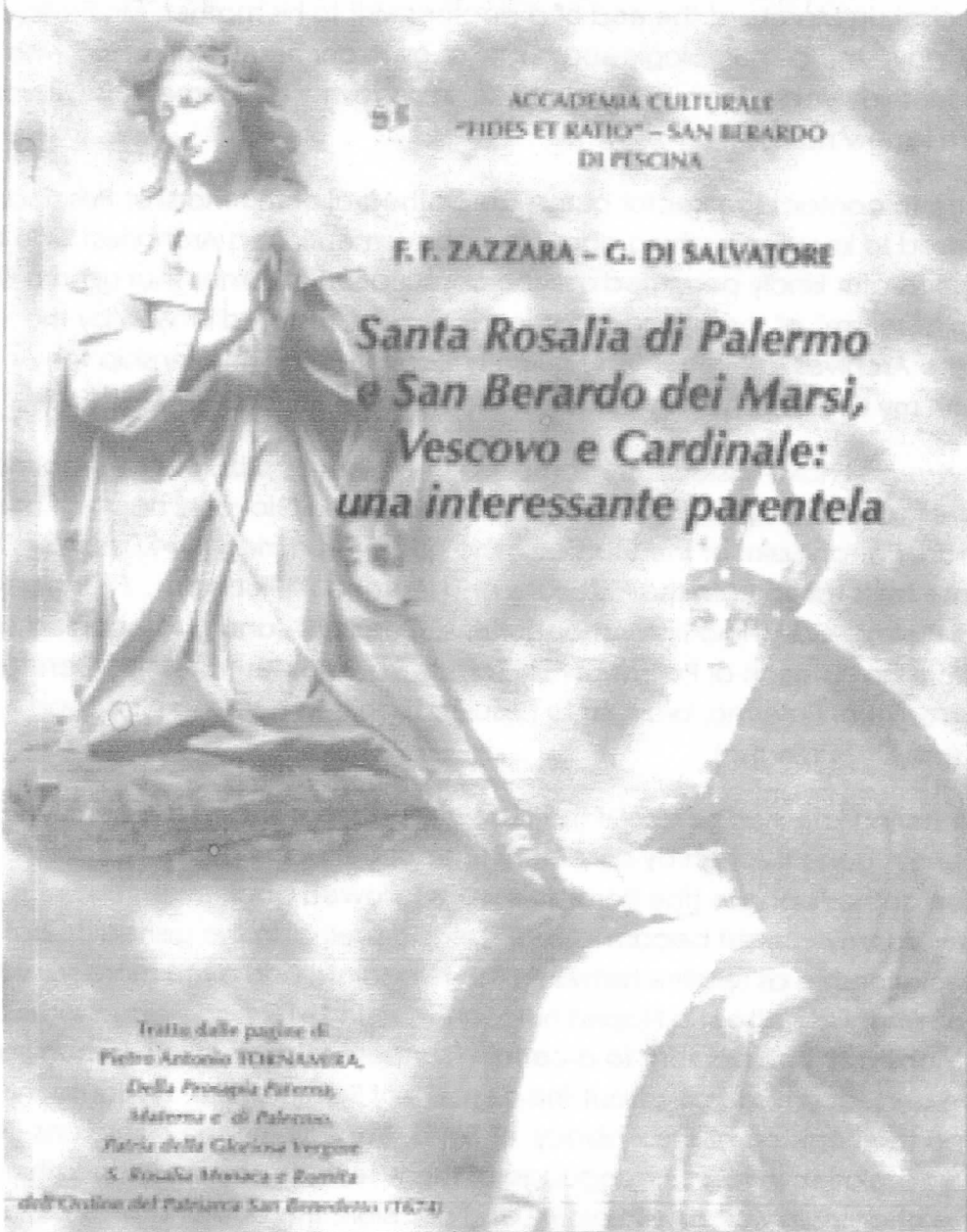


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ACCADEMIA CULTURALE
"FIDES ET RATIO" – SAN BERARDO
DI PESCIANA

F. F. ZAZZARA – G. DI SALVATORE

*Santa Rosalia di Palermo
e San Berardo dei Marsi,
Vescovo e Cardinale:
una interessante parentela*

Traito dalle pagine di
Pietro Antonio TORNAMIRA,
Della Prosapia Paterna,
Materna e di Palermo,
Patria della Gloriosa Vergine
S. Rosalia Monaca e Romita
dell'Ordine del Patriarca San Benedetto (1674)

F.F ZAZZARA - G. DI SALVATORE
***Saint Rosalia from Palermo
And Saint Berardo from the Marsi,
Bishop and Cardinal:
relatives in an interestina wav***

***Taken from the pages by
Pietro Antonio TORNAMIRA,***

***"Della Prosapia Paterna, Materna e
di Palermo Patria della Gloriosa
Vergine S. Rosalia Monaca e Romita
dell' Ordine del Patriarca San
Benedetto" (1674)***

***A treatise about
"Paternal and maternal religious
records, and religious records
from Palermo,
Native land of the Glorious Virgin
St. Rosalia Nun and Pilgrim
Of the Order of the Patriarch
Saint Benedict" (1674)***

Preface

Three years ago, precisely in March, at the end of a doctor's visit to his mother, Mr. Emilio Terra from Lecce nei Marsi gave me a "necrologic-souvenir" of an Archpriest born in 1885 who had practiced his mission for thirty years, from 1912 until 1942, in his town: his name was Giovanni Zazzara, about whom I knew nothing.

It was suggested to me to contact the Rector of the Co-Cathedral of the Marsi at Pescina, Don Giovanni Benti, if I wished to know something about the abovementioned Archpriest who bore my same surname: the Rector kindly permitted me the consultation of tomes shut up in a dusty closet, the "Liber Baptizatorum" of the antique Marsican Diocese, restored in 1996 by the Superintendence of the Archives at Pescara, in which I discovered the relationship the foresaid priest had with my Grandfather Franco Francesco, his cousin, called "Matteotti."

During these last three years I have assiduously consulted the "Liber Baptizorum," prepared a translation of 100 years (from 1572 up to 1671), in the meantime Don Giovanni had lent me his CD about Saint Berardo, Patron Saint of the Marsica, who had lived during the XI century, from which I extracted some texts taken from the historians and learned M.Febonio¹, F. Ughelli², P.A.Corsignani³, A. di Pietro⁴, G.Signino⁵, V. Amendola⁶, E.Cerasani⁷, and photocopied of chapters extracted from an historian of Palermo, P.A. Tornamira, who describes the Genealogy of Saint Rosalia, Patron Saint of Palermo, brought to Pescina thanks to a young Giuseppe Silvestrini from Carini (prov. of Palermo).

Being interested in furthering knowledge about the terrain tribulations during the century of the "Battle for the Investitures" gone through by our Saint Berardo, out of curiosity I began reading the Palermitan author's pages (the Berardo's were followed back even til Charlemagne). Afterwards my interest became more specific seeing in the genealogical tree of the Berardo's the relationship as relative between the two saints, and even more so with the referral that P.A.Tornamira made about a Naples historian who, in 1615, had written tomes about "Historia della nobiltà d' Italia"⁸, sent to a certain Francesco Zazzara, my homonym, as the most authoritative and secure source about the descent of Saint Rosalia, because this authore had consulted the Registers of the Abbacy of Farfa, transcribing the donations. This brought me to do the translation in today's language of those texts, to say the truth rather mixed up up til the last chapter in which, with clarity and decision, the author affirms that Sinibaldo, son of Teodino, (brother of Saint Berardo, Bishop of the Marsi) is the father of Saint Rosalia.

On my part, convinced by the explicit formulation, during the translation of the passage about the crowning fo Charlemagne done by Pope Leon III on Christmas of the year '800 in which it is written that the king receives in donation "a standard with painted thereon a red Rose" (with

¹ The learned refers specifically to M. FEBONIO, *Vita di San Berardo cardinal del titolo di S. Crisogon e d'altri santi della diocesi dei Marsi*, Roma 1973.

² Cite F. UGHELLI, *Italia Sacra*, Vol. I, Venetiis 1917

³ Referring to P.A.CORSIGNANI, *Reggia Marsicana*, Napoli 1738.

⁴ Cite A.DI PIETRO, *Catalogo dei Vesoci della Diocesi dei Marsi*, Avezzano 1872.

⁵ Specifically, Zazzara, during various studies computed by the studious medievalist, refers to "La terra dei Marsi. Cristianesimo, Cultura, Istituzioni", Roma 2002, pages 339-364.

⁶ Cite V. AMENDOLA, *San Berardo Cardinale, Vescovo dei Marsi. Una drammatica vicenda medioevale nella storia della Marsica*, S. in P. Pescina 2005.

⁷ E. CERASANI, "Dio non ci lascia mai soli", Sulmona, 1988.

⁸ Trans. "History of Nobility in Italy".

the capital R) and afterwards, in the description of the County of the Roses which, according to Plinio and Cluverio... "Roseane...Rosula...are named these places...", I allow myself to sustain that the name Rosalia may be a precise clue to the derivation "in nomenclature", along with the territory that goes from Mount Velino on the Rieti.

Since a while ago I was in contact, for reasons of cultural interest, with Dr. Graziella Di Salvatore, Assistant to Political Philosophy at the University of Studies at Teramo, whom I had met on one of my working occasions some years ago, and asked her for some necessary collaboration to do some more accurate and credible historical research as regards to the side notes of the text pages written by Tornamira which I had translated, remembering her vast expertise.

Last month, during a hot July, Dr. Di Salvatore was in Naples for a Convention and visited the Museum-Chapel of Sansevero where, having entered to admire the famous Veiled Christ, an extraordinary statue by Sanmartino, she also saw a statue of Saint Rosalia and, consulting the guide-text of the Museum, noticed in the paintings the faces of Saint Berardo, Bishop and Cardinal of the Marsi, and of Saint Rosalia and of four other Saints from the Berardo Family in which we can find roots of the Counts DeSangro-Sansevero.

At the beginning of This August, rummaging through my books, I found some pages extracted from *L'Osservatore Romano* (Vatican newspaper, n.of.t.) from the year 1961, given me by my good friend Prof. Generoso Di Paolo, written on the occasion of the VI centenary of the transposition of the mortal remains of Saint Berardo from San Benedetto dei Marsi to Pescara, with referral to the walling up of a commemorative stone in the glacis of the Colonna Fort at Castel San Pietro Romano, in memory of the outrage Saint Berardo underwent in 1109 by hand of Pietro Colonna (he had been thrown down, after having been beaten, into an empty well, and held prisoner there for two months) and in memory of a very important historic event for Palestrina on December 16, 1117, when Pope Pascal II, along with Saint Berardo, Bishop of the Marsi (guest of honor) and another two Bishops, dedicated the Cathedral of Palestrina to Saint Agapito, as carved into a stone placed over the fifth column on the left of the Palestrina Dome.

Sunday August 23, Dr. Di Salvatore and the underwritten, along with the Prior Giuseppe Simeoni and Mr. Antonio Barnabei, President of the Local Committee of Colli di Monte Bove, birth town of Saint Berardo, went to Palestrina to obtain photographic documentation of the commemorative stone with the inscription done on December 16, 1117, on the fifth column.

Visiting the entire Dome, as a welcome surprise, we noticed in the apsidal painting, among the group of Saints, Saint Rosalia "over the head" of Saint Berardo, seated next to Saint Benedict of Norcia, founder of Occidental Monasticism, and, in another painting by the artist Bruschi, the figuration of the event inscribed in the stone, with Pope Pascal II, Saint Berardo, the Bishop of Tivoli, the Bishop of Anagni and Pietro Colonna, who had reconciled with the Pope and had received 'our' Saint Berardo's pardon.

Going up towards the Barberini Palace we 'encountered', next to it, the Church of Saint Rosalia, bis-neice of Saint Berardo Bishop and Cardinal of the Marsi...

I thank my wife Wima Rita, my son Christian Emanuele and Mrs. Ornella, Dr. Graziella's mother, for the notable patience accorded us.

Dr. Franco Francesco Zazzara

Pescina, August 2009

INTRODUCTION

An introduction like this cannot do anything but fill me with joy. I am especially grateful to those who have wished to and wanted to print these pages that came to me by photocopy from Palermo thanks to the interest of a youth, Giuseppe Silvestrini. From the National Library of the Sicilian Region here is testimony of a centuries old union between this our land of the Marsi and that of Sicily. The tome would also aspire to be a stimulus for further historic examination even stronger because things get more interesting when an affirmation which could have been solely a legend, that is that our Protecting Sain Berardo and Saint Rosalia from Palermo wer in some way relatives, now seems to have clearer oulines and it is hopeful that a more rigorous and critical historic examination may better define these outlines. It is my wish so that these researching and studies may open new cultural horizons to our small but great realities of the Marsica and of Pescina. My sincerest thanks go to Doctor Franco Francesco Zazzara, who with such patience and passion has studied these pages of Mr. Tornamira and has made it possible to read easier adapting them to our common current language. Thanks to Dr Graziella Di Salvatore who has taken care of this book and the historic apparatus criticus of the notes, enrichening this work.

Don Giovanni Venti

Pescina, June 13, 2009

CHAPTER XI

*In which Francesco Berardo,
Count of the Marsi, and his children,
are spoken about(i)*

Francesco Berardo son of Luidone, or rather Leon, and of the Countess Doda, First Count of the Marsi, from Pegna, Valva and Rieti, inheriting from his mother this title, designed to be named Francesco, as descendent and legitimate offspring of the Royal Family of France, and from Charlemagne, so as to keep memory of his fine bloodline alive in the memory of posterity. That this be true, for clarity of our history and about this imperial lineage, from whom ours succeed by direct bloodline

Glorious Virgin Saint Rosalia, we shall record the source from which this wondrous news parts, before passing on to the children of our Francesco Berardo.

Rainaldo, son of our Count Francesco Berardo, in one of his grand donations and in other that his descendents gave in favour of our Monastery at Subiaco, close to Zazzara explain this enigma, narrating that Count Rainaldo: "*the lesser writings of Count Rainaldo from Arsoli, Avezzano and Anticoli, in the name of God and of our Saviour Jesus Christ, is known to me as Count son of Count Berardo, French from the nation of France.*" From this we notice that the name Francesco came upon him because he was descendent from Royal blood of the House of France (iii) by way of Pipino King of Italy, son of Charlemagne his ancestor, who was father of Bernardo and the latter of Luidone said Leon, father of the above-mentioned Francesco Berardo, having stayed in Italy and keeping the lordship of many domains, for the convenience of his posterity had himself called Francesco.

