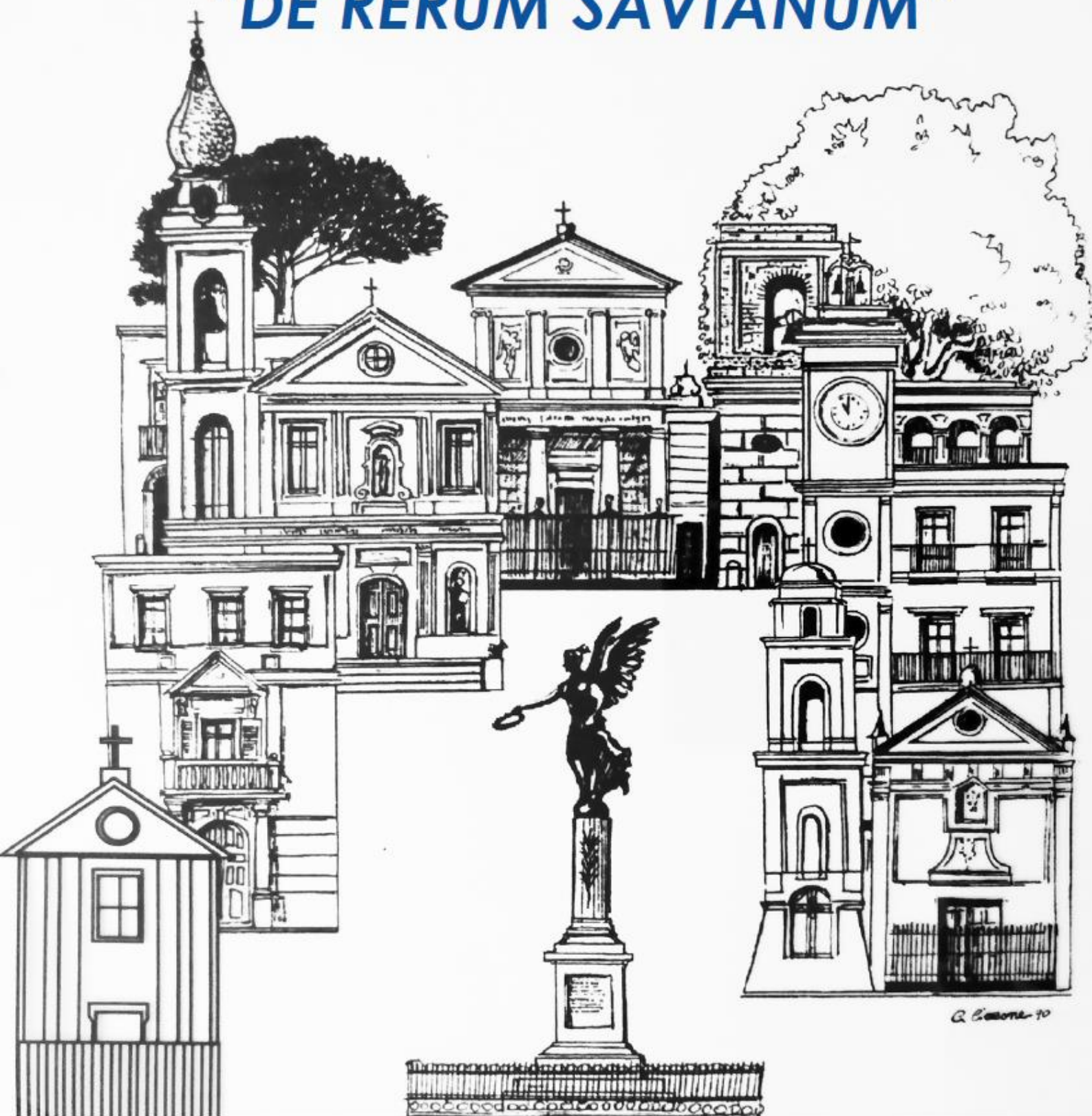




PRO LOCO[®]
Il Campanile
Saviano^{di}

“DE RERUM SAVIANUM”



G. Biondi 70

Project of employment voluntary of civil service
2003/2004

Art.3, law 64/2001

***"THE RAINBOW OF THE HISTORY
And
OF THE ITALIAN CULTURAL
TOURISM"***

SAVIANO

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Introductory card on the territory
of
SAVIANO

Code ISTAT: 015063076

Appointed telephone: 081

C.A.P.: 80039

Geographical position, confinements and territory

Geographical position and confinements: to east south with Nola, to north west with Scisciano

Surface: kmq 13, 78

Height s.l.m.: max m 85, min m 30, 21

Physical composition of the territory: level

Urban surface: it has 333

Green urban: mq 6300

Green density: mq 0.43/ living

Seismic index: s=9

Total number of buildings: 3170

Number of buildings turned to residence: 2808

Ancient places: Street Centore; street St. Giovanni, Sirico ("under the front doors"); "Ncoppa Viamonte"; "Alley of the bells", Sant'Erasmo; street Caesar Battisti ("omme 'ndure"); via Nazario Sauro (" '0 vico 'e l'uorturanno"); Bridge of Sirico.

