



Chapter III

The Surname Patarino

1195 to 1698

Why did the surname Patarino start being used?

In northern Italy, “*patarino*” was a heretical label

Before people started using surnames in the late 15th century, a person was usually known by their given name followed by where they lived or their profession. If your name was Giovanni and you lived in the commune of Ceresole, you may have been known as *Giovanni di Ceresole*. People were also recognized by other kinds of common and unusual classifications. During this time, if the Roman Catholic Church branded a person as “*un patarino*”, a heretic, they may have been known to others as, *Giovanni un patarino*. This name would have stuck over time and became a family’s surname, such as *Giovanni Patarino*. My research found that people being called “*un patarino*” or using the surname Patarino from 1195 to the late 15th century, were mostly living in the Lombardy region (where Milan is located) and the Piemonte region of northern Italy. During the Middle Ages, the Piemonte region was ruled by the Duchy of Savoy, with Torino as its capital, and this area was home to the religious **Waldensian movement**, whose members were considered by the Church as heretical and whom the Church and the Duke of Savoy historically labeled as “*patarinos*”.

Dialectology linguistic Gerhard Rohlfs

A study conducted by **dialectology linguist Gerhard Rohlfs** in the 1920s and 1930s showed that some Italian dialects in southern Italy had little to do with other southern Italian dialects but rather stemmed from Gallo-Italic dialects in northern Italy. His thesis assumed that starting in the 12th century, some entire colonies fled northern Italy (the regions of Piedmont and Lombardy) to southern Italy due to their persecution as heretics and they brought along their northern dialects. **It is noted by Rohlfs that this could explain the surnames Patarino and Patara in southern Italy.** (www.biblioteche2.comune.parma.it)

The surname Patarino

As you read about the lives of these Patarinos in northern Italy, you will see that they had a fortitude that allowed them to endure and thrive in the best and worst of times. They knew what it meant to be a Patarino and showed the strength, endurance, resilience, and adaptability to survive politics, religious persecution, and wars that seemed endless.

In this Chapter, my research includes people who were labeled as “*un patarino*” or used the surname Patarino between the 12th and 17th centuries and were mostly living in northern Italy. **It is important to note that my listing of these various people named Patarino does not mean that they were related to our family.** I identify these people to show the historical and documented transformation of the word “*patarino*” to a surname over the centuries and why our surname Patarino is so rare. The following research is organized by the year indicated. Each account of a person named Patarino has nothing to do with any other person until about 1549 when one Patarino family in *Piemonte* is chronicled as a noble family in the Duchy of Savoy. It is extremely interesting that the given name Giovanni was a common name for Patarinos in both northern and southern Italy.

The surname Patarino - 12th to 17th century

Giovanni Patarino (1195)

On February 3, 1195, Giovanni Patarino, son of Ugolino of Pecio d'Ada, with his wife Maria, granted for 69 years to Alberico, son of Simeone, a field in the territory of Pesaro, a place called "Rivo Candolus" with expressed borders. This information was written on an original parchment, with signs of validation (witnesses' signatures, signs of the cross and signature of a notary) and was found in the Monastery of St. Maria in the Port of Ravenna (*Monastero di S. Maria in Porto di Ravenna*) (www.archivi-sias.it). "Rivo Candolus" could be translated as "pure stream".



Assumption. Could Pecio d'Ada now be known as the Commune of "Chiusa di Pesio"? Chiusa di Pesio is in the Cuneo province, Piemonte region and is about 80 km south of Torino (the capital of the Piedmont region). Chiusa di Pesio sits at the foot of the Ligurian Alps with the view dominated by Marguareis Mountain, the highest peak. The nearby Pasio Valley (Valle Pesio), well known by sportsman, includes a Carthusian monastery founded in 1173.

Note Chiusa di Pesio is in the area of the five valleys which was the historical home of the Waldenese movement, considered heretical by the Roman Catholic Church. With a Catharism monetary in the commune, the commune was probably a sanctuary for people considered heretics and patarinos by the Church. Could Giovanni Patarino, son of Ugolino of Pecio d'Ada, be one of the first people to use the surname Patarino? Since this was soon after the patarino movement in Milan, it's more likely that Giovanni was considered a heretic and was known as "un patarino."

Bertaldino Patarino (1204)



In the Archives of Venice, the following documents were reprinted by the *Archivio Storico Multimediale del Mediterraneo* (www.archividelmediterraneo.org):

*On May 5, 1204, **Bertaldino Patarino** relinquishes to the Priest Guglielmo of the St. Zaccaria monastery (Corte, Italy), the rights due to him for four pieces of land leased to him from the monastery located in Vigna Creca, Capaulino, Caracuni and Cacacolo.*

*On June 19, 1209, there was an order from the Podesta of Padua to hold the assets that belong to the St. Zaccaria monastery (Corte, Italy) and giving direction not to proceed with any division of fodder, wine and grapes granted to a number of people, including **Bertaldo Patarino**, until the monastery provides authorization from the abbe. (A podesta was the head of a town appointed by a central government, the position was like a town mayor.)*

Bernardino and Rubaldo Patarino (1279 to 1340)

In the Archives of Torino, the following documents are reprinted by the *Archivio Storico Multimediale del Mediterraneo* (www.archividelmediterraneo.org):

*On September 8, 1279, the abbot of the St. Colombano monastery (Bobbio, Italy) granted lease rights to **Bernardino Patarino** for different plots of land located in Porcile for a payment of a year's equivalent to a certain quantity of grain and four choice chickens per year.*

*On January 14, 1288, the abbot of the St. Colombano monastery (Bobbio, Italy) ratified the sale made by **Rubaldo Patarino** for a house in Bobbio.*

*On April 22, 1290, there was an order by Atto Calvo, Podesta of Bobbio, granting to the St. Colombano monastery possession of a house in the town Porta Nova abandoned by the late **Rubaldo Patarino**, Ordo of Mezzano and his wife Sibilla because of nonpayment.*

*On April 22, 1340, Jacopino of Metelia sold to Franceschino of Brugnadello a yearly installment of wheat and wine due to him by **Patarino of Porcile's** heirs for some assets located in the town of Porcile and ten lire of imperial coin.*

Raimondo Patarino and the *Via Patarino* (1427)

Raimondo Patarino was decorated with knighthood following his faithful service as a soldier under the banner of the Lord of Pesaro, Carlo II Malatesta, whom as captain general in 1427 had been entrusted with the command of the Duke of Milan, Filippo Maria Visconti's 1,200 person cavalry at the battle of Maclodio against the Venetians (heraldryinstitute.com and Wikipedia: "Charles II Malatesta"). Interesting that there is a road named "***Via Patarino***" in Santa Maria in Pietrafitta, a *frazione* (a *frazione* was like a hamlet) of the commune of San Giovanni Marignano in the Rimini province, Emilia-Romagna region. *Via Patarino* is located about 10 miles from the commune of Pesaro. There is an old winery on *Via Patarino* called *Tenuta del Monsignore* that was founded in 1300 by the Bacchini family who still own the business (tenutadelmonsignore.it). Was this road named after Raimondo Patarino? If yes, was he somehow related to a Bacchini?

Via Patarino

Tenuta del Monsignore

Santa Maria in Pietrafitta



Giovanni Facio Patarino (1474)

(First mention of a Patarino in southern Italy, Calabria region)



Giovanni Facio Patarino was an Italian veterinarian and a distinguished writer and scholar in the 15th Century under the lordship Sanseverino of Amendolara. Amendolara is in southern Italy in the Calabria Region along the Tyrrhenian Sea. Giovanni wrote the book, An Old Italian Work on Equine Medicine in 1474. Other names used for Giovanni are: Joanne Facio Patarino, Giovanni Facio, Giovane Facio Patarino, Fazio Patarino, Joanne Patarino, J.F.P., and J.F. Patarino (amendolara.info/storia; portaleditalia.it). Hedicke, Franz Guenther wrote the German book, Studies for the old Italian horse medicine of the Magisters Joanne Facio Patarino of Amendolara (1474), Hanover, Veterinary University, 1971 (www.wahvm.vet.uu.nl).

Patri Joanni Laurentio Patarino (Latin) (1554)

Father John Lawrence Patarino (Italian: **Padre Giovanni Lorenzo Patarino**) wrote two short lectures that were included in the book, *Epistolae Mixtae, Ex Variis Europae Locis, AB Anno 1537 AD 1556 Scriptae, A Patribus Societatis Jesu* by Tomus Quintus 1555-1556 or when translated from Latin, Mixed Letters, From Various Places in Europe, From the Year 1537 AD to 1556, From the Fathers of the Society of Jesus (his surname is written as “Patarino” and “Patarinus”). One lecture discusses a man named Francis Diaz of Spain, a young man of great purity and fervor, who was sent back to Lauretum with no money, travel gear or shoes, to repent and change his religion of Carthusian back to Jesuit Christianity. In the book Monumenta Ignatiara: 1554, Joan Laurentio Patarino, is referred to as a “patri”, which is “father” when translated from Latin. Joan Laurentio Patarino must have been a Jesuit priest. (www.googlebooks.com; www.archive.org)

Giovanni Maria Patarino (1595)

Giovanni Maria Patarino was a 16th Century composer who wrote and published several musical compositions. He is listed in the index of composers from the Repertoire International de Sources Musicales (RISM) B/I Recueils Imprimés’s XVI-XVII Siecles. He was known to have authored the compositions: *Salmi a Quattro Voci, etc. Conto (Alto)* in 1595 and *Paratum cor meum (Universita di Pavia, Facolta di Musicclogia)*.