That our Francesco Berardo descends from Charlemagne, not after many forebears, this we know from the monk Leone Ostiense (iv), librarian of MonteCassino, Cardinal himself from the the same imperial family, meritable offspring, king of uncorrupted faith (acclaimed by the Cardinal Baronio¹, as we shall see following in Chapter 15), when he writes² that the passage that Ugo, Duke of Aquitania, made through Italy and Arlio king of that same Italy with whom (as we said) and in his company Count Azzo passed, uncle on the side of the sister of our Francesco Berardo who for excellence and by way of his royal French blood, named himself Francesco, so that, as was the use, all of his relatives were thusly named, descendents of Charlemagne (as we shall see later) and was the head of the family of the Counts of the Marsi, these are the words of Cardinal Leon: "*After this Pope John XI sent Rudolph as aid to greater Italy and sent for the Duke of Aquitania Hugo, strong by prudence and virtue, later chosen of the Realm, valorously and manly held the possessions of the Kingdom of Italy for some years; together with Hugone came Count Azzo to Italy, maternal uncle of that Berardo, who was called Francesco, relative of the very King since the time they were elected as Counts of the Marsi.*"

Our Archbishop of Salerno confirms that which we have said, having written around the year 1060 to Teodino monk of Cassino, from the same Family, illustrious offspring, thus expressing himself in one of his letters in epic verse recorded by the same writers: "*from these whereofs the Family shall remain the origin of the relatives of the Kings of the Gauls, demonstrating direct descent. From the lineage of the Quiritum is born the lineage of the Princes of the Marsi.*"

This truth is authenticated by Panuino, in the *Comizi degli Imperatori nella Genealogia di Carlo Magno*,³ in the description that the Duke of the Guard Don Ferdinand La Marra made of the Avezzanese family, the manuscript of the family of the Sangri, and Gabriele Castelli in a manuscript of the family of the Counts of the Marsi, Pietro Crescenzi in *Corona della nobiltà d'Italia*⁴, Ottavio Beltrano in the description of the Kingdom of Naples and the Abbot Don Placido Puccinelli in *Genealogia di Ugo, Principe della Toscana*,⁵ Don Ferdinand Ughelli in his *Italia Sacra*⁶

and other authoritative writers who in the end conclude that our Virgin Saint Rosalia is the most evolved and precious offspring of this Imperial descent, by way of the Counts of the Marsi (vi).

¹ In *Annales Ecclesiastici*.

² Book I, Chapter 64.

³ 'Mandates of the Emperors in the Genealogy of Charlemagni'

⁴ Crown Nobles of Italy

⁵ Genealogy of Hugo, Prince of Tuscany

⁶ Sacred Italy

PARAGRAPH III

The sons of Francesco Berardo, Count of the Marsi

Francesco Berardo Count of the Marsi fathered highly noble descent and for clarity in our story we shall refer only to those personalities of this Royal Family that we judge able to help us on our search; among the other children he recognizes Rainaldo and Teodoro, about whom we shall take up our discourse at the proper moment, Oderisio, Bernardo and Alberico, according to Mr. Zazzera, and whose authority now we shall use.

For greater precision on the interests of these Lords towards the Religion of Father Saint Benedict, it must be noted how the Cathedral of the Marsi, where they were baptized at the sacred font, had been built by themselves and founded under the rule of Father Saint Benedict (viii) and was well kept and served by the Monks that inhabited the adjacent Monastery⁷ at the service of Regular Rectors.

First Number

Speaking about Oderisio

⁷ UGHELLI, *Italia sacra*, Tome I sheet 953

and his children

Oderisio son of Francesco Berardo Count of the Marsi was the father of Burrello Count of Pietrabbondante, according to Don Onorato of Naples in his *Compendio degli Annali di MonteCassino*, the same was an honored benefactor of the religion do Father Saint Benedict and amongst other goods with which he enriched the Sacred Monastery of MonteCassino is recorded the donation of the Monastery of Saint Eustace, called Dell'Arco (of the Bow, n. of t.) with its territory of 1723 'moggi' of land (ix), as can be read in his free donation: "*Burrello son of the Count Oderisio, and Giovanni, Burrello and Oderisio, sons of the abovementioned Burrello, who live in the Castle of Pietrabbondante*" and that which follows, according to Mr. Zazzera ⁸, Pietro Deacon of the Compendium of Privileges of MonteCassino ad by Don Onorato of Naples, in his *Compendio degli Annali Cassinesi*.⁹

Burrello was the father of Oderisio, Giovanni Burrello, about whom can be read from the above mentioned Don Onorato of Naples¹⁰, together with Count Burrello his father, ought to have made a large donation to the Sacred Cassin of the Castle and the Monastery of Saint Pietro D'Avellana; in our *Croniche (Chronicles, n. of t.)* it can be read also that for gratitude for the inborn devotion and affection towards our Religion, together with his brother and the Counts of the Marsi, he had strenuously defended the Monastery of MonteCassino against the Normandy Princes, while these went on unjustly occupying many Castles of his Dominion.

and was so devout to this Sacred House that, on the day of Consacration, he willed to be present and, together with the other Barons of the Realm, participated in such solemnity.¹¹ From Oderisio was born Berardo, Oderisio and Teodino. From Berardo (x) refers the above mentioned Don Onorato of Naples¹² like he, together with Oderisio his brother, Count of Valva, had donated to the Monastery of MonteCassino San Pietro in Lato with his Villa, and competences and pertinences in Abruzzi and we read of these same privileges in another donation: "*Count Berardo*

⁸ *Nobiltà d'Italia*, Tome I sheet 110.

⁹ Sheet 10.

¹⁰ Loc. Cit. sheet 18.

¹¹ LEONE OSTIENSE, in *Cron. Cassin.*, Book 3, sheet 28.

¹² Loc. Cit. sheet 19

son of Oderisio Burrello takes oath by Abbot Oderisio in the year 1009, in the temple of the very glorious Prince Richard son of Prince Jordan, son of Richard. P. ind.2” and of all the above mentioned brothers; we read also about another donation, according to Cardinal Ostiense, by which they donate many churches and Monasteries to the Sacred Cassino; “Berardo with Oderisio and Teodino, Count of Valva, non much time later, to the same Monastery of Saint Pietro situated in Luco Valley and other Monasteries of Hermitages in the place called Piazza delle Code that they obtained together with five others nearby to the Lake, both in Valva and in the Marsican County” and many other Churches and properties they donated to Father Saint Benedict, as we can read in the *Registri* (Records n. of t.) of the same Sacred House.

Second Number

Berardo, that is Coount Berardo, son of Francesco Berardo, recognizes amongst his other children Teodino, Oderisio and Rainaldo. Teodino, who changed the stem of the Family to be two Clubs, as Mr. Zazzara mentions¹³, was the father of that

highly noble lady who wedded Giuseppe Castelli, Lord of Arnone.

Odrisio had two sons, Berardo and Gerardo and the last of this branch was Giovanni who, with his wife Attiliana Castelli, was the benefactor of the Abbacy, of the Hospital of Saint Pastore from Greece, of the Cistercians' Congregation.

Rainaldo, imitating his forebears, as can be read in the records of our Monastery of Subiaco, donated to that Sacred House “A 2. Pp. Di Nicola I the month of Novembre in. 13. Rainaldo High Count son of Count Berardo of the nation of the Franks, living in Carsoli, donates to the Abbot D. Umberto, the church of Saint Peter to the Monastery in the lands near the Lake, which is situated at Camerata that is for the better of the Monastery and of me (...).”

To this Count Rainaldo, Mr. Zazzara writes, during division of the paternal goods, fell the lot of Lordship of Poggio Bustone and others situated in the Rieti area, for this reason his descendents were called the Nobles of Poggio Bustone and in memory of the stem of the Counts of the Marsi, on

¹³ In the Castelli family

which there are six Mountains, they added above these a fresh and vermillion Rose (xi), which others affirm had been used by the Gastaldi of Ossian, but at the beginning by the first Counts of the Marsi and they say that this same rose can be seen still painted at Rom in the Palace of Saint Helen, in the tribune of the Mosaic and in the Hall of Charlemagne, alongside the Penitentiary, and that the standard that Leon III donated to the above acclaimed Charlemagne, meritable forebear of that illustrious family, was lacquered with the same roses. Our Count Rainaldo (who, erroneously, Ottavio Beltrano signals as son of Rainaldo, first son

of Francesco Berardo) and thus equally erring, assigns Oderisio as son of our Rainaldo, being the son of Rainaldo the firstborn of Francesco Berardo, because of the non-clarity of history and by means of the similarity among so many names that everyone advances by trial and error in this genealogy (as we have said), he had two sons, Gerardo and Berardo. Gerardo, in the flower of his best years, having consecrated himself to God in the Sacred Monastery of MonteCassino in monk's habit, grew and advanced in all virtues and became the 41st Abbot of that sacred House, was named Cardinal by Pope PascalII in the year 1096 because he was retained worthy of the greatest honors, he lived and died a saint¹⁴.

Berardo was Lord of Poggio Bustone and of many Castles in the Rieti region, because of the affection he bore for our religion, divesting himself of a part of his ample dominion, took on the cloth of our Great Abbacy of Saint Mary's of Farfa, as the following donation says: "*In the year 1117 after the Incarnation of Our Lord Jesus Christ, who inducts every man to the veneration of holy*

¹⁴ VUIONE, cite book I, sheet 20. LEONE OSTIENSE, Cron Cassin. ; SCIPIONE, Elogi dell'Abbazia di Cassino, sheet 118: ZAZZARA and others.

sites, gifting pleasure in some way to saintly things, bringing them from a good status to a better one, so thus to sacred orders and ministries, every day even the assistants at the service of God give proof so as to obtain our indulgence. For this reason I Berardo, illustrious man son of the very Rainaldo, with my wife, by my spontaneous will in the love of Christ for the Redemption and the Salvation of our souls...for this we above mentioned give and offer and concede to the Venerable Monastery of Saint Mary Mother of our Lord God that which is called Farfa and to D.B. to the Abbot of that same Monastery and to his successors forever, and even the very Castle

called Buscone, Poggio Bustone with the Tower, the walls, etc.?"

Among the other sons of Count Berardo he had Randisio, Rainaldo, Teodino, Oderisio and Balduino.

About Randisio there is a devout mention in the record of our Monastery of Saint Sofia of Benevento, generously gifted by him.

Rainaldo was Monk and Abbot of MonteCassino¹⁵ by way of his being subject of many merits, having been busied by many serious and important affairs of the Holy Church, in which he became renowned as very worthy and, bringing them well to a fortunate end, was made Cardinal of the Holy Church by Innocence II, and having lived for 26 years with dignity, died in the year 116, burdened by many lodes.

Teodino succeeded his brother at the government of MonteCassino, being Monk of the same sacred House and a greatly appreciated religious man, and thus Alexander III made him Cardinal in 1166, he was the twelfth Cardinal of the House of the Counts of the Marsi; about him and his

¹⁵ VUIONE, op. cited, book II, sheet 193 and also book I, sheet 21. GIACONE, *Vita di Alessandro*, PP, sheet 446.

brother Rainaldo D. Marc'Antonio Scipione writes with regal pen in *Elogi degli Abati di MonteCassino*¹⁶ and all the writers of the Benedictine order. Oderisio being Monk and Abbot of the monastery of Saint John at Venere in the Territory of Lanciano, with obedience to MonteCassino, was nominate Cardinal Deacon by Alexander III, as can be deducted from the inscription on his sepulcher in the above mentioned church of St. John, written¹⁷ in the year of his blessed death, occurring in 1163. Balduino who was Monk and Saint, lived in the times of Saint Bernardo, as can be deducted from a letter that Saint Bernard wrote him, which is found in his works

recorded¹⁸, and was his disciple (as affirmed by Mr. Zazzera) and abbot of a Monastery of his congregation situated in the Rieti area, raised by Berardo Lord of Poggio Bustone, together with the hospital of Saint Matthew situated on a small mount, not far from that County, which according to its name, was called the Hill of Saint Balduino, even though the Abbot Ughelli¹⁹ affirms that it had been constructed by the people of Rieti, after having received from St. Bernard a Colony of Monks from his Congregation, to which was named Head and Abbot Blessed Balduino and the name of the Monastery ought to have been St. Matthew of Pastor that for the kindness of Blessed Balduino, grew in spirit and in time in an admirable way, and since it could be found in the fields of Rieti, because of the bogs and the waters that came down from the Mounts, became uninhabitable, was displaced to the above mentioned Mount of Abbot Andrea and having come into the possession of the Abbot Commanders, was donated by the latter to the R.R. Canonic Lateranenses. The body of Blessed Balduino reposes in the Dome of Rieti, where he is

¹⁶ 'Lodes of the Abbots of MonteCassino' ; sheet 127 and 130. LEONE OSTIENSE; ONORATO DI NAPOLI; VUIONE LOPEZ and ZAZZERA, cited, sheet 114 and others.

¹⁷ VUIONE, cited; GIACONE, *Vita di Alessandro*, 3, sheet 472; ZAZZERA, sheet 144 and others.

¹⁸ Epistle 201

¹⁹ UGHELLI, *Italia Sacra*; ANGERL MARRIQUEZ, *Annali Cistercensi*, year 1130, sheet 115, n° 6, col. 1

venerated by a numerous population and considered Saint and he is celebrated on the day of August 20th, as Filippo Ferrario refers in his *Catalogo dei Santi (Catalogue of Saints)*, on the day of August 11th, and Crisóstomo Henríquez in his *Menologio* on the day of July 15th.(xii) It can be noticed how Father Cascini went back up by another way to the branch of our Blessed Balduino, but we have made him descend from this one, following the text, as a more serious one, of Mr. Zazzera and of Mr. Beltrano.

Third number

Alberico son of Francesco Berardo was Bishop of the city of the Marsi²⁰(xii) and a devout memory of him comes from Cardinal Leone Ostiense²¹ when, talking about the Emperor Ottone who enriched the Sacred Cassino with Churches according to imperial munificence, and with terrain properties and privileges and amongst the other things he quantifies having donated: *2the Monastery of Saint Angelo of Barregio (xiv) with all its Chapels and possessions, because in truth in that time Aberico Bishop of the Marsi had obtained that the Monastery was to be written unto him by the very Emperor.*"

This prelate was Monk of MonteCassino, not content with having been elected during his life as Protector Abbot of the above mention Monastery and Bishop of the Marsi, pretended to be called Abbot of MonteCassino, also, for this reason thereby followed several inconvenienced, as found in the records of the historians of that Sacred Abbacy.²²

Chapter XII In which Rainaldo, son of Francesco Berardo,

²⁰ UGHELLI, *Italia Sacra*, sheet 107, tome I.

²¹ LEONE OSTIENXE, *Cronica Cassinese*, chapter 4, book 2.

