient settlement" Laruffa ed. pag. 6;

<sup>8</sup> C. Cesareo "Calabrian itineraries" pag. 30

<sup>9</sup> A. De Rivarol "Notice historiques sur la Calabrie pendant les demieres revolutions; ' Paris 1817 page 54.

The wood stretched from the today's Vibo to Angitola. Agatocle lived between the III and IV century. to. C.;

<sup>10</sup> The escape of the Basilian monks following the iconoclastic struggles **introduced the cult of the eastern saints to Calabria.**

In the 10<sup>th</sup> century some areas of Calabria were permanently occupied by the Saracens, the other areas were constantly preyed upon. In the year 885 many towns on the Tyrrhenian coast including Amantea, Terina, Vibona and Tropea were completely destroyed. The hegemony of the Saracens in the Tyrrhenian was unleashed. Only a Byzantine figure managed to oppose them: the leader Niceforo Foca, a figure destined to become for many towns of Calabria a sort of "pater patriae" (patriotic father figure).

G Gay had extolled the political and military abilities of this strategies and in his own writings retells how he engages in the rebuilding of many towns destroyed in Calabria, linking his name to their history.<sup>11</sup> Under the protection of Niceforo in the Calabrian hinterland there was a notable urban development.

The new settlements did not play along with aristocratic edicts and ideals of the region but for the greater safety to the inhabitants. In inaccessible places as Castra, Castellia and Arces came into being. These were not minor shelters, but significant villages were born such as Byzantine era: Catanzaro, Maida, Neocastrum, Chao, Pungadi, Soreto, etc.

Next to Ile Arces, fortified places with towers and surrounding walls, were distributed "casalia", satellite villages sometimes without "moenia".

The diaspora resulting from the Saracen raids from 885 in this regard also affected the inhabitants of *Rocca Angitola*, all of whom are in an extended area of the hinterland gave rise to a numerous series of "casalia" and "castellia". According to a *Reintegra (Reinstate) Platea* dated Naples 1474 and signed by Ferdinando of Aragon, there were eighteen hamlets founded by the inhabitants of the district of Rocca Angitola.

At the threshold of the year 1000, the Saracens had again , devastated *Rocca Angitola* (reconstructed after 1885) ) and hamlets . At this point of the discussion we could not excuse ourselves to refer to the *packaged thesis* from the Neapolitan theologian *Ilario Tranquillo* the genesis of Francavilla. Also because these theses have become dogmas over time which have influenced - all the later historical research of our town. There is no consensus in this confrontational discussion.in the famous "Reintegra (Reinstate)" from which Tranquillo in his works (Inserted) "La Rientegra del Principe di Mileto del 1474" must have obtained

<sup>11</sup> G Gay 'Southern Italy and the Byzantine Empire "edition 1917 page 126. Rocca Angitola after the rebuilding would become the "Rocca del Niceforo". In the Byzantine era dozens of Rocche had arisen made it difficult to identify the authentic "Arx Nuchiforis". In fact, Father Russo with respect to the note registered in the vatican n. 275 identifies it with Rocca Falluca the Beloved in the "Memorie Historiche. of Catanzaro" with Catanzaro, the Marquis in "Forgotten Calabria" with Rocca Angitola, other authors with Vallelonga.



his information about Francavilla (all traces of this document have been lost). However clearly the intent of the religious Neapolitan was to reaffirm a link of ideal historical dependence between Pizzo awith Napizia and Francavilla with Crissa (also if this were true. the family Mannacio would have descended from Monace, the mythical crissary knight).

The “Apologia.....” with its emphasis throughout the testimony by Tranquillo to relegate to second order, the objectivity of the reported references. The few facts entered in his story are taken from Barrio, Marafioti and Fiore, of which, as Leoni claims, are not models of reliability.<sup>12</sup>

Many original descriptions thereafter of the urban developments of Francavilla are captured by the descriptive sequences:

*"they built it ... they surrounded it.... raised it ... built the munirono(great wall) ....they fortified it ..",* as if they had witnessed all those metamorphoses.<sup>13</sup>

The illustrative part of the details is interesting architectural structures of Francavilla, which are not original (Byzantine) but those posthumous (the castle, the cannons), whose vestige it is they kept almost intact at the time when Tranquillo was writing. However, the integral testament of the Neapolitan canon law is followed:

*"the Rocca Angitola had less than the required eighteen hamlets to have its very large territory but then appear their names like this:*

*Braccio, Staradi, Pimene, Santo Sidro, Aporono, Chirofono, Macheradi, Casalenovo, Santo Nicola, 'Filogaso, Santo Stefano, Scanathorio, Pronia, Maroni, Capistrano, Carthopoli, Santo Foca and Clopani and because in the year 950 a once peaceful world that was turned to the universal ruins of Calabria by the Saracens is attested by Barrio , Marafioti and Fiore. Consequently almost all of Rocca Angitola was destroyed and the others of the eighteen hamlets were left in ruins. In addition, we read by aforementioned the reintegration of the three hamlets called: Carthopoli, Santo Foca and Clopani. The people from the places mentioned contributed to the building of Francavilla be a place of refuge. They built it as a fortress to defend against the new attacks of the Saracens*

12 Nicola. Leoni " Della Magna Grecia E Delle Tre Calabrie (1844) introd pag. XIII

13 And far-fetched to believe that a document could contain all the urban development phases our country from its origins and it is logical to believe that it was a matter of personal conjecture by Tranquillo.

14 The researchers who cite this Reintegra (Reinstate) run into disagreements; Martire omits the hamlets S.Foca replacing it with Santa Creta, Aceti reduces the Rocca Angitola hamlets from 18 to 16.

*and that they surrounded it with very strong inner walls within which they raised seven towers. Entry was via Porta Reale which is remains preserved at Torre dello Spirone; there are five other artefacts which may be seen in some parts of the country; other artefacts may be seen as sealed paths from one tower to another along which the defenders would run. Within the fortified castle there parapets were built the inside the two towers and further fortified with a large bridge and many cannons,<sup>15</sup> which maybe still be seen still today as they were relocated to nearby Pizzo. They closed it (the castle inserted) with four doors, one of which was named "Porta Reale". Of the others one became the 'Monaco' door, in today's vulgar translation to be called 'Monace', the other door was that of Basso that nowadays you may consider it as the "Porta Reale and Monacio" and finally the entry door to enter the lower castle was called 'Portella'. Outside of the walls lived many villagers who would go to the prominent castle which could be defended (in case of attacks inserted). Now having tested with the true citation testimony of the aforementioned it underscores that the founders of Francavilla were the people of Carthopoli, Santo Foca and Clopani and other people of the numbered hamlets and likewise as having demonstrated by Barrio Marafioti and Fiore of the universal ruins of Calabria and as a consequence of the Rocca Angitola and its eighteen hamlets took place in 950 and to our good health and consequence was very clear that Francavilla was built in the same year of 950"<sup>16</sup>.*

The Byzantine matrix of Francavilla is outside of the scope of this discussion. The village preserved the characteristics of the "fortelletia" also of the Norman period. In fact the Arab *Muhammad al-Idrisi*, who compiled for King Roger II in the years 1139- 1154 a geographical map with a collection of news about the Calabria settlements in the time of the Normans, wrote: "in the isthmus (from Calabria n.d.r.) there is Sant'Eufemia at the mouth of the river Amato and Francavilla considerably fortified and populated."<sup>17</sup>

I have evidence that Francavilla in XII century stood due its continuity and number of inhabitants.

15 Another detail that Tranquillo could not have read in the "Reintegra (Reinstare)" The cannons were unknown in the X century. The citation of towers and doors is found in some obscure archives from A.S. Lamezia T. For 'Porta Reale' look up D. Costa deed dated 15/811716; for Porta di Basso see deed dated 17/411719. These doors titled the 'relative quadrants'.

16 Tranquillo "Apologetic History of the Ancient City of Napizia" NA 1725

17 Muhammad al-Idrisi "Il libro di Ruggero II" .ed. M. Amari and C.Schiparelli Rome 1883 pag. 97

## IN THE TERRITORY of FRANCAVILLA: IL TREVIO OR TRIVIO

*A little further from the Gulf of Sant'Eufemia one can see the large Angitola River some eight miles away from the Amato River' as written by Antonino in his diary*

*'In this town surrounded by the lithographic views of the sea, there are beautiful vineyards that produce those great Trevio wines from the village called Trivio (corrected from later entry on the subject). Here (the vines inserted) produce an abundances of sugar so noted by Alfonso of Aragon Duke of Calabria (later king of Naples), that he built great structures some like wineries for confectioning the said sugar, these nowadays are almost completely ruined. Seen from Maida eight miles away in the Apennines you can see it Francavilla.'*<sup>18</sup>  
Leandro Alberti so in 1525 describes the crossroads (Trivio origin latin).

The region was formerly crossed by the famous road.via Roman Popilia, which from Capua led to Reggio and in its area there existed a "Mansio\*." However, someone hypothesized that it was not a matter of a singular building, but a real "urban settlement: that of "AD TURRES", whose existence was confirmed from the letters of St. Gregory Magno at the end of the 6th century.<sup>19</sup>

\* Mansio: In Ancient Rome, a mansio , which comes from the Latin mansus verb form derived from manere , was an official stop on a Roman road, maintained by the central government for the use of officials and businessmen throughout their travels through the Empire. Over time they were adapted to accommodate travellers of all walks of life, including the emperor. They can be considered the precedent of inns, inns and sales, and in turn of the establishments en route. [https://es.wikipedia.org/wiki/Itinerario\\_de\\_Antonino](https://es.wikipedia.org/wiki/Itinerario_de_Antonino)

If Capialbi based the hypothesis : "there was not a city in the denoted site but a station for couriers". Barrio had long before identified AD TURRES with the nearby Sambiase.<sup>20</sup> Cesareo taking up the argument formulated a very original interpretation, that if it were true , would possibly offer a new perspective for our research<sup>21</sup>. His examining the Peutingeriana Tablet has Identified the river Angitola with the mouth of the Tano (river inserted) , diverging and that is why from both Giustiniani<sup>22</sup> from whom Parisi<sup>23</sup> had identified the mouth in the entry to Annicia (river inserted). The latter would constitute for Cesareo, not a waterway but a real urban settlement to be collocated (place side by side inserted) in the Gulf of Sant'Eufemia and correlates excellently with the current areas - crossroads. To confirm his thesis there was an archaeological find in that area (which came to light when there was the planting of a citrus grove by G. Greco former property of Cav. Rondinelli of Philadelphia) belonging to the Ad Turres (ex Annicia) cemetery. There were other theses formulated by Cesareo.

18 Leandro Alberti "Description of all Italy" BOJ540 pag. 204 (W: Descrizione d'Italia)

19 Epistolarium of S. Gregorio Magno pag. 64

20 G. Barrio "De Antiquitate et situ Calabriae";reprint and Brenner CS

21 C. Cesareo "Calabrian Itineraries" pag. 30;

22 Lorenzo Giustiniani "Reasoned geographic dictionary of the Kingdom of Naples 'entry Angitola;

23 F. Parisi "op. Cit";

One of these, also reported by Albanese<sup>24</sup>, claims that the territorial appurtenances (trappings *inserted*) of Hipponion extended beyond the river Angitola up to the plain of Sant'Eufemia, including AD TURRES and San Giorgio Trivio (crossroads *inserted*). In this area, and precisely in the district Eccellente, that "fundum" Siccae (dry estate *inserted*) "would also be placed where Cicero stayed during his travels from Rome to Sicily."<sup>25</sup> From our side we exempt ourselves from refuting these suggestive statements 'and it seemed appropriate to quote them to give a greater completeness to the topic.

A certain fact emerges from everything: in the crossroad district of San Giorgio had to exist an urban settlement for which today we ignore the origin of, the consistency and the end. In 1525 Alberti praised the goodness of the wines and sugar of the town called Trivio. This district is not mentioned by "noteries/scribes" successors such as the Bolognese Friar (devastated by earthquakes? by the Saracens?). In the light of what proposed the interpretation of those Francavillese becomes clearer who in 700 stubbornly declared to Martire not to come via Crissa, but via another town literally called Trivio not Itria.

The friar from Cosenza (Domenico Martire) must have made a transcription error translating from the dialect rhyming phrase "u Triviu" to Itria<sup>26</sup>. Certain oral tradition would place a small castle and a church in this district, but we do not possess, at present, details that may prove the truthfulness.

24 F. Albanese "Vibo Valentia in its history" vol. 1 page 29;

25 There is still discussion on the location of 'fundum Siccae', some authors place Silica in the area near Vibo Valentia, others near the Seggiola (the Chair) of Pizzo;

26 Martire op.cit. "Itria which today is called "San Giorgio" San Giorgio in any case is not Trivio.

#### Hipponion

[https://en.wikipedia.org/wiki/Vibo\\_Valentia](https://en.wikipedia.org/wiki/Vibo_Valentia)

Vibo Valentia was originally the Greek colony of Hipponion (Greek: Ἰππώνιον). It was founded, probably around the late 7th century BC, by inhabitants of Locri, a principal city of the Italian Magna Graecia, south of Vibo Valentia on the Ionian Sea. Diodorus Siculus reports that the city was taken in 388 BC by Dionysius the Elder tyrant of Syracuse, who deported all the population. The population came back in 378 BC, with the help of the Carthaginians. In the following years Hipponion came under the dominion of the Brutii, who controlled most of Calabria. After the town fell to Rome, the name was Latinized to Hipponium. The town became a Roman colony in 194 BC with the name of Vibo Valentia. After a phase of prosperity during the late Republic and early Empire, the town was almost completely abandoned after the fall of the Western Roman Empire.

In 1070 the Normans built a castle at the site of the old Acropolis and in 1235 a new city was established by Frederick II, Holy Roman emperor and king of Sicily, with the name of Monteleone. The city got back the old Roman name of Vibo Valentia only in 1928.

It is the district of Francavilla located north-west of the country, contiguous to the district of Boni which borders the territory of Curinga; G. Serrao (*Maybe Operatic Composer Paulo Serrao not "G" as given in the original text inserted*) in his opera claims to have read in the Laureani<sup>27</sup> the existence of a fourth convent in the records of Francavilla. It would have been located exactly in this district (at the time *inserted*). Another popular belief, inferred from Laureani, is that from basement of this convent, she (maybe the opera character/novice *inserted*) was going out one night to meet the her lover and that she was torn apart by wolves. Such a violent end and at the same time romantacism certainly results from popular myths.

The convents for female monastic orders in Calabria up to the end of the fifteenth century were very few. Of these, the closest near Francavilla was that of Santa Veneranda with relevance to Maida. However instead of the irrefutable existence of a Basiliano monastery in the district of Calavrici, located on an area that cannot be determined today, supposedly the region between Francavilla and Curinga. Complicating matters are the notices about his interdependence; some writers favour Maida, others favour Curinga, others favour Acconia. The convent was named after Saint. Nicola who was described as one of the most ancient Basilian monasteries with Tyrrhenian connections to Calabria, certainly the least interned. A few local historians attest to this naiscence in the 11th century.

*(Translator Insert: the tentative connection between a female convent novice and the opera composers inclusion of a mythical love tragedy about a monastic novice from a monastery in the surrounds of Francavilla becomes circumstantial proof of Francavilla playing a backdrop part in G Serrao opera)*

In the vicinity of the monastery, or its grounds the church of Santa Maria of Calabritti was located. In 1310 we find a Constantine procurator of the convent of San Nicola de Calabritti. In the fifteenth century the conven is described as "collapsum" (ruins). It was not rebuilt and therefore abandoned. In the past the Calabrici district constituted an autonomous fiefdom; in 1275 it was occupied by a said Santoliceto "military command ", which used it as a strategic base to carry out the attack on Rocca Angitola<sup>29</sup>.

27 Degrees in Private Arch. Serrao Filadelfia family. The others were those of the Augustinian gods Riformati and Dorrienicani.

28 Parisi op. cit. Notes in the appendix - We remind readers that from this century on Latin monastic orders and to extinguish almost all the Basilian convents.

29 Parisi op. cit. notes in the appendix

*Translator Note: Entry in Wikipedia*

*Paolo Serrao (11 April 1830 – 17 March 1907) was a distinguished and influential Italian teacher of musical theory and composition at Naples. Serrao was born in Filadelfia, Calabria. As professor of composition at the San Pietro a Maiella Conservatorio at Naples, over many years, he taught many famous Italian musicians, notably Giuseppe Martucci, Umberto Giordano, Leopoldo Mugnone, Michele Esposito, Francesco Cilea, Franco Alfano, Luigi Denza and Alessandro Longo.*

*He wrote five operas, of which Pergolesi was the most successful. His other compositions include both concert and sacred music. He died in Naples, aged 76.*

The notice as also referenced by the Marchese (Marquis *inserted*), which cites a query Angioino of 1278 in which an Egidio Santoliceto "the holds and occupies the fiefdoms of Rocca Angitola and Calabrici"<sup>30</sup>. We don't have any other information of value.

## CAVE OF THE DRAGON

The study of the primitive civilizations of Calabria via opera by excellent historians and researchers, Orsi and Topa among many, if on the one hand it has opened new horizons on a historical period of our region still 'obscure and incomplete, from another it has so to say "dazzled" local scholars, who have found neolithic caves and others of more recent origins.

The discovery of ancient finds (fragments of primitive weapons) in the contiguous territories to Francavilla: Monterosso, Filadelfia and Polia<sup>31</sup>, has suggested the existence in these areas of small human settlements dating back to the Neolithic age. The research carried out in the past in our territory did not give the same results and excluding the vestiges of those cementaries found in *Eccellente-Trivio* (for whom Cesareo talks about and which would be set in the 6<sup>th</sup> century AD) nothing else came to light. It is therefore a leaning towards conjecture of unlikely clues for thesis of those who really want the local "cave of the Dragon" "an ancient dwellings of prehistoric beings.

Its existence and however mentioned by several authors such as Aceti<sup>32</sup>, Cesareo<sup>33</sup> and Serrao<sup>34</sup> (Operatic Composer *inserted*). The musician Aceti in his "Annotazioni" of Barrio oddly quotes the cave in a note pertaining to Castelmonardo:

*"there is a cave commonly called the cave(inserted) of the Dragon of four paces wide and about 2000 long and it is not known whether it is natural or artificial, where I play operas in lower relief of admirable variety and one source."*<sup>35</sup>

Serrao in his opera in other words, takes an ancient popular belief refers to that' if it was not possible to

30 Marquis - Op. Cit., P. 347.

31 These are finds dating back to the Neolithic period such as axes, hammers and cusps of arrows or spears D. Topa: Primitive civilization of Brettia page 21

32 T. Aceti "Annotations to G. Barrio";

33 Works already mentioned;

34 G. Serrao "Castelmonardo and Filadelfia in their history". Philadelphia artisan typography.

35 T. Vinegars op. cit

verify because of the earthquake of 1783, which shocked nature and transformed our district. "Today" it would be comfortably mapped and that underground tunnel that from an unspecified location in the surrounds of Castelmonardo had an opening in nearby Francavilla". The cave certainly would have served the Francavillians as a refuge from the attacks by the Saracens.