New zones: street C. L. Miccoli, street of the Madonnella, street E. Manfredi, street Giancora, street Victims of the Terrorism, some zones of Fressuriello and Aliperti.

Inside roads: Km 15

External roads: Km 56

Climate

Mild and moderate, purely characterized by warm and damp summers and damp winters.

Population

The inhabitants' number: 14980, of which 7312 men, 7578 women, 94 immigrants

Density of the population for kmq: 1080.6 abs. / kmq

Family nucleuses: 4116

Nucleuses family resident foreigners: 53

Nucleuses family foreigners not residents: 4

Scholastic situation

Maternal schools: Main street Garibaldi (Orphanage Allocca)

Plaza of the Gardens

Sant'Erasmo

Huntsman

Fressuriello

Cerreto

Tommasoni

Government elementary school:

Chief town "Maria Di Piedmont" - Street Rome

Plexus Via Feud - Sant'Erasmus

Street Cemetery (plexus Huntsman)

Fressuriello

Aliperti - Cerreto

Tommasoni

Government middle school: "Anthony Ciccone" - street L. Sciascia

Senior high school: Institute Polispecialistico Main street Italy

The religion *

Religion mostly professed: Catholic - Christian

You defines Catholic: 68,40%

You defines Christian: 32,19%

Belonging population to other religions: 0,60%

Belonging to any religion: 0,87%

USEFUL INFORMATION

· Farmacie: n°2, in Progress Italy and street Stephen Corsi.

Medical · Guardia: in Plaza August 11 th 1867, in the places of the plain earth of the Town hall.

Telephone · Cabine: n° 10

· Come he reaches Saviano:

From Naples: Highways A16 Napoli-Bari, gone out Nola

From Caserta: " A30 Salerno-Caserta, gone out Nola

From Avellino: " A16 Bari-Napoli, gone out Nola

From Salerno: " A30 Salerno-Caserta, gone out Nola

From Benevento: " A30 Caserta-Salerno, gone out Nola

· Come to stir

Railway streets: Station Circumvesuviana in the Square Railroad

Saviano-Naples and Saviano-Baiano.

Info: www.vesuviana.it

Autolinee: Bus of the Circumvesuviana and the Good one

Tourist.

Info: www.campaniatrasporti.it

Foreign countries: I climb international airport of Capodichino

(NA).

Info: www.gesac.it

Other useful links for the mobility in the province in Naples and in Campania:

As to stir in the province in Naples:

www.enit.it/comemuoversi.asp?Lang=IT&r=6&p=0&c=3&l=&info=Napoli&cod=440;

The portal of the mobility in Campania:

www.campaniatrasporti.it/sito_CT/home.asp;

SepSA (Railroad Cumana, Circumflegrea):

www.sepsa.it

Aspects of the country

· Strade in which the most greater traffic and the most greater number of shops are assembled: Raced Italy, Corso Europe, Corso Garibaldi, street A. Ciccone, Raced Umberto I, street S. Corsi, Plaza August 11 th 1867;

Local · Mercato: You holds on Fridays of the week long Street C. L. Miccoli and street Mons. F. S. Of Ambrosio.

* From the results of the partner-religious investigation of the Parish Communities of Saviano, 1999-2000

I capitulate

HISTORICAL SIGNS

Etymology and first historical sources of Saviano

The commune of Saviano is born, with decree of August 11th 1867, from the unification of the three autonomous communes of Saviano, Sirico and Sant'Erasmo, ancient Casali of the *sour nolano*.

The etymology of the term "Saviano" it is connected to the theses proposed by different local researchers.

A. Leone and D. G. Remondini make to derive its praedium name Sabinianum - rustic fund, field of a gens Sabina, from which Savianum. Nevertheless, it contests A. Musco, from Sabinianum you can be reached to formulate a Savignano, not a Saviano, and so it makes to go up again its etymology to a praedium Sabianum, belonging to a gens Sabia, from which it would derive Savianum.

G. Minieri sustains that Sirico, Sant'Erasmo and Saviano, in how much suburbs of Nola, boast the same origins of it; nevertheless it appears inaccurate her thesis that Sirico is "situated village in the Plan of Paleno", where a temple rose devoted Shovels to the goddess, besides not documented in some source, as also the affirmation that Sirico is "place of justice" ("Sidik"), as to say, therefore, court of Nola.

In reality, the researcher contemporary V. Ammirati, shows that Sidik cannot have been Sirico for a motivation glottological (Minieri brings three different versions of the term: Sydich - Sjdich - Sidik) and historical (it is a little probable that an ancient civitas had her own center of justice out of the "pomerium", that is beyond the building delimitation of the city).