²² ONORATO DI NAPOLI, sheet 11; LEONE OSTIENSE, Book 2, chapter 16; VUIONE, cited; UGHELLI, cited, sheet 959.

and his sons are spoken about

Rainaldo, son of Francesco Berardo who succeeded him in the County of the Marsi, in his was Lordship in the Rieti region and in the Castles on the right and on the left of the Velino river, built up among other things the Lands of the Hills and for three years was Lord of the city of Naples²³, together with Ugone Captain General of the Emperor Ottone III (after

having ousted the Duke Sergio in the year 995), was a very qualified Knight, valorous and devout more than any other following Father Saint Benedict and his Religion, as is recorded in the *Storie* and *Annali* of MonteCassino²⁴, TO SUCH Sacred Monastery he made spontaneous donation of two monasteries, one of Saint Mary and the other of Saint Angelo delle Celle. It can also be read in the records of the Monastery of St. Mary of Farfa²⁵ about a donation, among the others, and about a privilege that was the reason for the which he donated to that Abbacy many Castles and worldly properties. "*The Parchment written by Count Rainaldo of Arsoli, of Roviano and of Anticoli in the name of Our Father the Lord and of Jesus Christ, evidences to me that Count Rainaldo son of Count Berardo, who was Francesco come from the nation rightly of the French, according to my sponanieous will and according to my usual law for love of Faith and of Salvation of my soul I give, cede, offer and concede to the very same saintly Monastey of Saint Benedict, of Saint Scolastica which is found at Subiaco etc..*" and it can be also read in the privileges of MonteCassino recorded by Deacon Pietro, librarian of that Sacred House, that Gervisia his wife had donated to the Abbot Signoreto, other possessions. "*A. 2 Ottone 2. From F. of the August Emperor (...)12. Gervisa Countess and daughter of Count Ottone and wife of Count Rainaldo from the Marsican city gives; Gervisa was the first wife of Lando, Count of Chieti, son of Antenuolfo Marso in the year 1000. Count Rainaldo son of Count Berardo from the Nation of the Franks, in the Duchy of Spoleto, Count of the Province of the Marsi under King Ottone Aug.8.*" and we read in the Archives

²³ OTTAVIO BELTRANO, *Descrittione del Regno di Napoli* ('Description of the Realm of Naples')

²⁴ (*Histories and Almanacs*)LEONE OSTIENSE, book 2, chapter 2; ONORATO DI NAPOLI, cited in *Compendio*, sheet 11; ZAZZERA, sheet 108.

²⁵ UGHELLI, *Italia Sacra*; ANGERL MARRIQUEZ, *Annali Cistercensi*, year 1130, sheet 115, n° 6, col. 1

of the Monastery of Saint Scolastica of Subiaco: *"Count Rainaldo (...)his brother Count Berardo and (...) Gualtiero German Bishop, sons of the above mentioned Count Rainaldo (...), donate for their own soul to the Monastery of Subiaco all the things that they possess in the Castle of Carsoli (xvii)"*, and following.

According to Mr. Zazzera, Count Rainaldo had two sons, Berardo (of whom the preceding donation has been mentioned, about which and about his descendent we shall speak amply in the following Chapter, because he result the true forebear of the Virgin Saint Rosalia) (xviii) and Oderisio, who succeeded him in the County of the Marsi, and in disposition of his soul towards our religion, to which he was a great benefactor.

The historians of MonteCassino refer²⁶ that Count Oderisio had donated, to that Family and to Abbot Giovanni, a Castle called Fortino house with a thousand 'moggi' of land of which he was owner on Gervisia's, his mother's, side and that he had given back to the Abbot Atenulfo the Church of Saint Paul of (C)omino, next to Pesciano, and had done spontaneous donation of the Fort Oderisia, in the Territory of l'Aquila, that he himself had built and took on his name (Oderisia), together with other Castles, and this continuity he had offered to Father Saint Benedict and to the Abbot Giovanni: *"Count Oderisio son of Count Rainaldo of the nation of the Franks (...) and the Countess Giburga his wife, offer to the Abbot of Cassino Giovanni (...)"* and for another privilege²⁷, *"Count Oderisio son of Count Rainaldo of (Pago) of the Marsi, inhabitant of Castrovivi, living by the law of Saica together with his wife the Countess Giugurta daughter of Trasmono who was Marquès, donates the very Marque to Atenulfo, Abbot of Cassino etc."*.

Oderisio had four sons: Berardo, Oderisio, Trasmono and Balduino:

Berardo, who for his love of the Benedictine religion imitated his forebears, gave to the Abbot Racherio in the Church of Saint Salvatore at Avezzano the count of 300 fish annually and also to the Church of Saint Martin near

²⁶ LEONE OSTIENSE, Book 2, Chapter 26; ONORATO DI NAPOLI, cited in sheet 11.

²⁷ LEONE OSTIENSE, cited in F.T. 26, book 2 and others, book 4, Chapter 20.

Fucino Lake, with all the relative possessions and competences, with the right to fish in that Lake at his will²⁸. he had for wife Gemma, noble Ledy, and she had two sons, Berardo and Teodina who, having received the habit of saintly Religion at MonteCassino, excelling over all other religious personnel in perfection, in that Sacred House, was elected Cardinal of the Holy Church by Pope Alexander and having served well in every moment to the Roman Church and being of undefeated valor, in the year 1080 was elected by Pope Gregorio as Arch-Deacon of the Sacred Collegiate. Berardo enriched the Sacred Monastery of MonteCassino with many donations of worldly goods, and the Abbot Desiderio, and amongst the others he donated the Church of Saint Martino in the Marsican territory, with its possessions and competences, and many feudal lands, and Territories, as can be read in book IV of the *Cronica Cassinese (Cassino Cronicle)*. Berardo had two sons: Oderisio and Berardo. Berardo²⁹ was the 40th Abbot of Saint Mary's of Farfa, elected in the year 1108 and because of his great worth was Bishop of Teramo (xx), in Abruzzo, and at last Cardinal of the Holy Church, as Ottavio Beltrano refers, and died in 1122. Oderisio, also bore the habit of Father Saint Benedict in the Monastery of MonteCassino and since as regards religious worth was not less than his brother, was elected Cardinal by Pope Pacal II during the same election of Rosmano Cassinese Monk of the Counts of Sangro, his relative, in the year 1121, as the following mention: Arnolo Vuione, Pietro Diacono in book IV of the Cronicle of MonteCassino, Mr. Zazzera and other authoritative writers. Young Oderisio³⁰, at a very young age, was offered to the Religion in the Monastery

²⁹ LEONE OSTIENSE, , *Cronica Cassinese*, Book 4, Chapter 20. FERDINANDO UGHELLI, *Italia sacra*, tome 1; FILIPPO FERRARO CATALANO, sheet 55, day 19 dicembre; VUIONE, Book 3, sheet 106; ANGELO MANRIQUEZ; ZAZZERA and others.

³⁰ ZAZZERA, cited on sheet 109; ARNOLDO BUIONE, book 1, sh. 1, 19 and others; book 2, sheet 184 and again, Book 3, day 2 december; PIETRO DIACONO, Libro 4 of the *Storia di Cassino*, Chapter 26

Of MonteCassino and in very short time became its Abbot, succeeding Desiderio who became Pope with the name of Victo III, and at his death was not yet numbered among the Cardinal, having been elected later, but only Abbot of MonteCassino, in virtue of his privileges, as we have said in the Patriarchic of Father Saint Benedict at sheet 229, at Terracina, in the Church of Saint Cesario Martyr, participating in the Conclave of the Holy Collegiate for the election of the new Pope who was Ottone Ostiense Bishop, Benedictine Monk with the name of Urbano II, who immediately named him Cardinal, he died in 1105 and was buried at MonteCassino, where h es venerated and considered a Saint.³¹ (xxi)

I cannot keep silent about, because of the poor clarity of this history, Ottavio Beltrano named as son of Benedict, son of Rainaldo, our Oderisio, contrary to the opinion of Mr. Zazzera and of other writers.

Trasmono was Monk and Abbot in the Monastery of Saint Mary of the Tremiti, of which Monastery we have made mention more than once.

This Islan, as we have said, was offered to Father Saint Benedict by Tertullo, father of Saint Placid, when he enriched his Religion with many Courts and worldly goods, about which nothing more can be said, as will be told later; this island was later occupied by the Saracenes and it was the valor of Robert of Guiscard that recuperated it and restored it to the very same Monastery even though, while he was alive, he desired to keep it as his own property, as Father Don Onorato di Napoli writes³².

The Abbot Tramono participated in the Consecration of the Church of MonteCassino (before being

³¹ PIETRO DIACONO, Book 4; LEONE OSTIENSE, *Cronica Cassinese*, Chapter 1.

³² ONORATO DI NAPOLI, *Annali di Cassino*, sheet 17.

Elected Bishop of Valva), and since he had behaved in a bad way during his government of the Abbacy, was reproved by the Abbot Desiderio, as Mr. Zazzera says.

Balduino, imitating his padre and his ancestors, was a great benefactor of the Religion of Father Saint Benedict³³, among other things he donated to the Sacred Cassino the Church of Sain Urbano, the Church of Saint Vittorino with the lake and the Church of Saint Angelo with all its titles and competences, as is recorded in the Cronicle of that Holy House.

Chapter XII
In which we speak about Count Berardo,
Son of Rainaldo, Grandson of Francesco Berardo,
Count of the Marsi, and of his children³⁴

Berardo, son of Count Rainaldo, about whom we have narrated, of whom there is direct mention in anterior donations and in privileges that his father gave to the Monastery of Saint Scolastica, even though on account of the little clarity in the history even Mr. Zazzera minds less his descendents, however Father Cascini affirms that he was the father of Cardinal Amanzio and of Teodino, father of Giovanni, he also a Cardinal.

The opinion of Ottavio Beltrano is that the above mentioned Teodino and Amanzio may be sons, Amanzio of Rainaldo II, son of Rainaldo I and grandson/nephew of Francesco Berardo, Teodino and of Rainaldo III,

³³ ZAZZERA, loc. cit.; LEONE OSTIENSE, book 3, Chapter 30; MARCO ANTONIO SCIPIONE; ONORATO DI NAPOLI; IEPEZ, tome 6, sheet 246, colonna 4.

³⁴ LEONE OSTIENSE; ONORATO DI NAPOLI and others.

Son of Rainaldo II and grandson of Rainaldo I, and he would have been the father of Giovanni the Cardinal and that Berardo, from whose direct bloodline descends the glorious Virgin Saint Rosalia, ought to be the son of Rainaldo II the Younger, and not of Rainaldo the Older, and not even of Rainaldo II. Father Giordano Cascini gives as son Berardo instead of the overpraised Teodino, and Bernardo was father of Teodino, from whom Sinibaldo was born and from the latter the Virgin Saint Rosalia.

As for Teodino, forebear of Saint Rosalia, Francesco Zazzera makes him descend from Teodino son of Francesco Berardo, and although all around the beginning of this branch everyone goes by guess, because of the unclearness of the History and by way of the similarity of so many names, both however bring back to Teodino father of Sinibaldo.

When I began writing about this holy Virgin, encountering so many various and diverse opinions, non being able to have other certainties, I have trusted the record of the privileges and of the donations given to the Monasteries of my Religion, following the truthfulness of the record of the Abbacy of Farfa and of a note faithfully transcribed from thos Records that disagrees however with the above mentioned writers, before Mr.Zazzera, because Teodino, who he says is son of Francesco Berardo, the first say be son of Berardo son of Rainaldo I, grandson/nephew of Francesco Berardo, and as for the rest agrees with Father Cascini, in contrast with Beltrano and Beltrano confounds the order of Mr. Zazzera and Zazzera confounds that of Father Cascini; now I, as I have said, placed before so many diverse opinions, have followed the opinion of Mr. Zazzera as that which seems to run along with more sureness than the others, because he writes using testimonials, recording the series of so many donations,

therefore I have worked on the branch of the direct descent of the Virgin Saint Rosalia from Francesco Berardo, through Teodino, neither of Rainaldo nor of Berardo, as I had done afterwards (such was common opinion), strengthening my ideas with that opinion, because Father Cascini, although he followed the trail of his descendents from the above mentioned Rainaldo and Berardo, is also of the opinion that descent could be from the very same Teodino, thus his discourse:³⁵
“Teodino was son of the abovementioned Berardo, the latter joined the Abbot of MonteCassino in the defense of that Monastery, as Leone Ostiense refers in the second book at chapter 69, and fathered Berardo Nerbeo and Giovanni who was Cardinal under Urbano II, of whose noble actions in favor of the Holy Church Pietro Diacono narrates in book 4 chapter 40 and Giaccone; but I that I may draw a direct line from this Teodino to Saint Rosalia is doubttable, that maybe she descends from that Teodino that we said was son of Francesco Berardo, since the notable similarity between names and far away times, and the poor light of the writers, as often happens in similar cases, don't permit the clarity necessary, but since these differences are non useful to our purpose, it is enough for me to have brought up the doubt without untying the knot”(xxii) and thus I wanted to say to justify myself, so that the world could know that I had not written out of caprice and

Without foundations.

Berardo therefore son of Rainaldo, Grandson of Francesco Berardo, had as son Teodino who, because of the poor clarity of history, Mr. Zazzera ascribed to his ancestor.

³⁵ FATHER CASCINI, Digressione, 2, sheet 33.

Chapter XIV

In which we speak of Teodino the First, Son of Berardo the First, and of his children

Teodino son of Count Berardo was the father of Berardo who, according to Mr. Zazzera, was the Lord of Repasto and was he who, together with his brother Iterbeo, alienated their portion of the County of the Marsi in favor of the sons of Count Rainaldo III (xxiii), as can be read in the record of the Abbacy of Farfa.

This Rainaldo III, Ottavio Beltrano says son of Rainaldo II and the latter of Rainaldo I, was the dson of Francesco Berardo by which we can conclude that our Teodino was really the son of Berardo and the grandson of the abovementioned Rainaldo, since the County of the Marsi, which was owned by Rainaldi I, father of Rainaldo II and of Berardo, was divided betwixt them in a peaceful way, like brothers, and it can be seen again that a part of that County was given in equal parts the sons of Rainaldo II, who were Rainaldo III and partially to the sons of Berardo, who were our Teodino father of Berardo and Iterbeo who alienated his portion, says Mr. Zazzera, conceding it to Rainaldo III, ther uncle and this news, taken from the Record is the same that I said first off was true, after me, extracted from the same Record, which assigns to Brancesco Berardo as son of Rainaldo I and to the latter Berardo I, to the latter Teodino and to him Berardo and here I stom, because we have managed to undo the knot.

Chapter XV

In which we speak about Berardo II,

Son of Teodino I and of his children

Berardo II, son of Count Teodino I of whom we have written beforehand, had three sons, the first, named after his forebear, was called Teodino, about whom we shall speak later, Giovanni and Leone.

Giovanni was Bishop of Tuscolo, and was nominated Cardinal in the year 1090 by Pope Urban II, was called the Marsican Cardinal and Pietro Diacono puts down a devout memory of him in book 4, chapter 39, in the *Cronica di MonteCassino* (*Chronicle of MonteCassino*) because of his glorious worthiness and valorous deed.