However it has never been known where it (the cave opening *inserted*) was really located. In a Chronicle prepared by the Sac. Michele Attisani and recovered from Mannacio in one his unpublished research papers tells the following:

*"In 1803, a young military officer of regular army, nephew of the Father Nicola Casalnuovo of our convent of Santa Croce, came to visit his uncle and having heard, that he had come to the place where there was the cave of the "Dragon" he listened to many his friends and went to inspect it, to see what it was. With a trapdoor lantern. he and others entered this cave for a long time. When he returned he said that he had not found the end (of the cave inserted). Moved by curiosity, others made a second expedition, with whom I was introduced and was a boy of a few years (I= Sac Michelle Attisani inserted): The cave was quite wide about eight or ten palmi (unit of measure inserted) and twelve or fifteen high. We ascended like it was a sidewalk made by the flow of water. We were there for a long time however unable to find the end, we went back.. A third expedition, going further than the first the first had done. It was said they had found an end where it was so narrow that it could not be traversed. This is from memory(as I recall it inserted)*

No other expeditions followed, both to avoid unnecessary risks and for a sense of natural fear. In time several legends about the cave arose (The hen with the golden chicks; the bas-reliefs quoted from Aceti?): The name itself 'Dragon' evokes the mythical creature infernal born in the Middle Ages. The cave over time, became one of the symbols of Francavilla.

19

Pages 20 and 21 are illustrations

## Chapter II FEUDALISM

### BRIEF HISTORICAL INTRODUCTION

Feudalism became entrenched in Calabria under the Normans. In the history of our region the Norman period marks a break point with the past, in fact Calabria, after the Byzantine period became reinstated into the western historical context. That's why some historians speak of a second "Latinization" of Southern Italy. In effect the series of changes introduced by Normans in the political, economic, military and religious fields were on the whole systems introduced by Byzantines. The most revolutionary elements of Norman politics was the feudal institution, there was not one obstacle to stop its spread in Calabria. Feudalism represented a principle, the order of which was opposed under the previous Byzantine anarchy, the equivalent which had impeded Calabrian society from any economic and social progress.

To the Normans took the place of Swiss that presided over the introduction into our region of fairs and markets, as well as transformation of the old Arces or Castles into organized "Universitas". The Swiss were succeeded by the Angioini, called in Italy by Pope Urban IV, Carlo I d'Angio, went down to Italy and subdued all the southern regions. Among the innovations introduced by the French we mention the transfer of the capital of the kingdom from Palermo to Naples and worsening the fiscal politics. For this reason in 1282-the peoples discontent resulted in a bloody rebellion similar to the 'Sicilian Vespers'. The rebels asked and obtained the support of Aragonese, whom claimed the rights of succession over the kingdom of South.- Giacomo of Aragon, who succeeded Pietro of Aragon in 1287, initiated the conquest of all those territories that were declared pro-Angevins (among them Rocca Angitola - Castemonardo and Maida)<sup>36</sup>

'Sicilian Vespers' [https://en.wikipedia.org/wiki/Sicilian\\_Vespers](https://en.wikipedia.org/wiki/Sicilian_Vespers)

<sup>36</sup> We have no sources attesting to the deployment of the Francavillesi in this contest. In the Aragonese period the University of Francavilla was subjected to "Pertinentiis Rocche Nichifore" (Arch St.Na Private archives Rome 1967 vol 1 pag 11) Its government was assigned to the various Captains of Rocca Angitola of which held until 1503. G.Serrao, op.cit, p. 21



Only the intervention of the French Pope Martin IV blocked the action of Aragon. Therefore two distinct Monarchies were established: Sicily under the **Aragonese** and the Kingdom of Naples under the **Angevins**. The latter imposed a rigid feudal structure on the kingdom based on the French model.

The new situation stifled all conditions of economic and social development. And so was created a condition for backwardness resulting in a rift between the areas of the South and those of the Center and North Italy; that in the following centuries there would always become more defined and aggravated. At the death of Roberto d'Angio (1337) a dispute resulted between two different branches of the Angevin dynasty (that of Durazzo, Hungarian and that of Neapolitan) for the succession to the throne of the kingdom of Naples. The clashes continued until 1400, the year in which **Ladislaus** of Durazzo took possession of the Kingdom. In 1414 Ladislao died and the **throne passes to his sister Giovanna II (Joana of Naples)**; she had no children and promised the throne to both Alfonso V (1396.- 1458 of Aragon and Luigi III of Angio. It therefore opened another period of violent clashes. At the end in 1442 Alfonso of Aragon prevailed with which the union of the two kingdoms is reconstituted (Palermo and Naples) under a single Spanish Dynasty. The feudal structure was strengthened by the Aragonese and is continued intact in the reign of Naples until 1806 the year of its abolition by the will of Giuseppe Napoleon.

[https://en.wikipedia.org/wiki/Joanna\\_II\\_of\\_Naples](https://en.wikipedia.org/wiki/Joanna_II_of_Naples)

Not to be confused with Joanna the Mad

[https://en.wikipedia.org/wiki/Joanna\\_of\\_Castile](https://en.wikipedia.org/wiki/Joanna_of_Castile)

\*\*\*\*\*

The feudal succession represented a point which has in history of each town, mainly for a temporal reason, feudalism covering the a span of time, which starting from the Normans, lasts up to the Napoleonic era. Secondary for a political discussion would be the fate of closely knit towns to be seen more or less liberated of the "Princes" (or Barons), absolute master in his own fief. **Francavilla was according to Ilario Tranquillo, "Crown Land" namely State Property<sup>37</sup> this prerogative already constituted in the Angevin age, a privilege enjoyed in Calabria by only a few Universitas.** The royal status conferred on 'Universitas' considerable benefits, being able to self-determine in the political, economic, fiscal and military fields. To the contrary the

Feudal Universitas

<https://www.cambridge.org/core/journals/modern-italy/article/understanding-the-southern-italian-commons-polycentric-governance-on-the-mountains-of-sila/8C17107288E56E78336906F78D785294/core-reader>

**37 I Tranquillo "op. Cit." "Doctor, Father Accetta of the hermit order of St. Augustine attests of having read that Francavilla, was in ancient times a royal city because one of its doors was called "Porta Reale".**

'*Feudal Universitas*' were limited in their development by a number of duties and taxes that weighed on every human activity. In the Angevin period, Calabria had a total of 352 *Universitas* divided between *feudal and state property*. The latter tended to decrease numerically up to the end of the 15th century, there were very few royal or state lands in our region.<sup>38</sup>

With the rise to the throne of the Aragonese dynasty, almost all the lands of the kingdom of Naples were under feudalism. With the Spanish power, the feudal investiture does not follow the model of the Frankish Dynasty but a purchase contract, tending to raise the state budget precipitated after the long-running dispute with the Angionini. There came about new feudalists that of the emerging **Spanish middle classes** which became the new feudal lords which replaced in their territories the pro Angioine families since fallen in disgrace. However I do not miss some rare investiture made for merit and loyalty to the crown, as in the case of the Mendoza, risen by rank of "*principes feudales*" with the assignment of Mileto and Francavilla by the Catholic King (Ferdinand II of Aragon, 10 March 1452 – 23 January 1516 inserted).

[https://en.wikipedia.org/wiki/Ferdinand\\_II\\_of\\_Aragon](https://en.wikipedia.org/wiki/Ferdinand_II_of_Aragon)

Francavilla will enjoy its condition as a royal city for a short period because in 1270 we find it (Francavilla inserted) controlled by a man called **Gentile Sangiorgio**. He brought for one of his daughters, **Tommasa** or Margherita, a dowry for **Tommasa de Sus**. **Pietro de Sus** received the investiture in the year 1309 by Roberto d'Angio.<sup>39</sup> We don't know for how long the *de Sus* family held Francavilla under their lordship, nor how after two centuries it was handed over to in that of the Sanseverino's<sup>40</sup>. There are no official sources or texts that allow us to shed light on his feudal vicissitudes after 1310. The gap which opens continues until 1457 the year in which Luca Sanseverino, Duke of San Marco was then Prince of Bisignano, who succeeding his father Duke Antonio, acquires the territories of Mileto and Francavilla from Alfonso of Aragon<sup>41</sup>. With disposition (mind)

38 The state lands were almost all swallowed up in a very short time. Infeudation (the act of putting a vassal in possession of a fief –inserted) was not always painless, the Royal status was defended at a price, as in Monteleone sold by Frederick II to Pignatelli family for 13,000, ducats.

39 **Giovanni (Joachim) Fiore** - Calabria Illustrated vol. III - Frama, p. 336 - In the ms-of D. Martyr "Il Gentile Sangiorgio è indicato Lord of Francavilla the year 1262 ". Both for Sangiorgio and the de Sus were of French provençal origin.

40 This is a period of deep crisis. The constant rebellions of the barons and the dispute that opened in 1334 between the two branches of the Angio family, they determine a state of anarchy and disorder in the Kingdom of Naples.

41 Those who link the feudal vicissitudes of Francavilla to those of Mileto before 1457 year of the their common sale to the Sanseverino family are in error. From **Capialpi** (in his "historical memoirs to serve a history of the Mileto church "-Na 1835, p. 69) let us know how the lordships of the two estates do not coincide before the 15<sup>th</sup> century. It is evident that the two estates were "linked" later, we ignore the when, how and why. The Sanseverino family, who bought the states of Mileto and Francavilla, was in the XV century one of the wealthiest and most powerful families of the Kingdom of Naples. Of Provençal origin after the rise to throne of the Aragonese dynasty marking the beginning of its decay. In 1500 they were stripped of almost all their fiefdoms and only managed to preserve that of Bisignano. Through the intercession of **Don Pedro of Toledo** they obtained a sort of compensation and received a pecuniary percentage obtained from production of the **silk** of the whole region. That is, a change in their definitive renunciation of their claims on their former possessions. The new feudal lords, the Mendozas whom distinguished themselves in the battle against the Angevins, the fiefdoms of Mileto and Francavilla were given in gratitude. Their investiture made by the **Catholic King** was part in a long series of privileges and rights such as the '**mixtoque imperio**' (royal upkeep?), the gladii potestate (control by sword) and the mint, the Adoa la Bagliva, viz., the right to judge civil and criminal cases also imposing the capital penalty, the right to mint coins and set duties. To the benefit of the Bagliva which represented a kind of supreme local court must be said that in Francavilla and Mileto they had been recognized in proper chapters by the **Royal Summary Chamber** of Naples in 1695

to establish a will Luca Sanseverino leaves the fiefs of Mileto, Francavilla, Pizzo, Rocca Angitola to his second son Carlo, to the firstborn Gerolamo was given, the ancient fiefdoms, among them the principality of Bisignano, the third born was the barony of Fiumefreddo.

Carlo Sanseverino was arrested and he together with his brother Gerolamo were stripped of their possessions in 1487.

A royal governor a Nicola Donnorso from Sorrento was appointed to the land estates. Bernardino Sanseverino, son of Gerolamo, was reinstated in one of the old family domains with privilege given by (Carlo) Charles VIII during his brief stay in the Kingdom of Naples on May 1, 1495. Privilege was **extended**; Reintegra (Reinstate) was made by King Ferrante II on 15 August 1496. Bernardino Sanseverino ceded the states of Mileto and Francavilla to his brother Giacomo (or Jacopo) he however was under suspicion of being a rebel and was stripped of it (the privilege *inserted*) in the year 1501 and within three years Francavilla was given by the **Catholic king** (Ferdinand II of Aragon inserted) to Diego Hurtado of Mendoza. Diego II of Mendoza prince of Mileto and Duke of Francavilla, succeeded in his father's name that had died in 1551.

Don Rodrigo Gómez de Silva Prince of Eboli on the occasion of his wedding (contemplative wedding: insert as Ana was only thirteen at the time and Rodrigo Gómez de Silva travelled with (Spain's) Prince Philip to England) which took place in 1553 with Ana de Mendoza, the only daughter of **Don Diego II**, received the fiefs from the father-in-law. However, the latter bought them from his son-in-law however at his death (18/03/1578) he re transferred them to his daughter **Anna** as only heir. Thus Ana came to assume the paternal noble titles (Princess of Mileto and Duchess of Francavilla) and those acquired by marriage (Princess of Eboli and Duchess of Pastrana). At the death of Lady Ana on February 2, 1592, Rodrigo Gómez de Silva y Mendoza inherited the states of Mileto and Francavilla, the feudal act was dated February 16, 1593.. Rodrigo II Gomez da Silva y Mendoza took over lordships in the name of the Father who died on 29 January 1596. Rodrigo III

Gomez de Silva y Mendoza took over lordships from the Father who died on 29 January 1596. Rodrigo III Gómez de Silva y: Mendoza as heir on the death of his father in 1625 inherited the fiefdoms of Mileto and Francavilla as registered on 29 May 1628. Gregorio da Silva y Mendoza 'becomes heir on the death of his father when passed away on Christmas eve in 1675.

Giovanni Gomez da Silva y Mendoza at the death of his father Don Gregorio on September 10, 1693, with a survey dated March 1697 he became lord as legitimate heir. Donna Maria Francesca da Silva Hurtado y Mendoza dela Vega Sandoval y Luna Duchess of Infantado, on April 9, 1739 willed the states of Mileto, Francavilla and Pizzo as sole heir after the death of the father occurred on December 19, 1737.

Pietro de Alcantara de Silva y Mendoza, only child of Maria Francesca, on the death of her mother on February 3, 1770, became universal heir with survey registration dated Naples 6 June 1770 taken control of the lands that make up the states of Mileto, Francavilla and Pizzo. Peter II of Alcantara de Silva y Mendoza, marquis of Navarre, Count of Vigliadee Duke of Infantado on 20 March 1793 inherited the states of Mileto and Francavilla with their hamlets as an heir in the name of the Father after death of his father in June 1790.

This was the last feudal lord affected by the aversive law of the feudalism of 1806. This law enacted by Giuseppe Napoleone put an end to an institution that had already become obsolete, which he had prevented all economic and social development in the southern areas. The Bournon restoration of 1815 also recognized the validity of the Napoleonic law and it would not be possible to restore this medieval institution<sup>42</sup>

42 When feudalism was abolished, however, the use of feudal titles was allowed, so that in the nineteenth century it was still there a title princess of Francavilla (G. Crocetti "The valley of the marepotamo", p. 90). the feudal succession shown above two are the sources consulted, the first "Cause of the Duke of Infantado for what must come from the Cassa Sacra "1789 in the State Archives Cz. The other is" made up of the collection , of the Relevi at AS Napoli.II 'relevio constitutes an authentic source as it is the question of the feudal lord to the king for the validation of the investiture and the consequent registration in the Regio Cedolario. Alia application documents were attached to the ritual documents (will, lasCito etc) and the tax due as before investiture 0 as succession.

### Chapter III

#### FRANCAVILLA IN THE ARAGONESE PERIOD

The domination survived because, although ephemeral it was favored for Calabria as a process of economic repression. The introduction in of new and better cultivation techniques agriculture and the promotion of free trade had opened up to the Calabrian society new prospects. The advent of the Angevins before and later of subsequent the Aragonese, had canceled all those signs of prosperity started previously. To traditional endemic malaises, Saracen raids, earthquakes, plagues and famines, seemed like a fickle bird of prey.

In 1442 Alfonso V of Aragon took office on the throne of the kingdom of Naples, putting an end to the bloody dispute with the Angevins and to the anarchy it had brought about in the kingdom. The new ruler faced two difficult problems immediately:

- 1) *if reorganization of the balance of the State;*
- 2) *the strong pushback by the barons*<sup>43</sup>

The king proves, however, he was strong amongst the weak, and indiscrete with the arrogant, however, he easily solved the first problem by politically tightening tax in the realm and the second diplomatically pondering the requests of the barons.

The fragility of the new government was not only highlighted from these measures, also from the inability of the kingdom to supply coastal cities with any form of protection. The problem of continuous Saracen incursions on the Calabrian coast became serious over time and a priority and as such had to be resolved, but not at sea but on land (the Spanish fleet served in the Atlantic), in the 16th century the viceroy don Pedro di Toledo on the advice of Fabrizio Pignatelli arranged the construction of a long chain of coastal towers that were used for the sighting of Saracen ships and the defense of the territory.<sup>44</sup> The plan however, suffered delays and changes due to the continuous deficit of the state finances.

<sup>43</sup> The conspiracies of A. Centelles and A. Sanseverino were famous.

<sup>44</sup> See G. Valente "The coastal towers of Calabria" *Frama sud Chiaravalle C.*

Francavilla, because of its natural (geographic *inserted*) position and fortifications: castle and walls, seemed sufficiently protected

However, the **Pignatelli** project provided that in the coastal area bordering his territory, two towers would be erected, a watch tower at the mouth of the river Angitola <sup>40</sup> and the other defense in the shoreline di Acconia. (Localita Mezzapraia<sup>47</sup>). Although the Pignatelli project with various modifications was completed, it was however it did not prove effective (in its objective to minimise Saracen (raids *inserted*). In the meantime, building military infrastructure in cities and towns more exposed to the landings of the Saracens had intensified. **In 1488 the people of Francavilla, Rocca Angitola and Montesanto had been in fact forced to provide their labour and their oxen for the building of the castle near Pizzo.** The 'free of charge of the service' was a feudal prerogative granted by "princeps" of the sovereign himself. This weighed indiscriminately upon on all **Universitas** of the same feifdom, except for those that enjoyed privilege of exemption. In the construction of the castle of Pizzo, the dubious honour of burden was imposed on all **Universitas** of the barony of Rocca Angitola.<sup>48</sup> This imposition diverted the poor farmers and shepherds from their own work, at times, for long periods. **True that in 1492** after four years of exploitation, the people of Francavilla<sup>49</sup>, Rocca Angitola and Montesanto; delivered a subtle petition to the sovereign. Essa (it) sympathised by denouncing their extreme misery caused by the loss of their livestock "for the wars past "and ends with the request for exemption from the free service for the completion of the Pizzo castle and reduction of the annual tax charge.

45 Oral traditions refer to numerous and very long, Saracen sieges of Francavilla. Mannacio in his unpublished ms writes that the current "Campo" district was so called because it was the seat of the Saracen camps.

46 The tower of the Angitola located at the mouth of the homonymous river was supposed to have function of sighting, when enemy ships appeared, black smoke to rise in the sky during the day and flames should rise high at night. It was implemented but was never completed for lack of funds. Valente op.cit.pag 36

47 This tower of which the ruins still remain in the locality "Mezzapraia" had the function of defense, it had a company of soldiers dependent on a horseman, see A Parisi "Lacconia un 'antico "Laruffa ed. notes in appendix.