Giovanni was mentioned in an article in The Musical Quarterly, Vol. 88, Issue 1, Spring 2005, titled “The Second Venetian Visit of Heinrich Schutz”, by Dennis Arnold.

Ex. 7. Giovanni Maria Patarino, *Paratum cor meum*



Second Venetian Visit

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It is interesting to compare this setting with another published in the same year, by Giovanni Maria Patarino, included in Calvi's *Quarta Raccolta*. The composer is unknown; it is clear that he is a fluent composer who knows the modern idiom, for he uses the same media-voice and violin-as Schütz. He begins attractively with a striking opening for the voice but the rather stilted rhythms and lack of melodic development (as opposed to repetition) mark him as a composer who belongs to the Viadana tradition of the few-voiced concertato; indeed some phrases are reminiscent of the canzona-based “sonata sopra Sancta Maria” of Crotti, published twenty years earlier.²²

Church of the Patarino or *Chiesa del Patarino*

During the Middle Ages, the Commune of Chiavenna welcomed people regardless of their religious faiths and demanded religious tolerance for Catholics and Reformed Protestants alike. People came to Chiavenna to escape religious persecution, the Inquisition, and the authoritarian control of the Church. Between the years 1657 and 1811, a local parish church was known as St. Maria of Patarino and the Church of Patarino (*Chiesa del Patarino*) (this could be a label used by the Roman Catholic Church from their assumption that all Reformed Churches were heretical).

During the 16th Century, Agostino Manardi founded a Reformed Church at St. Maria of Patarino. In 1620, a revolt broke out in Chiavenna, during which hundreds of Protestants were massacred. After the Treaty of Milan was signed in 1639, which prohibited the residence of Protestants in the area, a Catholic Franciscan Convent was founded in the Church (commune.chiavenna.so.it; provincia.so.it).

Bernardo Patarini (1681)

Bernardo Patarini was born in 1681 in Poschiavo (located on the Switzerland boarder with Italy). His father's name was Giovanni Domenico Patarini. He married in 1706 and had a daughter in 1707 named Domenica. Their family name is transcribed in the records under multiple surname spellings including Patarini, Patavanni, and Paravinni. This data comes from a transcript of the parish registers of Achillees Zanetti. (www.genealogia.ch/poschiavo/pagine/)

This Patarini may be a member of the Patarini family in the commune of Maggianico, Lecco province. See *C'era una Volta in Lombardia, la Pataria, I Pattarini* by Casto Pattarini (note this book is in my personal library) whose family is from Maggianico, 75 miles from Poschiavo.

The Noble Patarino Family living in Piemonte



During the 16th and 17th centuries, a family with the surname Patarino lived in the towns of **Ceresole Alba** and **Carignano**, both in the region of Piemonte. This family were nobles with the title *Conte* or Count. Many of the dates related to this family coincidently coincide with the dates in the Historical Family Document. Some of the parallels are uncanny. Could our Castellaneta Patarino family in Chapter V-B be related to this family? Before exploring the details of some of the members in this family, a detailed timeline of the family is useful.

The timeline of this family and each assumed generation:

- Generation 1: Patarino, Senator of Piemonte (timeline 1549)
- Generation 2: Giovanni Patarino, medical doctor of Carignano (timeline 1567)
- Generation 3: Giovanni Andrea Patarino, *Sindaco* or Mayor of Carignano (timeline 1602, 1617 or 1621)
- Generation 4: Cesare Patarino, Count of Ceresole (di Carignano), Senator of Piemonte (timeline 1649, 1654)

- Generation 5: Giovanni Andrea Patarino, Count of Ceresole (di Carignano), Senator of Piemonte (timeline 1654, 1673, 1698)
- Generation 6: Giuseppe Patarino, Count of Ceresole (timeline 1685, 1701)

If we place some of the timeline events from the Historical Family Document (indicated in blue highlighting below) from Chapter II into a matrix with information and events from the lives of this noble Piemonte Patarino family, we see many patterns emerge.

<u>Date</u>	<u>Given Name of each Patarino</u>	<u>Historical Details and Timeline</u>
1500		Patarino <u>Historical Family Document</u> : “The original family was established in writing by a Roman Patrician as early as 1500.”
1544		<u>Ceresole History</u> : The Battle of Ceresole (part of the Italian Wars 1542-1546) was a bloody battle outside the village of Ceresole between opposing bands of the French and Spanish <i>arquebusiers</i> ; The castle of Ceresole is damaged.
1549	“Senator”	Senator Patarino joined other Piemonte Senators in declaring a case of conviction for violating the Majesty.
1567	Giovanni Andrea & Isabella	Isabella was brought before an Inquisition requested by Emanuele Filiberto, Duke of Savoy, in Carignano; they were among the last survivors of a group of Carignanese that in 1565 were forced to renounce their Reformation faith or be evicted; Giovanni was a doctor and a noble of Carignano (Could he have been in the War of Cyprus?).
1571		<u>History</u> : The Battle of Lepanto (10/7/1571) during the War of Cyprus (1570-1573) resulted in a crushing naval defeat of the Ottomans that changed history in regard to future dealing between East and West; the result of this crusade would have been spread widely throughout Europe.
1572		Patarino <u>Historical Family Document</u> : “Spread in Pistoia, Perugia, in the Marches and to the learned Bishop of Ferrara 1572. Giovanni and Bernardo were valiant warriors who took part in the War of Cyprus. Bernardo for his value earned the title <i>Conte Palatino</i> .”
1600		Patarino <u>Historical Family Document</u> : “Family elevated to Consul”. (A Consul was similar to a <i>Sindaco</i> or Mayor)
1602	Giovanni Andrea	<i>Sindaco</i> or Mayor of Carignano

1613		The surname Patarino from Carignano and a coat-of-arms is listed in the <i>I Concegnamenti d'Arme Pientmontesi</i> , edition 1613; 15 Lire was paid as proof of nobility for this Patarino family.
1617, 1621	Giovanni Andrea	<i>Sindaco</i> or Mayor of Carignano
1630		<u>Ceresole History</u> : The people of Ceresole house the imperial army of Raimbaut XIII Count of Collalto, Italian Imperial Commander for the Holy Roman Emperor on his way to fight the French.
1639		<u>Ceresole History</u> : Ceresole sacked by the Alemanni (a Germanic alliance of tribes), and two years later is again sacked by the French.
1646	Cesare	Cesare is noted as a Conte of Ceresole and Ordinary Senator of Piemonte; he is married to Margherita and has a son named Gian Andrea.
1646		100,000 Ducati (about \$4.4 million today) is given to a Patarino family during the Spanish Inquisition.
1648	Cesare	Cesare is noted as a Council of State and Referendary.
1649	Cesare	Cesare acquires part of the Roero fief in Ceresole and Palermo with other <i>consignori</i> families (Ruffino, Patarino, Quadro, Turinetti, Layolo, Caissotti), which includes part of the Castle of Ceresole (February 23); Cesare is a vassal of the Roero family.
1654	Cesare	Cesare dies of a wound from a Harquebus (gun) and he is buried in the church St. Agostino in Tornio.
1654	Gian Andrea	Gian, son of Cesare is a Conte of Ceresole and in 1654 becomes a Referendary of Segnatura (May 11) after his father dies; he also becomes a Council of State and Deputy Auditor General of War (we don't know what year this occurred); he is married to Anna and his children are Angelica and Clara Cecilia.
1660		Patarino <u>Historical Family Document</u> : "Family elevated to the Council of Elders" (<i>Consiglio Degli Anziani</i>).
1662	Gian Andrea	The Ceresole Council entered into a dispute with Gian

because he wanted to replace the Knights of Malta as the responsible party in Ceresole for naming replacements to the Curate of the Roman Catholic Church.

