



Chapter I

*The Meaning of “Patarino”
1045 to 1329*

The Definition of: “*patarino*”

The first use of the Italian word, “*patarino*” is in 1045, in Milan, Italy. It refers to an organized movement to reform the corrupt practices in the Roman Catholic Church of Milan, which was named the “*patarino* movement”. The word “*patarino*” is defined as follows:

Patarine (English); **Patarene** *pl*

Patarino (Italian); **Patarini** (Italian) *pl*; Also **Paterino** (Italian)

A member of a medieval group of lay craftsmen, tradesmen, and peasants organized in Milan [Italy] about 1058 to generally oppose the Papacy’s moral corruption and temporal powers. (Encyclopedia Britannica, 2005)

Pataria (Italian) *pl*

Paté or the *patee* of the Milan dialect, meaning “rags”; named for the *Pataria*, the “rag pickers” (second-hand merchants) quarter of Milan, where the *Patarini* assembled (in modern Italian, *Paté* would be “*strascé*”). “*Patari!*” is still the cry of the rag pickers in the small towns around Milan. (Encyclopedia Britannica, 2005)

The *patarini* were Milan tradesmen who lived in the 11th Century and were motivated by personal piety. They started a conflict which included partisans of simoniacal archbishops that eventually led to civil war in Milan by the mid 1070’s. The chief targets of the *patarini* were the rich, secular, aristocratic landowners and the simoniacal and nicolaitan clergy. They contested the ancient rights of the cathedral clergy of Milan and supported the Gregorian Reforms that included opposition to the Church’s practice of clerical simony, marriage, and concubinage.

After the *patarino* movement, the words *patarino*, *patarini* and *paterine* ultimately become synonymous with heresy. The words were used by the Church, the Emperor and others to label people who refused to accept the sacraments and the supremacy of the Church as heretics. The words were used interchangeably with the terms Catharism, Waldensian, Manichaeism and Albigensian even though each medieval movement had a different and separate identity. During the inquisition, many people were killed after being labeled a *patarino* and thus a heretic.

1045 AD: The “*Patarino*” Movement

In 1045, it became the aspiration of the common people of Milan to return to the ideal model of the Roman Catholic Church as described in the gospels, thus the *patarino* movement was set in motion. The *Patarini* (plural for a group of *patarino*’s) assailed the clergy’s moral corruption in regards to simony, clerical concubinage, and marriage and encouraged greater participation by the laity in religious life. The *Patarini* drew their support from the Gregorian Reform Popes, including Pope Alexander II and Pope Gregory VII, and formed a broad movement for church reform that led to the resignation of their corrupt rivals.

The *patarino* movement was also considered a clash between the Roman Catholic Church and the Holy Roman Empire that was known as the, “fight for the investiture” or “*lotta delle investiture*”. In 1045, the Archbishop of Milan, Ariberto of Intimiano (Archbishop 1018-1045) died and the City assembled a list of four people for succession, which was subject at the time to the approval of Emperor Enrico III of the Holy Roman Empire (1017-1056). The list included Anselmo of Baggio, Landolfo Cotta of Milan, Alciati Arialdo of Carimate, and Attone, who were all famous as honest and virtuous men. Emperor Enrico III, in order to make sure the head of the Church’s archdiocese was tied to the interests of the Empire, selected Guido of Velate as Archbishop (1045-1071), who was a member of the feudal nobility. Both Ariberto and Guido understood their roles in feudal society and their feudal powers extended to a large area of northern Italy. The system of allowing the Emperor to select the leadership of the Church resulted in a system of religious degenerations and the spreading of corruption in the clergy where every ecclesiastical office from the lowest to the highest was for sale and marriage among priests of all grades was common, including Archbishops. The Empire was more interested in the collection of investitures (the sale of each lower church position) since the Archbishop of Milan controlled a large number of Episcopal seats in northern Italy. Thus, the *patarino* movement was not just about corruption in the church but also about the right of the Church to its own autonomy.