Leone was offered to MonteCassino at the age of five, as I wrote in my *cerimoniale Benedettini*³⁵ and being advanced in letters and in the virtues of that House, was elected Cardinal and Bishop of Ostia by Pope Urban II, for this he was called the Ostiense Cardinal Leone; at MonteCassino he exercised the role of Librarian and Antiquarian of that Holy Abbacy, composed with an elegant style, with clarity and faith both the *Cronica* and the *Annali* above cited, which, word by word, Cardinal Baronio³⁶ transferred into his *Annali della Santa Chiesa* (*Almanacs of the Holy Church*), sometimes calling him candid writer and other time Author of sincere faith, as when he spoke of him to Pope Nicolò II; “*these and other things like those had from Leone Ostiense, extremely honest writer of his times*” and in the year 1077, speaking

³⁵P.A. TORNAMIRA, *Cerimoniale benedettino* (*Benedictine Cerimonial*), sheet 50.

³⁶CARDINAL BARONIO, *Annales Ecclesiastici*, Tome 11, year 1059 and also 1077.

About the spontaneous donation that the Roman Church received from the Countess Matida, he adds; "but in that time writer of sincere faith thus has Bishop Leone Ostiense". This Cardinal by Giaconio "man renowned for holiness and clear doctrine" of his is said that the Holy Church had been very well served and these services, relevant, can be read in the *Elogio* of his life, written at the beginning of his *Cronica*, illustrated by Don Matteo Loreto³⁷ and with the writers of that Sacred Abbacy³⁸.

Now we must keep in mind, along with Mr. Zazzera, that for greater clarity of our history, these Lords having been divested, as we said, of the County of the Marsi, because they alienated their part in favor of the sons of Rainaldo III, took however the denomination of Marsicans, so as not to lose the prerogative and the memory of being legitimate branch of the same Counts of the Marsi.

Therefore our Cardinal Leone Ostiense, sole man on this branch, had himself called the Marsican Cardinal.

I must also advise³⁹ however that Ottavio Beltrano gives our Cardinal Leone as son of Erbeo, actually Iterbeo, brother of Teodino, as we explained earlier, and this latter as son of Rainaldo II, this goes on for the poor clarity of this History, with names so similar as to confuse them.

³⁷ GIACONE, *Elogio della vita di Leone Ostiense*, (*Lode sto the life of Leone Ostiense*) sheet 97.

³⁸ PIETRO DIACONO; ONORATO DI NAPOLI; MARCO ANTONIO SCIPIONE M VUIONE; ZAZZERA, Tome 1, sheet 111.

³⁹ BARONE *Annali*, Tome 12 year 1112; UGHELLI, *Note della chiesa di Tuscolo*, sheet 262, in GIOVANNI MARSICANO.

Chapter XVI

In which we speak about Teodino Second, son of Count Berardo Second, and about his children

Teodino II, son of Count Berardo II, following the footprints of his father and of his ancestors, wanted to be remembered along with the most important and famous benefactors of our Religion, for this reason it can be read in the records of our above praised Monastery of Saint Mary of Farfa about a series of donations of several Castles and lands, donated spontaneously to that Sacred House, and in one of these given in the year 1083, it can be read "*Teodino son of Gerardo Duke of Spoleto and of the County of Rieti, etc. for his own soul, and Sinibaldo, and Drogone his grandson, give the Castle of Lunian, the High Hunting Fort*" and the second donation of the year 1084 gives half of a Castle called Careto, another in 1090 and still another in 1106 with which he donats other wealth to that County: "*Teodino son of Gerardo gave his things to ths Monastery of Farfa in the Rieti County and of Nari, from a side of the Mount...and two parts of the Alonisian Lands to 4., on the slopes of the Tibertescan Lands etc.*", and another donation, which is found registered in the great Record of this Abbacy, the following donation can be read of other goods and lands of which Monsignor Don Angelo Noce, ArchBishop of Tossano who was the first Abbot of MonteCassino, in the second adjournment of the *cronica* of that Sacred House written by the above praised Leone Ostiense,

that was explained with extreme diligence by the same: *"my evidence shows that Count Teodino, of the nation of the Franks, according to my Saligan law (xxiv) by whip and by band, and by glove and by knife, and by branch of tree and by conversion of damaged houses, and thus we donate to you Abbot Giovanni, etc."*, and in this wonderful occasion the Monsignor adds for our knowledge that in the year 1156 this was the way that they gave and received the ownership of their guarantees, and, it's good to know, so as to be transmitted to posterity, I transcribe it: *"Once the investiture and the possession of the Guarantees, of Cities and other things, were celebrated according to the use of a straw, sometimes a whip or some other thing which was used as a guarantee. In truth the most illustrious Lords accepted the straw as a guarantee, sometimes a branch of a tree or a lump of earth, and bringin it to the new Lord; to bring together with that of the guarantee to embellish with a splendid donation, the Countess Matilda from the very Roman Church, described by the Barony in the year 1102, at page 27, those my good in this day, as integral, I give to the very Church and also what's more offer by knife, tied up with the straw, the Glove and the Gloxinia of earth and the branch of tree and then pulled out carbon and went away and left part of my possessions to the very same Church etc."*

Chapter XVII

In which we speak about Sinibaldo, son of Teodino and of Saint Rosalia, his dilect daughter

Sinibaldo was the son of Teodino, as we have said before and that very Teodino says that he is

"here the named City, that colors with rose the rural Velino", and beside which can be found fields and the County of the Roses, about which Plinius writes⁴⁵: "the Sabins cultivated the Valley of the Roses of Lake Velino", and from the lake that irrigates and dampens the entire countryside, passing through the city of Rieti, it divides it in half and all those very fertile fields are wetted by it and also the County of the Roses, the County (as Varone writes), is so fertile that, during a legal action, Cesare Vospico against the Censors said that the fields of the Rose are the greatest and that is the fattening of all the fertility of Italy, because if one cuts the weeds during the day, during the night the same quantity grows back and the next day one can see the poles that were amongst them covered up again.

The same thing wrote Plinius in Chapter IV of the 17th book and Cluverius adds⁴⁶: "*Rosea, and Rosula, and of the Roses*" are called these fields and the County of the Roses of the Marsi (xxvii).

Therefore Sinibaldo son of the excellent Count Teodino, Lord of the above mentioned County of the Roses of the Marsi and in the Rieti region, passing through the Reign of Naples to this happiest city of Palermo, at the Court of Ruggero I King of Sicily, as we have said in the life of Saint Rosalia, was wedded with a lady relative to the very King, from whom was he had our Virgin Rosalia and as dote the State and the County of the Quisquina.

That Sinibaldo may be the father of Saint Rosalia is testified to by the very same Saint, since, as Father Giordano Cascini refers⁴⁷, she left written in hard rock (flint) in her cell of seclusion at the Quisquina "*Sinibaldo*", and that it had been the very Sinibaldo of the abovementioned County of the Roses in the Marsi, and of (...) (xxviii)

⁴⁵ PLINIO, book 3, Chapter 12.

⁴⁶ F. CLUVERIO, *Italia antiqua*, book 2, sheet 650, column 1, tome 1.

⁴⁷ P. GIORDANO CASCINI, *Digressione*, sheet 183.

descendent of Francesco Berardo, Mr. Zazzera writes that in the Dioces of Rieti and in the counties named, he built the magnificent construction of the Sinibalda Fort, calling it with his own name, as thus had done Oderisio son of Rainalo I calling Oderisio the Fort that he constructed, as Ottavio Beltrano affirms; Randisio had done the same, so as to preserve the memory of his family, which had begun with Francesco Berardo, and true offspring, not only gave it his name and called the Castle he built Berardo, but also gave the same name to a vast land, calling it the Berardesque Land, as in the same way his descendents did, determining their descent from the "*progeny of the great Counts Berado*" according to Don Fardinando La Marra, Duke of the Guards, describing the Avezzanese family.

The Sinibalda Fort can be found in Umbria, in the Cuchy of Spoleto and in the County of Rieti distan about 12 miles from our Monastery of Farfa, on the top of the mountains, as thus says the Abbot Don Mattero of Tocco of the Congregation of Mount Virgin, in a letter addressed to me, sent from the city of Naples on September 7, 1658: "*Under that ther is the Little Tower, and still farther down the city of Farfa, on one side there is Belmonte, Montenegro, Collelungo, Stipese, Pazzaglia, Santa Maria, Poggio San Lorenzo and above it, a bit more distant there is Rieti*"(xxv)

On these very famous mountains there is the famous Lake Velino(xxvi), surrounded also by very high hills, which is considered the Centre of Italy, as the Poet writes in a verse: "*there is the place in Italy under high mountains*" And in another verse:

Final notes:

- i. The present chapter and the following chapters of the parts of the historic volume by P.A. TORNAMIRA, *Della Prosapia Paterna, materna e di Palermo, Patria della Gloriosa Vergine S. Rosalia, Monaca e Romita dell' Ordine del Patriarca San Benedetto di 1674*, conserved in the Central Library of the Sicily Region and taken into exam (Chapters XI-XVII), have been translated and transcribed by Dr. Franco Francesco Zazzara (born Oct. 30, 1949). Pietro Antonio Tornamira (1618-1681, Baron of Giaconia and of Porzia Sarzana, was judge of the Regal Court, political man, illustrious historian and Benedictine monk (with the name of Pietro Antonio from Palermo).
- ii. For a detailed analysis of the bloodline of the Counts of the Marsi, from which the following narration of Tornamira is extracted, cfr. *Infra*, pg. 71, Genealogical tree of St. Rosalia and of Saint Berardo Bishop and Cardinal of the Marsi, taken from the Library of the Monastery of the Virgin Benedictines, in San Martino delle Scale at Monreale, Palermo.
- iii. From that which Tornamira observes, the name Francesco, that generally by common use is considered as handed down from the figure of Saint Francis of Assisi, is tied to the descent from French royalty and thus preceding that person himself.
- iv. As will be seen better in the following, too, from Tornamira's pages, which again take up the documents that the historian Leone Ostiense (he, also, of the Marsi family), it can be deducted therefore that Saint Berardo should descend directly from Charlemagne.
- v. From the bloodline of the Romans therefore it would result that there is direct descent from the bloodline of the Counts of the Marsi.
- vi. As shall be seen more than once and better in the following, from what Tornamira's research testifies starting with the reading of such works, even Saint Rosalia, Patron Saint of Palermo, should have been then not only a direct descendent of imperial Carolingian bloodline but also great granddaughter of Saint Berardo of the Marsi, Patron Saint of Marsica.
- vii. According to research in course by the translator Franco Francesco Zazzara (born Oct. 30, 1949) the surname Zazzera, referring to the famous historian Francesco Zazzera, comes from the family De la Zazzara from Aragon, from which the derivations in the following transpositions of surnames like Zazzari, Zazara, Zazza Zazzare, Zazzara-
- viii. The author and the translator have as referral the Cathedral of Saint Sabina, in San Benedetto dei Marsi (l'Aquila province).
- ix. The 'moggio' or 'modio' derives from the latin 'módius' and is an antique unit of agricultural measure, generally used to measure grain.
- x. As will be said later by the very same Tornamira, the name Berardo, sometimes, in the text, is said as Bernardo. As a point of example confront *Infra*, number second, first line head, pg. 21.
- xi. It is very hypothetically possible to think, as will be seen better in the following note and in the reading of Tornamira's text, that the 'six mounts' the historian talks about, referring to the family stem, are the symbolic representation of the six Saints that are part of the bloodline of the Marsi, to which, as comes to be pointed out, would be added that which Tornamira himself defines the "Vermillion Rose", that is, exactly, Saint Rosalia. This relationship between the six saints gains credibility from a fresco by Francesco Maria Russo, who in 1749, in the Chapel Sansevero in Naples, painted the work "La volta. La gloria del Paradiso" ("the vault. The glory of Paradise"), commissioned by Raimondo di Sangro, 7th Prince of Sansevero and descendent of the noble family of the "Counts of the Marsi and of Sangro". On the vault there are represented six Saints of the family (the seventh is absent, Saint Balduino), as such Saint Randisio, Saint Berardo of Teramo, Saint Filippa, Saint Rosalia, Saint Odorisio and Saint Berardo Cardinal of Pescina. This work can still be visited in the Museum of the Chapel of Sansevero, situated in via F. de Sanctis, 19/21, Naples, Italy. About the 'Vermillion Rose' to which Tornamira makes referral speaking of Saint Rosalia, cfr. also following the note num. 27, the hypothesis that is that the name of Saint Rosalia suggested to us by Franco Francesco Zazzara (born Oct. 30, 1949). It is quite bizarre to again find portraits together again (this time, however, as far as it seems, the motivation is given by their past personal link with the city), Saint Berardo and Saint Rosalia, in a painting present in the cathedral of Palestrina, realized by Domenico Bruschi, considering that a church itself is dedicated to Saint Rosalia, still in Palestrina. About this point, cfr. L. BANDIERA-P.TOMASSI, *I dipinti di Domenico Bruschi e le antiche lapidi nella cattedrale di Palestrina* ('paintings of Domenico Bruschi and the antique stones in the cathedral of Palestrina'), ed. I.T.L., Palestrina 1987, and in particular pg. 39 and following. Continuing in the cathedral of Palestrina another two iconographic referrals are present linked to Saint Berardo of the Marsi. The first regards a second fresco (again Bruschi's) which testifies the consecration of the cathedral on December 16 1117, in which there were the presences of the then Pope Pascal II, the baron Pietro Colonna (lord of Palestrina) and Saint Berardo, who Pietro Colonna himself had, as testified in the biographies of the Saint, previously shut up in the undergrounds in an empty cistern of the city. About this second fresco, see cfr. and there, pg. 47. The extra referral instead regards the inscription in marble, placed on a column, situated on the left side of the nave, again referring to the above mentioned consecration of the cathedral. On the point cited there are also the descriptions of Attilio Borzi (ID., *Il duomo di Palestrina*, ed. I.T.L., Palestrina 1984, pg. 84), and thus as to the Italian translation (her translated into English) from the Latin text of the marble inscription refers: "The year of the incarnation of the Lord, 117, on the dth day of December 16, was dedicated the higher church with the altar of the martyr St. Agapito by Pope Pascal II in the 19th year of his pontificate. In this altar were placed the relics of the apostles and of the Saints Callisto, Pope Martin, Agapito, Valentino, Tiburzio and Segundo (or Secondino) and of St. Agatha virgin and of St. Silvestro confessor. These have intervened in this indication, Maifredo Bishop of Tivoli, Berardo Bishop of the Marsi, Pietro Bishop of Anagni and the Cardinal Priests and Deacons of the Church of Rome."
- xii. Balduino (Baldwin) became monk at Calirvaux under the guidance of Saint Bernardo and directed the monastery of Saint Matthew's, situated near the lake of Montecchio, not far from Rieti. Commonly nicknamed also "Abbot of Saint Pastore" because, as the very Tornamira pointed out, the Abbacy of Saint Matthew's was subject to a terrible pestilence provoked by the still waters of the Fucino lake. Thus he was transferred care of the church of Saint Pastore, near Greccio. At his death Balduino was buried in the cathedral of Rieti, which conserves even today his relics. Also, Saint Balduino, for this reason, as much as is told, should be a direct descendent of Charlemagne and of the family of the Marsi and therefore "illustrious" relative of Saint Berardo of Pescina and of Saint Rosalia of Palermo.
- xiii. For "the city of the Marsi" we mean the actual San Benedetto dei Marsi.
- xiv. Benedictine Abbacy of the VII century, situated at Barregio, the actual Barrea (l'Aquila province).
- xv. Built in the VI century and later destroyed by the Lombards the illustrious Abbacy of Farfa was later reconstructed under the protection of the Duke of Spoleto, and after this event will become a small autonomous State. Afterwards this will be host even to Charlemagne who will concede it further autonomy incrementing its power. Its period of splendor will last until the end of the IX century, ending with the Saracens. The church will be reconstructed in the 140's by the will of the Abbot Orsini, and the reconstruction works end in 1496.
- xvi. As C.E.ROLL refers (ID., *Noi e il lontano passato 2, L'alto medioevo* (*We and the far past 2, high medieval times*), ed. Il Capitello, Torino 2001, p. 237), the little parchment was contained in a record called 'cartulario', in which the monk, often in abbreviated form and in chronologic order, recopied document relative to acts of buying and selling, attestations of properties and concessions of privileges. The reason was to have such act reunited and ordered in such a way as to be able to consult them in case of need.
- xvii. Not far from the Castle of Carsoli there was and still is positioned today's Colli di Monte Bove, where Saint Berardo was born, patron saint of the Marsi.