1666	Gian Andrea	When claiming ownership of a vineyard in Torino, Gian is noted as arrogant by Claretta Gaudenzio in her book <u>History of the Reign and Times of Charles Emmanuel II Duke of Savoy</u>).
1678	Clara Cecilia	Daughter of Gian Andrea dies; she was a nun at the <i>Duomo di Santa Maria Assunta</i> Cathedral Church in Chivasso.
1682	Angelica	Daughter of Gian Andrea is disinherited; she is married to Chiaffredo Ceva of Nuceto and they had two children, Carlo Cesare and Gio. Andrea.
1687		Cesare and Gian Andrea Patarino, <i>Conte's</i> of Ceresole from Carignano are listed as nobles in the Piemonte <i>I Concegnamenti d'Arme Pientmontesi</i> , edition 1687.
1688		<u>Piemonte History</u> : The War of the Grand Alliance (1688–1697), often called the Nine Years' War, brings war to the Piemonte plain; Ceresole and Carignano are caught in the middle of the war theatre.
1690		<u>Ceresole History</u> : Ceresole on October 7, 1690 is sacked by the French during the Nine Years' War and the French burn everything.
1690	Gian Andrea	The Patarino family sell or give their part of the Ceresole castle to the Quadro family .
1698	Gian Andrea	Son of Cesare dies November 10; Gian's children are listed as Clara Cecilia, Angelica, Giuseppe, Isabella Margherita, and Elena Maria Crova.
1704	Anna	Wife of Gian Andrea dies.
1706		<u>Ceresole History</u> : The tragic years of French looting ends in June. The last Roero, Francesco Bernardino, is reduced to Poverty and dies in 1707 at the hospital in Carmarthen. During the 17 th century, this Patarino family were vassals of the Roero family.
1716	Angelica	Daughter of Gian Andrea dies.

The Piemonte Region in Northern Italy

As the home of the noble Patarino family, the history and geography of Piemonte is important to understand. The region of Piemonte is surrounded on three sides by the Alps and borders France and Switzerland. The geography is 43% mountains, 30% extensive hilly areas, and 27% plains, and is part of the drainage basin for the river Po, Italy's largest river. It is the second largest region in Italy after Sicily and its capital is *Torino* or Turin.

Historically, the region became the Duchy of Savoy in 1416, and in 1516, the Duke Emanuele Filiberto moved his family seat to Torino. In 1720, the Duke of Savoy founded the Kingdom of Sardinia making Torino an important European capital. Piedmont became the springboard for Italian unification in 1861 and the House of Savoy became the Kings of Italy with Torino as the capital of Italy until the monarchy ended in 1946 at the end of World War II.



During the 16th and 17th centuries, this noble Patarino family lived in the communes of Ceresole and Carignano in the Duchy of Savoy. Following are the details of each generation of this family according to the previous timeline:

Senator Patarino, *Senato di Piemonte* (1549)

In 1549, a “Senator Patarino” joined twenty other senators in the *Piemonte* Senate to unanimously declare a case of conviction against Gandolfo for the crime of *lesa maestro* (the crime of violating the Majesty, an offense against the dignity of the sovereign) and declared he should be condemned to capital punishment. Gandolfo was then strangled in his Torino prison and found the next morning hanging by one foot in the public square.

When the court of Rome received the report of the hanging, it felt ill and as a result made a determination against the hateful Piedmont Senate that this was an apparent injustice and scandal against Christianity, therefore it would defend its rights. (*Storia della regenza di Cristina di Francia Duchessa di Savoia, parte seconda 1637-1669, by Gaudenzio Clarretta, 1869*)

Giovanni Andrea Patarino & Isabella Patarino (1567)



The following information is included in the *Roghi a Carignano, Eresia e Stregoneria tra XV e XVI Secolo in un Piccolo Comune della Pianura Torinese* by Paolo Castagno, 2004 (English translation: *Burning in Carignano, Heresy and Witchcraft between XV and XVI Century in a Small Town on the Turinese Plain*):

On April 27, 1567, **Isabella Patarino**, wife of **Giovanni Andrea Patarino**, a doctor of Carignano, appeared before an inquisition to answer questions before the inquisitor Guidone Ferrero, Bishop Cardinal of Vercelli and the Abbot of St. Michele of Chiusa (i.e., the Roman Inquisition). This inquisition was requested by a letter from Emanuele Filiberto, Duke of Savoy. The interrogations and trials were held in the parish of Carignano, Church of St. Giovanni Battista (Carignano is located south of Torino; Torino was the capital of the Duchy of Savoy).

Giovanni and Isabella were among a group of eighteen men and women belonging to the nobility of the area who were the last of a group of Carignanese that in June 1565 were forced to renounce their *Vaudesi* or Waldenses religious faith or be evicted (the Waldenses movement was considered a Reformation faith and heretical by the Roman Catholic Church). The eighteen people preferred to leave the Savoy lands but were allowed to return in October 1565 under a transitory respite granted by the Duke. By April 1567, only six people had not yet renounced their Reformation faith, including Isabella Patarino. By virtue of his renunciation, Giovanni Andrea was not investigated further.

When the Cardinal appeared, some of the remaining six were quick to draw up a confession of faith. *Madonna* Isabella Patarino was interrogated first because she was considered the weakest since their husband, Doctor Giovanni Andrea Patarino had already renounced. Isabella kept a strong composure in response to the Cardinal, but she did not believe in the sanctions from Rome, she did not intend to go to mass, and having already confessed to God, she did not intend to confess to a man (Archive Archbishop of Torino, Criminal Acts 1535-1569).

The Cardinal knew he was faced with men and women of culture due to their high social class (they were professionals and nobles); therefore, the usual inquisition process would need to be

different from what the general populace could expect; he would have to be more delicate (in 1491, the Roman Catholic Church burned Carignanese “witches” for heresy which created a lot of anxiety in the Waldenses community). The heretics were faced with the usual questions; such as, if they went to Sunday Mass and if they believed in the Holy Roman Catholic Church. The Cardinal gave a deadline for the heretics to answer his questions by the next Pentecost and to confirm their commitment to the Roman Catholic Church by accepting communion and confession without delay to avoid further punishment.

A special injunction was written up by the *Podesta* (Mayor) on May 2, 1567, requiring an answer by May 8. Since the messenger did not find any of the remaining heretics in their houses, perhaps they sensed danger; he handed a copy of the injunction to family members and posted it on the doors of their homes. A copy was given to Isabella’s sister, Lucrezia.

On May 3, after further inaction and fearing the offenders had been hidden by friends or relatives, a renewed order of eviction from the Ducal lands was written prohibiting any Carignanese from granting them refuge under penalty of a fine of a hundred Scudi (large silver coins), to be donated to the Ducal treasury. The cry was read aloud and posted in the public square. Ten days later when none of the heretics had shown up for communion or confession, the problem seemed to be resolved.



Representation of Carignano in 1682: (A) The Public Square (now the Piazza San Giovanni) where Waldenses “witches” were burned in 1460, 1493 and 1494; (B) Under the arcades of the Palazzo Comunale were posted notices and orders of the administration and the mayor who turned against the heretics and their supporters; (C) The ancient parish of St. John Baptist; and (D) The Palace “Depinto” where the Piemonte Senate met.

A new order was issued on May 15 by the Duke to the closest relatives of the heretical persons investigated, which declared the named person a confessed heretic and required them to leave the Ducal lands in exile as a punishment for life, required confiscation of all their goods, and required a penalty of one hundred Scudi. The order made clear that relatives were prohibited from providing their family members shelter, help, or favor.

The inquisition process used in Carignano in the spring of 1567 effectively put an end to the Waldenses reformed communities in the lands between the communes of Carignano and Chieri in the *Piemonte* region. It was assumed the heretics fled to the Waldenses Valleys in the Piemonte Alps west of Torino. After tasting the bitterness of exile, some of the heretics returned

home by buying back peace at a painful price. In the end, the offenders repented asking for God's forgiveness and for their cowardice.



In the *Roghi a Carignano*, page 36, footnote 93, this **Patarino family is referred to as Carignanese nobility** with a coat-of-arms painted in the Book of Blasone and references the Consegnamento of Arms of 1687-88 as a result of the 1613 edition. Under the *blasone* reads: “*Patarino di Carignano*” (See Chapter III, Cesare Patarino 1654 for the *Blasone* and Coat of Arms).

The Waldensians

The Italian *Vaudois* or Waldensians were a Christian movement which started in the 12th century; their followers were persecuted as heretics and were almost annihilated in the 17th century. The Waldenses existed in various regions of Europe but were primarily found in France and northwestern Italy. The term Waldenses refers to the “people of the valleys.” There are four major valleys in Piemonte region's Cottian Alps that formed the historic home of the “Waldenses Valleys”: *Val Germanasca*, *Val Chisone*, *Val Angrogna* and *Val Pellice* (Piedmont, Italy: The Waldenses yesterday and Today, wayoflife.org/database/waldenses).

The Waldensians movement began with Peter Waldo who preached on the streets of Lyon beginning in 1177 without the permission of the Roman Catholic Church. His movement was seen by the Roman Catholic Church as unorthodox and was formally declared heretical by Pope Innocent III in 1184. In 1229, after the Roman Catholic Church completed its Crusade against the *Albigenses* (Catharism), movement, the Waldenses became the next object of the Church's attention, using the Roman Inquisition against its opponents. In the 16th Century, the Waldenses sought out fellowship within the Protestant Reformation, considered by Protestant scholars as early forerunners of the Reformation.