48 The works lasted four years cf F. Cortese "Genesis and progeny City of Pizzo" Brenner Ed. Pag. 22.

**The Francavilla cannons will then be transported to the castle of Pizzo. cft Tranquillo op. cit;**

49 Francavilla remained under the Jurisdiction of Rocca until 1503 cf. G. Serrao "Castel Monardo and Filadelfia of their own history "pag, 21;

"To the Majesty of God, King Ferrando"

"Imprimis supplicant to Majestic Law in these past wars for the most part they lost their livestock and could not recover from their poverty they could not recover, in order to do that in tutta dicta barony it was not enough and fifty parishes *de boy et quilli* were used up for the continuous fabrication that have been oppressed at the marina of the Castle at Pizzo which for the major part in them I know used up, and they consumed their own *etiam*: if *digne la predetta Maesta ordinare acteso dicto horamai* castle was completed are not *vexati ne cum boy ne cum persune* went in *dicte marrame*, *et maxime che per dicte marrame* not if they have been able to do *victuagli* for four years here suffered great hunger... *item* plead *ad dicta Majesta acteso dicta barony and reducta* to anything for so little if not *respondere* to the Royal payments et for the forecast of the official if they consume more than his Majesta se *digne como su* kept *ad dicto official ad deceocto onze* The year that they are not kept by fifteen *onze* l'anno videlicet sella Rocca six Francavilla et three Monte Sancto et maxime that the official barony in it have few things to do intended that they do not have - to be paid to officials such as and captain et alderman if you don't say fifteen onze *comensando*: from 10 *anna proximofuturo undecime indiction* is *avante* ...<sup>50</sup>

If the people were in danger of the Saracens, the burden was no less wighty than that inflicted by royal taxation. In the fifteenth century only the poor peasant masses of Calabria came to bear the burden of three types tax: that for the feudal lord, that for the clergy (tithing) and that of the State (the focatico) <sup>51</sup>. In 1442 Alfonso V of Aragon as soon as ascending the throne of the Kingdom of Naples, arranged the enumeration of the *fuoci* households, throughout his reign, not only for census the total number of inhabitants, in order to be able to demand from everyone the payment of taxes which until that year were called *collecte*. It was also established in that year that the quota to be paid was ten *carlini* at *fuoco*, raised to fifteen in 1449. As compensation, a *tomolo* of salt was paid to each family. The first census was in 1447 and followed by those the in 1472; 1508, 1522, 1545,

50 Between the graces and chapters asked to his Majesty by the Universitas of the lands of the Barony of Rocca Angitola "in F. Trinchera" Aragonese Codex "Na 1866 vol. I p. 274 there were still

a) a solicitation Summary to issue a ruling on a dispute between Rocca and Pizzo;

b) the request of one tax relief for Rocca c) authorization to lease the mill of the Court to the highest bidder.

51 Dalatino vulg. Focus, which became in the Middle Ages, focaticum was called the direct person tax that was levied for "hearth" 0 family regardless of the number of components and by income.

1561,1590,1642,1648,169952. In 1456 we find Francavilla in the "Legistro de la policy de lu sale de setembre:" Die ill meusi octobris inditionis Cosenza jo Andrea de Ponte locumtenente de 10 magnificent Rencio de Afficto regio thesaurario de loducato de Calabria we had received 49 grana XVIII from Francavilla ducati byde Chicco de Girifalco et foromoneta et so per 10 sali de setembre de 10 present anna and laurel caution avimo facta this polisa (receipt editor's note) de mia mana propria et nizata de 10 mio nizo (stamped with the name ring ed.) Date ut supraduc. XXXXVIII (sic) tar ... grain XVIII<sup>53</sup>.

Subsequently we find Francavilla inserted in the. "Legistro de la polise de lu Christmas foculeri: "Die III januari V inditionis in Cosenza jo Joanne de Ponte locumtenente de 10 magnificent Rencio de Afficto regio thesauriere ducatus Calabriae ease implemented by Francavilla per mana de Chicco de Girifalco ducatiSictanta octo tari three li as ducats LXXVIII tari III made money for foculeri de Natali de 10 present ann054And still late pill "Die X mensis januari V inditionis in Cosenza joFrancisco de Alexandro locumtenente de 10 magnificent Renzo de Afficto thesaurario de Calabria avimo receputo de the Universita de Francavilla for mana de Petro de Sena three tari ducats sidici et forino grain in coin and so for 10 foculeri duc. III tar I gr. XVI55. We will have to jump over the years to find Francavilla in the context of official documents and precisely to 27 August 1490 when the magnificent "Baptista de Vena regio thesaurario provincie Calabrie. Ultra "ric eve as a tax on fires from Francavilla one hundred and thirty one ducats (from Pizzo one hundred and seventy, from Rocca one hundred and twenty, from Castelmonardo ninety two, forty five from Monterosso and fifty seven from Polia)<sup>56</sup>.

52A Perrella "The subversion of the feudal Ut in the Neapolitan". Na 1909 pag. 147

53 Pontanian Academy "Aragonese Sources" vol. V p. 132;

54 Acc. Pont. Cit. pag. 187; .

55 Acc. Pont. Cit. pag. 196-Note the abrupt reduction of this tax compared to the previous ones;

56 Ace. Pont. Cit. vol. XIII pag. 231 of the new taxation shows that Francavilla at the end of: 15th century exceeded the number of fires in all the neighboring countries with the exception of Pizzo.



## SAN FOCA



[https://en.wikipedia.org/wiki/Nikephoros\\_Phokas\\_the\\_Elder](https://en.wikipedia.org/wiki/Nikephoros_Phokas_the_Elder)

O. Simonetta remembers how many churches in the Middle Ages Calabria were named after the first martyrs of Christianity, and states that a hamlets **in Rocca Angitola**, which was the forerunner to Francavilla was called S. Foca<sup>59</sup>. Clearly the name and the cult of this saint are of Byzantine derivation (the name Foca refers to a great Byzantine emperor and the famous General "Niceforo"). However we do not have records that would allow us to establish how a connection was formed between this "ancient martyr" and the Francavillesi. In fact, we do not know of any other towns of Calabria where there are churches or altars dedicated to this saint.

**Vendola** in his "Rationes decimarum," resumes from father Russo reports that in the diocese of Mileto in the year 1310 a priest named **Basilio** (FV Website Presbyter\* Basilius), of the church of S. Foca, went to Vallelonga for pay the 'decima' corresponding to the Tari<sup>59</sup>. The ancient church of S. Foca was the only church to be located inside the walls of the town (in the current Piazza Marconi). The following existed in its interior chapels:

*Ss. Sacramento*

*S. Maria del Carmine*

*S. Carlo Borromeo*

*Sant'Anna*

*St. Joseph*

*Ss. Immaculate*

*S. Domenico*

\* (In the early Christian church) an office bearer who exercised teaching, priestly and administrative functions.

The church curated over three parishes. In 1595 Pope Clement VIII with a Bull (Edict) reconfirmed the division in "**Tribus portionibus**" (and entrusted one part "**amotionem last possessoris**" to the diocesan cleric Silvestro Marino) in 1600 yielded 24 ducats per year. San Foca was patron of the village S. Nicolo di Mira and S. Rosa da Lima. The ancient church was totally razed to the ground by the earthquake of 1783 and after various disputes was rebuilt and reedified in the north in the area of the **Infantado** Duke's castle, also devastated by the shocks. Its reopening for worship took place in 1806, when the French occupied the region.

The new church was closed temporarily for restorations in 1854 as it was damaged by earthquake the same year.

58 **O. Simonetta** "Biographical note on the antiochene martyr S. Foca"

59 Vendola "Rationes decimarum"; Tari a small medieval coin struck in Italy, Sicily, and Malta

35

Chapter IV, Pages 36 to 49 were not scanned nor treated for OCR for translation

## Chapter V

### EARTHQUAKES OF 1638 AND 1659

#### Introduction

The seismic phenomena, are very recurrent in Calabria, considered not only as "simple" calamitous events, but above all as strong transforming elements of economic and social history as well as urban planning of our region. A seismic event must be evaluated not so much for its immediate effects on the territory, but much more for its indirect effects on society (diseases-famines-cause for poverty ,slow and precarious reconstruction). These latter aspects, as we will see, will linger more than necessary, further penalizing a society per se is poor and insufficiently assisted by central governments (for the earthquake of 1638 the sovereign will only grant tax relief for damaged towns while in 1783 the **Cassa Sacra** was not be able to perform the tasks for which it was established).

The state of unease and emergency typical after each earthquake which always initiates disaster on the populations are forced to make hasty decisions which in the long run will often prove imprudent. Castelmonardo in 1638 and Francavilla in 1783 are glaring examples. The obstinacy of the Francavillesi who did not want to abandon the old sites after the earthquakes of 1783, gave rise to a chaotic reconstruction of the old town which ended per affecting all the subsequent choices of town planning (see the "pendina" wards).

However it is possible to say that in addition to sentimental reasons there were economic ones to impose on the Francavillesi for rebuilding on the old site, being able to recycle the building materials of the houses demolished there. A series of earthquakes in Calabria in the end was how such not expereinced in the modern age those of 1638, 1659 and were particularly violent. The the first two were reported in the pages following the suggestive chronicle made by the Dominican friar V. D'Amato<sup>71</sup>.

70 No less serious were those of 1510-1602-1616-1617-1620-1626 and 1627.

71 V. D'Amato op cit. The chronicles of the Dominican friar constitute unique testimonies and as such are not reported by several authors.

## THE 17TH CENTURY

The most deadly years for Francavilla those of the seventeenth century. Sismi cariste and pestilences throughout the Kingdom of Naples almost with periodical rhythm. The earthquakes of 1638 and 1659 had caused great devastation in greater Calabria furthermore the outbreak of plague in the Kingdom of Naples in 1656 was to damage the society of the time. The contagion spread throughout the Kingdom "inflicting its cruelty on children and women,. The graves of many churches filled with children's bodies. Not without great danger for having the plague for many years in all towns became exposed to the Sacrament of Continuity<sup>72</sup>. In Francavilla the contagion decimated over half of its inhabitants<sup>73</sup>

After the plague followed famine, wherever the crops had been scarce -and the dead from hardship were added to those by contagion. The towns most affected in Greater Calabria together with Francavilla were Rocca Angitola, Polia, Monterosso and Filogaso. Other plagues and famines were suffered earlier in 1565, 1570 and 1591 but that of 1656 was demonstrably the cruelest of all.

<sup>72</sup> Historic Arch for Neapolitan provs vol 1 pag 323

<sup>73</sup> M. Sirago "Calabria in the 600 ' in History of modern and contemporary Calabria, Gangemi ed p. 233.

The year began with telluric movements of **lieve** entita. The shocks continued throughout January and February until March 27, the day in which the most violent one is registered. Its fury covered the

Tyrrhenian side of Greater Calabria along the Angitola-Sila axis.

Messr D'Amato thus described it:

*"it was the year of our good health 1638 when in the first and second month slightly shaking the earth gave a sign that without offense it wanted to exhale the vapors locked in its breast.*

*The day 27 March little no than more than an hour 'now remained when the sun suddenly from the southern part a violent rumble was heard for the air then the earth shook with such fury that I seemed to be at a point that the earth was digging precipice for itself, to bury itself City buried, castles ruined, villages flattened in a single moment I saw. misfortune memorable for all centuries<sup>74</sup>.*

The news of the disaster soon reached Naples. On April 12 the Viceroy Duke of Medina sent the director **Ettore** Capecelatro to Calabria with

*"the tasks of making the corpses buried and preparing churches, monasteries, Castles, towers, houses ethabitationi rescuing people who remained and then in reporting accurately*

*The damage and The victims of the catastrophe<sup>75</sup>.*

The councilor scrupulously carried out his duties by visiting people at all the affected places and recording "not only the number of dead but the name and surname . . their qualificatiob and profession. Of the Capecelatro report the number of dead was 9,633, towns destroyed 23, 10,000 homes destroyed and 3,143 homes determined uninhabitable. The royal councilor returned to Naples in June, whilst in Calabria there were repeated new aftershocks. He Himself proposed to the sovereign that extraordinary measures to be taken in favour of those affected citizens two types of tax relief:

- 1) Five-year tax exemption for the countries most affected;
- 2) Annual Moratorium for those less damaged, viz., "in order not to completely break down the economy and allow the recovery of the **silk**, salt and iron <sup>76</sup>. Francavilla re-entered, as did Castdmonardo, in the "**Rubrica** di primo grado", that is, between those lands which by number of deaths

74 V. D'Amato op. cit. page 213.

75 ASN Collateraie, Curiae 112 fo1. 18.

76 ASN cit. FO1. 20:

or for the big **royna** and of houses and loss of stuff they deserved to be granted immunity of five-year immunity<sup>77</sup>

In the **Rubrica** in the second degree the neighbor was entered close to Rocca Angitola, Montesoro, Polia and Monterosso, were granted Tax moratorium throughout 1638. In the report of Mssr Capecelatro

In relation to the Capecelatro Francavilla it was recorded as follows:

|                  |        |                |               |
|------------------|--------|----------------|---------------|
| Deaths           | Men 16 | Women 3        | Children 1    |
| Houses destroyed | 71     | Houses damaged | 64            |
|                  |        |                | Ruined castle |

Damage to houses are the largest part of the land which they call "presta" but the houses touched by the earthquake were made of Stone<sup>78</sup>

**.Castelmonardo:**

|                                 |             |          |             |
|---------------------------------|-------------|----------|-------------|
| Deaths                          | Men 63      | Women 12 | Children 26 |
| Nuns 2                          | Parishner 1 |          |             |
| Houses almost all on the ground |             |          |             |

this almost all defeated and the citizens who remain say they already want to move to house to another place.

**Rocca Angitola:**

|        |       |                  |    |               |
|--------|-------|------------------|----|---------------|
| Deaths | Men 1 | Houses destroyed | 33 | Ruined castle |
|--------|-------|------------------|----|---------------|

The shock of March 27th had been of considerable intensity, particularly felt in the Tyrrhenian region of central Calabria and Northern. The intense geological **mota** had opened cracks and chasms, diverted the waterways and swamped some areas of the region. Francavilla suffered the greatest damage in its southwest area, in fact the church of S. Pietro was notably affected. Its ruins are still visible today close to a precipice in the "**Frischia**" area.

The reconstruction affecteds the Calvario Vecchio , Largo (little piazza) Grazie, the ruin of the stone houses and **tufo** still visible today, stood up to even the earthquake of 1783, they confirm this thesis.

<sup>77</sup> ASN cit. FO1. 54r.

<sup>78</sup> H. Capecelatro "Brief report about the 1638 earthquake, published in appendix to Lutio's work D'Orsi "J earthquakes of the two Calabrie faithfully described with the addition of the punctual and separate reports written by the royal councilor Hettore Capecelatro, Na 1640.

The earth in Calabria was shaking violently in 1659. Telluric (terrestrial is an English synonym insetted). Tremors began on the first day of November and repeated every day until the 5th, when

*"at the fifth hour all the land of the province again after 21 years shook with much tremendous force for quite a long time that is was enough to leave most parts of the buildings in total ruin outweighed. So many of the people succeeded the greater the killed in the deep of the night assaulting with its pitfalls the land did not admit a place to escape ..."* Philogusus

became a single stone pile, Panaja horrible spectacle, Miletuo and Casali, Francica with its places a congeria of stones ..... Capistrano, Monterosso, Polia and Castelmonardo leave their knowledge alive 'in their own corpses, Francavilla, Macherato, Pizzo and Briatico with its villages collapsed with fair shock although conquered was supported.

The aftershocks of 1659 were therefore less for Francavilla devastating than those of 1638. Donato de Marinis supervisor for Naples of the damages suffered by the lands hit by the earthquake, Francavilla he recorded:

*"In the region of Francavilla that pate a lot in the earthquake of the year 1638 there died 5. Men = 2 Women = 2 Minor = 1 houses destroyed n. 32, a hospital likewise destroyed"* <sup>80</sup>

The lesser entity of the new damages compared to those caused by the earthquake of 1638 is from relate above all to the sharp drop in the Francavillian population, which was followed by the plague and famine of 1656 had fallen to his historical minimum, as low as 70 fuoci (households). After 1659 Francavilla starts one slow but steady economic recovery small industries will be formed of the silkworm and the number of mills and trappeti (olive mills) will multiply.

The land register of 1743 will highlight the level of prosperity reached by Francavilla before being destroyed by the earthquake of 1783. The latter event marks a long halt to the growth of the town. Together with its economy all those structures urban vestiges of its illustrious past will also fall.

<sup>79</sup> V. D'amato op. cit. 23 °.

<sup>80</sup> D. A. de Marinis "Relatione fatta to SE over the damage that many citra, lands and farmhouses have suffered in province of Calabria ultra due to the earthquake following the note of 5 November 1659". Na 1660.

## Chapter VI

### Cadastre of FRANCAVILLA

Tax policy in the Kingdom of Naples since the Aragonese age is based on two general principles:

- 1) *Identification of the taxation criteria,*
- 2) *The patrimony assessment of taxpayers*

If the first point does not take on particular importance for our research, the second, as we shall see, in some historical periods there will allow to reconstruct the social and economic conditions of Francavilla.

The methods or ways of ascertainment patriarcharchy in the Kingdom of Naples did not have rapid evolutions. The tax on the fuoci introduced by Alfonso of Aragon in the fifteenth century lasted centuries. The **focatico** represented a tax based on questionable criteria which did not take account of the other factors (feudal, ecclesiastical) and the local economic situations. There periodic survey of the **fuoci** (households) and their census constituted therefore a rough system that has prevented many researchers from conducting a scientific study on the economic evolution of many southern towns.

For Francavilla the **focatici** of the XV, XVI and XVII centuries take on a exclusively statistical value, allowing us to grasp only his demographic progression in those centuries. The land registers of the 1700s on the other hand, are means of tax assessment and complete and complexe<sup>81</sup>. They contain detailed information on both demographic consistency on the distribution of wealth in a place.

81: the land registers took the name oncia in 1740 with the government of Charles III Bourbon and lasted until the early years of the 19th century when the French conquered the Kingdom of Naples, they replaced it with the temporary land registers. King Ferrante, in order to provide for the easier collection of tax payments, had ordered that in the month of May of every year in the lands and places of the kingdom the goods of all citizens and foreigners present both stable and provisional would be taxed according to their capital value furthermore he ordered that all subjects be "ordered and forced to reveal their property under the penalty of a thousand ducats" from period of three months from the receipt of the notice. The land registry operations were directed by the Captain of the tax officers of the city, land, place or castle of any province and entrusted to the execution to six faithful men of the aforementioned places, that is, two chosen ex **melioribus nobilibus**, of the mediocre rich, two others from those two others finally de **minoribus conditionibus**. These had to swear an oath on the holy gospels in the presence of the aforementioned officers with whom they were not to have any report so that he could doubt the sincerity of their operations. As for the name Onciario it derives from the name of the tax information that was the "M. Palumbo" tax. The southern Municipalities before after the subversive laws of the feudalism "vol I, pag 78



The fiscal registry compiled from the eighteenth century for the first time collected precise personal data (age, class, condition, profession) an asset information (income, property, possessions and .. description of the goods enjoyed both from nobility and innoble etc) of each family even in small urban coubties. The cadastre **onciaro** of Francavilla was drafted in 1743 (two years earlier than the neighbouring Castelmonardo..

It. constituted a sort of litmus test that highlights the composition of the social fabric of the country and its economic before the first seismic event of 1783. Francavilla in 1743 looks like a dynamic town with expanding potential, its economy is in a growth phase and what may be observed of the twenty (trappeti) mills five (olive mills *inserted*) and eleven (flour *inserted*) mills scattered over its region<sup>82</sup> as well as the migratory flow from neighboring towns (**49 households come from Castelmonardo**).