- xviii. About this cited, also *Infra*, note num. 6.
- xix. C.E.ROLL (*Not e il lontano passato 2, L'alto medioevo (We and the far past 2, high medieval times)*), cited, pf. 274) observes letteredly: "Charlemagne extended (...) vassallic relationships to the men to whom he entrusted the government of his own dominions or the job of surveillance: to counts, to church commissars and to marquises, to whom he entrusted the military command of various groups in the border areas (marks) so as to better coordinate defense. Also these same, for the greater part, received a benefice in exchange of faithfulness and services rendered: mostly it had to do with the property of a terrain of the sovereign inside the group (or the 'mark') in which these public functionaries carried out their charge."
- xx. He who from Benedictine monk will become Bishop of Teramo and afterwards Saint and patron saint of the same city, by means of his personality and his appraisable works, is therefore relative of Saint Berardo of Pescina, of Saint Rosalia of Palermo, of Saint Balduino of Rieti and as we shall see in the following, of Saint Oderisio (or Odorisio) of Montecassino.
- xxi. From what has been brought out therefore, also Saint Oderisio of Montecassino, count of the Marsi and brother, according to the studies of Tornamira, of Saint Berardo of Teramo, belongs to the Carolingian bloodline and to that long line of Saints who descend from the bloodline of Charlemagne.
- xxii. As Tornamira rightly observed, even admitting a link of blood, it's not easy anyway to establish with certainty the descent of Saint Rosalia.
- xxiii. Putting it all together, then, Count Berardo, father of Saint Berardo bishop and cardinal of the Marsi, is the great grandfather of Saint Rosalia.
- xxiv. The *Lex salica* regards the Code of laws of the Salian Franks, the population that in the V century had conquered the land of the Gauls. This code regards the fines to pay and regulated the punishments that must have been delivered for crimes committed. Among the various legislative dispositions was the one that prohibited female daughters to inherit salic lands: the salic law came to be applied ever more as a synonym of this disposition and used against female succession by descent from daughters of kings, first off in France and then afterwards in all of Europe. For the first time this came to be applied in the XIV century when it came to impeding the succession to the throne of France by Eduard I of England, son of Isabella of France and of Philip IV of Bello, only heir of the Capetings: this controversy between the Valois (French) and the Plantagenet (English) was the cause, as is well known, of the so-called "Hundred Year War."
- xxv. Still today, in the Rieti area, at Rocca Sinibalda (Fort Sinibalda) not far from the Abbey of Farfa, exists the antique castle with the same name perched up on the rock. The castle was donated by Charlemagne to the Church in 774 a.c. and became a feud under the control of Count Sinebaldo (who, exactly, according to Tornamira, should be the father of Saint Rosalia). Afterwards the feud was donated to Berardo, Great Count of the Marsi and still later, by the will of Saint Filippa Mareri, who was of the same family of the Marsi, this became a Franciscan convent. Through the centuries, up to our own times, the castle has become the private property of various buyers.
- xxvi. Mr. Tornamira refers to the 'Lake of Fucino', which very probably, in those times, took its name from the highest mountain of those around it (Mount Velino) and extended on to the Rieti region.
- xxvii. On this point, the translator of Tornamira's works, Franco Francesco Zazzara (born Oct. 30, 1949), sustains the hypothesis that the name Rosalia might be a derivation of 'Rosula', of the "County of the Roses" (notice, in fact, the use of the noun in capital letters).
- xxviii. Chapter XVII of Tornamira's text, regarding the relationship as relatives between Saint Berardo and Saint Rosalia, ends thusly. It is interesting however, that to give weight to the position of Franco Francesco Zazzara (born Oct. 30, 1949), about the link between the name of Saint Rosalia and the "County of the Roses", mentioned *Ivi* and *Infra*, is a dedication, present in the "Museum of the Chapel of Sansevero" in Naples, to a statue of the Saint, realized by the sculptor Francesco Queirolo, that recites thus: "To Saint Rosalia virgin, son of Sinibaldo lord of Quisquina and of Rose, of the count of the Marsi and of Sangro, and of Maria, sister of Guglielmo who would become King of Sicily, died on Sept. 4 1159 on Mount Peregrino, in 1626 recuperated, translated and venerated in Palermo, Raimono of Sangro Prince of Sansevero to his very beloved relative of his forebears here placed." On the point cited also the *Libro-Guida Museo Cappella Sansevero*, with texts cared for by F. MACCI, ed. Alò. Naples 2006, pg. 30. About this name, regarding the flower and the plant of the "rose" and its symbolism, M.D.SIMONI observes, the "*Rosa Prenestina*", L. Borzi ed., Palestrina 2006, pg. 31, as historically "in antique Rome this symbol was tied to the cult of the dead with a ceremony called 'Rosalia'. Probably this was due to the fact that the botanic Rose lives a short time and was compared to the impermanence of life." This therefore "symbolized, on sepulchers, those who died prematurely '*Rosa simil floruit et statim peruit*'."

AFTERWARDS

In a book of contemporary fantasy literature with a rather emblematic title, *The prophecy of Celestine*, famous in America and later in all of Europe, the writers Jaes Redfield and Carol Adrienne point out the central importance, in human life, of "coincidences." The book, to tell the truth one of many that place in evidence such an emblematic human situation, gave me the occasion to reflect more on the fact that often man, so little attentive on coincidences and seeking maybe even through them some more profound meaning of his existence that ought to better him spiritually, limits himself instead often to 'living for the day', all concentrated as he is in satisfying his needs and in the material realization of his ego.

Although since always I have turned to the research of the significance of my existence, supported by my philosophic-theological reflections from a continuous dialogue with the great Greek thinkers that have been my life teachers, I have begun just a while ago to reflect on the "strange coincidences" of my life. One of these, which goes back to my accidental meeting with Doctor Franco Zazzara a few years ago, has led me up to here...following the traces of the figure of Saint Berardo (1079-1130), Bishop and Cardinal of the Diocese of the Marsi, and of Saint Rosalia Virgin (1130-1166), Patron Saint of Palermo, who, following the pages herein shown of the sixteenth century historian Pietro Antonio Tornamira, has turned out to be after all his direct great granddaughter and direct descendent of the family of the Counts of the Marsi (Rosalia is in fact the daughter of Count Sinibaldo - or Sinebaldo - , son of Teodino, who in turn is brother of Saint Berardo). After these pages, still because of "apparent accident", other findings, studies and testimonies have come up about this particular relationship of relatives, that can count, in his family, a good *seven* Saints (Saint Odorisio of Montecassino, Saint Filippa Mareri, Saint Berardo Bishop and Cardinal of the Marsica, Saint Berardo Patron Saint of Teramo, Saint Baldovino of Rieti, Saint Randisio Borrello and Saint Rosalia of Palerm).

So, in the beginning of that which has shown to be for me not only a cultural voyage but a spiritual voyage as well that has bound me slowly and ever more to two of the illustrious Saints of the family of the Marsi, I have turned curiously and with live interest towards the figures and, on my path, I have begun to frequent two person that today are very dear to me, the kind, precious Don Giovanni Venti, Canonic of the Concathedral of Pescina of the Marsi and my friend (by now I can define him thus) doctor, deeply interested in history, Doctor Franco Francesco Zazzara, with whom we have become founding members of the Accademy "*Fides et Ratio* - San Berardo -" of Pescina.

It is with these feeling that I have offered myself to write this brief *Afterwards* for the present book, as testimonial of my impressions and my thoughts tied to this experience. A study about Saints that, at the same time, has revealed to be for me a moment particularly essential and metaphysical. In taking on this path of studies, I have often felt like the *Firmino* of Sam Savage: my "compass" has found difficulty various times when sinking into a specific point of my life's passage to seek out "the beginning of the meaning", the most hidden significance of me and my philosophical mirror and more than once, trying to go over again and read my past returning to interpret it through these strange "coincidences" of my life, I have non been able to decipher it because, as a paradox, going ahead in my research, I have felt that in reality I was going 'back home', finding in this my real being and my most true and profound natural temperament. The more I went ahead and th more therefore restlessness grew in me. The only conscious certainty that today I can affirm is to possess, since Saint Berardo 'accidentally' came into my life, I a truth by now become undeniable to me: my ever stronger dialogue with the divine (*inter-.Esse*) and a greater consciousness of my essence, and for this I must thank this glorious Saint, whose figure and actions act as an example for my current life, and the esteemed person linked to Him, that have given me the possibility for this continuous, further seeking and reflecting, that is Franco Zazzara and Don Giovanni, who in these circumstances I gather the occasion to give heartfelt thanks.

In "seeking and reflectin", Franco Zazzara and I have visited several places described by Tornamira, we hav mor that once smiled at the odd situations that brought us befor various paintings of Sain Berardo with Saint Rosalia by his side and we have narrated every time about what we lived and our discoveries with live enthusiasm to Don Giovanni: I think that, in a final analysis, I am very satisfied with this experience because it not only has given me "culture" but has strongly enriched me, under a human as well as spiritual profile.

Graziella Di Salvatore

Gioia dei Marsi, September 26, 2009

Appendix
ESSENTIAL SCHEMATIC HAGIOGRAPH
OF THE LIFE OF SAN BERARDO CARDINAL,
BISHOP OF THE MARSIA¹

Saint Berardo was born in 1079 in the Castle of Colli di Monte Bove, a fraction of the current municipal or Carsoli (l'Aquila), from Teodosia and from Berardo III, of the family of the Berardo's of the Counts of the Marsi, direct descendent of Berardo, son of Pipino, King of the Franks. The era in which the young Berardo was born and lived (early Medieval) is characterized by the fight between the Pope and the Emperor of Germany and is defined as the "Battle for the Investitures" (an infinite series of clashes between the Church and the Empire tied up with the prerogative to nominate bishops-counts): this had its beginnings in 1076 with the excommunication by Gregory VII of the Emperor Henry IV and ends in 1122 with the accord of the Worms. The "Battle for the Investitures" has to do with all those battles between feudal lords that took the parts of the German Emperor and those on the side of the liberty and independence of the Church of Rome. The basic reasons for such a clash between the two powers were essentially of economic nature, because the great feudal lords, in order to re-fill their treasures, sought to subtract the ecclesiastical goods from the Church, often seeking during the administration of such good (called benefices) to nominate men of their confidence, who along the way were substituted with those of the Church.

The Marsica, County of the Berardo's, boasted very antique Christian traditions and Berardo was the thirdborn of Berardo III and of Teodosia: as was the custom, he, in the position he found in his family, could accede to a military career or an ecclesiastical one. By way of his nature, calm and reflexive, his parents' choice fell upon the second life style and thus Berardo came to be entrusted, at a very young age (probably around 7), into the hands of Bishop Pandolfo, who resided in the Cathedral of Saint Sabina, situated at Marsi, the current San Benedetto dei Marsi. Here the boy received a strongly rigorous education as both the Bishop and the Canonics were struck by his intelligence, gentle nature and personality.

Afterwards Bishop Pandolfo, having become old by then, decided to retire to the Monastery of Montecassino, that at the time represented one of the most important cultural and religious centers of Central Italy, and invited Berardo to follow him, offering him a preparation much more adapted to his personality and clear intelligence. Once arrived at the Monastery the youth, just eighteen, was assigned to the care of a monk named Paul: his tutor and this habitat will condition and strongly complete his intellectual formation and his character. The Church of Rome went on in the meantime continuing its internal religious reforms and the young Berardo went along in parallel distinguishing himself for his tenacity in sustaining such reforms, which were fully shared by him with sentiment. His sojourn in the Benedictine abbacy was more or less in the period that went from 1096 to 1102.

In 1099 Pope Paschal II was elected, and wanted to surround himself with persons that could help him in continuing the reform that the Church was making in those years and so he turned to the Abbacy of Montecassino to individuate young minds that could aid along this tortuous road: Berardo was one of the first to be indicated to the Pope, and so he invited him to go to Rome, and naming him Pontifical Delegate, was assigned as Prefect of lower Latium, between the province of Rome and Campania.

This vast zone was governed by the Colonna family, headed by Pietro, who was trying to gain possession of the goods of the Church of Rome which confined with his. The firmness and the vigor

¹ For a biography with comments on Saint Berardo cfr. recent works by D. GIARDINI, *San Berardo, Vescovo d'Marsi*, Polla, Cerchio 2001; s. boesch gajano, *Berardo vescovo dei Marsi tra agiografia e storia*, in other volumes *La terra dei Marsi. Cristianesimo, cultura, istituzioni*, Roma 2002, pg. 339-364; V. AMENDOLA, *San Berardo Cardinale e Vescovo dei Marsi. Una drammatica vicenda nella storia della Marsica*, S. in P., Pescara 2005; E. CERASANI, *riassunto dalla vita dei Santi dell'Ughelli*, to be seen on the site http://digilander.libero.it/marruvium/emilio_san_berardo.htm pg. 36-37; A. BORRELLI, *San Berardo dei Marsi Vescovo*, on the telematic site www.santiebeati.it, and the bibliographic referrals therein, that send on to biographies of the Saint, preceding this one.

with which Berardo defended the properties of the Church brought about the decision of Pietro Colonna to kidnap the young Pontefice Delegate and to close him up at Palestrina, where Berardo was held prisoner in an empty cistern. It was the year 1109. The news of the capture of Berardo immediately arrived both to the Pope and to Count Berardo III, who thus began to think on how to liberate his son. A noble relative of the Berardo family, by the name of Giovanni from Petrella, elaborated a stratagem to free the young prisoner and once succeeding in his intent, flew with him to Rome, to the Pope.