The Waldenses were simple Christian believers who disagreed with the hypocrisy of the Roman Catholic Church and refused to honor the Pope. For their beliefs, they were hunted resulting in deaths by the thousands; either burned at the stake or slain with the sword. In Piemonte, between the 15th and 18th centuries, the Dukes of Savoy issued edicts that all Waldenese publicly renounce their error in religion or suffer death, banishment, and destruction of their churches; the result was general massacres of the Waldenses. It was not until after the French Revolution in 1848 that the Waldenses of Piemonte were assured of their liberty of religious thought. (Wikipedia.org; Evangelical Catholic Apologetics, [Who Were the Waldenses? Early Evangelicals?](http://www.philvaz.com/apologetics/num3.htm) www.philvaz.com/apologetics/num3.htm)

Citti di Carignano

The *Citti* of Carignano, the home of Giovanni and Isabella Patarino, is in the Torino province of the *Piemonte* region, and is approximately 15 miles south of *Torino*, the capital of *Piemonte*. *Piemonte* is bordered on three sides by the Alps and one side by the Po River; with *Piemonte* located in the valley, the Padan Plain.

The name *Piemonte* comes from the region's physical surroundings as it literally sits at the foot of mountains, "*piede dei monti*". The region includes the *Colle di Tenda* or *Col De Tende*, which is a strategic mountain pass separating the Maritime Alps from the Ligurian Alps. The pass was transversed for centuries for war and commerce. The result was a crossroads for many bloody battles, sieges and occupations between French, Spanish, Holy Roman Empire, and Italian Kingdoms.



In 1559, after years of war with both the French and the Spanish, *Piemonte* was returned to the Duke of Savoy, Emmanuel Philiberto. In 1562, the *Piemonte* Senate temporarily resided in Carignano. Then in 1598 the town suffered an epidemic of plague. In 1630, war was brought to the *Citti* between the French and the Holy Roman Empire; 600 men died, which brought another plague in 1631. Carignano was considered a "princedom" under Thomas Francis of Savoy (1596-1656) who was the Prince of Carignano, the son of Duke Charles Emmanuel I of Savoy (the founder of the Savoy-Carignano branch of the House of Savoy) and a military commander of the *Piemontese* army. The illustrated map above is of Carignano in 1682 and the image is copied from the "*Theatrum Statuum Regiae Celsitudinis Sabaudiae Ducis Pedemonte principis Cyprio Regis*" 1682. (comune.carignano.to.it; Wikipedia.org)

When the *Piemonte* region was consolidated under the Duke of Savoy in 1559, the loyal nobility was able to enjoy the fruits of their fidelity with large spaces for their businesses and the ability to borrow money. In the 17th Century, many noble Carignanese families were able to renew their old homes and expand them; the nobles also helped to transform this medieval village into a beautiful Baroque city. In *La Citta' dei Nobili*, the following is written: “**In Carignano, many other noble families owned buildings:** the Novarina di San Sebastiano, Grossi di Chieri, signori di Bruzolo, Gozzoli, Barberi, Ferrero, Biolato, Vallesa nobili della Valle d’Aosta, Masserati, **Patarino.**” (carignanopoesia.it/files/la_citta_dei_nobili_foglio_informativo.pdf)

War of Cyprus

The **War of Cyprus** was fought between 1570 and 1573, which included the epic **Battle of Lepanto in 1571**. Emanuele Filiberto (1528-1580) was the first Duke of Savoy to establish a stable military apparatus that was not formed by mercenaries but by *Piemonte's* specially trained soldiers. As part of the Holy League, Emanuele Filiberto agreed to put three galleys at the League's disposal for the Battle of Lepanto. They were small rowing galleys named the Piemontesa, Margarita and Capitana. Each galley included 60 sailors with another 80 to 100 soldiers for a total of 200 men.

The Captain General of the Fleet of Savoy was **Andrea Provara of Leyni** (1511-1592) who was Emanuele Filiberto's Field Marshal General during his battles with the French and who also dealt with his Waldenses and Reformed Protestant problems at home. Provara was one of the oldest and most important feudal families of *Piemonte* and *Carignano*. Of the 200 men at the Battle of Lepanto, only 12 survived including rowers. (www.wikipedia.org; Victory of the West: The great Christian-Muslim Clash at the Battle of Lepanto by Niccolo Capponi)

The family name Provara was prominent in Carignano. Provara family members were powerful leaders in the Piemonte Senate, on town councils, and as consuls and mayors (in Carignano between 1235 and 1622 at least 30% of the time a Provara was mayor, which included 1570 and 1572; www.wikipedia.org/wiki/sindaci_di_carignano). The book Roghi a Carignano includes the surname Provara throughout due to their position (see Giovanni Andrea Patarino and Isabella Patarino for the details of this book).



*Assumption. Is it coincidence that in the Historical Family Document, Giovanni and Bernardo are warriors in the War of Cyprus and that **Giovanni Andrea Patarino and Isabella Patarino** of Carignano would probably have known Andrea Provara and could have been asked to participate in the War of Cyprus as a doctor? The War could have been a way for Giovanni to show his allegiance to Emanuele Filiberto after the investigation, exile, and return of Isabella his wife.*

Did Giovanni have a brother or son, or other family member named Bernardo that could have also been a warrior in the war and earned the title Conte Palatino for his valor? After the War of Cyprus, the Carignano Patarino Family were elevated as Conte, similar to the Historical Family Document. Could this Carignano Patarino Family be the same Patarino family in the Historical Family Document?

Coat of Arms of the Patarino's of Ceresole d'Alba

The following blazon (*blasone*) heraldic description and coat-of-arms is included in the Book of the Blasone, edition 1613, under which it reads: “**Patterini di Carignano**”. This Patarino family was Carignano nobility (Principality of Carignano, Duchy of Savoy). (Printed in the *I Concegnamenti d'Arme Piemontesi, Vivant Associazione per la valorizzazione delle tradizioni storico – nobiliari, Famiglie Subalpine*, Vivant.it; Amerista of the Families Noble and Titolate of the Monarchy of Savoia, Turin 1873 by Alexander Franchi-Verney; blasonariosubalpino.it)

Patarino
(from Carignano)

Conte di Ceresole d'Alba



Cut of gold and blue; the 1° to the crowned black Aquila; the 2° to a gold basilisk

Maxim: **DOMINUS POSSIDEBIT**

This heraldic coat of arms has the following meanings:

- The Latin Maxim, “**Dominus Possidebit**” could also be written as “Dominus Providebit” which means, “The Lord will Provide” (nooron.org/know/latin_to_english_phrases).
- This Patarino family coat of arms states clearly that this was a noble family and had the title of **Count of Ceresole Alba** and was originally from the commune and principality of **Carignano**.
- When the **shield** is divided by a single horizontal line it is called “per fess”. The fess color **gold** or *oro* is the color of the sun and denotes generosity, faith, mercy, justice, and elevation of the mind. The fess color **blue** or *azure* is the color that draws the sky and sea and denotes truth, loyalty, devotion, and wealth. (Wikipedia.org)
- The **crowned black eagle** or *l’aquila* is known as a “charge” in heraldry. The eagle denotes nobility, wisdom, sublime desire, loftiness of thought, and contempt of low things. The eagle is the bird most frequently found in coats of arms. In the same way that a lion is considered the king of beasts, the eagle is regarded as the pre-eminent bird in heraldry.



In Christian symbolism, the four creatures of scripture (a man, an ox, a lion, and an eagle) have traditionally been associated with the Four Evangelists; the eagle is the symbol of St. John (*Giovanni*) the Evangelist.

In medieval heraldry, eagles are often said to indicate the person bearing the arms was courageous, a man of action, and judicious. Where the eagle's wings are represented as erect or spread with the tips of all principal feathers pointing upwards ("displayed"), it was said to indicate the bearer's role as a protector. The eagle and shield above were thought to be an early coat of arms for the House of Savoy. (Wikipedia.org).

- The **gold basilisk** or *basilisco* is known as a "charge" in heraldry. The basilisk is a "dragon-like" creature, a symbol for sin and hell, and is an icon of fear. The actual basilisk lizard was considered a fearsome serpentine creature. According to legend, there are two species of the mythical basilisk. The first kind burns everything it approaches, and the second kind (the golden basilisk) can kill every living thing with a mere glance. Both species are so dreadful that their breath wilts vegetation and shatters stones.