Its social and varied fabric for which the registrars differentiated Francavillesi society according to the four typical categories of that historical period:

- 1) Noble or people who lives nobly<sup>83</sup>
- 2) Civilians people who live civilly;
- 3) **Magistri**, people who practice a trade or a profession<sup>84</sup>
- 4) **Bracciali**

The document also reveals disparate differences and various types of dates . It ranges from the physical appearance of people (healthy, sick, skilled, disabled etc,) to the small description of the condition social (vagabond, poor, miserable) and civil status (unmarried, celibate, widower etc.). Urban areas also follow a distortion, the old historic center, made up of the Castle districts and Chiesa Madre (today Piazza Marconi), represented the elite area. of the town, where in fact the noble and public servants lived. In the other quarters (Aria and the Burgo) lived the other social classes. A separate section of the register and dedicated to the widows

82 These transfonnation structures of primary agricultural products belonged to 10 more exponents of the agrarian bourgeoisie of the country to the clergy and monastic orders (Augustinians and Dominicans). Almost all

phthrite demo lite from the earthquake of 1783.

83To clarify whether this class actually took place in Francavilla, see Chapter XIII.

.84 The arts and crafts of the time are all represented, since we find the shoemaker, the barber, the painter, the molinaro, the ferraro master, the soldier, the sexton, the rim, the fabricator, the guardian etc. .

francavillesi, their considerable number indicates a higher mortality widespread among the males of the time and in any case a short-lived life expectancy (of males *inserted*).

Equally large and the number of bizarre species, especially ... of nuns and virgin daughters "In capillis" nuns for the more unmarried or spinsters who were allowed to keep their hair long because it was free of vote. Finally, a section of the onciario cadastre is dedicated to families from other towns, which had moved to Francavilla for stay permanently or to do some temporary work.

59

Pages 60 to 63 not scanned nor treated for OCR for translation

## Chapter VII

### THE ADNOTATOIRES

As already mentioned in the first chapter, in the seventeenth century it was born and a literary style **sui generis**, that spread of **Adnotatores**<sup>85</sup> throughout the Kingdom of Naples.. This genre soon became a trend that involved numerous authors. However the works, some of which are encyclopedic, did not claim to be masterpieces. This fashion was born of time, or that of a century of severe economic and cultural crises. After the glories of Humanism and the Renaissance all Italian literature had plunged into a long period of decline. In the seventeenth century the entire literary production in Italy, with some very rare exception was of poor quality.

The statement in 1600's of Mannerism style cared more forms that the content reaffirmed this crisis. Southern Italy was not an exception that is why Fiori and the adnotatory genre spread. A kind. Non creative but descriptive, inspired by the classics such as Annales that in Strabonoe's opera, aimed to describe landscape details and historical (with curiosity of any kind) of all places the kingdom of Naples. The importance of these operas that time has revealed allows us to recover some details of our towns today profoundly changed or even lost. Think of navigability the Angitola river, to the cotton and sugar factory at the Trivio; the hunting wild boar in the Francavilla woods etc. etc.

The Adnotatores is not an inspired artist, he is almost always of monastic extraction, moreover monasticism in the South that ended in the eighteenth century represented the only cultured class, having owners of well stocked libraries and sometimes having modest printing presses. The image of the Adnotatores, and the synthesis of the curious which collects all the historical information on the towns visited and that illustrator sketching with the pen the particular landscape observed.. The language of the Adnotatores is sometimes in vulgar Latin at times in poorly written Italian. The resarch method is not critically rigorous and that is why they are often in their chronicles are read true reveries (fanciful musing, daydreams *inserted*) (from the Greek origins or Latin from many towns)

85 In reality, the terms style and genre are abused, since we want to avoid a literary discourse here more complex, and since it is difficult to classify this phenomenon we have consciously used it these terms improperly.

of Calabria to the religious news that that talk about pieces of the cross or of the nails of Jesus, or of the mantle of the Madonna present in the churches of several of our towns). However if inaccurate and questionable the historical part of their work appears, reliable and the pictorial part-descriptive, because it was found "de visu" (by sight *inserted*) by these authors. Francavilla has hosted in various historical adnotatores periods.

Among the most important we mention *Leandro Alberti, Gabriele Barrio, Girolamo Marafioti, Giovanni Fiore and Domenico Martire*. Appreciation and praise of the amenity of the Francavillian site as well as the exaltation of quality of its waters and the wholesomeness of its air constitute places common in these authors.

The Bolognese (brother *inserted*) fra 'Leandro Alberti visited Calabria in 1526, he praises Francavilla for the goodness of Trivio<sup>86</sup> wines; the friar from **Francica, Gabriele Barrio**, in his "De antiquitate et situ Calabriae" so described Francavilla ....*with a highly praised mead it is 3,000 steps (meters inserted) from the sea and similar distance from Lacconia, located in healthy and pleasant location. Here the territory is fruitful suitable for hunting wild fowl. There grows sesame, vitreice and juniper. And not to mention the lentisk (mastic tree) and blueberry*<sup>87</sup>.

Marafioti gives worthy praise for the perfection and abundance of wines and that it accommodates different bird species and fairs<sup>88</sup>. Then follows G. Fiore from Cropani<sup>89</sup> and **Domenico Martire** of Cosenza, who dwells in the ruined castle and the existence in the church of S. Foca of a dated canvas from 1118 (AD *inserted*) depicting the martyrdom of the saint<sup>90</sup>. Finally Lorenzo Giustiniani "*its territory has all the produce for primary needs and its natural resources for those most suited for agriculture and pastoral farming elsewhere they came to find abundance of feed and they started a silk worm industry. There is a fair on the 13th December.*"<sup>91</sup> Then there are the foreign annotators among which we remember of de Rivavol<sup>92</sup> and **Lenormant** who quoted Francavilla in their works<sup>93</sup>

86 L. Alberti "Description of all Italy" Bo 1528.

87 G. Barrio "De Antiquitate et situ Calabriae". Rome 1571 (W:Francica is a comune (municipality) in the Province of Vibo Valentia)

88 Girolamo Marafioti "Chronicles of ancient Calabria" 1601.

89 Giovanni Fiore "Illustrated Calabria " 1691.

90 Dominico Martire "Calabria sacred and profane" ms unpublished in Arch st Cs.

91 Lorenzo Giustiniani "Geographical Dictionary of the Kingdom of Naples" Na 1816.

92 A. De Rivarol Op. Cit.

93 F. Lenonnant "Magna Graecia" Paris 1884.

## Chapter VIII

### THE EARTHQUAKE OF 1783

Earthquakes and floods have had (and continue to have) their recurrences and their devastation are a significant role in history of Calabria. As we said in the fifth chapter, earthquakes in our region should not be considered exclusively for their immediate effects on society and on the territory but (more *inserted*) for their repercussions on all aspects of civilian life.

The aftershocks of 1783 managed to affect considerably the economy, urban development, the ecclesiastical asset structure and even the culture of our region. The earthquake of 1783, was different to the previous ones, it did not manifest in a simple natural phenomenon, but constituted the "scourge", a sort of biblical plague that in addition to mourning it changed or in some cases it deleted the history of many thousand Calabrian places. At the end of the telluric movements, there were counted two hundred affected towns and of these thirty-three were those declared unfit for use by the Neapolitan inspectors. The final estimate (very much approximate) of material damage, amounts to ducats 132,812,500, an astronomical figure for that time.

The dead reached an impressive number, alone in Greater Calabria there were almost 30,000 (keep in mind that the density of the population then was much lower than the current one) of which 5,000 perished of wounds, hunger, cold and illnesses as a consequence of the earthquake. It is these figures that make the 1783 earthquake an event "exceptional, but above all its effects on our, Francavilla to make this phenomenon worthy of further study

#### HISTORY OF THE DISASTER.

In the summer of 1782 in Calabria had been very dry and excessively hot, the autumn was rainy but the earth remained arid and The winter was particularly cold with copious snowfalls. In the sky strange meteors were spotted and on land a smallpox epidemic reaped children as victims <sup>94</sup>

<sup>94</sup> Nd UDer Defunctorum deUa parish church of Santa Maria delle. Thank you dozens of are registered ways and faociuUi ) ler infectious disease ".

On February 5, 1783, at 1.45 pm the first major shock occurred. The epicenter was established between Aspromonte and the Serre (mountains *inserted*). If tremor lasting almost two minutes it was initially undulating and wobbling repetitively, the sky grew black and strong winds rose accompanied by heavy rains<sup>95</sup>. At 7.00 in the evening of the same day the phenomenon repeated. The new shock raised the sea between Messina and Scilla:

*A great rumble was heard which immediately followed a horrible solitary earthquake lasting several minutes and at the same time it made several central, vertical and horizontal motions, so strong that it showed itself to be able to displace all the buildings as in fact it did in a moment it destroyed all the towns of this province of Greater Calabria.... the explosion when it came to split mountains, land, olive groves, transplanted land from one place to another quite faraway, halting river flows but even more the death of about 73,000 people of this our province*<sup>96</sup>

Francavilla suffered some damage, some of its houses were damaged, others fell, there was the mortality of some persons but not the total ruin as in other places<sup>97</sup>.

Throughout the month of February the shocks were almost daily so much so that people did not believe themselves safe even under the barracks of boards and flee to the open suffering from the cold and the rain. Also in March the earth continued to move with varying intensity: *"the inhabitants in the vicinity of the river Angitola were frightened by the continuous earthquakes that they had resided in the countryside under the huts of boards and branches. But mistakingly assured by the apparent tranquility of the earth they mostly returned to their usual homes."*

We will now see the unfortunate consequence of this poor decision. Around one twenty three minutes of the night of twenty eighth it felt between the banks of the river Amato and Capo Suvero – muffled underground rumble that grew gradually imitating the shots of many cannons. Consequently the earth shakes about in various ways for two minutes with an incredible violence. The tremor of the earth stopped and was followed an underground roar that lasted another minute, the dark

95 · In sudQetto book does not and mentioned this shock.

96 L. Piperni "Historical Racimolature" in Historical Arch for Calabria - Vol. I pag. 186.

97 A. Grimaldi "Description of earthquakes" Naples pag. 26 - In the report made by the scientists of the Royal Academy of Naples, Francavilla after the shocks of February 5 was described as "cruelly beaten".

it was very heavy and merciless rain fell uninterrupted accompanied by lightening and thunder. In short, nature seemed to threaten the ultimate extermination of the inhabitants of that dismal region.

Comparing the effects of this shock of March 28 with that of February 5 it can be judged that the latter was more violent. Its strength was particularly felt in the Further northern part of the Calabria, on this side of the Angitola river. It is claimed by some observers that the epicenter of this last earthquake was to be located in the narrowest part of Calabria and precisely between Maida and the river course of the Amato.<sup>98</sup>

The aftershocks continued and

*"now that we are in December 1783 they have not yet ceased, indeed almost for Repeatedly every day or night they have been more or less the same strength<sup>99</sup>. However "these did not have any building to ruin made us fear only th open the ground that may swallow us So we continue to live with apprehension of spirit and fear all that you are sheltered in shacks built which more or less sturdy depending to each own capabilities The poor then took refuge in miserably small huts made up of stubble and ferns. All churches are built of boards and the same as monasteries and convents were made of. In addition to the great fear that for the aforementioned continuation of the shocks we have so far had and the same apprehension we not knowing until Blessed God will be angry (justly for others for our great failings) and earth challenged the scourge of the earthquake, also I would say of such fear, in the month of June still frightened by a particular phenomenon that lasted more than fifteen days for which period of time there was continually a very dense smoke-colored fog of **carcara** that prevented distinguishing things and people even at a short distance, the sun rarely shone and looked like red and fiery that was similar, very similar to blood, as a hyperbole but truly irrefutable, the moon likewise appeared lit. but not as much as the sun.*

It was then written that such a fog had reached Paris as well as various cities in our Italy.

*"In short, we believed and still today we believe that the final Judgment is not so far (away inserted) there were signs– in the Sun and the Moon and in **Terris pressura gentium**- the will of the blessed God was forever made –*

98 A Grimaldi op. cit. pag. 28.

99 The last strong shock occurred on August 23 at 22:00 (ed.).

in cujus manu fortissimus, de qua non possumus surgere (*Latin translated: from whose strong hand we are not able to arise*)

*—This memory suffices for such an idea of the misfortunes that have occurred (I'm inserted) leaving to a more learned pen who certainly will not miss to make a longer and more comprehensive description in some particular works(in the future inserted) than he will shed light (on the event inserted) . allowing me here in the meantime to briefly mention the other scourge that blessed God sent to this province last summer, autumn and winter of the year -1783 and such a fierce epidemic of malignant and putrid pathological fevers such that caused the death of more people than there were in the earthquake also for how long the Medical Professors could give hope by trying various treatments with honor, they attributing such epidemic to the infectious air from the stench of so many corpses that could not be buried or to burn them as had ordered by Mssr Lieutenant General Pignatelli or for noxious vapors rising from the many cracks of the earth and polluting the air and water or finally for the lower elasticity quality of the air, than that in the barracks built low and on the ground floor one could breathe universally. Of this epidemic very few survived and even fewer infected by the disease and treated through the long and painful illness were cured by the efficacy and enduring the pain of various and repeated medications. This is also befall on me as well,<sup>100</sup>.*

100 L.Piperni - op. cit. pag. 188.



## THE EFFECTS

150,000 ducats of material damage, 44 of its 2081 inhabitants perished below the rubble, a devastated urban fabric, an artistic heritage and architectural devastated. In these in summary the figures of the damages suffered from Francavilla from the earthquakes of February and March 1783. The shock of 28 March was stronger than that of February 5, dealt the hard blow to the town reducing it to a pile of rubble.

The convents, the churches, the castle, the surrounding walls with the gates and the towers, all symbols of its illustrious past, collapsed in an instant. Analogously structures were subjected to agricultural product processing facilities, mills and oil mills (basic for the Francavillese economy), the whole territory suffered the violence of the stronger shocks: the rivers changed course, the valleys changed structure and most existing paths were all destroyed.

The royal inspectors sent from Naples to report to the sovereign to determine the state of the towns affected by the earthquake "visiting Francavilla they described it as "mostly destroyed town". N. Vivenzio, President of the Sommaria, had no doubts in cataloging it among the 33 "towns destroyed to be rebuilt elsewhere"<sup>101</sup>.

The seismic phenomenon had not only destroyed the structures but also had a profound effect on the mood of the Francavillese. The endless telluric movements since February had produced in, majority of these an understandable panic situation; after the violent shock of March 28 there was chaos and a sense of absolute disorientation in the town. At this juncture, the escape was that people normally with charisma gave way to a diatribe of superstitions amongst the survivors, even more serious was the cause of a series of reckless actions so that at the end of 1783 in the Francavilla territory had three distinct settlements.

The first on the old site, where the majority of the homeless -. (reluctant to abandon their locality of their birth, for which they had an affectionate bond and also for economic and practical reasons, the materials could be recycled for rebuilding the collapsed structures including those of the town walls) began the reconstruction of housing apartments which, although disordered,

<sup>101</sup> N. Vivenzio col Pignatelli and Acton was the most powerful man in the Kingdom of the two Sicilies. I visit personally all the affected areas making a detailed report to the king.

were more comfortable and more durable than the barracks. The second at the Convent of the Rifonnati, where, as can be seen from the *Liber Defunctorum* of SMG, about a hundred Francavillesi after first shocks in February at his own expense had built a shanty town.

This settlement did not act as an alternative location to the old site, so much so that at the end of the quake movements all the Francavillesi who moved here returned to their original local. The third settlement, unlike the previous, constituted the only true alternative to the destroyed old town. It arose in the district "Zio Pà (uncle)". Little more than 300 Francavillesi with "animus remanendi" had moved here and in a short time they built a better organised shanty town.

The news of the universal Calabrian-Sicilian disaster had reached Ferdinand IV promptly. The king immediately became aware of gravity the situation and send to Calabria - Marshal F. Pignatelli "to assist with repair and rescue in much damage and determine who remained alive or healthy or cripple and provide support with money, flour, biscuit, macaroni and other edible stuff and abundant medications for the relief of the poor and needy"<sup>102</sup>.

Troops also set sail from Naples with arms and spades to shovels the rubble. Then followed surgeons, men of science and engineers, between who were distinguished by fame Antonio -Winspeare, Francesco La Vega and Ennenegildo Sintes.

This triambrate had the power to establish "how many, which and where destroyed towns need to be rebuilt." The situation that presented in the eyes of the Neapolitans was not only that of an apocalyptic scene, but an unknown Calabria made of feudal abuse, of still primitive agriculture, of non-existent roads, of ignorance and misery. Francavilla appeared in its chaos with the buildings on the ground and the inhabitants in disagreement with each other about where to rebuild the town. To find the necessary funds for reconstruction, the king in June 1784 I instituted the Cassa Sacra, an institution which was to retain the income from churches, lay convents and congregations.

Amongst the priority provisions included "to provide" timber and shingles to the homeless "and" the allocation of shares of land to the homeless and the poorer".

102 L. Piperni op. cit. page 186

The institution of the Cassa Sacra was not a happy undertaking, the entity became a complex bureaucratic system that did not solve in any way the purposes for which it was established. When in 1795 it was abolished almost all the expropriated land had to be returned, because these had neither been sold nor assigned to the poor. In the meantime the Neapolitan academics had set the criteria to be followed for the reconstruction of destroyed towns:

*"For urgency it is better to think about the refabrication of the mills, the wells and cisterns. Equally urgent it becomes to think with concern for agriculture and providing farmers with farm animals, ie oxen, mules or donkeys in replacement of those lost. When the earth is entirely quelled of the shocks it will be time to think about rebuilding, in which we must proceed with order and not by chance ...it would be prudent that before starting that one or two surveyors, engineers or hydrostatic men of insight and superior talents visit the places to be rebuilt .... Certainly not agree to rebuild towns elsewhere where many buildings have outlived. In the most important thing is to do not get hands on building unless sewers have been built.*

*In rebuilding the destroyed places they must have the following Ie warnings make sure that the place is as flat as possible for traffic with wagons and carts. Major roads must not have less than 24 **palmi napoletani**, minor ones not less than 16. Houses don't they must have more than 40 palis in height. For churches will be possible allow 10 more palis or 50 palmi. You shouldn't allow that chapels, congregations and much less Monasteries or Convents before the parishes have been re-established (one for every thousand souls). Acciocche(person inserted) facilitates and encourages the re-application where the Barons order that the **Universita** abandon all the details those materials of the walls and ruined castles of the place without them having to pay anything "<sup>103</sup>. While the Neapolitan scientists settled these rules, the Francavillesi of "Zio Pa" consolidated their shanty town.*

N. Vivenzio in a report for Naples reported that: *"In the place called Zio pa is the best option to rebuild Francavilla because of its better position, but issues continue because the population is divided"*

In 1784 the rebuilding of the town at Zio Pà had been the choice for both the will of the people the favoured opinion of the royal engineers.