Here, in 1109, Pacal II, as a prize to the Delegate for his devotion and faith to the Church of Rome decided to name him Cardinal, with the title first of Saint Angelo in Pescheria, and then of Saint Crisogon and, consecrating him at the same time Bishop, decided to send him immediately to his home land, the diocese of the Marsi, where in the meantime there had been a sort of schism by hand of Siginulfo, sustained by the very Berardo family in opposition to the Church of Rome, and where in the meanwhile corruption and simony reigned, sustained partially by the same Berardo's. Although he encountered strong oppositions and remarkable difficulties, with his tenacity, his character and his temperament in 1113 Berardo managed to chase out Siginulfo and, from this period on, was the beginning of his brilliant person reform in Marsican territory, various times interrupted however by many attempts to resist on the part of the lesser lords of the area, so much so that the Bishop of the Marsi was forced several times to flee, so as not to be killed. In the period following 1113 Berardo was forced to stay at Rome and it is exactly in this circumstance that he was again sent as Pontefice Delegate to Veroli, at Alatri and then in Sardinia.

When the persecutions against his person ceased, the very same inhabitants of the towns of the Marsica asked the Pope for the return of Berardo in the Diocese: in 1115 the Bishop came back to his land presenting to the Marsican populace the principles of his future reform, already in part started up earlier, which consisted in reassessment of the laws and the organization of the diocese, the abolition of simony, the cleric reform, and the reform of the religious life of the populations and moralization and repression of scandals, so much so as to be considered by all, for these objectives, a real and true reformer of Catholicism.

On being invited by the very Pontefice, in 1117, in the habit of Bishop and Cardinal he was invited to participate as guest at the solemn celebration of the consecration of the Dome of Saint Agapito of Palestrina, presided by Pope Pascal II and at which took part the same Pietro Colonna, who in the meantime had reconciled with the pope and wanted to symbolically repay, with his presence, his old injustice upon Berardo.

On September 8, 1130 Berardo went to visit Celano (l'Aquila) and was caught by strong pains of his abdomen. The medic who visited him announced his near demise but since soon after that he had a slight bettering, asked to be brought back to Marsia, in his seat of bishop, where, on November 3, 1130, at the age of 51, he expired.

On May 1, 1361² his relics were transposed from the cathedral of Saint Sabina (of San Benedetto dei Marsi) to the Church of Saint Mary's of the People and in the year 1954 to the Cathedral of Saint Mary of Grace, at Pescina in the Marsi, which still preserves them today.

² The date of the trans position of Saint Berardos body is still in doubt, sing some authors sustain 1361 and others 1631. The problem may be in an erroneous inversion of the numbers, done by some biographer and then taken up by others.

ESSENTIAL SCHEMATIC HAGIOGRAPH OF THE LIFE OF SAINT ROSALIA, PATRON SAINT OF PALERMO¹

Rosalia was born in 1130 at Palermo out of Sinibaldo, Duke of Quisquinia and of Rose (branch originating from the Counts of the Marsi and of Sangro) and cousin of King Guglielmo I, and from Maria Guiscardi, relative of the Normands.

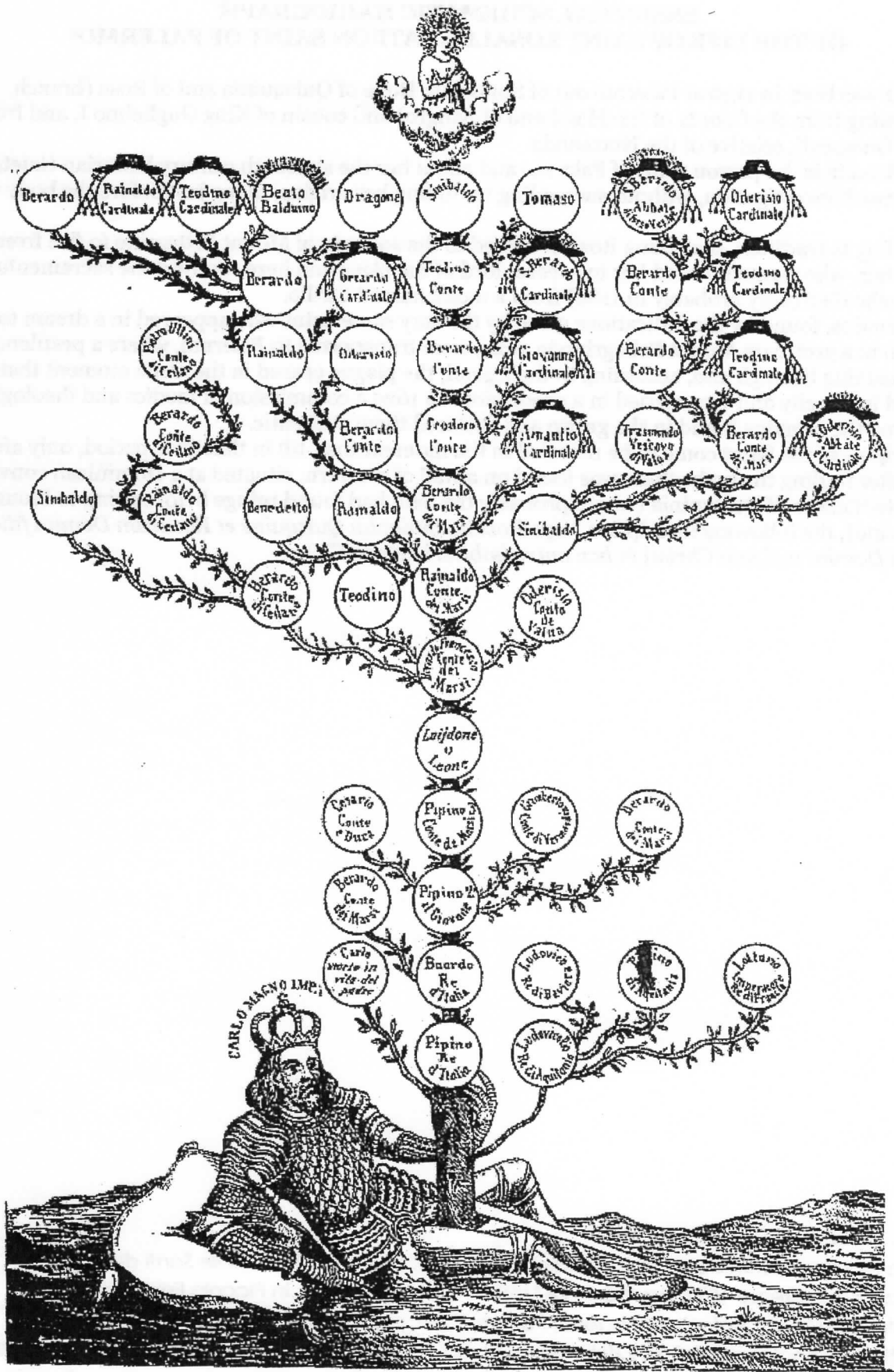
Saint Rosalia is the patron saint of Palermo and about her the sixteenth century historian Gaietani made much investigation, without succeeding in finding her origins, dying just before the body was found.

According to tradition, the young Rosalia turned to the solitude of Mount Pellegrino to flee from her father, who wanted to wed her to a lesser lord of the place and here received the sacraments before she died (very probably in 1160) from a monk named Cirillo.

Her remains, found by the indications given by the very same Saint who appeared in a dream to a woman in a grotto on Mount Pellegrino in 1624, were transported to Palermo, where a pestilence was storming through and, according to the legend, the plague ceased in the same moment that she arrived in the city and was carried in a procession. In 1625 a commission of medics and theologians analyzed the remains found in the grotto and declared them authentic.

The origins of the Saint come to be revealed in the moment that, till in that time period, only a few days after finding the body, there was found on a wall of a cavern, situated at a Dominican convent at Santo Stefano of Quisquinia (where probably the Saint had found refuge before going to Mount Pellegrino), the following inscription "*ego Rosalia Sinibaldi Quisquine et Rosarum Domini filia amore Domini mei Jesu Christi in hoc antro habitari descrivi*".

¹ For a biography with comments on Saint Rosalia, cfr. P. BARCHELLINI, *Mille Santi del giorno*, Vallecchi ed., Firenze 1977, pg 495; P. LAZZARINI, *Il libro dei Santi*, in *Piccola Enciclopedia*, Ed. MESSAGGERO Sant'Antonio di Padova, Padova 1987, pg. 456-457; various authors, *Rosalia*, in *Bibliotheca Sanctorum*, Vol. XI, Città Nuova, Roma 1990, pg 427-234, various authors, *Rosalia, santa*, in *Grande Dizionario Enciclopedico*, vol XVII; UTET, Torino 1991, pg.789, various authors, *Rosalia-Rosolio. I nome di persona in Italia*, in *Dizionario storico ed etimologico*, Vol. II, UTET Torino 2007, and the bibliographic referrals therein, that send on to biographies of the Saint, preceding this one.



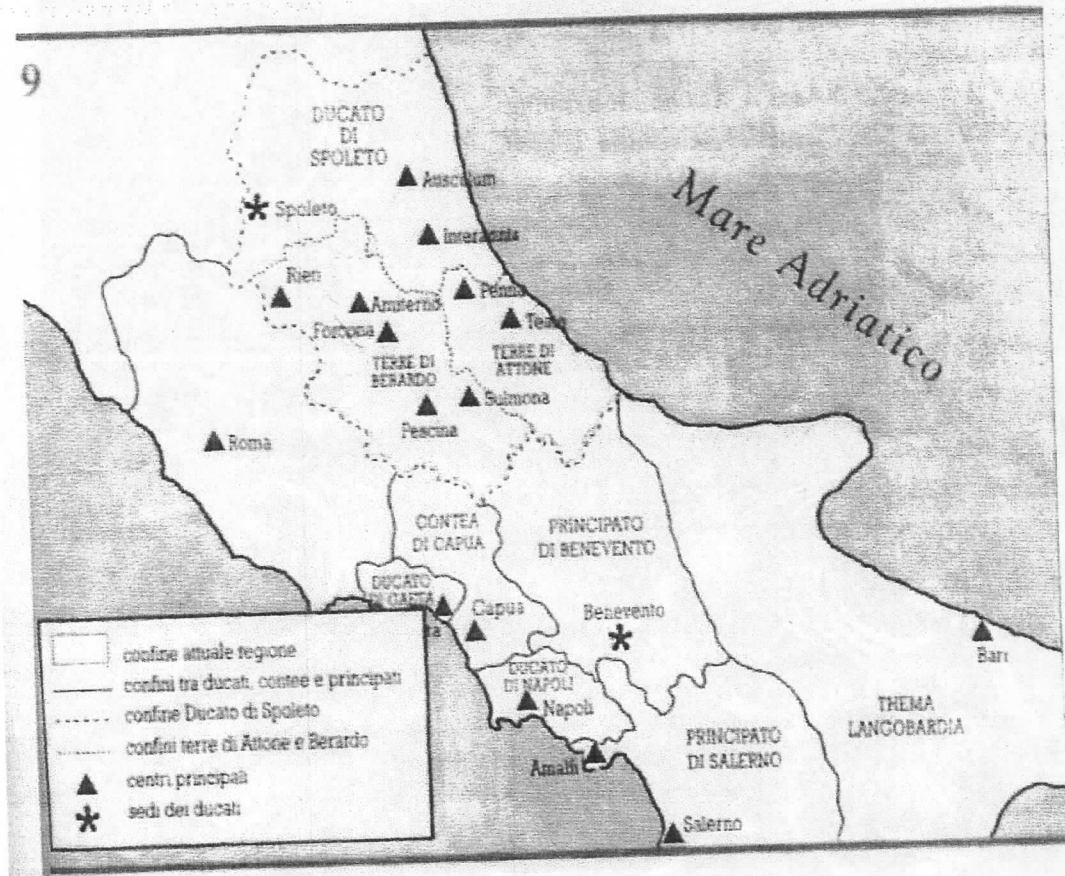
ALBERO GENEALOGICO DI SANTA ROSALIA
 SAN BERARDO VESCOVO E CARDINALE DEL MARSI

S. MARTINO DELLE SCALE
 PALERMO

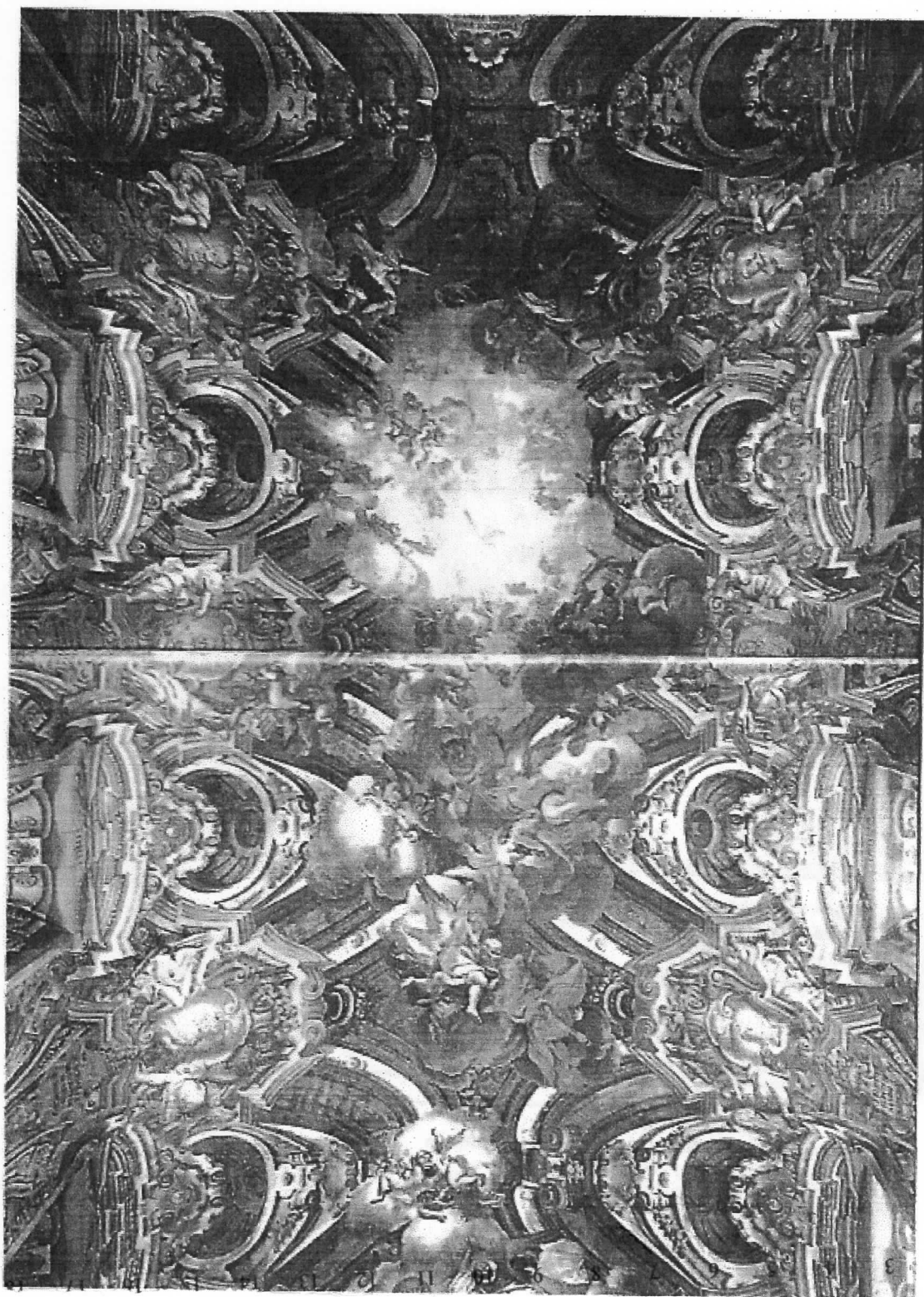
Phases of the Conquest of the Normands (XII century)

R. Melchiorre, *Abruzzo, una storia da raccontare*
(*Abruzzi; a story to tell*)

D'Incecco editor, Pescara 2004, Pg. 74



- Current borders of the region
- Border between Duchy, County and Prince's Realm
- ⋯ Border of the Duchy of Spoleto
- ⋯⋯ Border between the lands of Attone and Berardo
- ▲ Principal inhabited centers
- ★ Duchy seats



0 1 2

Fresco on vaulted ceiling

On the vault are represented six of the seven Saints of the Family from the Marsi (St. Balduino is absent), they are St. Randisio, St. Berardo of Teramo, St. Filippa, St. Rosalia, St. Odorisio and St. Berardo, Bishop and Cardinal.