It was even believed that if a man on horseback should try to kill it with a spear, the power of the poison conducted through the weapon would not only kill the rider, but the horse as well. The only way to kill a basilisk was thought to be by holding a mirror in front of its eyes, while avoiding looking directly at it. The moment the creature saw its own reflection, it would die of fright (www.patheon.org). (Wikipedia.org)

A basilisk means among other things, heresy, devil, plague, death, and antichrist (e.g., in 16th and 17th century Catholic symbolism, meaning king of the serpents, Satan, and reformation). Was a basilisk used as a reference to a "patarino" being a heretic?



Giovanni Andrea Patarino, *Sindaco di Carignano* (1602)



A man named Giovanni Andrea Patarino was *Sindaco* of Carignano in the years 1602, 1617, and 1621 (wikipedia.org/wiki/sindaci_di_carignano). A *sindaco* was a chief administrative officer of a town with civil responsibilities, which can be translated as mayor. The *sindaco* was not a servant of the town or an advocate for the people; he was an administrator for the will of the sovereign, in this case the Duke of Savoy (about.com).



Assumption. It's possible that the 1602 Giovanni Andrea Patarino is the same Giovanni Andrea Patarino in 1567. Could this also be the same Patarino mentioned in the Historical Family Document that was "elevated to Consular" in 1600.

100,000 *ducati* to the Patarino (1626)

During the Inquisition, persecution occurred not only for religious and ideological reasons, but also due to economic envy, and power. The Inquisition was a doorway to assets and ultimately the deprival of one's honor (*porta via beni; priva dell'onore*).

In 1626, with the first bankruptcy of the reign of King Philip IV of Spain, wealthy Portuguese and Jewish financiers were admitted into Spain by Count Olivares, the Spanish Prime Minister, to replace the bankrupt Genoese bankers. Despite the protest of his contemporaries, Olivares favored the acceptance of Jewish wealth, viewing it as a means to replenish the empty coffers of the crown.

After an uprising in 1636, the Jewish converts and Portuguese bankers became victims of racial persecution and were regarded with suspicion. Repression of Jewish people was unleashed, and confiscation of large fortunes was the order of the day. Inquisitors organized hunts for all suspected members of high finance. The 17th and 18th Centuries were marked by the destruction of powerful families with their names disappearing forever from the list of bankers in service to the crown. (www.sardimpex.com/articoli/Pinto; www.libro.usa, and www.jpost.com)

In the 2003 book, *I Pinto, principi di Ischitella e signori di Peschici* by Teresa Maria Rauzino, footnotes #52 and #53, it is asserted during the Spanish Inquisition, 250,000 *ducati* (gold coins) were extorted to Diego de Savaria in 1641 and “**100,000 *ducati* to the Patarino in 1646**”.

The **ducat** (*ducati*) was a gold coin that was used as a standard trade coin throughout Europe especially after it was imperially sanctioned in 1566 by the Holy Roman Empire. The ducat remained sanctioned until 1857. According to the 1913 edition of the Webster's Encyclopedia, the ducat was worth the equivalent of nine shillings and four pence sterling, or somewhat more than two dollars (around \$44 in 2010 dollars). The House of Savoy was one authority sanctioned by the Holy Roman Empire to make ducats. (The below picture of a ducat is a 13-gram House of Savory ducat made during the reign of Duke Carlo Emmanuele between 1580 and 1630)



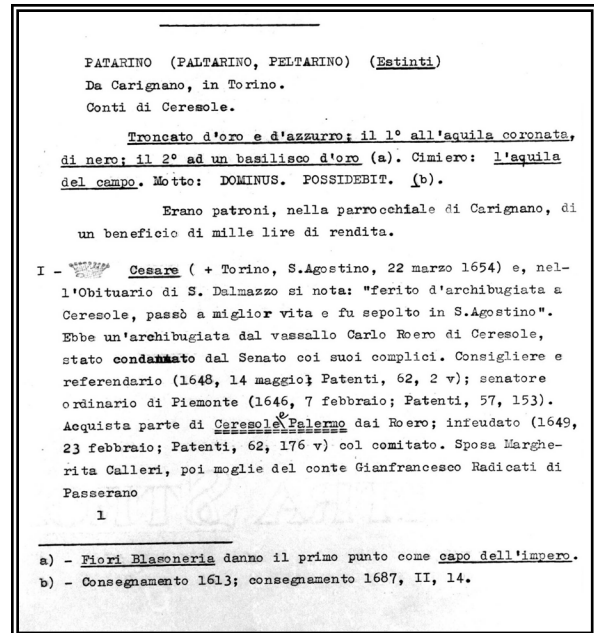
Assumption. Is the Patarino mentioned in this footnote a reference to Cesare Patarino who is discussed next in this Chapter? As a Referendary, Cesare could have been responsible for some of the financial issues of Piemonte and the Duchy of Savoy. 100,000 ducati in 2020 dollars would have been about \$4.4 million. This would have made Cesare a wealthy man and able to afford to buy a portion of the Castello mentioned in this Chapter.



Cesare Patarino, Conte di Ceresole (1649)

Cesare Patarino was a *Conte* of Ceresole d'Alba and was considered "of Carignano, Torino". He was an ordinary Senator of Piemonte in 1646, a Consular and Referendary in 1648, and acquired part of the Roero fief in 1649. Cesare was a harquebus (firearm) vassal of Carlo Roero of Ceresole (a person who offered military service and allegiance in return for land). He was married to Margherita Calleri. His son was Giovanni Andrea Patarino. He died in 1654.

The document to the right is a copy from the *I Consegnamenti d'Arme Piemontesi* or *Assignment of Coats of Arms in Piemonte* which lists details of recognized nobles (*Vivant, Associazione per la valorizzazione delle tradizioni storico – nobiliari; Famiglie Subalpine; www.vivant.it*). This document from 1687 is translated as follows:



PATARINO (PALTARINO, PELTATINO) (Extinct)
From Carignano in Torino.
Count of Ceresole.



Truncated in gold and blue: First to a crowned black eagle; and Second to a gold basilisk (a). Crest: an eagle in the field. Motto: DOMINUS POSSIDEBIT. (b).

They were patrons in the parish church of Carignano, benefiting it a thousand *lire* a year.

I. Cesare († Torino, St. Augustine, 1654, March 22), in the obituary of St. Dalmas is noted: "Wounded by a harquebus in Ceresole, passed to a better life and was buried in St. Augustine." He was a harquebus vassal of Carlo Roero of Ceresole, the Senate convicted the accomplices. Consular and Referendary (1648, May 14, Patents, 62, 2 v); ordinary Senator of Piedmont (1646, February 7, Patents, 57, 153). He acquired part of the Roero fief in Ceresole and Palermo (1649, February 23, Patents, 62, 176 v) with the Council. Wife was Margaret Calleri, later wife of Count Gian Francesco Radicati of Passerano.

II. Gian Andrea; text (1673, January 10) – SEE NEXT SECTION FOR TEXT

a) – "Fiori di Blasoneria" the first part as the head of the 'empire.

b) – Consegnamento 1613; consegnamento 1687, II, 14.

The following is essential information to help understand this document:

- Cesare Patarino was wounded by a **harquebus** (*d'archibugiata*), which is a primitive portable firearm and could be considered the first firearm that a person could hold similar to a modern rifle, thus allowing more accuracy in shooting. (Wikipedia)



- Cesare Patarino was a **harquebus vassal** of the **Roero** family in Ceresole. The term “vassal” originated with the emergence of feudalism during the Middle Ages. Land that was given to loyal vassals was called a fief. Vassals were expected to pay for the land by providing military services to their immediate lord. Vassals needed a fiefdom to support themselves and their retinue (the fief was allotted to the peasants who were the vassal’s tenants). A vassal’s fief could typically include farming land, forests, common pastureland, a village, a mill, a church and a castle or manor house. Vassals who fought well for their king, lord or church might be rewarded with even more land. (www.middle-ages.org.uk/vassals)

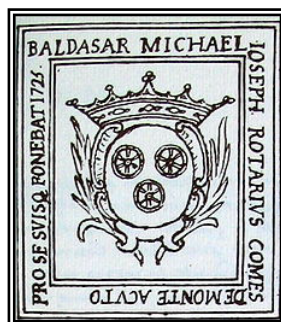
- Cesare was a **Consular of State and a Referendary** in Piemonte, which was a province officer for the Duchy of Savoy with both administrative and judicial functions and with an emphasis on the protection of Ducal revenues.

The Roero

- The **Roero’s** were a family of bankers and traders who were prominent in the political life of the commune of Asti (located east of Torino along the Tanaro River) and its environs. They dominated this area for centuries during the Middle Ages. Today the hilly geography in the Ceresole and Asti areas is known as the “Roero” and includes the *Distretto Longe, Roero e Monferrato*, which is famous for its wines and fruit production (the first vines in this area are documented from 861). The Roero is comprised of 422 communes, including Ceresole Alba, which were part of the old fiefdom of the Counts Caretta (whose coat-of-arms was a wagon wheel). The Roero coats-of-arms were as follows:



Interesting observations of the Roero Arms:



*Notice the truncated blue and gold (The *Piemonte* Patarino’s coat-of-arms is also truncated with these colors, which makes sense since the Patarino’s were vassals of the Roero family).