To this end, the first 350 ducats were allocated for construction of a parish and 22 for the reorganization of six trappeti (olive mills *inserted*) and that of a mill<sup>104</sup> Also on the basis of that given by Galiani. The situation created at Zio Pà was however contradictory, at a certain point the stubbornness to remain was no longer dictated by a certain sincere belief, but the impossibility of how many of those poor Francavillesi could return to old site only with "old and mouldy boards". The winters after 1783 were exceptionally cold, so much so that the Mayor of Francavilla, G. Cauzzi made a plea to the king to get a drop of the censuses wrote:

*"The land around Francavilla, 'before the scourge of the earthquake was the most fertile province, here there had been plenty of all kinds, now after the earthquake there is perishing from day to day from hunger and debts and intense hailstorms and the impetuous winds of 1784 and 1785 they blown most of the olive groves to the ground'<sup>105</sup>. In addition, the the death rate of the Francavillesi to Zio Pà was very high, so much so that their number halved". Life in the shanty homes was squalled and inhumane.*

M. Sarconi secretary of the Royal Academy of Sciences of Napoli described it this way: *"In a space of 15 palmi lives a poor family in the company of pigs, hens and often even with a donkey. Between one shanty home and a other there maybe a distance of 6-8 palmi, therefore the streets and houses have more filth formed , then normal dwellings or of public roads. Misery, mud, natural impulsiveness, morbid perspiration and the lack of circalting air form a stench and rea together with so much disgust that it seems a miracle of providence the not yet seeing a prison fever or of hospitals. In Pizzo there is already inflicted with a pathological disease'<sup>106</sup>*

Of the thirty-three towns for which it had been **deliberata** the reconstitution elsewhere only in Francavilla there became an anomalous situation involving the inhabitants of Zio Pà those of

104 From the "Map how much was spent in the Department of Monteleone" by engineer Ludovico de Sauget, 1/10/1787

105 G.Cauzzi "SuppIica a ....." in AS.CZ CS SP fasc 1156 1783

106 Sarconi "Letters to the Marquis of Sambuca on the conditions of Calabria after the earthquakes of 1783"

Francavilla and the Royal Correspondence Committee of Naples. In reality despite the fact that the reconstruction of the towns had already been approved Contrada Zio Pà, with the consent of the Royal Engineers, the majority of the Francavillesi continued to build on the old site negatively "on the transformation project put forward by only a few individuals".

This ambiguous situation continued for four years until it was debated in Naples. In the meantime as no discussion between the two sides for a compromise to be reached therefore an intense complicated discourse began between Neapolitan officials, authorities (priests, mayor, doctors etc.) in order to acquire all the elements necessary for a fair judgment. The consultations, the relationships and the opinions were wasted, in the end the Judicial council had to issue a verdict. This was solemn in the sense that it favoured the majority of the Francavillesi who had not moved from the old site. The fifty seven heads of family from .; Zio Pà were all summoned by the governors of the Cassa Sacra. An agreement was reached between the two parties according to which those who had decided to return to Francavilla, the Authority would provide a subsidy that took into account the boards and the tiles previously delivered.

Thus ended an ambiguous and at the same time bitter story, which for the first time had brought discord for the first time amongst the Francavillesi. The prevailing position of the majority prevented the reconstruction of the town from scratch, for which, if implemented, would have erased the history of Francavilla (as happened for the neighbour Castelmonardo).

Finally there is to say that the rebuilding of a town does not depend on the criteria dictated by the Royal Engineers, for which it was so chaotic as to give rise to an urban phenomenon "*sui generis*" ( Inserted meaning: *of his, her, its, or their own kind; unique* Synonyms: *different exclusive, particular, rare, uncommon*) that is in the dialectal term "Pendina" namely hanging houses (or pendant) best summarizes (the phrase *inserted*).

## Chapter IX THE AGE OF NAPOLEON 1805-1815

### HISTORICAL INTRODUCTION

The nineteenth century is distinguished from the previous ones by the complexity of the its events:

The Napoleonic epic, the Vienna Congress, the industrial revolution, the unity of Italy, colonialism, social doctrines, etc. etc.

All these events took on particular historical importance both for their scope (almost all of them crossed their national borders and involved more states), and for the upheavals they brought about in the political, social and economic national structures:

Calabria faced the new century with all its historical problems, backwardness and miserable attitude. These had been aggravated by the earthquake of 1783. No less damaging was the rigid feudal system that impeded progress for centuries in most of the region. With the battle of Marengo (1800) Napoleon's troops began their expansion in the states of Italy.

In 1806 the transalpine (aggressors *inserted*) occupied the Kingdom of Naples. The war machine by French was perfect and the times and circumstances compared to that of 1799, the year of the **Parthenopean Republic** of General Championnet were profoundly changed so no one: this time dared to emulate the deeds of **Cardinal Ruffo** (headed a resistance movement *inserted*). If we are allowed to anticipate right now a historical judgment on the military presence of the French in Calabria we can argue that their occupation (ended generally with negative sentiments) did not turn out so bad for our Region.

[https://en.wikipedia.org/wiki/Parthenopean\\_Republic](https://en.wikipedia.org/wiki/Parthenopean_Republic)

On the contrary, it produced undeniable political and social and economic progress throughout the Kingdom of Naples. If recognition goes to Normans the merit of having brought Calabria of the 11th century back to Western historical context, the French should be credited with having ferried our region in the modern age.

Giuseppe Bonaparte, Napoleon 's brother, ascended the throne of Kingdom of Naples in 1806 and remained there until 1808; the year in which he was crowned king of Spain. In this two-year period Giuseppe initiated an intense series of policy reforms that tended to renew radically the entire state apparatus. Bonaparte (Giuseppe *inserted*) launches an infinite number of laws such that they erased structures and institutions, some of which were secular. Not all the changes however took place physiologically (organically? *inserted*), as some

measures subverted social systems and balances for which the masses, especially the Calabrian ones had standardized over time. So when abolition of feudalism eventuated it disoriented the Calabrians because that institute represented a principle of order.

We close this introduction with a consideration on fast and strange metamorphosis of the attitude of the Calabrians in the towards the transalpines (the French *inserted*). Under Giuseppe Bonaparte they manifested fierce resistance, whilst under Gioacchino Murat they gradually adapted to the new situation. This was achieved by the new ruler not with a process of coerced normalization but as we will see later, with a targeted political program; needed and studied by Murat himself to gain favor of the Calabrian people for integration.

\* \* \*

At the beginning of the French occupation Francavilla had approx. two thousand inhabitants. Its territorial structure during the Napoleonic era suffers continuous changes. In 1806 Giuseppe Bonaparte in his Comprehensive program of state reforms including also the rearrangement of geopolitical of the Kingdom of Naples. He however, for Calabria reconfirmed the ancient division in two classic provinces of the Citiore and Ulteriore. The only change was the move of the capital of the latter from Catanzaro to Monteleone (Vibo Valentia after 1861: *inserted*). The two provinces were decentralized into districts; districts within districts; the districts cantons (into smaller territorial districts) or fractions (thereof *inserted*).

The provinces were chaired by the representatives assisted by a council made up of twenty members, the Subintendents presided over the districts. The communes were administered by the Mayors together with the Decurions, whose number was proportionate to the number of inhabitants<sup>107</sup>

Public order within the municipal area was guaranteed by the Civic Guard, paramilitary body that recruited

<sup>107</sup> Francavilla in 1806 had 1900 inhabitants, the number of its Decurions had therefore been set at 5 members. The Civic Guard commanded alternatively by Michele Solari and Onofrio Vitale, counted 5 soldiers, 3 active and 2 in reserve. They were Mayors of Francavilla in the Napoleonic era: Giuseppe Quaranta (1807), Onofrio Vitale (1808), Francesco Paolo Caria (1809). Some of the decurions, those who were elected by consensus, they were: Domenico Caria - Domenico Gulli ~ Nicola Bonelli ~ Foca Aracri ~ Giuseppe Quaranta ~ Giuseppe Parisi ~ Nicola Teti. Tax collectors were: Nicola Parisi ~ Giuseppe Limardi ~ Foca Ciliberti In 1806. Domenico Costa and Francesco Lazzaro in 1809. AS CZ Indendenza.

its members from municipal draft lists. In 1799 Francavilla had been in the political order plan framed by General Championnet in the canton of Monteleone. In January 1807 it became Place of **Universita** and as such passed under the jurisdiction of Filadelfia: Later in 1811, having become a municipality, it was transferred in the circle of Monterosso.

Following the Bourbon Restoration of 1815 with the suppression of Monteleone, Capoluogo (chief town), Francavilla, which included the hamlet of Montesoro was re-annexed to the district of Filadelfia. The French policy does not penalize the economic growth of the French regions conquered, indeed laid the foundations for an improvement of general conditions for development. **Gioacchino Murat** with a series reforming laws had removed all those stifling obstacles to autonomy of the southern Municipalities (even if it had been Giuseppe Bonaparte with the abolition of feudalism, with his calculations and his obligations that started this process of change<sup>108</sup>)

The abolition of the various ecclesiastical bodies also brought benefits to the municipalities since a portion of the confiscated lands was intended for civic<sup>109</sup> uses. Murat's policy was not made up solely of abrogative laws, his plan was to transplant systems and models of the French state in its reign. He therefore constitutes new ministries, streamlines the bureaucracy and launched development programs for each single production sector. These changes also involved small towns, which after the abolition of the feudalism had become small administrative bodies free to self-determine and manage themselves with special (monetary *inserted*) balance sheets. Among the main changes issued by Murat at a peripheral level, we quote:

1 - Improvement of large and small roads (the Municipality of Francavilla had no real roads, the connection at the old consular road Popilia was by way mule tracks and

108 The Napoleonic law decrees the end of all feudal rights on roads, rivers, woods, sources and pastures which became public. The Catapano, Baiulo, the Maestro of Acts, I angherie and Ie parangherie. However, some old feudal rights were converted into taxes for the administration of Municipality; In the first year of regency, Giuseppe Bonaparte abolished twenty-three feudal taxes..

109 The French religious policy in Calabria was anomalous. Murat, in this area differed greatly from the views of his brother-in-law Napoleon, who himself in addition to promoting teaching of the Christian religion in schools donate funds for the restoration of churches. The abolition of ecclesiastical entities

was dictated by both political and economic reasons. In 1809 the confiscation of the property of the former convents and their partial sale it allows a significant reduction of duties on grain and on wine throughout Kingdom of Naples.



dirt roads (the "Strada dei Francesi" along the Odierna SS 19 and an old bridge over the Angitola river).

- 2 - Institutions of fairs and markets;
- 3 - Promotion of the 'small industry';
- 4 - Creation of public fountains and public drinking troughs *for* donkeys, horses and oxen;
- 5 - Establishment of the **protomedicate** (medical centres) ;
- 6 - Establishment of schools with the obligation to attend;
- 7 - Establishment of orphanages;
- 8 - Establishment of civil status and cadastre (land records);
- 9 - Establishment of the postal service with the use of the telegraph (in the locality "Boni" was not installed for military purposes);
- 10 - Lighting of the main squares, and streets of towns and cities (Carbide gas lamps);
- 11 - Rehabilitation of swampy areas (Angitola and Sant 'Eufemia).

These are positive public utility institutions whose management weighed on the budgets of the municipalities. This monetary tool had to guarantee in addition to ordinary administration, also the maintenance of the Civil Guard and that of the French troops located within their own relevant borders.

A large company of French soldiers was stationed in the Francavilla area, while in the town center in one home belonging to a certain Francesco Papaleo it housed Captain B. Bizoncenet with its sub lieutenants. Upon the tax collectors lay the burden of satisfying the requests expressed by the French officers; from room and board, in the lighting of their rooms.

The expenses incurred also affected the Francavillian municipal treasury lumber for a bridge over the Angitola river and those of the transport of the soldiers who fell ill in the marshy areas from Angitola to Monteleone<sup>110</sup>. These burdens did not have to weigh too much on the Francavillian economy.

110 The municipal budgets were periodically checked by the Intendants. In 1808 "at the Municipality of Francavilla was part of Intendant of Monteleone finalizing the accounts within four days following the \receipt of the notice or by a person from the Mayor will be fined 30 ducats or the seizure of his property ". In the account of the tax collectors of 1806 we read: paid to Santo Petrocca 44 grain for hens, eggs and .lard for the French commander table; Paid ducats 2 to Apostolo Giampa for wine to the troop. Ed more: 13 ducats spent for the administration of wine, bread, vinegar, sugar for the table of the commander French and corn and grass for his horse; 6 ducati paid to the captain of the Guardi Civica Michele Solari \_ on account of ammunition; Paid to the wife of the "pignataro" grain 6 for clay utensils to the troop; to mr. Serrao ducati 20 for cutting timber for the bridge over the Angitola river. In the balance of 1808 between

In fact in those years there was a significant development to the town's planning. To the old quarters "Pendina" and "Lo Borgo" was added those of the "Nuovo Borgo" and that of Santa Maria / degli Angeli. The center of gravity of the town thus shifted more to the north and the today's piazza Solari then assumed a central location. Well from there an address outline for urban development followed later by the Francavillese.

The French occupation of the Kingdom of Naples that led to positive changes and translated to considerable progress was however, bound to the fate of Napoleone.

With Waterloo Bonaparte and Murat fell out of favor. Various and many attempts made were unsuccessful (even diplomatic) by the latter keep the Kingdom. His tragic landing in Pizzo was an attempt to to win back (the kingdom *inserted*) with the help of those who had received so many benefits from his government. So Umberto Caldora judged the politics of the French in the Kingdom of Naples:

*"It does not seem to us that we can doubt the benefit of Napoleonic innovations that basically remained in place with just minor modifications to suit the contemporary state. It is precisely this that proves that the structures implemented then worked effectively for the public good."<sup>111</sup>*

The Bourbon restoration, whilst not reintroducing Feudalism, did not improve the political, economic and social conditions in the Kingdom. On the contrary, a paradoxical wave of reflux occurred which plunged Calabria back into that pre-Napoleonic characterized historically by misery and restrictions. However it was the beginning that gave birth to dissatisfaction amongst the Bourbon subjects.

The expenses of the tax collectors are: spent 10 ducats for the Lenten preacher Joseph Manvacio. The maintenance costs of the French troops at the "fondachello" amounted to 87 ducats - AS CZ Intendenza.  
111 U Caldora "Calabria Napoleonica" - Brenner CS.

## Chapter X

### FROM THE BATTLE OF MAIDA TO BRIGANTAGE

BRIGANTAGE IN THE NAPOLEONIC PERIOD (1806 - 1809)

It can be said that Calabria before the events of 1799 had been somewhat forgotten by history.

This disinterest began immediately after the end of the clashes between Angevins and Aragonese and was interrupted only for the disastrous effects of earthquake of 1783.

During in the Napoleonic period our region became theater of clashes between French and English, it manifested itself to these foreigners as anachronistic to their own social, economic social and cultural conditions. The image that was disclosed to the rest of the world was gloomy the English called it "terra incognita of Modern Europe" and the French "land of ignorance and superstition". It was actually known about a situation by **King Ferdinand IV**, who already had in 1792 received a detailed report from his official **Giuseppe Maria Galanti**:

*"Calabria is a squalid region where the cities are no more than villages where generally the arts and manufacture are lacking, barbaric and bleak conditions are everywhere as a result of the earthquake of 1783. These problems have only been aggravated by the earthquake. There feudal constitution with rights over land, water and I will say up on the air one breathes forms another instrument of poverty of the Calabria. In this region, unlike the other provinces, they observe the abhorrence of feudal government."*<sup>112</sup>

In 1799 the proclamation of the Parthenopean Republic gave it a jolt to this reality but paradoxically the action **Cardinal Ruffo's** counter revolutionary started from our region. In 1806 the French invaded Naples and Calabria opening a decade of occupation during which they took turns to reign: Giuseppe Napoleone (1806 - 1808) and Gioacchino Murat (1808 -1815).

The brigantage appeared as a mass subversive phenomenon which made its appearance in Calabria following the battle of Maida (1806).

<sup>112</sup> G.M Galanti: royal official, was sent to Calabria in the late 1700s to "to learn about the political status and economic situation in the region "and to make a distinct report to His Majesty.

The **Anglo-Bourbon** victory over the French (Napoleon France: *inserted*) marks the beginning of one fierce people's struggle, which flared up throughout the region until the year 1809 when it was put down by **General Manhes**. Brigandage still represents a subversive phenomenon "*sui generis (Latin for of its own kind)*" and some of its aspects remain inexplicable. It is difficult to understand how Calabrians, which historically have always submitted passively to all foreign dominations with which they have associated to contrast only the French (occupation *inserted*).

**Colletta, Benedetto Musolino\*** and **General Ferdinando Serrao de'Gregori\*\*** did not view brigandage for political connotations as an end, but they considered it (brigandage *inserted*) simply as a subversive phenomenon. There is no doubt that to unleash the phenomenon was initially the **deep gap between the two civilizations compared, that of the French and that of the Calabrians**. In addition to this intolerance, poverty, backwardness also contributed to internal causes; and external the Bourbon instrumentalization and the **work of the clerks** that endorsed the Calabrian masses against the transalpines (French *inserted*), portraying them as atheists and desecrators. In Calabria the brigandage assumed worrying proportions in two distinct historical periods: <https://catalogue.nla.gov.au/Search/Home?lookfor=author:%22Musolino%2C%20Benedetto%2C%201809-1885%22&iknowwhatimean=1>

\*Benedetto Musolino (8 February 1809 – 15 November 1885) was an Italian soldier and politician, who was a member of the Chamber of Deputies of the Kingdom of Italy from 1861 to 1876 and later a member of the Senate of the Kingdom of Italy. Musolino was associated with the Historical Left in Italian politics. A native of Calabria, Musolino was a radical republican and atheist engaged in militant activity against the Kingdom of the Two Sicilies during the Italian unification. In the aftermath of the Revolutions of 1848, he was involved with Giuseppe Mazzini's Roman Republic. Later, he took part in the Expedition of the Thousand under the command of Giuseppe Garibaldi, as the Kingdom of Italy was created through the conquest of the Two Sicilies by the Kingdom of Sardinia.

\*\* Generale F. Serrao De' Gregori 1: Gli albori della coscienza nazionale e del Risorgimento italiano fino al 1815, published 1934

**1806-1809 French period (from the battle of Maida to the repression by Manhes); 1860-1870 post unification period (from the failure to distribute lands, to the military repression).**

In both periods Francavilla suffered and not just a little from the consequences of this social scourge.

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#### THE BATTLE OF MAIDA

The battle of **Maida**, more properly called by the French “the battle of Sant'Eufemia” is an event that the official story (national and regional) overlooks and often ignores denying its importance that it was both an act of war (involving more than ten thousand men), **and as a trigger for brigandage in Calabria**.

From a strategic point of view, the battle is an anomalous clash since the overwhelming numerical superiority of the French the

Anglo-Bourbon forces opposed powerful artillery by virtue of which they upturned the initial prediction.

In 1806, soon after the military occupation of Calabria, the French that settled in our region amounted to 11,000. In (Greater) Calabria Ultra, Monteleone was elected the capital and was the seat for the headquarters held by Gen. Reynier. In Calabria, Citiore Cosenza remained chief town and hosted the troops of General Verdier. Small French detachments had been scattered throughout the territory of Calabria. Francavilla also had to keep a French contingent in a place called 'Fondachello'.

This defence system was to prevent both internal reactionary movements and the landing of Anglo-Bourbon forces from the Tyrrhenian Sea that was dominated by the English fleet. The strategy evidently did not work or was not able to react on the night of 30/06/1806, when 4,000 men (British, Bourbon troops, mercenaries, brigands) at the command of General Stewart landed on the coast of Sant'Eufemia.