These it enumerates, among the books "fantastorici" local, "The territory nolano of the history" (1988) of the teacher A. Romano, that represents "the epigone more evident of the method-Minieri". Romano affirms that Saviano draws name from the Sum mountain, that called Savino, from where it flowed the river Vesere, denominated by other Saber-knots; or he sustains that "the Sabbiani came from Sabelli or Sabini", version that had already been of the Minieri, which subsequently seems to change mind, affirming that Saviano derives from "sabulum", as this place "after the eruption everything remained covered by sand", but this was possible if it sand-blasts pits in Latin medieval "sabia", instead it is note "sabulum", varying of "sabulo" or "sabula."

Admired, in her job "Her sources of the 'our' history" (1992), it gives a notable contribution to the criticism of the documents related to the history of the sour-nolano, through deepened studies and searches.

In the text the first source that testifies the place-name of Saviano is of 1109 and that in which Sirico is quoted later of about two centuries; but, after the publication of the writing, the researcher, come in possession of a document of the file of State in Naples, he anticipates the dates of first documentation of the two place-name

The ancient source goes up again to the fourth indiction of the emperor of east Basilio II, that is to the inclusive period among the year 1008 and 1024. Therefore, in base to it, Saviano, Sant'Erasmo and Sirico they existed thousand years ago already and their foundation and that of their respective churches it has to go up again at least to the VII-VIII sec. after Christ, if not also before.

It deals with a contract of metayage the one year-old 9 March between 1008 and 1024, a priest savianese named Pietro, native of Sirico, it directed him to Naples to stipulate with the abbot of the city parthenopean such contract on earths savianesi of ownership of the monastery of the holy Sergio and Bacchio.

The priest, one of the numerous components of the local clergy, were a notary and it had the assignment to take note of all of this that concerned the life, the affairs and

the various activities that developed him in the parish. In base to the contract, Pietro every year hocks him to pour a certain quantity of first-quality agricultural products to the monastery, submitting himself and its successors to different obligations.

In the parish contract, they are underlined some places of our country, mentioned by the priest, that their denomination has maintained up to recent times and that, currently they still belong to the local typical language. Named earths are: street Croce, that departed from the plaza up to the actual breadth of Pious Father where there was ago the chapel of Saint Cross years; street Mountain, now Main street Italy and place as Piscina, Porcasana, Vigna, street Francesca, testifies still in the 800.

Beginning from the '500 seem not to be us some trace of local denominations as "to Monument" and "to the Oven"; "to Tuoccolo" of doubtful interpretation; "to Piccirillo", zone that from the name it owed of certain to point out the place where the cultivation of the vegetables happened; "to Catabulo", place in which a public stall existed.

Such document is a precious fragment of history and memory thanks to which is possible to go up again to the origins of the inhabited places in the remote years, to the agricultural cultures and the practiced human activities during the centuries.

To the moment there are no historical sources of Saviano that they go up again to before the inclusive period between 1008 and 1024. One of the causes of this situation are to attribute Montesano to the fire of Villa in San Paolo Belsito happened during the Second World war. Here they were destroyed "over 30.000 volumes and around 50.000 parchments", a true casket of local history that had been transported in the villa by the file of State in Naples, to shelter it from the dangers. The I move, contrarily, for irony of the fate, it revealed him disastrous.

In one "cartula pastinationis" of September 1109, Saviano was "Locus here nominatur Sabiana", denominated place Sabiana. This denomination is abbreviating of "praedia sabiana" or "Taberna sabiana" or "it Rents sabiana", "House sabiana",

belonging that is to a Sabius or, that is the same, to the gens Sabia, that is native family of Saba.

The documentation attests that the native denomination "Locus here nominatur Sabiana" she was parallelly used to the other "earth ecclesie Sancti Arcangeli", "territory of the church of Sant'Arcangelo"; therefore there where pre-exist an inhabited place of origin praedial, that is secular, the church rose in the epoch of the Christian rebirth (sec. VIII-IX). Already to the beginning of Three hundred, however, the "locus Saviana", he had become "Hamlet of Saviano", imposing himself on the least evolved other places of the territory. Hamlet, in fact, means village, while the "locus" it was a small rural site.

The same evolutionary trial brought to the birth of the Hamlet of Sirico and the Hamlet of Sant'Erasmo, which they continued to be inclusive in the vast and authoritative "territory of Nola". The "territory", in fact, it was it "Civitas" administratively comprehensive more hamlets together with the respective ones "place."

Sant'Erasmo, however, unlike Saviano and of Sirico, he takes the name from the Saint Patron, since you it never installed him one "gens" that it imposed a different denomination.