*Notice the three-wagon wheel “charges” which signifies good fortune or the cycle of life (*Note the Castellaneta Patarino’s coat-of-arms IN Chapter V-A also has three “charges” within the field; is this a coincidence?*).

- Cesare acquired a portion of the **Roero fief** in 1649. It included a portion of the **Castle of Ceresole** located in Ceresole Alba (the *Castello of Ceresole* is described in detail in a few pages). He acquired part of the Castle as a dowry from the Ruffino family as documented on February 19, 1649 in the *Dizionario Feudale, Antichi Stati Sardi*. The Ruffino's acquired their portion from the Roero family in 1625. (Vivant.it)

PATARINO Cesare, senator *
(Per dote dai Ruffino)

*RUFFINO Ottavio (per acquisto dai Roero pure)

— 516 —		
COMUNE d'ASTI	ed Emanuele ed il nipote Antonio di Biandrate vendono pure al comune d'Asti 1290 10 die. Il quale ne inf. il	1254 20 dic.
MARCHESE di CEVA Nano	Dai marchesi di Ceva ne acquistaroni i	1295 2 edl. S.
ROERO Perciale ed altri		1374 2 giugn. S.
PELITTI Bartolomeo e Giorgio fratelli	Michele Antonio Roero vende al	1551 18 die. S.
COMUNE di CERESOLE		1578 20 giugn. S.
VICA Gio. Battista, da Chieri		1613 14 giugn. S.
RUFFINO Ottavio	Per acquisto dal Roero pure inv.	1625 28 giugn. S.
PATARINO Cesare, senatore	Per dote dal Ruffino inv.	1619 19 febr. C.
BEGGIAMO Michele	Per dote di Anna Eleonora Beggiano inv. il marito	1661 26 apr. C.
LONGIS Andrea Giacinto, avvocato	Francescantonio Bernardino Roero vende ai fratelli	1673 22 apr. S.
CASSOTTI Francesco Andrea e Gio. Matteo, avvocati	che lasciano alla figlia e nipote Margherita moglie di	1698 9 ag. C.
BRUCCO Nicolò Vincenzo, avvocato dei poteri	Giuseppe Nicolò	1738 10 apr. S.
	Inv. per acquisto dal Roero	1776 5 giugn. C.
QUADRO Domenico		1691 10 marz. S.
	Inv. di parte in cambio di Cavallerieone,	1738 7 giugn. C.

- Cesare Patarino died in 1653 and was buried in the **Church of St. Augustine** (*Chiesa San Agostino*) in Torino. The Church dates back to the 16th Century where it was built on a previous building foundation consecrated by the apostles Philip (*Filippo*) and James (*Giacomo*). The pre-existent church was property of a Benedictine monastic order. In the 16th Century the church was re-consecrated to St. Agostino and St. Giovanni Battista. The construction of the actual church started in 1551 and was not completed until the end of the Century. The church has a basilica with one nave and two side aisles, and a bell tower made of elegant shaped fire bricks. The church clearly depicts late Renaissance architecture. (visitatorino.com/en/church_of_san_agostino)



- Footnote “a” of the Cesare Patarino document lists **Fiori di Blasoneria**, an 80-page book fully titled “*Flori di Blasoneria Per Ornare La Corona di Savoia, Ristampati Secondo l’ed 1655*” by the Monsignor of the Church of *Francesco Agostino*. This book is one of the first systematic attempts to make a reasoned review of the coat of arms of the noble families in *Piemonte* (google books). On page 54, the following is written: “*Patarini di Carignano e di Torino: un drago alato in piedi d’oro in campo azzurro col capo dell’Impero.*” Translated as:



Patarini (or Patarino) of Carignano in Torino: a winged dragon standing on a blue field with the golden head of the Empire.

- This Patarino family's status as nobles in Piemonte is clearly established by the document *I Concegnamenti d'Arme Piemontesi*, which is a book from the 17th Century that includes detailed assignment of coats of arms of recognized nobles and in some cases a short synopsis of their lives. The Italian Vivant Association for the Enhancement of the Historic Traditions – Nobility also known as *Vivante Associazione per la valorizzazione delle tradizioni storico – nobilia* has established a website where they have digitized and cataloged thousands of administrative records of the province of *Piemonte* including the *I Concegnamenti d'Arme Piemontesi* to increase the public's knowledge of how nobility influenced our lives in the past and can still enrich our lives today.



*Assumption. Note there are no children listed for Cesare but we know he had at least one son, Giovanni Andrea who is listed as the second generation (Giovanni's life is described in more detail in a few pages). Why was Giovanni's name not listed here as a child of Cesare? Typically, the *Concegnamenti* shows children's names as follows: "I- Giovanni Andrea (II). Did Cesare have other children?*

- The word “**Estinti**” is used after the surname Patarino in, *I Concegnamenti d'Arme Piemontesi*. This means the family became extinct or more specifically, there were no male children to carry on the family's noble line after Giovanni Andrea died. Could this be accurate? In a few pages it is discussed that Giovanni disinherited his son Angelica, which could have resulted in the designation of *Estinti* after *I Concegnamenti d'Arme Piemontesi* was issued. Giovanni may have had additional children to carry on the family name and noble line after the book was issued. For instance, there is a “Conte Giuseppe Patarino” mentioned in relation to Giovanni Andrea Patarino in 1698.

Commune of Ceresole Alba



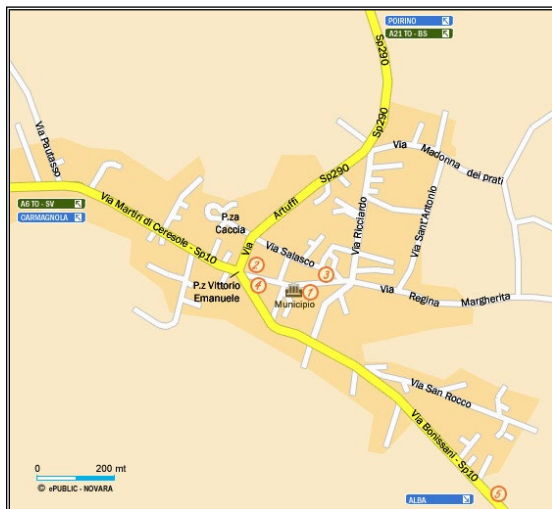
The Commune of Ceresole Alba is located in the Cuneo province of the *Piemonte* region and is approximately 30 miles south of Torino, the capital of *Piemonte*. It was located within the historical Duchy of Savoy, which experienced five French occupations, 1536-1553, 1600-1601, 1630-1631, 1690-1696 and 1703-1713 and a Spanish occupation in 1742-1749 (Wikipedia). In the 13th Century, Ceresole was

part of the fiefdom of the Asti family. In 1374, the Roero family became vassals of the Asti in the Ceresole fief and in 1468 the Roero acquired the *castello* of Ceresole from Asti Visonti. In 1544, the Battle of Ceresole brought havoc to the commune and partially damaged the Roero *castello*. In 1588, Ceresole was put to fire by the Spaniards. In 1630, Ceresole housed the Holy Roman Empire's imperial army, which was commandeered by Raimbaut Collalto VIII; 23,000 soldiers passed through headed to the French Channel. In November 1630, the plague raged

through Ceresole. In 1639 the commune was sacked by the Alemanni (a Germanic alliance of tribes) and was sacked again two years later by the French. In 1690, the commune was sacked by the Germans followed by the French nine days later when they burned everything. This tragic history of war and the looting ended in June 1706 after the French siege of Torino resulted in a peace treaty. (commune.ceresolealba.cn.it)



Map of the Commune of Ceresole Alba (www.comune.ceresoledalba.cn.it):



Legend:

#1 – *Palazzo Comunale* (20th Century)

#2 – *Castello* (13th Century)

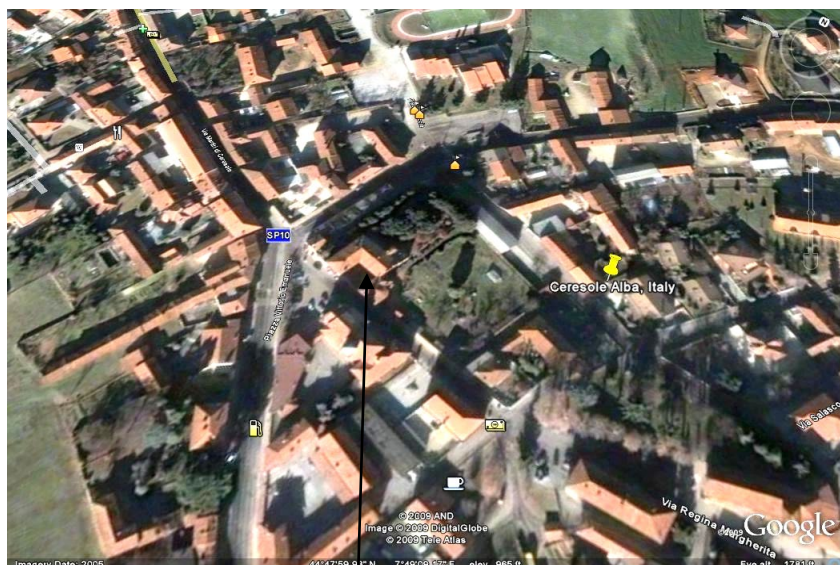
#3 – *Chiesa Parrocchiale di San **Giovanni** Battista* (17th Century) or Church of St. John the Baptist; Note the patron saint of Ceresole is *San Giovanni*