Museum – Cappelle Dei Sangro – Sansevero
Napoli

Marble statue of St. Rosalia
Museum – Cappelle Dei Sangro – Sansevero - NAPLES



Epigraph of the Dedication of the Dome

Palestrina – Dome

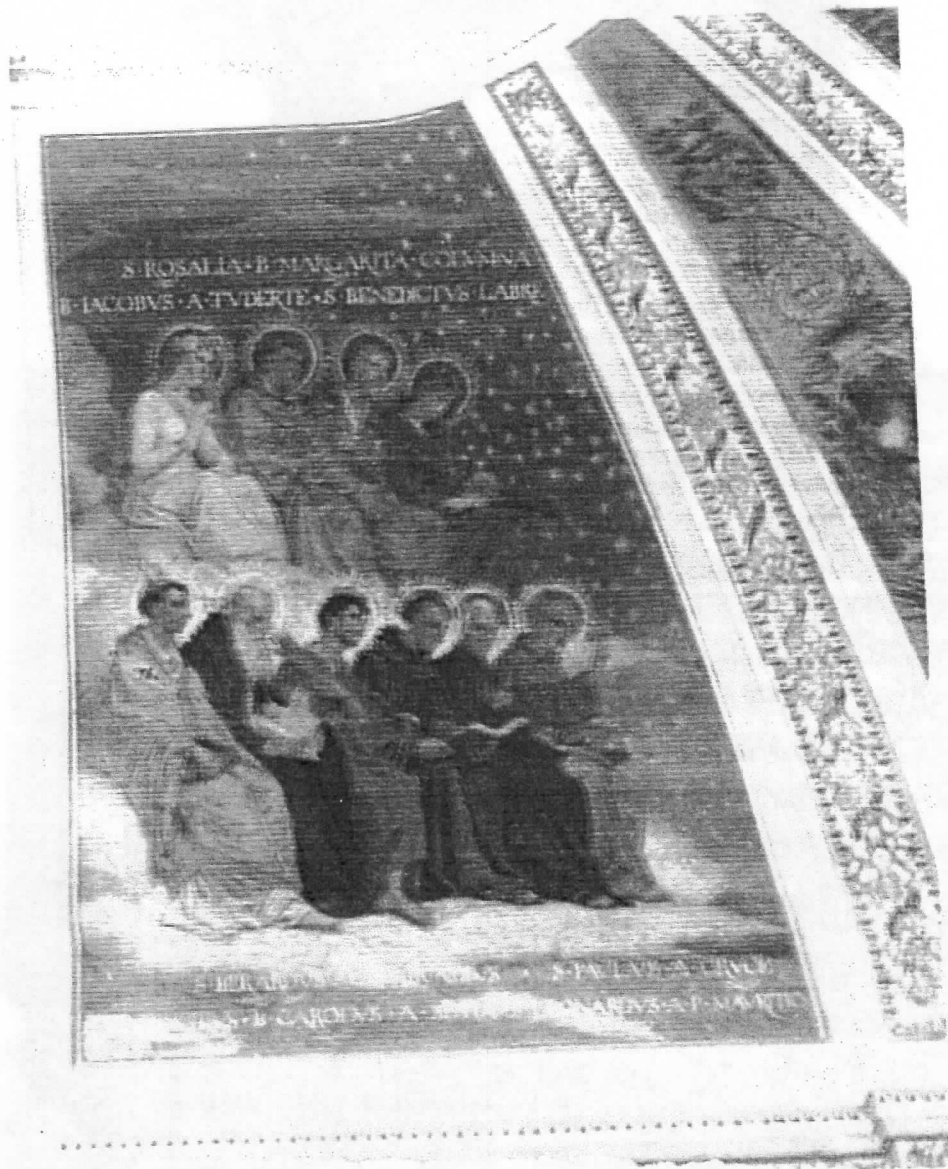
*“Th year of the Incarnation of the Lord 1117,
on day 16 of the month of December, has been dedicated
the upper Church with the altar of the Martyr St. Agapito
by Pope Pascal II in the XIX year of his pontifice,
in which altar are placed the relics of the Apostles
and of the Saints Callisto, Pope Martin, Agapito, Valentino,
Tiburto and second and of the Virgin St. Agata
and of St. Silvestro confessor.*

*To this dedication intervened Maifredo
Bishop of Tivoli, Berardo Bishop of the Marsi,
Pietro Bishop of Anagni and the Cardinal Preists and
Deacons of the Roman Church” goldsmith Gregorio*



ANNO DNI IN CARNATIONIS MDCXVII M DECEBRIO
DIE XVII INDIC X DEDICATA EST SUPERIOR ECCLESIA ET ALTARE
SOCIAG MAR AD NOVASCHALI SCDO P MANHO PONTIFICATVS EIVS DE
XVIII IN QVO VIDE LICET ALTARIRECONDITE SVNT RELIQUIE APLOS
ET SCORVM MAR CALIXTI MARTINI PAPE AGAPITI VALENTINI TIBVRTII
ET SCDI ET BEATE AGATHE VIRGINIS ET SCISILVESTRI CONFSS
INTERFERVNT HVIE DEDICATIONI MAIFFEDVSTI BVRTINVS
EPS BERARDVS MARSICANVS EPS PERVSANAGNINVS EPS
ET AECCLE ROMANE CARDINALES PRESBITER ET DIACONI
* GG AVRIE X *

ANNO DNI IN CARNATIONIS MILLESIMO C XVI
XVIII K FEB INDIC X DEDICATVSTALTARE ET CRIP
TASCIAGAPITIMAR PER DVM CONE PRENESTINV
EPM IN QVO VIDE LICET ALTARIRELQVIESCVNT
CORPORASCORVM MARAGAPITI GORDIANI TA
BYNDII ET RECONDITESVNT RELIQVIAE
SCORVM MARTIRVM MILIANI ET PIETHIMPHAL



Group of Saints of the Apsidal Vault (to the right)

painting by Domenico Bruschi.

Starting from the top, from the left: St. Rosalia – Jacopone from Todi – St. Benedict Labre – Blessed Margherita Colonna;

St. Berardo – St- Benedict from Norcia – St. Abbondio Martyr

- St. Paul of the Cross – St. Carlo from Sezze –

St. Leonardo from Porto Maurizio.

Palestrina – Duomo

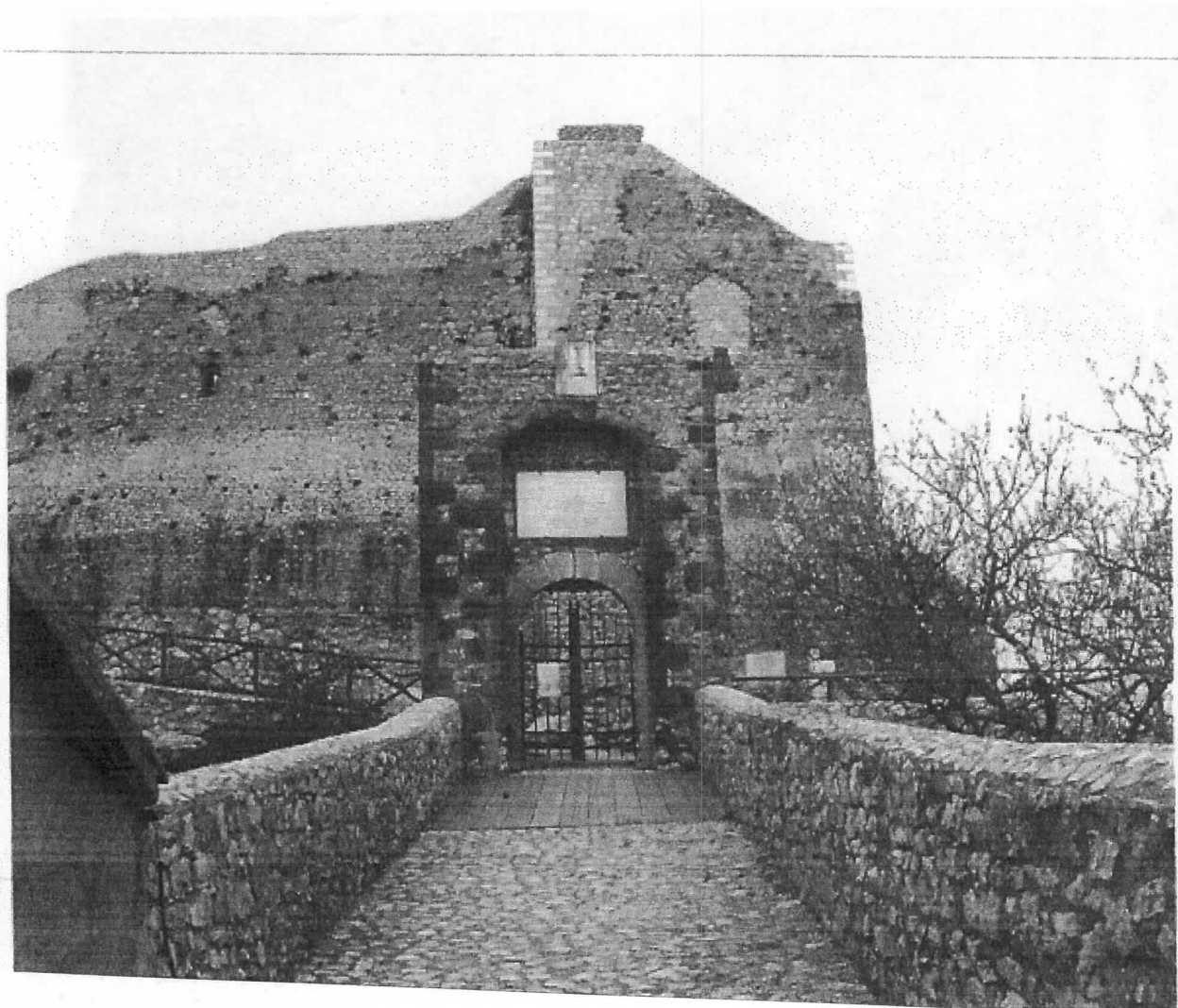
From the book by L. Bandiera – P. Tommasi,
*I dipinti di Domenico Bruschi e le antiche
 Lapidi nella Cattedrale di Palestrina,*
 Committee pro St. Agapito, Committee of the diocese,
 Jubilee 2000, 'Circolo Culturale R. Simeoni,'
 Palestrina 1997, page 45.



Dedication of the Cathedral of Palestrina.

“Together with Pascal II, here were present Maifredo
Bishop of Tivoli, Berardo Bishop of the Marsi,
Pietro Bishop of Anagni and the Cardinal Priests and
Deacons of the Roman Church”-

From the book by L. Bandiera – P. Tommasi
*I dipinti di Domenico Bruschi e le antiche lapidi nella
Cattedrale di Palestrina,*
*(Paintings by Domenico Bruschi and the antique stones in the
Cathedral of Palestrina)*
Committee pro St. Agapito, Committee of the diocese
Jubilee 2000, ‘Circolo Culturale R. Simeoni’,
Palestrina 1997, page 45.