The church of St. Giovanni Battista of Sirico is quoted in one "cartula census" of 1171, in which he makes reference to the "Earth of the church of St. Giovanni" the first denomination of the village risen around the church in the centuries IX-X around. In a 1325 testamentary action we find the denomination of "Hamlet of St. Giovanni" and in a 1330 other action that of "Hamlet of Sirico", that overlaps to the first one around the third decade of Three hundred, as for the Hamlet of Saviano. The etymology of the term Sirico can be brought back to the installation of the 'gens Sirica' in the sour sarnese-nocerino since the time of the romanizzazione of Campania, as testified by the Domus Sirici, house of Sirico (a merchant they live), recovered in Pompeii in 1861. From such noble log they would derive the "de Sirico" or "de Sirica", present for the whole middle ages in that same sour, until someone of

them he established, probably in Three hundred or a little before, in the "Hamlet of St. Giovanni in the pertinences of Nola and Cricket", denominating it with his same name, while the rest of the gens kept on propagating him in the sour one of origin, where the last name "Sirica" or "Sirico" he has still spread.

The term "Syricus" it results from the expansion "Syria-Syrus-Syricus", likewise to "Saba-Sabius-Sabianus", and it doesn't mean "siriano" neither "native of Syria" on the contrary someone that had contacts with Syria, belonging region to ancient Arabia Felice (documented contacts since the beginnings of the II century a.C.).

1860: SAVIANO E IL "NO Á. GARIBALDI"

On to end some seventies, the researcher local P. Perna reconstructs that that, according to him, it was "the first protest armed with the country class within the district of Nola": the revolt of Saviano (1860), inserting her in the general context of the revolts and the mutinies of the territory nolano against the garibaldians.

It opens a new page of our history.

Workers' recruitment: deposition of the commander of the National Watch of Saviano (1860)

To the dawn of 19 September of 1860 the garibaldians commanded by the general Thur, they had attached the positions bourbons, along the whole line of the front on the river Volturno, but they were violently counterattacked. In fact, in the military hospital of Nola to the "Wide of the Jesus", actual plaza Giordano Bruno, many wounded flowed.

The news of the failure of the offensive garibaldian inflamed the minds of the bourbons that had not lost for the first time, neither they had been forced to retire themselves or to run away.

The authorities tried to recruit "laborers" and "builders" to be able to prepare, on the line of the front, all the fortifications and works of defense, but they unexpectedly met the firm opposition of the interested classes. Some workers estranged from the domicile as it will report on the subject the commander of the National Watch of Saviano, with the following "office": << Saviano, October 25 th 1860. Mr. Judge, though from the Mr. Greater of the National Watch of the District the evening of last September 21 he a number of builders and hoers was desired for urgent business, I can also assure her/it that he didn't serve application some as this strength, since from Nola she had arrived here scattered the voice of the investigation and every of the class of the builders he was from this Commune absentated >>.

The judges, that dealt him with the case, ascertained the arrest of some rebellious workers really through an office attached in trial and through a deposed of a captain of the National Watch, that verified that they had been arrested four workers that had not obeyed.

Mutiny to Sirico (September 22 nd 1860)

The morning of Saturday 22 September a squad of the National Watch of Cicciano, after having picked up some workers to Cicciano, it proceeded to the time of Nola. But to Faibano, a fraction of the commune of Camposano, was suddenly seen the mutiny of that fellow townsman, sustained by the local national watches.

This support aroused the reaction of the Authorities of Nola, of the Marquis of Mountaineer and the Sottintendente, which they tried in vain to loosen the National Watch, that was corrected therefore "with people's inclusion inspired to best feelings for the actual regime."

That Saturday morning also the inhabitants of Sirico, that it then was still an autonomous commune, lived some times of dramatic tension: the farmers precipitately reentered in their houses, from the region "Cangio", where they were brought for working. They armed as they were able and they poured again him in the plaza of the country, staging you a resounding tumult, because they had learned from other farmers that he was wanted to proceed to their arrest and to force them, so, "to depart for forming embankments in S. Maria of Capua."

When the news of the mutiny came in the near commune of Saviano, chief town of the District, the Authorities, surprises and you alarm, they didn't succeed in making sense of themselves as he had been able to develop himself a "reactionary movement."

Immediately the commander of the National Watch, Francesco Corsi, with the other officers and how many men he succeeded in picking up, stirred for "to eliminate any attack."

Reached Sirico they noticed in the before square the parish church "a cram of around forty farmers armed with cutlasses, pruning - knives and iron rifles that made noise in trouble of the public quiet". You situation appeared very delicate: the demonstrators wanted to know "for order of whom had to be arrests and orders to Capua under Garibaldi", showing been decided to oppose himself with the violence to the feared arrest. It was a lot of difficulty for the Regal Judge, Fred Cinque, to convince them of the contrary one, also because it missed entirely the collaboration of the local Authorities with the alone exception of the priest. The National Watch, was even openly hostile rather. As the commander of Saviano testified, the head - clerk of the Watch of Sirico, Alfonso Napolitano, appeared "sufficiently hostile."