#4 – *Chiesa dei Disciplinanti di San **Bernardino*** (18th Century) or Church of St. Bernard

Castello of Ceresole d'Alba

On February 23, 1649, **Senator Cesare Patarino** acquired part of the Castle of Ceresole from members of the Roero family fief where he shared it with other Consul families' Ruffino, Quadro, Turinetti, Layolo, and Caissotti. He ordered construction of two small wings, an inner courtyard, and a gateway (as pictured in the photos below). Later Cesare acquired the remaining portions of the castle. The Castle had been heavily damaged in the Battle of Ceresole in 1544. The Castle was originally surrounded by a moat and protected by a draw bridge and ravelin on the side next to the town square. The northern and eastern sides of the building are the oldest and still retain their brick friezes and battlements to this day (commune.ceresoledalba.cn.it). In 1690, the Patarino's portion of the castle went to the Quadro family.





Castelo of Ceresole Alba *

The Church of St. Mary (*Chiesa di San Maria*) once stood in the small square in front of the Castle before it became dilapidated and was replaced in 1775 with the Church of the Disciple of St. Bernard (*Chesa dei Disciplinati di San Bernardino*).





Castello with two small wings, inner courtyard and gateway added by Cesare Patarino





Castello's inner courtyard's gateway



Event in the *Castello's* inner courtyard



The *Castello* is considered a historic place in Ceresole and is open for tours and events by contacting the private property owner. More photos can be seen, and appointments made on the *Castello's* Facebook page at “Castello di Ceresole d’Alba”.



Chesa dei Disciplinati di San Bernardino in foreground



Inside the courtyard



The gateway to the Castello added by Cesare Patarino

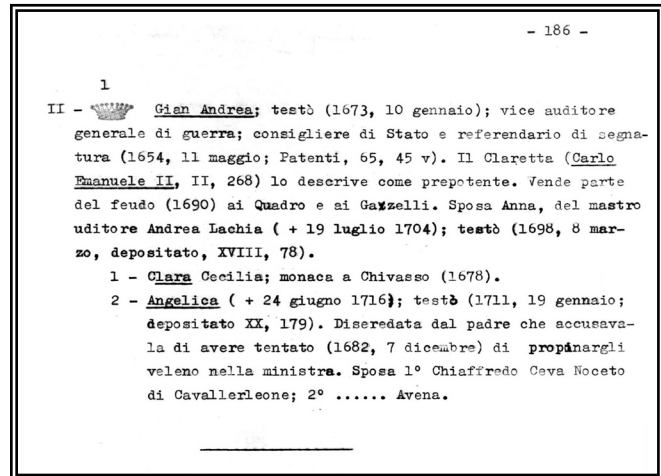




Giovanni Andrea Patarino, *Conte di Ceresole* (1673)

Gian Andrea Patarino was a *Conte* of Ceresole and the son of Cesare Patarino. He was a Vice Auditor General of War (*vice auditore generale di guerra*), Consular of State, and a Referendary of the *Signatura* of S.A.R. in 1654. “Gian” is a common nickname for Giovanni.

This information is documented in the Assignment of Coats of Arms in Piemonte or I Consegnamenti d'Arme piemontesi, which lists details of recognized nobles (*Vivant Associazione per la valorizzazione delle tradizioni storico – nobiliari; Famiglie Subalpine; www.vivant.it*).



This historical document from 1687 is translated as follows:

II. Gian Andrea; text (1673, January 10); deputy auditor general of war, Council of State and Referendary of Segnatura (1654, May 11; Pantenti, 65, 45 v). Claretta Gaudenzio (author of the Charles Emmanuel II, 268) describes him as arrogant. Sold his part of the fief (1690) to the Quado and the Gazelli. Wife Anna, master listener Andrea Lachi (July 19, 1704); text (1698, March 8, recorded, XVIII, 78).

1. Clara Cecilia; a nun in Chivasso (1678).
2. Angelica (24 June 1716), text (1711, January 19, filed XX, 179). Disinherited by her father who he accused of having tried to feed him poison in the soup (1682, December 7). 1st wife of Chiaffredo Ceva Noceto of Cavallerleone; 2nd wife...Avena.

The following is essential information to help understand this document:

- The name “**Gian**” or “**Gio**” is a variant for the name Giovanni (or John in English). Gian may have been named after his paternal Grandfather or after the patron saint of Ceresole Alba, St. Giovanni.
- Gian Patarino was a **Consular of State** in Piemonte, like his father Cesare, who was a province officer for the Duchy of Savoy with both administrative and judicial functions and with an emphasis on the protection of Ducal revenues. (Wikipedia)
- Gian Patarino was a **Vice Auditor General of War**, which was an administrative office responsible for the Duchy of Savoy’s military and before 1690, operated largely

independent of other offices and answered only to the Duke himself. (War, Diplomacy and the Rise of Savoy 1690-1720, Christopher Storrs, 1999)

- Gian Patarino was also a **Referendary of Segnatura of SAR** (*Referendario ordinario della Segnatura di S.A.R.*), which means an ordinary Referendary of the Signatura of His Royal Highness. “S.A.R.” is an abbreviation for *Sua Altezza Reale*, which in English is “HRH” or His Royal Highness, which is the title for members of reigning families or monarchs. The Signatura was the highest judicial authority in the Roman Catholic Church besides the Pope himself. The functionaries, who submitted cases to the decision of the Pope or to obtain graces, were part of the Curia’s office of referendary and were called Referendaries or *Referendarii apostolici*. The position was a very honorable one and was conferred frequently as a merely honorary title. In the 20th Century, Pope Pius X reorganized the Curia and abolished the ancient Signaturas and created new ones that had nothing in common with the former ones. (Wikipedia)



Assumption. Giovanni Andrea become a Referendry in 1654 the same year that Cesare died. Is it possible that he replaced Cesare in the position?

- **Claretta Gaudenzio** is the author of the History of the Reign and Times of Charles Emmanuel II, Duke of Savoy (*Storia regno e dei tempi di Carlo Emanuele II, Duca of Savoia*) published in 1877. On page 268, she writes about an event between *Conte Giovanni Andrea Patarino* and a vineyard landowner and describes Patarino as arrogant and his manners unworthy of a magistrate and Referendary. In 1666, Patarino was claiming part ownership of a vineyard in the mountains of Torino. He referred the decision of his ownership to the *Piemonte* Senate and asked them to remove the disputed landowner’s 140 employees. In an expression of his indignation and without consideration of the Senate, Patarino’s men ravaged the property sending one poor man to the Church of the Shroud Hospital in the village of Po.

Afterward, while Patarino was riding to his vineyard, the disputed landowner struck him with a plant reed (*canna d’india*) in the head and face, which resulted in a lot of blood. But the dispute was still not over. The landowner, claiming Patarino was an unworthy magistrate, demanded payment for his oxen, which Patarino took for the price of 8 and which he claimed were worth 12. Finally, Patarino demanded all the manor’s furnishings in addition to the land.

- In 1662, from resolutions of the **Ceresole Commune Council**, it is learned that the commune entered into a dispute with *Conte Giovanni Andrea Patarino*, local Consular, who claimed to want to replace the Knights of Malta in the naming of parish priest appointments. The parish was under the patronage of the Knights of Malta, who had the right to make such appointments (which continued until the 19th Century). This information is listed as



a “Significant Date” in the **Parrish of St. John the Baptist** (*St. Giovanni Battista*) in Ceresole. (commune.ceresolealba.cn.it)

- Note that the noble statuses of persons and their coats-of-arms have to be legitimized by law. On July 7, 1687, 15 *lire* was paid to record and confirm in the *Armi gentilizie e di comunità consegnate nel 1613-14 e nel 1687-88* that Cesare and Gian Andrea Patarino and their descendants were legitimate and natural **Conte’s of Ceresole**. (*Vivant I Concegnamenti d’Arme Piemontesi*). Note the *Blasonario Subalpino* lists only families of original or acquired nobility.
- On October 7, 1690, during the Nine Years’ War (see 1688-1697 in this Chapter), Ceresole was sacked by the French who returned on October 29 to burn everything else. In 1690, Giovanni Andrea Patarino’s share of the **Castle of Ceresole** went to the Quado family who also acquired the rest of the Castle. The tragic decades of war in *Piemonte* finally ended in 1706 after the French lost at the siege of *Torino* (commune.ceresoledalba.cn.it; vivant.it).