The surprise and timeliness of the manoeuvre were of one effectiveness that Reynier next day remained intimidated by the sight of that multitude on that swamp. The French General, who by mistake of evaluation overestimates by a few thousand the number of Stewart's personnel instead of acting to suppress the action of the enemy, he asked his colleague Verdier for help. Thereafter having crossed the Angitola River in the territory of Francavilla with his 4000 men, he settled on the heights of Maida. Here he added 2,000 men sent from Cosenza by Verdier.

This was not Reynier's and Stewart's first battle, the two had already faced off in Egypt (in the battle of the Nile: *inserted*) where the French had been forced to retreat. This reason also pertinent to the conduct of the French officers on the heights of Maida.

*"This imposing and armed place where the people were elevated above the field and could prey on everything from provisions, kill the lost soldiers, cause their living conditions to deteriorate and the English hosts (!)( attackers inserted) trapped in intolerable positions of that desolate swamp, because by the day they would be subjected to the scorching rays of the July sun and in the night forced to breath the unhealthy vapours of nearby marshes, thus causing languishing, illness and be forced to abandon their objective <sup>113</sup>*

On the contrary, Reynier is better trained but, fearful of a possible circumventing manoeuvre, from

113 P. Colletta "History of the Kingdom of Naples" - Vol. 1- Book 6 - chap.XIV;(Erratum: Correct cit is Vol II. Book VI, Chapter II)

Vol I

[https://books.google.com.au/books?id=ZVkJAAAAYAAJ&pg=PA148&redir\\_esc=y#v=snippet&q=Calabria%20Ultra%E2%80%99&f=false](https://books.google.com.au/books?id=ZVkJAAAAYAAJ&pg=PA148&redir_esc=y#v=snippet&q=Calabria%20Ultra%E2%80%99&f=false)

Vol II

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Francavilla<sup>114</sup> and out for vengeance decided to attack first. The morning of 6 July just as splendid sun illuminated the plain of Saint Euphemia the French emerged from the cliffs of Maida, in their typical orderly and majestic deployment, enough to be applauded by the locals and admired by the British themselves. Reynier had arranged his troops in two rows with the intention of breaking through at the center of the opponent's lines, but when his front row came a short distance from the English, these separated and the batteries began a lively fire of cannons and arquebuses. As a result of too many dead the first French line became messy, with just one Swiss regiment losing in a few moments 1,013 soldiers, Reynier reconsidered the battle plan and ordered the cavalry to storm the formidable batteries, but this was successfully taken in the second round which proved to be more adventurous than the first<sup>115</sup>.

The swampy nature of the terrain made maneuvering by the French cavalry difficult. In less than two hours the French losses were so high that Reynier had no choice but to order a shameful and disorderly retreat back to the interior. He commands the Polish infantry and as many of the Swiss infantry that remained to oppose the enemy with extreme resistance, to allow the bulk of the troop and the many injured to reach the heights of Marcellinara.

If Stewart had continued the action, no doubt, he would have exterminated the entire French contingent of Reynier but oddly he gave up on this approach. **At this point a great armed revolt was started of the Calabrian masses against the transalpines.** In numerous war actions the Benincasa brigands, Genialitz, Francatrippa etc are sadly reknowned for cruelty and the macabre ways of assassinating French soldiers. The defeat at Maida stopped Napoleone, who entrusted to the General Massena, nicknamed "the invincibile", the task of rearranging "Calabria with all means possible". The officer did not betray his infamy with atrocities unleashed against the Calabrian Brigand bands.

On September 20, 1806 Reynier returned to Maida and clashed with the large band of the rebel priest Papasodaro "the French, suffering losses, managed to disperse the rebels by covering the cliffs with corpses." As the evening approached Reynier troops advanced up to

114 N. Desvemois "A general of Napoleon in the Kingdom of Naples" -Paris 1844-pag. 42;

115 P. Colletta Op. Cit. - The number of dead reported by Colletta does not correspond to that reported by other authors

Francavilla where all prisoners were shot<sup>116</sup>. From Francavilla, Reynier's French left to join Massena's troops and march against Mileto. Here there was a new battle between the Anglo-Bourbon troops. The victory this time went to the French, who thus redeemed themselves from their embarrassment suffered at Maida.

The military re-occupation of Calabria did not restore the order in the area. Brigandage continued to affect the French and towns which by now used guerrilla tactics of warfare, ambushes and looting. Each area of the region had its brigand. Angitola and the surrounding territories were theater of action of Francesco Moscato known as "Bizzarro"<sup>117</sup>.

Francavilla herself counts among its inhabitants a few Band Leaders which were actively sought by the French<sup>118</sup>.

116 V. Visalli "The Calabrians in the Italian Risorgimento" - Ed. Brenner - pag. 75 - (this part with the are not yes found in the defunctorum books of the Parrocchie diFrancavilla. This makes us think of a summary execution and the use of mass graves

117 There are several biographies of "Bizzarro", the most reliable one seems to be that of Mozzillo: "Calabria in war", page 1084. Bizzarro was born in Vazzano to cowardly parents; he was a servant of the De Santis family, the most distinguished in the town. He seduced the unmarried daughter of his masters and had sex with her and force to keep it secret. The parents became aware of the affair and violently beat him and sent him to Naples to join the army. When the French arrived, he deserted and returned to Vazzano where he massacred his old employers in the church and hacked them into pieces. He took his lover Felicia into the countryside. He formed a band of brigands and looted Francavilla and Filadelfia several times; he committed massacres and crimes of all kinds. In one of the attacks on the French the lady Felicia De Santis was captured and a request made by her relatives to have her shut up in one of the "reformatories" in Naples. 400 Strong men and a pack of dogs always combed through the area of Angitola. It is said that in one of his raids after failing to penetrate Monterosso due to the resistance of the Civic Guard, and with thanks to the betrayal of a certain "Foca", he found an unguarded passage, through which he entered to raid and engage in massacres (I. Principe "Ultima Plebe"). The end of Bizzarro was horrendous, he was left with very few men and hunted relentlessly by the Civic Guard; he was beheaded in his sleep by his then lover, whom he had killed her new born baby because his crying might draw the attention of the pursuers. His head was brought to Monteleone by Gen. Manhes inside a chest (Montefredine "Memorie autografe del General Manhes" -/- page 109).

118 In 1803 a certain Christmas Pascale da Maida called the "Cavalcante", head of the gang that infested our territory, was killed in the Angitola wood by two of his partners: Foca Trimini da Francavilla e Fortunato Cianflone. His body, according to Vigerite custom, was torn to pieces and exposed in places where he had committed his crimes. "For extermination of brigands' groups an appeal was made some to the force, some to interposed persuasions, some to rewarded defections ". Also to Trimini and to partner, the Dean of Justice had promised the two unpunished, pursued they were guilty of others crimes ended in jail (V. Caldora "Calabria Napoleonica" Brenner ed. - pages 14 and 30). In the books **defunctorum** preserved in the local Arch Diocese, some blood events occurred in these years, we mention two: the first Qatato 7/2/1807 records the violent death "of Giuseppe Accetta and Foca Bernardo in the second dated 9/10/1810 the death of the young soldier Baldassarre is recorded Petrocca killed during an attck against the brigands ", his body remained in the hands of those unknown but Ignorant of what they had done to him. "The parish priest

Between history and legend there would also be a "noire" episode in this period, which for its features Macabre and approachable to many other criminal episodes that took place at the time. It is about the seizure ed murder of two members of the **Solari family**. A ballad was said to have circulated in the past, At present there are few Francavillesi who keep memory of the fact. The story merges all of all the elements of the novel, pink, yellow and black and for this easily catches the attention of the reader. We do not know how popular fantasy has manipulated the plot of the story



The continuous escalation of brigandage worried Giuseppe Bonaparte a lot, he ordered their annihilation with any means possible. He also ordered that the local Civic Guards collaborate actively with the French army.

The suppression campaign was entrusted to General A. Manhes, a sinister figure whose ferocity was not less than that of the worst Calabrian brigands. Ruthless and inflexible, he applied the law of retaliation, favors betrayal and report, unexpected penalties, intensified the controls managing to capture an infinite number of bandits which he shoot and then quartered. In a short time Calabria was pacified.

Colletta wrote: *"I would not like to be General Manhes but I would wish that the General. Manhes had not been in the kingdom in 1809 and in 1810, it was by this plan that came this poisonous plant of brigandage it was eventually eradicated"*<sup>119</sup>.

Gen Manhes with his malevolence and Murat with his political skills between them managed to eradicate brigandage. In a report on the phenomenon of brigandage in Calabria Further ordered by **Lt. Gentile** and dated Monteleone 15/2/1812 we read: "the greater number of brigands that have existed in Greater Calabria since 1806 after the entry by the Kingdom by French army until the moment the of destruction and 5421<sup>120</sup> (brigands killed *inserted*). In and around Francavilla names are listed of two Brigand Leaders: Francesco Farina and Michele Parisi<sup>121</sup>.

what is said: "A young man from the Solari family, one of the most well known of the town; he seems to have entertained one little secret carnal relationship with a Francavillense woman married to a relative of a member of bandit **Michele Parisi "Scarcagrillo"**. The obviously indiscretion could not go unpunished so so he capomassa takes care of the shame for the dirtywashing in his own way. On a cold night of winter the brigand and his

group entered the town and broke into the Solari palace (in the vicinity of Piazza Marconi), the the more elderly of the family was in bed, he was dragged on the burning embers of an overturned brazier. Fortunately the housewives were in Monteleone near their parents while the youngest of the children was staying at Naples for study reasons. The two brothers present were kidnapped and taken to the Angitola wood (according to others in Fossa del lupo near Cortale) here, they were quartered despite the payment of a ransoms At the AS CZ "brigandage fund" and Arch Solari there are no notes on the episode.

119 Pietro Colletta " Historical news documented on brigandage ": "" Na - pag. 21;

120 The majority of these , and killed, in part and went to hard labor, few have been pardoned and others are found emigrated to Sicily. In I. Principe Op. Cit. 204 and 217;

121 In a port of 1809 reported in the work of M. Furci "Monteleone" Ed. Mapograf pag. 45e mentioned a certain Borrello brigante from Francavilla. In another report ordered by the Intendenza of Monteleone and dated 27/2/1809 reads: "Questioned the Commander of the Civic Guard of Francavilla if in his municipality there are brigands, as they are called, and if they have correspondence with relatives and villagers, if they pretend otherwise news and if justice is administered by the judge asks why the Civic Guard is not

active. He replied: "Lord we have no brigands in reserve of one who only in you can't see these contomes because everyone showed up and as far as I know no one communicates necks brigands, I have not even understood that there are people who are spreading contrary news ", signed Intendente Castro Giovanni. To answer the steward of Monteleone was Onofrio Vitale head of the Francavilla Civic Guard .. This was the content of your report: "According to the commands, give me I can report it this Civic Guard did not and idle, while the nights guarding the qtiartieri of. I come when I need to, patrol the road, everything is thought of by me, without i6 having instructions. In



## BRIGANDAGE POST UNIFICATION 1861-1870

There were two reasons that caused brigandage to explode Calabria after the unification of Italy:

- 1) There was disappointment of the southern peasants who did not receive parcels of land that was distributed after conquest as promised by Garibaldi;
- 2) The subversive work of the pro Bourbons which financed the ring leaders to destabilize Southern Italy.

The actions of the new brigandage did not differ from those of the period French and the reprisal enacted by the Piedmontese was no longer mild and now similar to that of General Manhes. The **Pica law of 1863** entrusted to the courts war trials for brigandage, guilt was punished with death by shooting. **The guerrilla warfare lasted until 1870 and the death toll for brigandage surpassed the death toll for all the wars attributed to the Risorgimento.**

Repression carried over the order to the South, but the socio- economic conditions remained unchanged, indeed with the new auctions of goods state-owned poor farmers also lost the right of ancient civic rights. In conclusion let us summarize, what happened in 1870 in nearby Philadelphia. This municipality was at the center of a popular uprising of some importance. To overcome the popular discontent there was, son of the hero of Caprera. He declared himself against the Savoy monarchy had proclaimed the "Universal Republic", abolishing taxes and duties. Philadelphia recalled a huge number of peasants to the point that the royal authorities fearing the

Municipality we have in the countryside only Michele Parisi "Scarcagrilli" and as far as I've been told for a long time

Had not been seen. For how much to me it does not see people who have commerce with the aforementioned brigand

having been punished those who had pledged with the penalty of having lost their lives "

deposition is attached which in a certain sense contrasts with what has been reported by Vitale.

In the reads:

"In the land of Francavilla there and was a great uproar against the French Government and by different individuals nothing more is being disposed of in that pause than alarming and seditious news against the aforementioned government they spread. rumors that the French victories against the Spanish are not true and will be seen in moments new to British and Sicilian weapons (clear allusion to the landing of Santa Eufemia in 1806 ed). A day for such news and poison that spread against the said French nation by a certain Francavilla don Bruno Aracri junior had appletted with alarming saying being Ilario Tranquillo and zealous priest for saying government. The similar foil has happened between Don Francesco Rocca di Monteleone with another man unfair of Francavilla.

Those who expose these facts do not want to mention the alarming so as not to seem the bitter part that pales as a private vendetta, so whoever wants to ascertain the truth for the security of the state, call the said Rocca and Aracri. The denunciation ends with the declaration by the two parish priests of the country about the good work of the

local Civic Guard, Mayor and Judge. AS CZ bottom In trend Load 1 - 7.

the spread of the phenomenon forced the Piedmontese infantry to intervene which promptly put an end to the weak republic. Next A. De Leo said that were two causes for the failure by young Garibaldi:

- 1) His aversion to confront the bourgeoisie;
- 2) The lack of charisma<sup>122</sup>.

In 1870 even the new brigandage was also quelled. It was Cavour himself to order the repression of the phenomenon considering this solution to be the only means to restore order in the regions of South.

The royal army assisted by the local National Guards<sup>123</sup> to finish the bloody reclamation. Francavilla as in the period French had suffered numerous lootings and raids by brigands this time did not fail ring leaders or robbers Francavillesi which acted mainly in the Angitola basin. The difficult economic situation, the extreme poverty, the backwardness as well as the Politics of the Savoys were the causes of the spread of the phenomenon. To do further intensify the spirits of the farmers of the South was the enactment of new adverse laws. These requisitioned ecclesiastical entities numerous benefits and lands and were conceded for ridiculous sums sometimes to the usual wealthy classes. Thus the question began to emerge Southern Question.

122 A. De Leo " "Briganti, sbirri, cafoni e manutengoli in Calabria" - Pellegrini Ed. pag: 7;

123 The National Guard was practically inspired by the old Civic Guard of the Napoleonic era. There The local National Guard had the Mannacio and Solari as their chiefs . In 1860 Annibale Mannacio, Chief of the National Guard of Francavilla, imposed it curfews in francavillese poicbeera territory The presence of brigands has been reported (AS CZ Govematorato police fund) 30/6/1865 Michele Solari head of the National Guard joined the company of Catanzaro for remediation action in the territory of Polia.

## ChapterXI

### 1848

The recent reprint of works that went unnoticed before their exit had finally restored to Francavilla the merits it had in Calabrian '48. Specifically, the role that the town and its people as inhabitants had played in those movements that culminated on June 27, 1848 in the

battle at the Ponte delle Grazie (Curinga), where the Bourbon army of Gen. "Nunziante and the patriot troops of Gen. Stocco<sup>124</sup> faced each other.

Of those actions Francavilla was inspirational and persistent, by providing a notable ideological contribution to the revolutionary human cause. Why not remember, in fact, the personalities as the lawyer **Enrico Simonetti**, son of Professor Onofrio, who for love of freedom did not hesitate to follow General Stocco? And that of the chemist **Giuseppe Antonio Farina**, head of the local carbonara sale<sup>125</sup>? or the courage of that small company of Francavillesi who did not want in Angitola avoid the clashes with the enemy in greater numbers than those of **Nunziante**?

### 1848 THE ANTICEDENTS

**In 1815 the Bourbon dynasty returned to Naples after the French parenthesis.** The restoration did not bring economic and social improvement in the Kingdom, on the contrary the wave of carryover reflux especially in Calabria, in a historic almost Medieval climate. If feudalism was not restored, there would have been many disputes over rights as usual. Corruption of the new Duchys and the avarice of old aristocrats put

124 Among these reprints we mention "I Calabresi in the Italian Risorgimento" by V. Visalli, Brenner and "News and Monteleone documents "by P. Tarallo and Mapograf

125 Tarallo op. cit., p 205- the works of Mannacio reported the existence of a local chapter of the carbonara di Francavilla. Carbonare chapters had spread all over the Kingdom after the failure of the motions by Morelli and Silvati in 1821. The Masons later joined the Carbonari., Mr Serrao (op. cit.) writes that Annibale Mannacio was head of society in nearby Filadelfia. Even the Solari's belonged to the Grand Orient. The chronicles before 1948 refer to a certain Stefano Gulli who together with other partners on 7/9/1846 he was tried for conspiracy against the State - AS CZ "Political Processes".

the institution of the latifondo (land owners *inserted*) back on its feet; which feudalism had effectively virtually abolished, it would live (once more *inserted*). The restorative action of the Bourbons also reviewed even those positive aspects that French politics had introduced into the Kingdom.

Although the uprisings by **Morelli and Silvati** in 1821 they failed tragically, had stirred the masses. For the first time that relationship of secular loyalty and subjugation of the people of the South towards the Bourbons started to crack. In a climate of repression there also began to be a movement the new liberal bourgeoisie (middle class *inserted*) constituting sects and secret movements throughout the Kingdom<sup>126</sup>. The advent of 1848 encouraged the Calabresi the opportunity to shake off that dismal image of being reactionary and pro-Bourbon people acquired first with the **cardinal Ruffo** and then with Murat's execution by firing squad. In the year 1848 were debuts of outbreaks of revolts throughout the Kingdom of Sicily, from the island the crossed to Calabria.

The popular action was bloody and decisive throughout the region. In each city and town were established temporary governments, who also looked after them to the recruitment and military organization of the districts to deal with any repressive interventions by the Bourbon.

The blaze of the revolt in the whole Kingdom of the two Sicilies, put fear into Ferdinand VI, who urgently summoned Gen. Ferdinando Nunziante and ordered him "to repeat the Suppression of Calabresi turmoil by any means ". On 6 June 1848 the Bourbon General landed in Pizzo with two thousand men and from there he moved to Monteleone.

[http://www.sambiase.com/index.php?option=com\\_content&view=article&id=121:lagguato-al-gen-nunziante-da-parte-dei-sambiasini-1848&catid=69&Itemid=12](http://www.sambiase.com/index.php?option=com_content&view=article&id=121:lagguato-al-gen-nunziante-da-parte-dei-sambiasini-1848&catid=69&Itemid=12)

The landing does not go unnoticed, so the general staff of the rioters decided to convene several companies in the territory between Curinga and Maida. The first to reach the pre-established place were I contingents from neighboring towns (Curinga, Maida, Jacurso, Vena and Caraffa).

The companies of Filadelfia and Francavilla had meantime gone to group near the tavern osteria del fondaco (tavern) "Bevilacqua" in numbers of three hundred, while the number of the first rioters, "who were bursting with enthusiasm "had already lined up on the heights of Curinga and the total amounted to seven hundred men.