The mutiny finally had term, also thanks to the "... good exhortations" of the judge: "each quietly withdrew him in family, he left the tool of which was provided and it went him in the country to resume the abandoned suffering."

The matter, however, could not tell him resolved for the authorities.

In the afternoon it was unarmed the Body of Watch and the Head Section Napolitano he was dismissed and duct to Nola to be punished by the Commander in head of the District.

Vincenzo Mascia, that had dressed again the position of Head Urbano, was suspected responsible of the reaction and, since in his house different rifles and two rapiers were recovered (that is animate batons), he was arrested together with his child. Both were acquitted and finally freed, having shown that the seized weapons were from them possessed legitimately.

Turns to Saviano

Reestablished the calm to Sirico, the National Watch it withdrew in the center to face another reactionary movement more serious than it was in action to Saviano.

Also here, since the first lights of the dawn, you/he/she had spread the news of the imminent arrest of the farmers; to serve as spokesman they were Raffaele Iovino and other three savianesi (Carlo Simoniello, Pasquale Ambrosino and Antonio Gaetano), that the farmers invited to arm themselves and to run away, inciting to the revolt.

The appeal to gather all of themselves in the region "Casina", said also "Pizzone", he was promptly welcomed.

Toward the hours ten and half, were over three hundred the people that from the region "Casina" they were directed toward Saviano. Prepared in order of troop, they proceeded in column to the cry of "the King Lives! Down the Nation."

They were armed with guns, carbines, hay-cutter, iron stick, but also stick, cutlasses, shovels and bludgeons.

Approaching itself to the country, the clamor it aroused at first the curiosity of the population, and then a sense of panic, so much to induce them to barricade themselves in her own houses.

Meanwhile from street Cross advanced a squad of the National Watch and after the road turned him into a battleground for more of a hour, fortunately without dead neither wounded.

With the arrival of the National Watch of Nola, that of S.Erasmo and that of S.Paolo, the rebels were forced "to beat in retreat."

The National Watch immediately began the repression; patrolling the whole territory, it sought the participants to the revolt, proceeding then to the arrest of eleven people (eight men and three women).

On September 24 the superintendent of the Province ordered to transfer "in the remote province the guilty ones of such demonstration" and 26 authorized the disarmament of the citizens of Saviano, that was immediately performed.

Penal procedure

The trial for the armed revolt happened to Saviano September 22 nd 1860 was initiated against 67 savianesi, imputed of attack against the Government. On October 16 they were release the three held women, only accused, and arrested belonging Fancesco Tufano to the National Watch. The day 29 were freed three of the eight held men and the others five they got only the liberty January 30 th 1861, when the order of arrest was orderly against Raffaele Iovino, that him made fugitive and Raffaele Falco, that the 28 February of 1861 was captured.

On April 20 the Section of Accusation postponed the two prisoners De Falco and Tufano in the opinion of the Gran Short Criminal of Earth Job. De Falco was condemned as guilty and the other as accomplice in according to degree of attack in the incitement of the civil war among the population and the G. N. of Saviano and attack and violence against the same Watch, but in 1863 they were acquitted.

Meanwhile Raffaele Iovino got that he was applied in his comparisons the 17/11/1863 pardon.

The Plebiscite of October 21st 1860

The 21 October of 1860, the people of Italy was called to vote on the following formula: "People wants Italy one and undivided with Vittorio Emanuele II, Constitutional King and its legitimate successors". In every commune the polling station was constituted, called Permanent Junta, composed by the Mayor with functions of President, from the Decurionato (town suggestion) and from the Commander of the National Watch.

In the Commune of Saviano, the votes were held near the Church of the Madonna of the Free one and the favorable votes to the unification they were 1109 and a contrary solo.

You also voted in the town center of the Commune of Sirico, where unanimity was reached with 140 favorable votes. It was mayor Lorenzo Sabatino.

To S. Erasmo, where mayor Giacomo Simoniello was, the votes developed him in the town center, with the result of 195 votes in favor and 19 contrary.

August 11th 1867: the Communes of Sirico and Sant'Erasmo are suppressed and united to the Commune of Saviano

The date of August 11th 1867 has an important meaning for the history of Saviano: in base to the Regal Decree N° 3869, the Communes of Sirico and Sant'Erasmo are suppressed and united to that of Saviano.

From this moment we won't follow more singly the history of the three ancient Casali of the sour nolano; their run intersects him and their stories melt him, also without more than few difficulties. It is not a case that has become the native conflict proverbial among the inhabitants of the three ex - Common autonomous.