Castello



Assumption. Later in this Chapter it is noted that Gian Andrea probably died in 1698 and had more children. Note the *Concegnamenti* does not state that Gian died, it only indicates, “testo” which means “text” and there is no cross “†” symbol after his name which would indicate he died. This means that Gian’s information was only recorded in 1673. If this is accurate, then it was Gian who probably sold or gave away his share of the castle in Ceresole before or after Ceresole was burned to the ground in 1690. Did Gian’s family flee Piemonte due to the ongoing war in this area? Could they have gone to Castellaneta? More research is needed.

Galleria D’Imprese, Directory of Families

The family name “Patarino” is listed in the 1673 *Galleria D’Imprese*, directory of families, which was compiled by Mark Cremosano in the second half of the 17th Century. The Galleria lists approximately 8,200 coats of arms of Milan noble families. Information regarding the Galleria and Cremosano is discussed in the article, “The Heraldic Code of Mark Cremosano Transcription of the Names of the Milan and Italian Noble Families”, edited by Sergio Leondi, and in the *Lombardic Historical Archives of 1880*, by Giulio Porro Lombertenghi, with an article titled, “From Milan Historical Memories of Mark Cremosano from Year 1642 to 1691” (aczivido.net/historia/lombardia/cremosano).



Giuseppe Patarino of Ceresole Alba (1698)

In the *Dizionario feudale degli antichi stati continentali della monarchia di Savoia* (Savio, Aosta, Piemonte, Monferrato, Saluzzo, Novara, Lomellina, Nizza Oneglia) 1720-1797 or the Dictionary of ancient continental states of the feudal monarchy of Savoy (archive.org), the following account is translated as follows:



November 10, 1698 – Invariable. To **Giuseppe, Isabella Margherita, Cecilia** and **Elena Maria Crova** for the death of their father Gian Patarino by the prefect Carlandrea.

Per this entry it is clearer that **Gian Andrea Patarino**, son of Cesare Patarino, died in 1698 and had more children after his children's names were recorded in the 1687, *I Concegnamenti d'Arme Piemontesi*. At the time, his known children were Clara Cecilia and Angelicia. It's more likely his children included the following:

1. F-**Clara Cecilia**, daughter who was a nun
2. F-**Angelica**, daughter (disinherited; hence why her name is not included)
3. M-**Giuseppe**, son (note, he is probably listed first as Gian's only son)
4. F-**Isabella Margherita**, daughter (Margherita is her mother's name)
5. F-**Elena Maria Crova**, daughter (Crova is her married name)



Assumption. Did Giuseppe or any of his sisters leave Piemonte after the Nine Years' War and relocate to southern Italy? More research is needed.

The Nine Years' War on the Piemonte Plain

The Piemonte plain was the location of the North Italian campaign of the War of the Great Alliance, often called the **Nine Years' War** (1688-1697). The communes of **Ceresole, Carignano, and Torino** were located in the middle of this war between France and a European-wide coalition called the Great Alliance, which included the Holy Roman Emperor Leopold I, King Charles II of Spain, Duke Victor Amadeus II of Savoy, and other major and minor princes of the Holy Roman Empire.

The main fighting took place along France's borders and on the plains of Piemonte-Savoy. A ferment of religious animosities and Savoyard hatred of the French produced a war zone characterized by massacres and atrocities. Constant guerrilla attacks by the armed Piemontese populace were met by draconian reprisals by the French. In 1690 and 1691, the northern Italian theatre was continually active with 45,000 allied soldiers in the Piemonte plain region. **On October 7, 1690, Ceresole was sacked by the French who returned on October 29 to burn everything.** Terms of peace were finally formalized in 1696 and were known as the Treaty of Torino. Among the concessions for the Duke of Savoy, France agreed to not interfere in Savoy's religious policy regarding the *Vaudois* and the Alps became the boundary with France instead of the Po River (adjacent to Torino). In return, Savoy became a neutral party and was then able to

secure peace between the Allies and the French and bring an end to the war. Afterward, the Duchy of Savoy emerged as an independent House and a key second-rank power.



North Italian Campaign 1690–1696 of the Nine Years' War (Wikipedia: Nine Years' War)



Historical Battle Ceresole Italy Between French, Editorial Stock Photo-Stock Image, Shutterstock 1970



***Assumption.** The direct consequences of living in a medieval war theater meant: 1) extra taxation to provide monies to the armies, 2) hospitality to armies of passage, hay for animals and food for soldiers, 3) towns were looted and burned, 4) crops and vines were burned and remained fallow for years, 5) exposure to systematic violence and massacre, and 6) widespread epidemic and plague from unburied dead bodies (Wikipedia.org). This is probably what the Piemonte Patarino family had to endure while living in Piemonte during the war.*

In 1690, Giovanni Andrea Patarino's share of the Castle of Ceresole went to the Quado family who also acquired the rest of the Castle. This noble Patarino family's status and wealth was tied to the area of Piemonte, Ceresole and Carignano, which was under constant war for most of the 17th Century and especially during the Nine Years' War. Did this Patarino family lose or sell their portion of the Castle in 1690 because of the War? Could the family have fled the intense fighting and migrated elsewhere?



***Research.** There seems to be no information regarding this noble Patarino family in the area of Ceresole or Carignano after 1690 and there are no Patarino's currently living in these communes (PagineBianche.it does list a few Patarino's living nearby). Could this Patarino family have migrated to southern Italy? More research is needed.*

Other spellings of the surname Patarino

Different local dialects resulted in different spellings of “*patarino*,” such as: *de Patarinus*, *Patarinus*, *Patarini*, *de Pattarini*, *Patarrini*, *Patarino*, *Pattarino*, *Pattarina*, and *Paterino*. The original Patarino family mentioned in the Historical Family Document could have been established with any of these different spellings. The distribution percentage of these different surnames was researched and documented in ***C’era una Volta in Lombardia, la Pataria, I Pattarini*** by **Casto Pattarini** (this book is in my personal library).

Pattarini found that between 1400 and 1595, nearly 100% of people using the surname *Patarinus* used only that surname (it was Latin). Then in about 1500, the surname started changing and between 1596 and 1700, 43.7% were using the surname *Patarino* and 18.8% were using the surname *Pattarini*. Casto Pattarini notes during this period that the surnames *Patarino* and *Pattarino* were used primarily in the Piemonte Region of northern Italy. Pattarini notes that in 2017, the surname *Patarino* is mostly used in the Piemonte Region (22%) and the Puglia Region in southern Italy (32%) with the *Pattarino* name used mostly in the Piemonte Region (52%).



C’era una Volta in Lombardia, la Pataria, I Pattarini by Casto Pattarini (this book is in my personal collection).

Chapter End Notes



Currently, I have not found any direct family link between the noble Piemonte Patarino family and our Castellaneta Patarino family, therefore we cannot assume there is one. With that said, the fact that there are so many similarities between the historical timeline of this noble Piemonte Patarino family and the Historical Family Document, makes it possible that this could be the same family as in the document.

We do know that the first person to use the surname Patarino in Castellaneta was in 1482 and his name was Giovanni Patarino; he was our family's current progenitor. He had the same given name Giovanni as many of the Patarino's from the Piemonte region. **Our family lore tells us that our Patarino family came from northern Italy and had to flee the area several hundred years ago.** We do not know why they had to flee but it seems likely it was because of war or the area's religious persecution. Our progenitor could have been a member of this Piemonte Patarino family who left the area at the end of the 15th century for the relative security of The Kingdom of Naples (see Chapter V-A for more detail).

Finally, there are some similarities between our Castellaneta family and the timeline of the Historical Family Document but not as many as with the Piemonte Patarino family. Is it possible that our families are connected, and the Historical Family Document refers to both families? Maybe a family member of *Conte Giovanni Patarino* migrated to Castellaneta around 1700, following a previous family member in the late 15th century, and once in Castellaneta, the Historical Family Document was written with a new coat of arms to acknowledge the merging of these families. This hypothesis may seem farfetched but might be close to the truth since we know that our Castellaneta Patarino family migrated from northern Italy and the word "patarino" is of the Milanese dialect. Clearly more research is needed to have some final answers.

If a member of the Piemonte Patarino family did migrate to Castellaneta and become our family progenitor, think about the strength, endurance, resilience, and adaptability it took to leave his family and life in the Duchy of Savoia (currently the Piemonte region) and start a new life without any family in southern Italy. As we will read in Chapter V-A, our family's innate traits and fortitude were needed to continue to endure and thrive.