126 Benedetto. Musolino in 1832 had founded the sect of the Children of young Italy. Purpose of the sect was The republican unit of Italy. The aqepi were constituted militarily, in each province there was one division, in each district a battalion, in each municipality a company -B. Musolino "II 1848", (La Rivoluzione delle Calabrie) p.15;

The arrival of General Stocco with his company from Nicastro was still awaited and that of the former **Bourbon lieutenant F. Griffo** from Borgia. In the meantime, on the heights of Francavilla Angitola<sup>127</sup> outposts were deployed, which had the task to report the movements of the men of Gen. Nunziante.

The news of the coming from the North of the commander of royal troops Gen. Busacca was cause for concern about the major body of the rebels who decided to transfer more to the field camp within the territory and precisely in Filadelfia. That is, to avoid possible encirclement. The decision, however, did not prove to be a good tactical choice, because the a small center did not lend itself to the needs of troop that numbered five thousand men. *"We had to hide supplies, medicines, we slept on damp roads, but, more seriously, lacked all manner of organization, Filadelfia looked like a real Tower of Babel"*<sup>128</sup>. *The expert and shrewd Nunziante was more temperate and to avoid a clash sent emissaries chosen from among the nobility of Monteleone to rebel's camps".*

But these were soon mocked quite quickly, because, instead of full and blind faith towards an evil aristocrat who, abused the trust that would have inspired in his name to persuade the assembly that not from Monteleone but rather should have looked towards Jonio government to stage a strong peace mission. (??intricate sentence to extract correct meaning *inserted*)

They believed him and put three companies to sea off Catanzaro and more than six hundred men in Stalatti ... succeeding in the evil arts of ribald to remove about eight hundred men and the

127 In Visalli, an episode that happened to Bosco Madonna and that we saw worthy of mention: "In **Girifalco** having to elect two commanders for the National Guard because many wanting, to conciliate two factions that is the enemy families of the Magno Oliverio and Autellitano, the first ardent liberals, the latter ex pro-Bourbon. He was designated by the public voice as the first commander Francesco Magno Oliverio, a peaceful gentleman, and he putting the good of all before personal resentment, he made an effort that his enemy, Francesco Autellitano, **son of a follower of Card. Ruffo**, was given as a companion. Everyone praised that harmony when they saw the old rivals marching together at the head of theirs , men to get used to the Nicastrian bands. On the morning of June 24, coming from the Angitola wood where they were on guard the previous night, Autellitano and Magno Oliverio with his servant and another Officer, he stopped in a countryside under Francavilla to have breakfast and wait for the rear guards. While they talked quietly, Autellitano for some misunderstanding or for brutal impluse, he got up full of sudden fury, he takes a few steps back and shot at his companion point blank at his head. The servant, looked for a weapon to avenge the dead but the cold blooded murderer shot the other barrel of the musket but he escaped. Running he fell and broke his leg, he was unable to avoid a certain torture and ignominious, I reload the rifle and desperately burn my brain. The company rushed to the nuncio of the crime of Francavilla transports to town with honors the bodies of Oliverio and the servant leaving on The ground of the suicide - Visalli Op. Cit., pa g.111 - There is no mention of the episode in the parochial books

128 **Benedetto Musolino** - Op. Cit., P. 51;

old and sinuey leader Cesare Marincola <sup>129</sup>. Meanwhile in Filadelfia hunger and fatigue began to deter from fighting and and pushed to desertion, parched day after day, the number of combatants decreased. Those who remained were convinced that they would never be attacked, thus leaving themselves to keep a company at Angitola and a minor guard post in Francavilla. But this was not the case June 27 , Gen. Nunziante moved from Monteleone, a strong contingent of four thousand men and proceeded to Filadelfia.

The patriots of the Angitola outpost, together with the company of Francavilla, who came to support, bravely faced the vanguard of the royal troops. However, the clash was unthinkable and the patriots had to escape in the woods of Angitola trusting in the arrival of the troops from Filadelfia<sup>130</sup>.

Griffo, instead of descending towards Angitola, took the opposite direction and after having made his march for the whole day through impassable paths, that night he camped near Cortale.

The rebels that remained in Filadelfia turned towards Maida and stood at the ponte (bridge) delle Grazie, a place characterized by cliffs and thick vegetation<sup>131</sup>. This manouvre allowed the patriots to blend in without being observed. The hour of the clash came, General Nunziante proceeded on a carriage, which was sighted and torn apart by the blows of the rioters. However he came out it unscathed but terrified, he settles amongst his men. If Griffo had come in this moment with his six hundred men, the Calabrian '48 would have had a different fate<sup>132</sup>. Instead it would be left to Stocco to do miracles of military strategy for rescuing the heights of San

129 \_ Vasalli - Op. Cit., P.140;

130 O. Finger 1848 in Calabria" 172-173 - hypothesis 1) if it had been a second cannon near I 'Angitola; 2) if moats had been dug in the Bosco Madonna along the consular road; 3) if Francavilla's forces had extended to Monterosso where a forfeiture of at least was believed urgent three hundred men together with another piece of artillery to be positioned high on the opposite bank of the Angitola river. The troops of the Gen. Nunziante could be blocked. Francavilla was not to act as extreme second-line rna outpost, in truth the order to create an outpost in Monterosso had been imparted never performed rna.

131 The Ponte delle Grazie is located along highway "S.S. 19" before the straight commonly called "Campolungo"; in its vicinity is located the church of Madonna delle Grazie . A marble stele was erected at the place where the battle had taken place.

132 Lt Griffo, a man neither of intellect nor of genius (Visalli) was called a traitor by some and a coward by others but the second accusation is to be considered ... when he saw that it was necessary to fight and that the outcome was

uncertain, then out of cowardice indeed had intention of betrayal and he deserted the camp - B. Musolino, Op. cit., p. 61. Another writer Dito wrote that if the action of Stocco had had a different ending from then on it could be given the decisive historical turning point for the entire Kingdom - O. Dito - Op. Cit .;

Pietro at Maida with his army. Among the patriots there were few deaths, 11. On the other hand, Nunziante losses were noteworthy, over 100 dead and 25 wounded<sup>133</sup>. This is how the Angitola's battle ended or better of the Ponte delle Grazie which lasted from seven in the morning until eighteen hundred in the evening.

Nunziante orders that the bodies of the patriots be left on the ground land, only after three days an old hermit, guardian of the neighbouring church of the Madonna delle Grazie, buried them. Not happy with that the Bourbon officer carried out all sorts of raids in the municipalities of Francavilla, Filadelfia and Curinga. So ends the blood letting of Calabrian '48. But what had been the reasons for this failure? Mainly the lack of organization at all levels, in Filadelfia camp undiscipline was absolute, in the long run anarchy, unpreparedness and inexperience became apparent. Besides, there was no time for train those men, mainly peasants into soldiers, also lacking was military strategy capabilities. With the exception of Stocco all the other officers proved more damaging to themselves than Nunziante. In addition, the lack of supplies, medicines and support for their families left without men favored mass desertion, day after day, the number of staff in Filadelfia camp became depleted. However, for the first time the participation of the masses now experienced and more attuned to the revolutionary cause.

133 The number of deaths among the royal troops and unreasonably inflated in other authors (Benedetto Musolino). Visalli mentions a hundred, a number that seems more likely to us. In the "Liber defunctorum" of the church of Santa

Maria delle Grazie on the date of 7 July 1848 the death of a certain Vincenzo Fiumara is recorded "sword percussus in latere dextro" does not, and the fact mentioned.

## Chapter XII GARIBALDI

As we saw in the previous chapter, 1848 was a sombre conclusion for the Calabrian patriots. With the defeat at the **Ponte delle Grazie (Curinga)**, not only had hopes been broken of those who believed in a general reversal of the political situation throughout Calabria, but there had started in our region ruthless policy of repression.

The same General Nunziante, before leaving for Naples, was been forceful with the rioters at the towns and Francavilla together with the neighbouring Filadelfia and Curinga were sacked by his troops. Nevertheless the Secret Societies had reconstituted and worked in anticipation of better times and circumstances<sup>134</sup>. On the 2 May 1860 with the landing of *The Thousand* in Sicily the Garibaldian epic began. The hero of the two worlds in just two weeks, routed the Bourbon army was on the island (Sicily *inserted*) and on May 27 he constituted a provisional government in Palermo. On the 18 August the revolution landed with *The Thousand* in Calabria. Anywhere in the region was reliving that same spirit and enthusiasm that had characterized the preparatory events in 1848. The same inspirers of those actions, Stocco and Musolino returned to re take piers they had held twelve years earlier. Even our district became a scenario for war. In fact in Monteleone they witnessed General Ghio troops to try to stop the advance of the red shirts.

Garibaldi 's action was, however, lightning - quick and was not be impeded by resistance, Reggio had capitulated and Generals Melendez and Briganti surrendered. The news of these events had intimidated Ghio, who decided to move further north, close to the Calabrian isthmus between the heights of Titolo and Soveria. Fear had become widespread in its army and cases of desertion were growing. On the 26 August Garibaldi reached Mileto and from there to Monteleone where he was received triumphantly. In the whole of Calabria the news of his exploits

134 Gen. Nunziante on the camp of the Gracie had paid a high price for blood, and that is steeped in infamy. A means widely used by the Bourbon police to discover patriotic organizations was the paid informants and by force. Following this, the new secret societies were organized in such a way that an informer could not compromise that only one person at most two unless the complainant was a leader -B. Musolino - Op. Cit., 18;



enthusiastic men of action, who flocked en mass to his army.

Mannacio quotes his ancestor Annibale *"with his strength and resolute nucleus of men he went to meet General Garibaldi and followed him; he was later joined by the captain of the general staff and later followed by General Stocco. On the field of Soveria, Annibale Mannacio had recommended that Gen. Garibaldi regarding the task of capturing General Ghio, commander of the Bourbon forces, he issued an ultimatum that if at dawn the next day he had not laid down his weapons, he would be been attacked"*. He despatched his emmesary and the following day twelve thousand men with artillery, cavalry and genius surrendered to a handful of valiant (men inserted)<sup>135</sup>. Certainly this version by Mannacio varies a lot from the official one.

Indeed this is a mischievious interpretation of a dispatch from Garibaldi to **General Giuseppe Sirtori**, the men of Gen. Stocco in fact allowed the troops of Gen. Ghio pass by with their belongings and their weapons without  
[https://en.wikipedia.org/wiki/Giuseppe\\_Sirtori](https://en.wikipedia.org/wiki/Giuseppe_Sirtori)

<sup>135</sup> Mannacio - cit.fol. The author also lists the Francavillesi who were led by Annibale Mannacio that (supposedly *inserted*) joined Garibaldi  
Bonelli Michele and Carrnelo son of Vincenzo  
Limardi Pasquale and Antonio sons of Foca;  
**Simonetti Vincenzo** son of **Foca**;  
Jonadi Foca son of Foca - Sergeant;  
Servelli Raffaele son of Domenico;  
Gulli Stefano son of Domenico;  
Bonelli Vincenzo son of Carrnelo;  
Fiumara Antonio son of Vincenzo;  
Bonelli Antonio and Foca sons of Giuseppe;  
Jonadi Bruno son of Domenico;  
Furlano Antonio w son of as Domenico;  
Giampa Giuseppe son of Giacomo;  
De Caria Bruno son of Rosary;  
Lazzaro Domenico son of Giuseppe;-  
Fiumara Giuseppe;  
Ruperto Vincenzo son of Vincenzo;  
Jonadi Vincenzo was DOIrenico;  
Diaci Vincenzo and Rosario sons of Domenico;  
Bonelli Giuseppe son of Giuseppe;  
Bilotta Vincenzo son of Vincenzo;  
Bevivinb Antonio was Vincenzo;  
Bivona Tommaso and Francesco;  
Servello Vincenzo son of Antonio;  
Lombardo Giuseppe and Matteo sons of Antonio;  
De Paro Foca son of Vincenzo;  
Limardi Giuseppe son of Antonio;  
Limardi Salvatore son of Foca, the latter two were also in Sapri's expedition with Pisacane -  
Mannacio Op. Cit. - (the latter assumption also deviates from the official version of the facts.  
there were no survivors of Sapri del Pisacane). *Editor's note*

confrontating them. Garibaldi had actually commanded the surrender and the laying down of arms by the Bourbon army, his order for a number of reasons was misunderstood.

The day after, when Garibaldi and Gen. Stocco met in Maida, he was curious of the behavior of the Calabrian General, who was justifiably showing him the sheet delivered to him from Sirtori.

In this regard, an anecdote tells how Garibaldi, after having read this sheet, exclaimed: *"Maybe Sirtori in penning this sheet thought of his parish "*.<sup>136</sup>

<sup>136</sup> II undisturbed passage of the General Ghio troops to Soveria and a very controversial point between historians. The official version and the one we exposed, however, another version says that it Ghio had managed to evade the Stocco troops by showing him a dispatch written by his hand but signed on behalf of Garibaldi.

### Chapter XIII

#### A STUDY OF THE SOLARI FAMILY

Often in the history books pertaining to the southern towns, the social themes are those less thorough than those with respect to political and economic ones. This is not because the authors want to downplay a topic that excites the reader less, but because of the scarcit of official sources and the unreliability of unofficial ones (full of personal ideas, sometimes apologetic on the presumed noble nature of various families), prevents their impartial development.

As we saw in the chapter dedicated to the **onciario cadastre** of Francavilla, despite the population being from the town divided in the traditional four classes of the time, the rural bourgeoisie was confused with the noble class, thus receiving a sort of official recognition of their new status. Among the Calabrian scholars of history of the Modern age, the teachings of M. Pellicano Castagna and Franz von Lobstein directed part of their research right to the study of some social issues of the south, with the aim of reconstructing the social fabric of the region in the eighteenth century and investigate the authenticity of the noble origins of certain Calabrian families of the period.<sup>137</sup>

The pages of the two aforementioned authors also found space story of the families among the nobles of Piedmont, that of Solari, of which a branch in the seventeenth century moved to Calabria settling in Monteleone and then later also in Francavilla. Castagna more than Lobstein shed light on origins, fortunes, weddings intricacies, heraldry, titles, residences and branches of this illustrious family. The grafting of the Solari into the Francavillese social fabric, favored by the joining of this family with the De Cairo family, allow the village to count among its inhabitants an authentic noble family. The class of nobles in the small towns of Calabria did not have never explored, the nobility that had established itself in ours region since the Aragonese age was not indigenous, but imported. Even the Baron in addressing this theme, regarding Castelmonardo wrote:

*"There is no chance that in this place there would exist any noblesi because such class never existed private estates where the*

137 M. Pellicano Chestnut "Noble Writings", South Frama; F. von Lobstein "700 Calabrese", Frama Sud;

<sup>138</sup> *heraldic title was exclusive (right of inserted) to the Baron*<sup>138</sup>. The Baron's thesis was also valid for Francavilla, and supported by both by historical reasons (since constitution of feudalism, the title for real estate in small fiefdoms was enjoyed only and exclusively by the feudal lord, this "ius singularis" created a principle of incompatibility between lordships in the same fief) that for strategic-logistical reasons (aristocracy hardly came to settle in remote rural villages in the south).

To further reject the claim of those who argue the existence still of an indigenous nobility in our town it is not only the lack of a base or Seat of the Nobili but also:

- *the presence of any mayor. Towns where nobility existed the the mayors in charge were two, one elected by the nobles and the other from the remaining classes;*
- *the catalogs of noble heraldry and those compiled in the Kingdom of Naples at different times. None these includes families or crests indigenous families of our surrounds.*

The Baron, in his work, has well traced the birth, the development, and the metamorphosis of the local rural bourgeoisie. Class which affirms in the shadow and to the detriment of the same feudal lord ending up assume leadership also in its territories. On the other hand the distance of the feudal lord, who preferred court life, imposed the choice of a person who would represent and protected his own possessions (interests *inserted*). This too would favor the birth of the rural bourgeoisie, unofficial power, but present and representative. Like in the eighteenth century we saw the rural bourgeoisie end up being integrated by the compilers of the onciare land registers of the small towns of Calabria in the noble ranks. Francavilla was no exception and in its land register onciario drawn up in 1743 appear nine families who "live nobly"<sup>139</sup>.

Of these, only the name Accetta is indigenous, while other families constituted branching of noble offspring that resided in other places in Calabria.

The Solari family, which the compilers of the onciario land registry catalogued as a native from Monteleone, distinguishes itself from other "noble families"

138 GD Barone "Castelmonardo and Filadelfia in the Southern Kingdom" - Frama Sud, p. ninety two

139. GD Barone op. cit., p. 92 writes: "The rural bourgeoisie claimed to live morenobilium claiming the habits and customs and the don of the hated baronage.

Francavillesi by origins, lineage, importance and longevity (the last descendants resided in Francavilla until the middle of the 20th century).

The integration of this family into the social fabric, economic and political Francavillesi was comprehensive, in fact several family members were at various times Mayors, leaders of justice, leader of the Civic Guard and the National Guard. Also, as we will see, the marriage between Don Michele Solari and Nicoletta Mannacio in the middle of the eighteenth century establishes a link between the two and made them the most powerful families of Francavilla.

"When we talk about the *Solaro* or *Sollaro* (the *Solari* version is of an older period) thought turns immediately to Asti, the prominent town in Piedmont whose history is full of their deeds ". The rather large family was head of the Guelph party of Asti, but when in 1339 the opposing faction of the Roero with the help of the Marquis of Monferrato prevailed and took possession of the city the Solari were banned in perpetuity, from Asti.<sup>140</sup> The Solaris therefore settled in different places including Genoa, Bergamo, France and other Piedmontese cities. There is no doubt that a branch Solari in Genoa, moved to Calabria in the seventeenth century, originated from those of Asti. I have tired (provenance?) by Castagna, who reports in his work a branch of the Solari family genealogy compiled by Notary Andrea Rivarola and dated Chiavari 4 August 1676, (in it are reported twelve generations extrapolated from the protocols of different notaries) the progenitor of the Genoa branch of the family was a Giubertius or Obertus seu Albertus Solaris Genovensis (1367-1370). With the children of Oberto or Bernardo and Guglielmo the family forks into two large ones branches ".

The Lords Solaro turned into the first decades of the seventeenth century in the city of Monteleone with a Giovanni Battista and a Giovanni Francesco's children of Pellegrino, married respectively, Geronima and Lavinia Lavagna. "

The transfer was probably determined for Giovanni Battista from the need to closely follow his business in Calabria. Also, as we know for sure, between 1645 and 1646, business that they gradually grew and extended to others

140 M. Pellicano Castagna- Op. Cit., P. 181;

belonging to the family, in relation to iron foundry and of silk<sup>141</sup>. The Solari family soon managed to establish itself and to assume a primary business role and also in the public life of Monteleone (in association with the Capialbi and Lombardi Satriani [families *inserted*]). At this point we leave out the vicissitudes of the Monteleone branch. of the family Solari to move on that Francavillese. In favor the transplant of this noble generation Piedmontese to our Francavilla was the marriage between Domenico Solari and Teresa-Gironda De Cairo, occurred sometime between 1720 and 1730. We do not know the origins of the De Cairo family origins, we only know that it had vast possessions in the francavillese territory that in 1600 Gennaro De Cairo had rebuilt the Church of Santa Sofia, passing on the **jus patronatus** to his descendants. The generation that originated from marriage between Domenico Solari and Teresa De Cairo was made up of Francesco, priest in Vena Superiore, died at 49, Giuseppe, Michele, Leoluca, Anna Luisa (who married the noble Lombardi Satriani and died very young in 1759) and Teresa (became a nun).