1889-1906: Stefano Corsi, the "Mayor honest man"

In 1889, it becomes first citizen of Saviano the Mayor Stefano Corsi, preserving the position up to 1895, then uninterruptedly up to 1906. During the around 20 years of labor union he renewed and it widened the paved of the roads inside sort with volcanic basalt; it realized in 1894 the first water net of the country (water of the Serino); jointly to the mayors of Nola and St. Paul Bel Site, hocked him to the controversy of the grounds of Boscofangone, making to assign to our Commune around 200 bushel of ground.

The share to the First world war

To the first world conflict they participated numerous fighting savianesi, that they offered her own life for the country. Their names are engraved on the monument of the "Victoria", made to erect in 1920 from the well mayor Giacomo Caliendo in Victoria Plaza. The epigraph was dictated by the avv. Adolfo Musco: "To the brave fellow citizens that from the Stelvio sea in the light of the epic and the history consecrate the life to the destinies of the greatest country". Other names of Fallen they are remembered by a headstone it posts, in 1931, in the atrium of the plan raised

again of the scholastic building "Maria Di Piemonte", for initiative of the Section of the ex fighters of Saviano.

1923 - 1931: Nicola Allocca, Mayor and Podestà

In 1923 it becomes a mayor Nicola Allocca, that from 1928 to 1931 it covered the position of Podestà. Its administrative action was stamped to the renewal and the urbanistic decorum of the country. In 1925, it made to build the imposing scholastic building entitled Maria of Piemonte to the Princess. To him the construction of the Town Villa is owed, also that faces the scholastic Building and the setup of different city streets.

Second world war: the 1943 Raking

In 2000, the researcher V. Ammirati devoted an ample article, published on the local newspaper "Objective Saviano", to a dramatic event happened between Sirico and Saviano in September of the '43, reconstructing it through the various picked up testimonies, comparative and you select in relationship to the reliability of the narratives.

The declaration of war in Germany, after the signature secretly of Badoglio of the "armistice of Cassibile" and the escape in Brindisi of the King, of Badoglio and of the supreme Command, they were interpreted by the Germans as the betrayal of Italy, that they had been allied. The reaction was immediate and appalling.

Also Saviano was victim of the raking of the Germans of that period: they made to jump all the basalt of Course Garibaldi, from the Cross to the orphanage Allocca; they destroyed the Building Ciccone; they mined the old factory De Risi, that was

found then at the street Ciccone, but without destroying her (it seems that the owners dealt with the Germans); they made to collapse 'or building 'and Tóre 'o mast'Aitàno, angle of St. Liberator in Sant'Erasmo; they demolished many platans on street Saviano. They had also positioned an immense gun caliber 105 on the square of the cemetery of Saviano, to delay the advance of the enemy.

The 1943 raking places among the "Slaughter of Nola", German retaliation against the garrison of the "Forty-eight", and the fire of Villa Montesano in St. Paolo Belsito.

It was one morning of half September 1943.

A small squad of Germans went toward the plaza of Sirico, arriving from Ncoppa Viamonte, three German soldiers, preceded by a Millecento, they conducted to draught of weapons some civil ones,: they were Baggiani Riccardo, coachman of rental wheelchair, says 'o baggiano; Cappiello Francesco, mason, said Ciccio 'e cappiello; Notaro Giacomo, dealer, says 'o musillo. There were, besides, four town employees withdrawn in the offices of the town hall, that it then was found to the left in the places of the plan raised again of the Elementary Schools, in the street Rome. They were the town secretary Scherillo Giuseppe; the employee to the registry De Lucia Aniello, says Mr. Aniello 'e paletta; the employee to the Wandering civil State Agostino; the boss of the civil State Ambrosino Carmine; Trocchia Salvatore was saved, chemist in the Pignasecca in Naples, dispersed near relatives to Saviano and the town employee Ciniglio Salvatore, said trimotore, because I invalidate.

In the plaza of Sirico, there were instead Michael Mauro, farmer, said micalotto; Saturday Verdesca, artisan, said Sapatiello 'and Cicetto; the verger of the Church, Tore 'e fafino; Raffaele Tufano, farmer, says 'or pascaricèllo; one homonym of his fifteen year-old nephew, called Papele; Pasquale Penalties, surveyor, motto Pastures 'or pataniello.

These siricanis were accorpati to the group of the seven savianesi and they were all ducts to strength for street Parish of Sirico, except Tore 'e fafino and Sapatiello 'e Cicètto, that dispersed him in the front door, that is today still said 'or purtone 'and

fafino, in front of the Church; Papele and zi' Luigino hid him in the front door 'and donn'Aniello Mascia, in front of the parsonage.