The Milan inferior classes (workers and farmers) supported the honest men, Anselmo, Landolfo, Arialdo, and Attone as reform leaders against the newly installed Archbishop Guido, the noble families of Milan, and the Empire. **The reform members met for meetings in the second-hand dealers or “rag pickers” quarter of Milan, thus becoming known as the *pataria* (la *contrada dei patari*).** In 1056, Anselmo, a zealous and eloquent young priest who was a leader of the reform movement, was appointed Bishop of Lucca. In 1057, the *pataria* supported Arialdo in the “liturgico strike” or “*sciopero liturgico*”, which boycotted religious functions of priests who were involved in concubinage, marriage, and corruption. The Church, which considered these strikes as heresy, decided at the time to not question the theological motivations of the strike and to support the *patarini*. At the Lateran Council of 1059, the Church passed severe laws against simony and marriage. The laws threatened all priests who were unwilling to give up their wives or concubines with the loss of their benefices and reading church mass.



This marble relief shows the murder of Arialdo da Carimate a *patarino*; the Relief is from a "Medieval revival" chapel in the Church San Calimero in Milan

In 1061, Bishop Anselmo, a leader of the *patarino* movement, without first having been appointed a Cardinal, was elected Pope (1061-1073) and took the name Pope Alexander II. In order to support the supremacy of the Roman Catholic Church over the Holy Roman Emperor, Pope Alexander II openly supported the *patarini*. In 1065, Emperor Enrico IV accused the members of the *patarino* movement of being enslaved solely to the Church. After numerous clashes between opposite factions, the enemies of the *patarino* movement in 1066 killed Arialdo, who was a leader in the movement. In 1068, Pope Alexander II canonized Arialdo as a saint. In 1075, the “*Dictatus Papae*” was issued by the Church and established that

bishops would be chosen by the Church, not the Empire, and made clerical concubinage and marriage unlawful. By 1089, after years of Papal support, the original ideals of the *patarino* movement were realized and the movement came to an end.

Resources used for this research were as follows:

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1061 AD

In 1061, Anselmo of Baggio, a leader of the *patarino* movement, was elected Pope and took the name Alexander II (www.roma.katolsk.no).



1066 AD

On June 26, 1066, Arialdo of Carimate, a leader of the *patarino* movement was killed. He was betrayed by a priest of St. Victor Olmo near Milan and captured by the grandson of Archbishop Guido who brought him in for questioning to the castle of Arona on Lake Maggiore. He was horribly tortured and mutilated by two clerics and once dead, he was weighed down by rocks and

thrown into the lake. The following year, his body was found intact and Arialdo was proclaimed a Saint by Pope Alexander II in 1068 who then excommunicated Archbishop Guido of Velate. ([Patarini and Verona in Northern Italy](#) by Rosanna Mutinelli, scaligeri.com)

1184 AD

In November 1184, Pope Lucius II (1097-1185) held a synod in Verona which condemned the Cathars, **Paterines** (Italian: **Patarinos**), Waldensians and Arnoldists, and excommunicated all those declared as heretics and their abettors. Contrary to what is often said, he did not institute the Inquisition, which was not created until the reign of Pope Gregory IX in 1234.

1215 AD

By 1215, Pope Innocent III had still not been able to repress the heretic **Patarini**. The Pope wrote to clergy and the people to increase the penalties pronounced against heresy but he was unable to stop it; his wrath was all in vain. The towns, despite his warnings, elected heretics as Consul and *Podesta* (Mayor). The presence of the Pope was needed to assure the execution of his orders and obtain the demolition of the houses of the heretics and their abettors. At one point, these heretical revolts burst out and seemed triumphant on all sides; at the communes of Ferrara, Verona, Rimini, Florence, Prato, Faenza, Treviso and Piacenza. The Pope expelled the clergy from Piacenza for one such revolt and the church remained without a priest for three years. ([Life of St. Francis of Assisi](#) by Paul Sabatier, translated by Louise Houghton, 1919)

1215 AD

Holy Roman Emperor Frederic II, on the day of his coronation, declared, “Qatar, **Patarino**’s, Seperonistas, Leonitas, Arnaldo, Mohel... [are] infamous and their property [shall be] confiscated” (Us.geocities.com).