Fort where St. Berardo was held prisoner
Castle San Pietro Romano – Palestrina



Marble stone, walled into the glacis of
The fort of Castle San Pietro Romano - Palestrina

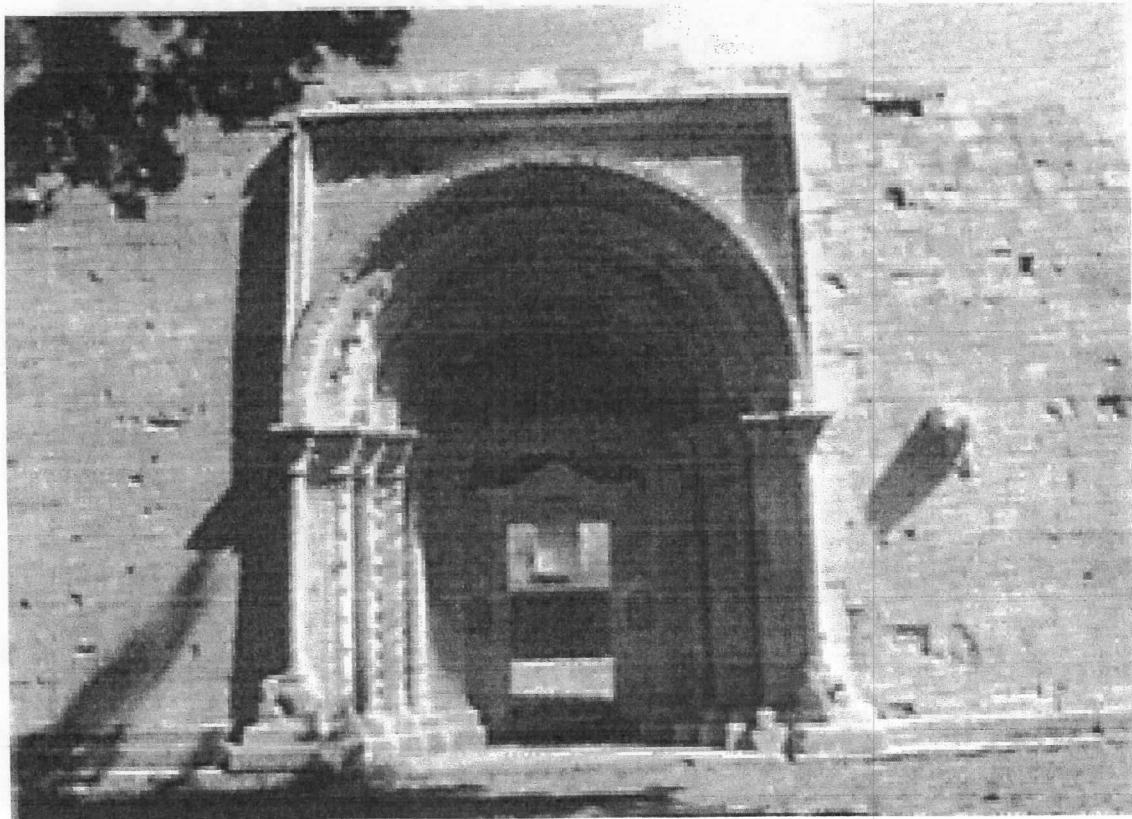


Cistern similar to that into which
St. Berardo was thrown and held prisoner.
Castle San Pietro Romano – Palestrina



View of the Castle of Rocca Sinibalda (Fort Sinibalda), Photo by
Enrico Menichini, book-cover photo of
Piccola Guida di Rocca Sinibalda, Ed. Bar "La Nuvola",
Rocca Sinibalda – Rieti

This is what P. A. Tornamira refers
Della Prosepia paterna
Maternal e di Palermo, patria della gloriosa
Vergine S. Rosalia Monaca e Romita dell'Ordine del
Patriarca San Benedetto,
citino chap. XVII, pages 55-57
"Sinibaldo was the son of Teodino (...)
about him Mr. Zazzera writes, that in the Diocese of Rieti, and
in the county mentioned he erected the magnificent building
Rocca Sinibalda, thus calling it with his name"



Portal of the Church of Saint Sabina
in which were preserved the remains of
Saint Berardo until the year 1631 (others say (1361)).
San Benedetto dei Marsi – L' Aquila



Ruins of the Castle
Where Saint Berardo was born in 1079.
Colli di Monte Bove - L' Aquila

MARSICA

Avvenimenti e Personaggi principali

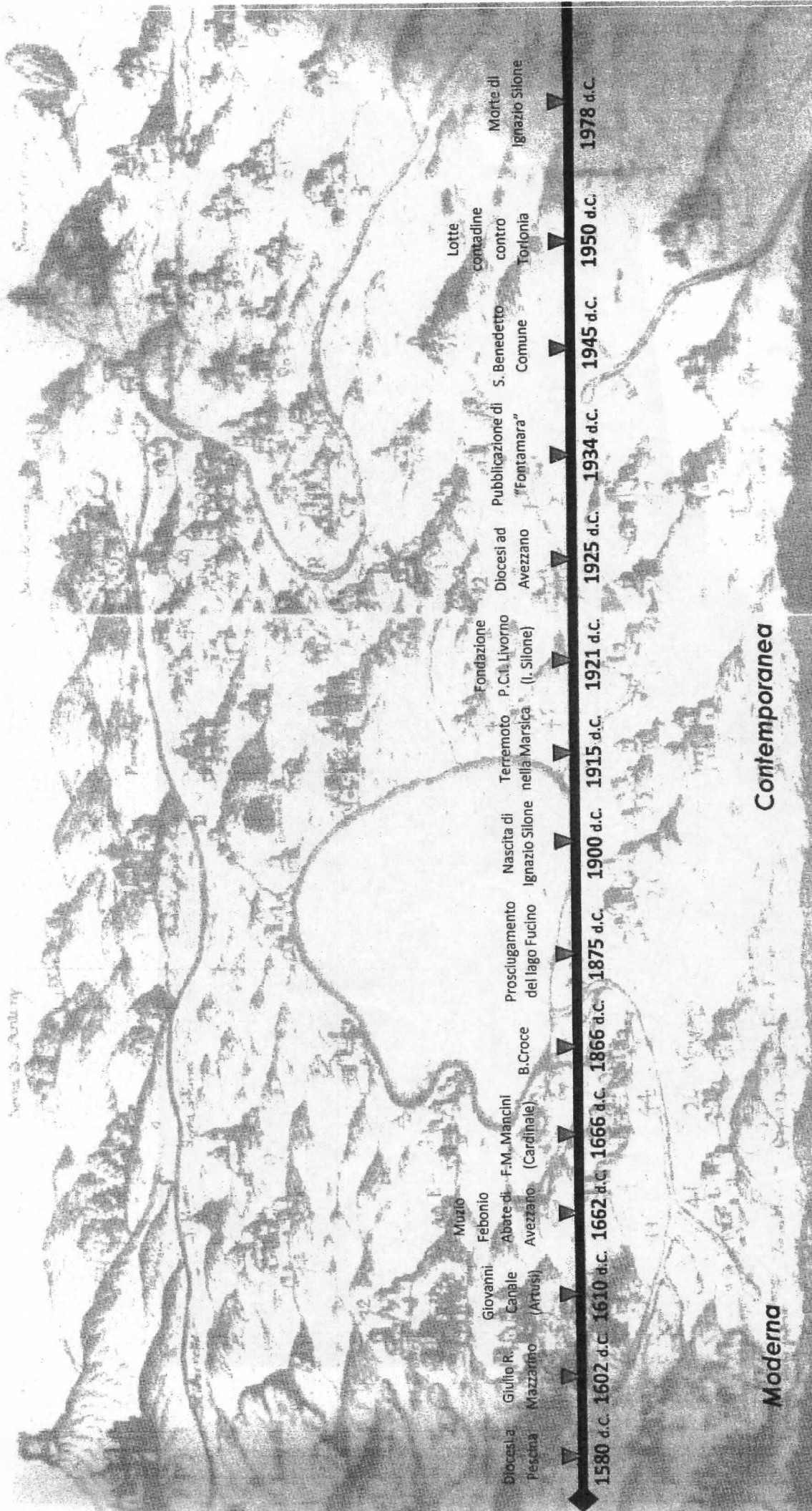
Be Mida
 Figli:
 Marro (Marruvium)
 Anglira (Luco)
 Circe (Cercilio)
 Tedè (Chieti)
 Lago Fucino
 Grotte:
 Maritza-Troici,
 Ciccio Felice,
 Contifrenza
 Milonia
 (Ortona)
 Cerfennia
 (Annibale)
 Collis Armentius
 Vezio Veziario
 (Castelrotto)
 Poppedio Silone
 Corfinio
 (Lega Italica)
 Claudio
 Cunicoli emissario
 lago Fucino
 Primi cristiani a
 Marruvium
 (Marco Galileo)
 S. Rufino
 S. Casidio
 Trasacco
 Bonifacio IV
 (Papa della
 città Valeria)
 della Marsica)
 S. Francesco
 di Svevia)
 Tommaso da
 Celano primo
 biografo di
 S. Francesco
 Celanesi
 deportati a
 Malta e
 Palermo
 Spoglie di
 S. Berardo a
 Pescina
 S. Orante
 Ortucchio
 Ma

ANNI
 91 a.c.
 216 a.c.
 237 a.c.
 600 a.c.
 1079-1130 a.c.
 1220 a.c.
 1225 a.c.
 1268 a.c.
 1361 a.c.
 1410 a.c.
 1431 a.c.
 1440

Anno 0
 Medievale
 Romana

ETA' Il Mito Preistoria Preitalica Romana

ANNO	AVVENIMENTO / PERSONAGGIO
11	Cunicoli emissario
12	Primi cristiani a Marruvium
13	S. Rufino
14	S. Casidio
15	Trasacco
16	Bonifacio IV
17	Veziario
18	Castelrotto
19	Poppedio Silone
20	Corfinio
21	Lega Italica
22	Cunicoli emissario
23	lago Fucino
24	Primi cristiani a Marruvium
25	Marco Galileo
26	S. Rufino
27	S. Casidio
28	Trasacco
29	Bonifacio IV
30	Veziario
31	Castelrotto
32	Poppedio Silone
33	Corfinio
34	Lega Italica
35	Cunicoli emissario
36	lago Fucino
37	Primi cristiani a Marruvium
38	Marco Galileo
39	S. Rufino
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41	Trasacco
42	Bonifacio IV
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53	S. Casidio
54	Trasacco
55	Bonifacio IV
56	Veziario
57	Castelrotto
58	Poppedio Silone
59	Corfinio
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92	S. Casidio
93	Trasacco
94	Bonifacio IV
95	Veziario
96	Castelrotto
97	Poppedio Silone
98	Corfinio
99	Lega Italica
100	Cunicoli emissario



1580 d.c. 1602 d.c. 1610 d.c. 1662 d.c. 1666 d.c. 1866 d.c. 1875 d.c. 1900 d.c. 1915 d.c. 1921 d.c. 1925 d.c. 1934 d.c. 1945 d.c. 1950 d.c. 1978 d.c.

Diocesi di Pescina
 Giulio R. Canale
 Mazzarino (Artusi)
 Giovanni Canale
 Abate di F.M. Mancini
 Avezzano (Cardinale)
 B. Croce
 Prosciugamento del lago Fucino
 Ignazio Silone
 Nascita di Ignazio Silone nella Marsica
 Terremoto P.C.I. Livorno (I. Silone)
 Fondazione Diocesi ad Avezzano
 Pubblicazione di "Fontamara"
 S. Benedetto Comune
 Lotte contadine contro Torlonia
 Morite di Ignazio Silone

Moderna

Contemporanea

ACCADEMIA CULTURALE FIDES ET RATIO "S. BERARDO" - PESCINA

ideazione Dott. Franco Zazzara
grafica Ottaviano Ranalli

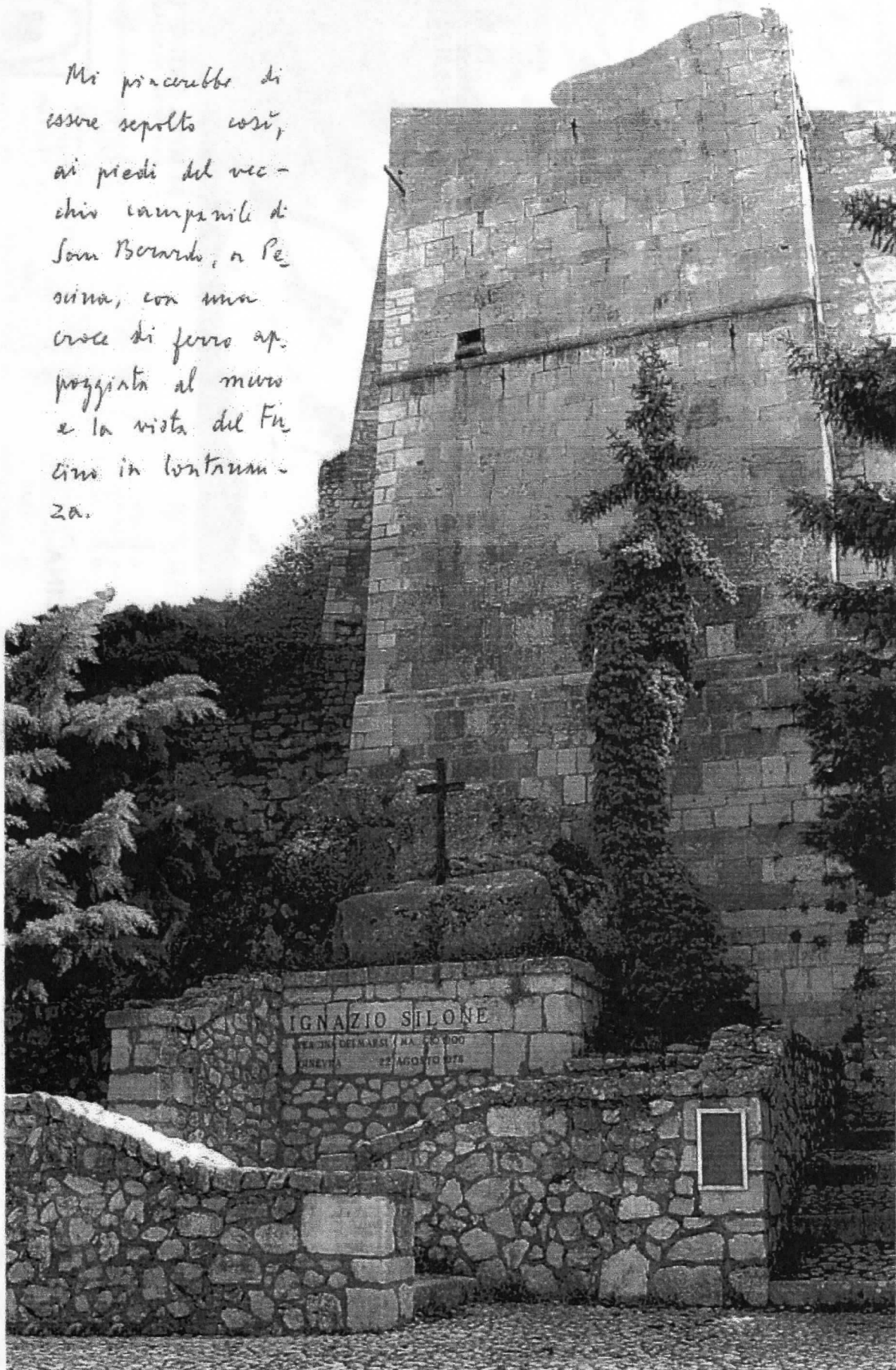
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 Lotte contadine contro Torlonia
 Morite di Ignazio Silone



Mi piacerebbe di
essere sepolto così,
ai piedi del vec-
chio campanile di
San Bernardo, a Pe-
sina, con una
croce di ferro ap-
poggiata al muro
e la vista del Fu-
cino in lontananza.





QUI S. BERARDO

PTRONO DEL MARSI

CON LA CAMPANA

BULLE SPALLE

L'ANNO 1065. SI POSO

LASCIANDO LE SUE ORME

MIRAColosAMENTE

SU UNA PIETRA

DISPERSA

DURANTE I LAVORI

NEL 1677

DEL SOTTOPASSAGGIO

A RICORDO

IL POPOLO CELANESE

NEL 5 CENTENARIO

DELLA SUA NASCITA

POSE

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Volume cared for by Graziella Di Salvatore

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