In the street Alberolungo, near the Convent, the Germans picked up some oxen and horses, dragging animals and from maintenance for the retreat. In effects, their only interest seemed that to be able to easily run away, in how much, in the reached place, they selected, among the raked up ones, only those valid to lead a beast. They crossed to bashful street Alberolungo: every captured conducted a beast, someone a hand trainella. But the anguish and the fear it was inevitable to be killed, as when Raffaele whispered to Pascalino: " Pascali, Pascali fuimmoncénne. Chiste ce accirëno! ". "N'hai paura Rafè, chiù nnanze ce læssëno", it told him reassuring Pascalino 'or pataniello, with his characteristic practical intuition; but Raffaele Tufano, near the bridge of Sirico, to the height of the road, to the right in the road, dispersed him in the field of corn and, with him, also the beast that was leading!

The shoot-out of the soldiers didn't succeed in striking the fugitive.

The Germans crossed the Bridge Of SIRICO, legendary structure, because once the brigands waited for him in his parts, to attack wayfarers, sciaraballi and truuck, of here the common expression in country " va'arrubbà abbastio ô ponte 'and Sirëco", but also because, become already on the end of the '43 deposit of the so-called ammunition English, people went for long time, to supply him of quips quips, capellini and pasticella, to turn on braziers in house and brushwoods in the ovens, while the boys made jokes of it of fire.

The Germans mined the bridge, with the intent to delay the pursuit of the Anglo-American enemies making him/it for a few impracticable. The bridge didn't collapse but to its center it opened an enormous crater. She was intact the ancient arcade of tuff, halves thet go back the '500 and made to build from the viceroy Spanish Don Pedro de Toledo. In 1539, these, in fact, it began the construction of the you complain and of the respective bridges for the regimentazione of the torrential waters.

The march, initiated to Alberolungo it continued through the valley of the Volturno, with destination Cancels. There were other raking and it seems that Baggiani, to two days from the capture, it escaped or contrarily he was freed near Maddaloni; the Notaro, returning through the countries, to Polvica he met the Ambrosino, that had been released to Dugenta, having promised to the soldiers that is be returned after being cured him a wound provoked by the bite of a horse.

According to someone, the Germans' column in escape, the captured men and the raided beasts they were boundless from the allied aviation after Dugenta; but the more ones believe that that slaughter had happened before Cancels, where the most greater part of the German troops were found castled, and where two months later it began the allied offensive that in May of the '44 destroyed the famous Abbey, that was reconstructed then.

Also during the Second World war, different savianesi didn't make return anymore to house, and to these brave ones in 1991 in the Street Sant'Erasmo has been erect a monument that brings engraved their names.

From the years '60 to our days

Around the years '70, Saviano lives the economic growth, that has been interesting by now the whole Italy for about one decade; but, as the economic rush is known he was located especially in precise areas of the country, with an aggravation of the gradient between the North and the South of Italy. And' undeniable, however, that since then the commune has suffered a notable development becoming richer and advanced.

In his decennial labor union (1965-1975), Raffaele Allocca realizes a different and more efficient water net and an sewage, it makes to widen or to build ex - novo some roads. It realizes, then, the new railway center of the Circumvesuviana, and it puts the project Very old man of the town stadium into effect, further to other numerous works.

In 1979 the Carnival Savianese is born with the realization of the first allegorical wagons; since then the party has assumed more and more characteristic aspects becoming one of the most important events in the province of Naples and the district. The earthquake of 23 November of 1980, that strikes above all the zone of the Irpinia, doesn't reveal him particularly disastrous for Saviano; the second shake of February 14, provokes instead lesions to the houses, and he forces a lot of people to go down in the street.

From the years '80 to today, the country has continued the economic growth and he has also known a notable cultural development: they were born or numerous associations are magnified; some local newspapers are affirmed, that represent by now a patrimony of information, but also of ideas and projects to improve our country; a historical search has been on its way on our territory on the base of documents; and they were born, anchor, some ambitious projects for an artistic recovery of the territory, but above all for the awakening of the consciences and the rebirth of the country.

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HISTORICAL ITINERARY – ARTISTIC

CAPITULATE II

HISTORICAL ITINERARY - ARTISTIC

THE VILLAGE OF PLACE THE POPE'S CROSS

During the jobs for the realization of a construction in the place the Pope's Cross, to the border between the communes of Nola and Saviano, a village of the age of the Ancient Bronze has been individualized, buried by the eruption of the Pumices of Avellino.

The destruction and the burial

The exceptionality of the recovery of Nola is due to the circumstance that the village, some times after the beginning of the eruption, after having already covered from around a meter of pumices and from a rain of ashes, it was invested by a muddy flood that, penetrated inside the huts, it englobed the structures of it. Mud has effected a real I tread some structures in wood and straw, and it filled also the furnishings that had settled, as the vases and the ovens.

The heaviest objects remained to their place supported to earth; instead others were upside-down or they started to float in the muddy mass, inclined upward; those suspended to the walls stayed jammed.

The I tread that it was formed it has done yes that numerous details are perfectly still legible, as the straw bundles or of rushes that the external walls covered or as the fabrics.