1230 AD

On the Second and Third Decree of the Holy Roman Emperor Frederic II, it was stated heretics of whatever name shall receive punishment throughout the Empire as it is known that the heretics came from the borders of Italy and especially the region Lombardy. He stated the heresy of the **Patarini** also called Waldenses shall be considered as more abominable than the crime of *lese-majesty*. “To expunge from our dominion the blot of this unheard-of wickedness, you will render unto God a pleasing, and unto us a commendable service.” ([The Martyrs Mirror](#) or *The Bloody Theater*, first published in 1660 in Dutch by Thieleman J. Van Braught)

1233 AD

By 1233, many Paterines were organized in the city and province of Verona, coming from the regions of Lombardy and Piemonte. The politico-religious war conduct over many years by the

Holy Roman Emperor Frederic II encouraged the growth of the power of the **Patarines'** doctrine to fight the Emperor and the Papacy. Around the month of July 1233, sixty such heretics were sentenced to execution; a massacre that lasted three days. The fact that some of the best citizens of the city were burned at the stake was seen as public testimony that **Patarines** had spread to even the noblest families. ([I Patarini and Verona in Northern Italy](#) by Rosanna Mutinelli, scaligeri.com)

1244 AD

The Basilica of Santa Maria Novella, is a church in Florence, Italy, which is situated between the main railway station and the Arno River. A little granite column nearby, known as the *Croce al Trebbio*, was erected in 1338 as a shrine by Dominican friars to commemorate a famous local victory. It was at this location in 1244 that they defeated their avowed enemies, the **Patarino** heretics, in a bloody street brawl (www.tours-italy.com/florence/city_guide.htm; "The streets in and around Piazza Santa Maria Novella are an architectural treasure trove, lined with some of Florence's most elegant piazza.").

1276 AD

In October 1276, the Pope's inquisitor set up a military expedition prepared to capture, arrest, prosecute and execute heretics. The **Patarines** had set up a powerful community around Lake Garda (west of Verona). The inquisitor's soldiers entered the commune of Sirmione, a peninsula on Lake Garda, armed and belligerent. The men, women and children were helpless and surprised. The **Patarines** attempted a weak defense that did not survive long. Houses were looted and burned and incredible violence was perpetuated leaving many dead. More than 150 prisoners were taken and processed and later burned on pyres on February 13, 1278. Pope Nicholas III, praised the leaders of the inquisition and their devotion to the Church and rewarded them with the castle of Illasi. The goods of the condemned were put up for auction, sold and divided into three parts: the first to the City, the second to the officers, and the third to the Bishop. (*"Patarinismo A Verona, Nel Secolo XIII"*, study by Carlo Cipolla, edited by Silvio Manzato, spazioinwind.libero.it; scaligeri.com)

1303 AD

On September 7, 1303, Guglielmo di Norgaret, a supporter of King Phillip of France, organized and led an attack in Anagni against Pope Bonifacio VIII by accusing him of being a "**patarino**" and stating he should be punished like a "patarini" ([I Templari](#), by Regine Pernoud; www.rosacroceoggi.org/testi/I_Templari.pdf).

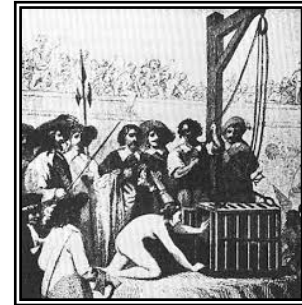
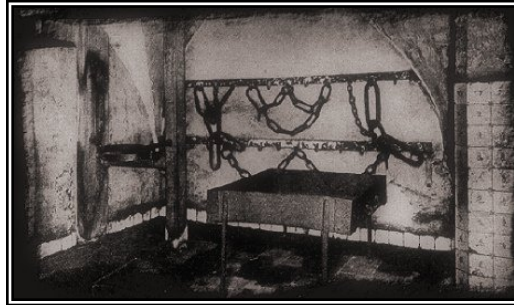
1329 AD

In 1329, Pope John XIII (1244 - 1334), sent Gerardus Odonis, a French theologian and Minister General of the Franciscan Order to King Charles Robert of Hungary and to Ben Stephan of Bosnia

for the purpose of bringing about the extermination of the heretics, largely **Patarenes**, in these countries.