The three surviving brothers Giuseppe, Michele and Leoluca were occupied with the administration of their properties located in Monteleone and Francavilla. But it was Michele and Leoluca who resided almost permanently in Francavilla to take care of the wealth coming from their mother's Teresa De Cairo inheritance.

Furthermore, in Francavilla Giuseppe acquires wealth, by way of stipends made to him in 1756 by the priest Domenico Bonelli an annuity of 25 ducats in arrears, based on a "palazzata" house and real estate, Lo Muro, Garciopoli and the Fontanelle with a trappeto (olive mill), where subsequently Michele's descendants remained in Francavilla take on a the small industrial activity. In 1764 he dies Dr. Giuseppe Solari, and with a preamble decree of the Court of Francavilla of 24 October, later ratified by the Grand Court of the **Vicaria** on 23 November 1764, Michele and Leoluca are declared universal heirs of the property of his brother Giuseppe who died without children. The family was thus reduced to the brothers Michael and Leoluca destined to continue by their offspring. We only know about Michele

<sup>141</sup> F. von Lobstein op. cit., p. 416 - A vast fenomeno originated between the 16th and 17th centuries migratbriio which brought several families from northern Italy to the South, it was known as the descent of the Genoese in Kingdom of Naples. It was commercial and traffic reasons that pushed the Solari to leave Genoa for Monteleone. M. Pellicano ~ Chestnut, ..... op. cit., p. 191;

as administrator of his estates and married Nicoletta Mannacio he dies Monteleone January 23, 1782. His body was buried in a tomb reserved for aristocracy placed at the church of Santa Maria of the Angles. He left at least two children, one of whom Michelangelo who continued to reside in the house in Francavilla.

Michelangelo gets married and has two children, one boy and one female, the latter Marie Antoinette married Scipione Mannacio. More copious detail exists concerning Leoluca, both mostly about his private life rather than for public activity. These details start with an unclear fact that has its end in a fight near the convent of the Augustinians between our Leoluca and his relative Cesare Lombardi Satriani.

From Francavilla, where he takes refuge Leoluca asks via a letter to the Duke of Monteleone to intervene to bring peace between the two families, reminding him of the secular loyalty to his home by the Solari family, whose members held high positions in the state of Monteleone. The Duke took no interest in it, and on April 28, 1759 the ducal court of Monteleone having considered the incident closed the case, in the meantime the two enemies reconciled. The year after December 2nd D. Leoluca determines his own wedding chapters with Donna Marianna Santacroce di Barletta, belonging to one of the best families of the Calabrian aristocracy of the Barons of the Ammirato..

This marriage, had been a long time ago, was laborious negotiations result in the lucky event of the wedding celebrated on the 22<sup>nd</sup> April 1761. The wedding expenses noted by Leoluca himself, amounted to 370 ducats. The bride carries 1,500 ducats as a dowry. The marriage and gladdened by the birth of three children, two females and one male. The 1783 earthquake caused disastrous damage to the heritage of the Solari and sharp decreases in rents, so much that Don Leoluca (who had rejected the enticements of a public life by refusing positions and assignments in Monteleone), now worried, he thinks he should resort to a drastic shelter, thinking about the eventuality and convenience of sell his holdings in Monteleone and retire to Francavilla where he still owns other assets, but it did not happen. On December 10, 1794 his son Dr. Giovanbattista leaves for Gerace where he goes to recover the office of Judge. Giovanbattista marries a noblewoman from Messina, Marianna Avignone and increases the prestige of the family. On 22 April 1796 the old Leoluca Solari dies.

To represent the Solari coat of arms of was an crowned eagle a mountain with three peaks, while the noble title was that of marquises. The Francavillian branch of the Solari died out in the mid twentieth century, the last remanants of this family were Don Fabrizio, celibate, Lady Annunziata (who in 1893 leaves Francavilla to pursue a marriage with Don Vincenzo Schiavello landowner of Soriano) and Don Vincenzo (born 23 March 1871). The latter, municipal secretary in .Polia and Francavilla married the noblewoman Maddalena Massara from whom she had six children: Michele, Mario, Francesco, Bianca, GiiIseppina-Maria and Raffaelina. Michele and Mario died young, the first died during a flying exercise, the second in a hunting accident in the San Martino district. Even Lady Bianca died at a young age. Of the surviving children Francesco immigrated to Pisa, Maria and Raffaelina moved to Vibo V. following their marriage to two local professionals (Maria marries the cavalieri lawyer Giuseppe Schiavello descendent of Soriano).

The archive of the Solari family, which as we said seen in Greater Calabria between 1645 and 1646 includes important documents. Some of them have dates prior to their demise, others come from the archives of the families that have linked themselves with Solari by marriage among these documents we cited:

1608 - Ordinance of the baronial court of Francavilla in favor of Legislative Decree Gaspare de Cairo against G. Francesco Cilurzo for the possession of a vineyard purchased by it Dr De Cairo.

1608 - A plea by Dr Gaspare De Cairo for the church of Santa Sofia in Francavilla, that his father · Gennaro 'de Cairo build and given the honour of two masses per week perpetuety.

1617 - 18 December, with the consent of the bishop of Mileto the rector of Francavilla Don Bernardino Ruffo, appoints Dr Gaspare de Cairo procurator and administrator of the assets of the church of Santa Sofia aFrancavilla.

1692 -7 November, Don Giovanni Andrea de Cairo of Francavilla increases the patrimony of the chapels of Santa Sofia founded by his ancestors in jus patronage of his family with assets located in Francavilla e Monteleone.



**1730** - The convent of the SS. Annunziata in Francavilla grants a lease of lands to Reverend Don Domenico Bonelli (who then concedes them to Solari).

**1759** - January 24, from Francavilla Leoluca Solari writes to the Duke of Monteleone of having had a fight at the convent .of the Augustinians with Cesare Lombardi Satriani born of Francesco.

**1761** - August 18, Copy of the instrument with which the priest Domenico Bonelli of Francavilla confirms to Dr. Giuseppe Solari and his heir heirs of a mansion house and other rustic goods already given to him in 1756 which reserves an annuity of 25 ducats to be paid in August for the continuous benefits paid to the Solari family. The buildings are at the bottom of Muro di **tomolate** 3, with mulberries and figs, Garciopoli di tomolate 6, with olive trees and others and le Fontanelle with the trappeto, all located in Francavilla.

**1764** - November 24, certificate of a preamble decree of the Court of Francavilla dated 24 / x / 1764 confirmed by the Grand Court Vicar on 23 / XII 1764. with whom don Michele and don Leoluca Solari are declared. universal heirs of Joseph was their brother who died without offspring.

**1782** - Don Michele Solari died at 57 years husband of Nicoletta Mannacio, the body is brought and buried in the church of Santa Maria of the Angels.

**1785** - 20 November, estimate of the assets of Leoluca Solari in Monteleone e Francavilla. 1791 - 23 August, Nicoletta Mannacio dies of 79 years, is buried next to her husband.

**1793** - From Francavilla Michele Solari communicates with his uncle to Don Leoluca The daughter's wedding followed on November 12 (this Michele was the Michele and Nicoletta Mannacio, has another brother, daughter and in all probability that M. Antonia Solari marries Scipione Mannacio).

**1811** - Baptism of Don Giuseppe Antonio Mannacio son of Scipione and Maria Antonia Solari.

**1812** - 19 February, taken over by Giovanbattista Solari of the property called the L'Orto sotto l'Aia' (Garden under the Hague?).

**1838** - From the state property it appears that Gianbattista Solari on December 31, 1811, bought the land called L'Orto sotto l'Aia' (Garden under the Hague?) off the Augustinian Monks.

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Tomolo (reindirizzamento da Tomolata)

Il tòmolò (anche tùmulo, tùmminu o tomolata) è un'antica unità di misura della superficie agraria, utilizzata in alcune province italiane. Multipli del

1842 - Letter from Domenico Servelli to Don Domenico Solari in Monteleone. It informs him of the trend of the agrarian vintage in his property in Francavilla.

1862 - 9 October, Don Domenico Solari from Monteleone and Tommaso Bivona form a company for the construction of a mill in common property that must arise in the Rossomanno fund e Sorbarella in Francavilla, owned by Solari.

1880 - June 1 , agreement - between Domenico Solari di Monteleone, Michele Solari of Francavilla and Francesco Pacenza of Pizzo for the derivation and use of the waters of the Pezzullo river for the irrigation of the respective properties: Vegetable Garden, Culture and Bakery sites in Francavilla.

1880 - 18 June, letter from Michele Solari from Francavilla to conjunct Saverio Solari in Monteleone about the irrigation of land in Francavilla. He also sends greetings on behalf of his brother Fabrizio.

## Chapter XIV PEOPLE OF NOTE

*Matteo Mileto*

"*Eruditissimus*", is the term used by Amato<sup>142</sup>. Also Father G. Fiore cites him in his "*From Illustrated Calabria*".

No other biographical information has been passed on Bibliography on his account. Probably a speaker and religious writer. In 1540 he was a prior of the local convent of S. Maria della Croce.

*Giulio Accetta*

The origin, the name, whose progeny and his youthful appearance is in the local convent of Santa Maria della Croce gives rise in Reggio Calabria to claims for the birth of this illustrious son of Francavilla in their own towns. He was born circa 1690 and was very young when entered the convent of the Augustinians.

Here he fell under the charm of the books of Aristotle and Euclid whose work "The Elements" was certainly included in the vast range of *books (inserted)* in the Order's library. His precocity of intellect and his intuitive spirit allowed him to easily understand number theories and geometry. However he did not neglect studies of the classical and doctrinal works.

Uncommon learning skills enabled him to emerge and burn through the stages so quickly (*inserted*) that at only 40 years of age was named professor of mathematics at the Royal University of Turin. Took to the aspect of experimental astronomy, he asked the Rector of the University in vain for the installation of an astronomical observatory. So with his own means he 'built' one at the convent of the Turin Augustinians. From there he was able to observe two lunar eclipses, that of 19 June 1750 and that of 8 June 1751. About the two phenomena he published his observations (*Observatio lunaris defectus etc die iunii 1750; e Observatio lunaris ... June 8, 1751*) He died in Turin in September of 1752 exactly as the Fathers of S. Agostino of

Search link:

[http://www.treccani.it/enciclopedia/giulio-accetta\\_\(Dizionario-Biografico\)/](http://www.treccani.it/enciclopedia/giulio-accetta_(Dizionario-Biografico)/)

<sup>1</sup> Elia Amato "Calabrian Pantopology " NA 1725

Vigone were printing his treatise on algebra and elementary geometry: "The elements of Euclide a better and more clearer manner reduced and enriched for the major part of new demonstrations, premised to the elements of 'algebra' work dedicated to the King. The book came out the following year printed by the Royal Printing Office of Turin under the care of Professor Filippo Revelli his supporter. The testament of 286 pages "*cum tabulis et figuris*" explains theories with easy-to-grasp algebraic and geometric concepts. His co brothers at the monastery of Vigone in their Foreward wrote: "The work of Father, master Acceta comes to light (!).

He wished, but was not consoled to seeing his accomplishment, this small fruit of his studies, and of the zeal he had for the benefit of others individually and to the youthful scholars, whom he loved very much. Death took his time away, the printing had not begun, so to us Romitans of Saint Augustine of Vigone, which he wanted to unite in an instructive way of **amiste** especially for his **trascelse** brothers, he touched the fate to make you, as though to put the last hand, in fulfillment of his will. We don't talk about the sharpness of his genius nor of the long and useful meditations he did for twenty two years in which he taught Mathematics as alma mater of the illustrious university and not even of those no less important astronomical observations, for which he also deservedly received the honor of being inaugurated to the famous Academy of Sciences of Paris. Imitators of his modesty we will only mention that in everything you feed always a desire to be able to benefit much more than pleasing the public ".

#### *Onofrio Simonetti*

The biography of Onofrio Simonetti published by Cosentino Luigi Accattatis in his "*Biografie degli uomini illustri delle Calabrie*" (Biographies of the illustrious men of the Calabrias)", bears the signature of G. Simonetti, one of the twelve children of the Francavillese doctor born of his wife Raffaella Messina.

It is therefore a reliable and comprehensive version in which he (Giuseppe *inserted*) also reflects on the almost totality of his rich literary work. Onofrio Simonetti di (born of *inserted*) Francesco and **Anna Attisani** was born in Francavilla on 29 September 1794. "Having lost his father at a quite a young age, he (Onofrio *insterted*) the burden of raising him remained with his wise and virtuous mother, she made him erudite in literary disciplines, whilst still combining a comprehensive education (wisely).

And since from the beginning he displayed, proof of his genius and his precociousness for judgment, this made him have the highest possibility for excellence and success. She (his mother *inserted*) sent him to Monteleone where he received a master of sciences under the instructor canonical don Raffaele Potenza. He graduated in Medicine and settled in Monteleone to practice the profession.

The profession in medicine did not detract from continuing his favorite philosophical, theological and literary studies. He was given public support in Naples and was appointed professor of philosophy and elementary mathematics by Regio Decree on February 7, 1882 and shortly thereafter by Decree of February 15 1822 he was appointed private tutor. He began to tutor in philosophy on 16 March 1822 in the Vibonese Royal College and was highly motivated giving care for the benefit of young scholars, who suffered from lack of universal esteem.

And when the Vibonese college was entrusted to the PP of the Pious schools he taught philosophy and literature at his private practice. His name was inscribed in the Register of various national and foreign Academies. In the Florimontana Academy he was elected unanimously by colleagues, Perpetual Secretary, spreading his fame everywhere.

The following works were published by him:

1 - *Critical analysis of Canon Rodriguez's letter on philosophy 'subjective and objective of Baron Galluppi*. Naples 1834;

2 - *Funeral laudation in death of Maria Cristina of Savoy* read at funerals that took place in the Royal College Vibonese;

3 - *Memoial on sensualism on the occasion of speculative philosophy of Campanella*. Messina 1839. In this he exonerates Campanella from the charge of treason that they wanted to charge him with. Baldacchini and the Prof. D 'Ancona in their own works on Campanella make mention of it;

4 - *Dante's philosophy contained in the Divine Comedy* in 1846. In this work he picks up philosophical sentences and theological ideas scattered in the three **cantiche** and the **rannado** through his reasoning, and in scientific analysis and presenting the different thoughts in an order making a unified doctrine. Various journals and many great writers praised this work. The count Francesco Maria Torricelli cites from this work in his own studies on Dante.

5 - *Elements of logic*.

He was a collaborator in various patriotic journals such as *Maurolico, del Progresso, della Rivista Napoletana, della Farfalletta* and others which (he subscribed to *inserted*) and read: The discourse on Calabrian philosophy and its influence on that of other nations; the discourse on Italian philosophy; One opinion on desire; The observation around the letter of Nunzio La Cava to Baron Galluppi on materialism, refuting this mistake.

He still wrote the biographies of illustrious Vibonese viz. That is of his master Raffaele Potenza, that of his friend Carmelo Palermo that of Francesco Mantella and that of his distinguished poet disciple and close friend Gregory of Alexandria.

Lastly, he published two other prayers for prints, one each recited at the reopening of the Vibonese College on November 25, 1861 and the other for the commemorative plaque by Galluppi in Monteleone at 15 August 1863

Regarding medicine he wrote: *Memoria sulle malattie dolorose dello stomaco (Memory on the painful diseases of the stomach)*

*I Quattro elementi in medicina (The four elements in medicine).*

A critical analysis of Mr Giacinto Andriani who doubted and apposed opposed the system of the great geological ages.

His work was inspired from every surrounding towns. He made himself renowned when in circumstances **inferociva** cholera, torcicollo (*stiff neck!*) and other dreadful, spontaneous epidemics materialised thousands of times and interrupted his life, despite all this he fathered twelve children whom he had to nurture with his sweat.

Many other unpublished works are preserved by his family, that over time will possibly come to light in the future and in his memory. He ended his days in Monteleone on 31 July, 1864 in the age of 70.

We remember his sons Enrico, a lawyer and patriot who distinguished himself in the motions of 1848 and Michele, engineer

G. Simonetti

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In the ten years since his departure, we include it in this context some details about the life and works of Vittorio Torchia, the last aedo of a genuine, authentic and still unspoiled Francavilla. From the town was born a poet and writer who drew inspiration for almost all his literary works.

Vittorio Torchia was born in Francavilla on 26 January 1917. His father Foca was a "Progressive man" (who brought the first mechanical mill to Francavilla in 1914 and in 1922 a mechanical loom), his mother was Maria Serrao. Still as youth he was sent by his parents to Vibo Valentia to complete middle school. During Fascism he was drafted and sent to the campaign on the Greek-Albanian front. When he was repatriated, he graduated in literature.

He began to teach in Reggio and later in Rome and Messina. He was not impressed with the method of public school teaching and programs (nor was he *inserted*) with the concepts to assist the youth achieve moral and civil rectitude beyond the cultural one. So in Taormina he opened and directed the Scholastic Institute on par with that of the "Luigi Pirandello" school with passion and energy" from 1950 to 1966. Its cultural and pedagogical models were those of De Santis, Carducci and Luigi Russo. His literary activity began in 1940 the year after the writing a collection of lyrics "*Sunt lacrimae rerum*".

After a long period of silence (inactivity *inserted*), the following were published: "*Non hanno piu suono le parole*" (The words no longer have the rhythm) " 1972, lyrics; "*Curva minore*" (Minor curve), 1977.

(Elegant poetry in which there is no lack of references to his native town).

Quote "Lie down, the Talagone wants us along its fresh edge". "Here ascend the peasants of *Pendino* in groups ", "*Taccuino balcanico*", 1977; "*Il paese del Drago*", first part 1981. In the subtitle of the work it reads: "Peasant, social and biographical motives in a book that recalls and evokes aspects of the life of a town in the South. Customs, images and situations in an era preceded by degrading consumerism. A dry passage that takes you back to the origins of the land and sweet infancy "*Curva minor 2*", 1982 lyrics (contains the "Casa di Teresa "and" A Cecco " tender composition dedicated to his childhood friend *C. Simonetti*).

*"Il Paese del Drago 2"* -1986, recounts the usual themes loved by the author, social landscaping and autobiographies.

*"Ripigliamoci il tempo"*, 1986 lyrics.

Vittorio Torchia died On 14 January 1991. In life he was not insensitive to social, political and environmental problems. In 1948 he joined the European Federalist Movement of V. Spinelli and collaborated with the periodical "European Italy".

In Taormina, where he settled, he directed his political commitment to civil and cultural heritage protection of the territory and the beauty of townships. In the cultural field he collaborated with various national and regional magazines such as "Literary Calabria" by prof. E. Frangella.

In 1982 was a finalist in Gela prize.

In 1985 he was awarded the cultural prize by the Council of Ministers.

Vittorio Torchia can be considered a romantic, a modern **Virgil** who sang the praises of the fields and the men of his Francavilla. The numerous Francavillesi "sketches" immortalized by his pen still arouse emotions and nostalgia in the sensitive readers.