13th to 17th Century: The Roman Inquisition

After the end of the **Patarino Movement** in Milan in 1089 and due to the moral discredit of the clergy, the *Albigenses* (Catharism) and *Vaudois* (Waldensians) movements began to grow over the Italian peninsula and throughout central Europe. Their new ideas and flourishing churches and schools made the Roman Catholic Church believe it was in a state of anarchy. In 1215, to ensure orthodox doctrines remained intact, to prevent boycotts of religious functions, and to ensure that papal authority and power was always recognized, the Church issued the **Canon Excommunicavimus of the Council of Lateran** which argued that the Church was threatened by heresy. In the years to follow, people who refused the sacraments for whatever reason or questioned the ecclesiastical hierarchy of the Roman Catholic Church were labeled as heretics and "**patarino's**". The label *patarino* became synonymous with heresy. (Wikipedia.org)



Even though they were different movements at different times in history, the labels of catharo, waldenses and patarino became synonyms and were interchangeable in written histories regarding heresy. Being labeled a *patarino* during the Inquisition resulted in cruel intolerance and punishment as described in the following excerpt:

We have to deal here with the doings of the Inquisition in Italy, and more particularly in Rome, where [Pope] Innocent III [Papacy 1198 - 1215], consumed with perfervid zeal, made all bishops inquisitors by virtue of their office, to execute justice upon all heretics they might find in their dioceses. The summary action taken against heretics is seen in a decree which was promulgated by the pope which ordered: "**Every heretic, especially a patarino**, found in the patrimony of St. Peter to be seized instantly and summarily delivered to the secular court to be punished according to law. All his property to be forfeited, and one-third given to the person who caught him, another to the court that punished him, and a third to be employed in public works; his house to be demolished and never built again but made a dunghill; his friends to be fined, one-fourth of their property to be given to the state for the first of offense, and to be banished for the second; such persons to have no power of appeal in any cause nor any right to take proceedings, but to be prosecuted by whomsoever chooses" (Prisons of the Roman Inquisition, by Major Arthur Griffiths, pages 159 and 160).

Chapter End Notes



Research. So when did our ancestors begin to use the surname Patarino and why? Why would anyone use the surname Patarino during the Inquisition? More research is needed.

The use of surnames in Italy dates back to the 1500's when parish priests were required to have all parishioners register their Christian names and surnames to stop blood relatives from getting married. Surnames came from different sources such as: geographic locations, professions, objects, titles, nicknames, heads of the household, and first names. Sometimes, "unusual circumstances gave rise to surnames such as Fumagalli which means smoked poultry (thieves used to fill hen-houses with smoke so the chickens made no noise during the theft; if your name is Fumagalli, your ancestors may have been chicken thieves; myitalianfamily.com/surnames).



Assumption. *In 2012, there was only a couple hundred people in the world with the surname Patarino, mostly living in Italy and the United States (see Chapter V). Based upon this low number of people living today, it's probable the surname Patarino was used by only a small number of people in the 1500's when people in Italy were required to start using surnames.*

Since the word "patarino" is of the Milanese dialect (from the patarino movement in Milan in the 11th Century) and then used in the Middle Ages to describe Church heretics or followers of northern Italy's Albigenses (Catharism) and Vaudois (Waldensians) religious movements, it's clear the surname Patarino probably originated in northern Italy. This may account for the surnames: Patara, Patar, Patarino, Pattarino, Paterino, and Patarini. People taking the surname Patarino may have considered themselves or were considered by others as a heretic in the Roman Catholic Church.

The movement Waldenses means "the people of the valleys" and refers to five valleys located in the Piemonte region's Alps west of Torino, which was the historic home of the movement's followers. The Waldenses movement was the object of the Roman Catholic Church's inquisition for several hundred years with members being burned at the stake, slain by the sword, and evicted from the region. In the 16th Century, Giovanni Andrea Patarino and Isabella Patarino were nobles in Carignano, a Piemonte commune south of Torino, and they were renounced for their Waldenese religious faith (see Chapter III). It could be likely that before 1500 this Patarino family's ancestors in the Piemonte region were one of the originators of the surname Patarino after being labeled as Waldenses, patarinos, heretics.