For the first time it has been so possible to understand the form they had these constructions, the plot of the roofs and the carpentry and what organization they had given the inhabitants to the spaces of the residences, in the carrying out of the activities of every day.

The huts

The housing structures had cried to form of horseshoe, with the entry set in the rectilinear part, protected from a leaning roofing; a door, that opened to the inside, allowed to access the residence.

The huts were of the type to two aisles.

Of the axial poles the roof, that had a strong inclination and it leaned to earth held up and perhaps also on the shortest poles, sideways sets inside the hut.

The walls, oblique, they were constituted by a structure made of stakes, vertically prepared every 40 centimeters around and from wood beams you horizontally post every 25 centimeters; the all had covered from plankings of rushes or straw, I made also perhaps impermeable by clay layers, that came up to earth. The stakes and the beams were tied up from ropes, whose traces have remained engraved in the mud.

To the inside, on the sides of the huts, they were set some vertical hurdles, constituted by woven sprigs, that created with the oblique wall a kind of interstice that it has function of room of air. In the amplest hut (n.3) a partitions had probably been created, which was entered with a staircase to wood pegs, of which the imprint is found, next to the entry.

Internally the huts were separated from wood partitions in two or three communicating environments among them.

The zone of apse leading was used as it distributes in which the great vases were prepared full of commodities, while the central environments, with the floor in beaten in which the hearth was inserted, the oven and of the pits (for the harvest of the refusals) as places of stay were used.

The huts are of different dimensions: the widest (n.3) it is of meters 15,20 x 9x mt. 5 around of height; the longest (n.4) it is of meters 15,60 x 4,60 x mt. 4,30/4,50 of height; the smallest (n.2) of mt.7,50 x 4,50 x mt.4,30/4,50 of height.

The village

Few we still know some installation: only further and wider exploratory investigations can furnish fundamental data for the understanding of the typology of the site and to determine its extension.

To the moment he can affirm only that the three huts shown made part of a vast agglomeration, that could be composed from some about ten housing structures.

The huts are all you direct in direction No-if and each was surrounded by an enclosure that it delimited around a space to them. Of the runs realized with beaten of earth, lapillus and approached stones, they extended him inside the village.

The three huts seem to be site to the border of other fenced zones, among which a sub-circular area, probably exploited for the beating of the cereals. A container realized in clay and wood during the eruption had been used for entertaining nine kids all pregnant ones.

To west of the inhabited area, inside some fences they had to be assembles animals as sheep, cows and pigs finally.

The damp of the ground has preserved the imprints of the clogs of the animals next to the imprints of naked feet of men, that are consolidated following the fall of warm sands and lapillus

Numerous rests of present organic refusals in the spaces among the huts would seem to point out a scarce interest for the hygiene.

THE ACTIVITIES

Which activity did they develop the inhabitants of the village of the Ancient Bronze? There was certainly an integration among the agriculture, the breeding of the animals and the exploitation of secondary products as those cheese.

Also hunting still came largely practiced, as the harvest of spontaneous fruits. The craftsmanship, that in some cases, with the production of objects in bronze, it assumes forms of specialization, it starts to become also one of the elements on which the economy of the age of the Bronze founded him.

The agriculture

Agriculture was certainly very practiced: ample extensions of ground were cultivated, you organize in long piece of ground, separated from divisions and with canals that had irrigated functions or of drain.

And' the use of the plow, whose origins go up again to the beginning of the III testified, if not already at the end of the IV millennium a.C., besides the use of wagons and carts. Anchors few we know around the cultivated kinds: the analyses paleobotaniche conducted on the imprints of vegetables found again in the volcanic ashes and on the charred vegetable rests constitute a valid completion for the reconstructions of the existing paleoambiente during the eruptive event.

It's documented the cultivation of cereals, especially bowline and wheat, besides that of the olive, together with berries and spontaneous fruits.

In some containers they have also been found again some almonds that owed therefore to belong to the feeding.

To Palm Campania has been shown, in 1995, a field that introduced the signs of parallel ploughings with furrows, with the probable use of plows hauled by animals.

It's also attested the use of deforestations, directs to recover terrestrial for pastures or fields to cultivate and it is probable perhaps that they were also practised the manuring of the grounds with refusals coming from the residences, as it would seem to make to think the association of ceramic fragments with rests of fauna and other organic elements of the superior part of the humus.

They were also practiced systems of rotation, that alternated on the same grounds the breeding with the agriculture, to help the earth to be regenerated herself.

The recovery of some millstones in stone with some pestles postpones to the workmanship of the cereals as one of the principal domestic activities.

The breeding

Another of the primary activities in the economy of the ancient Age of the Bronze was constituted by the breeding of the animals. Scarce information result on the raise animal kinds: the kids pregnant recovered dams inside a cage, the dog imprisoned in the air space of one of the huts, the imprints of clogs of cattle and pigs, the rests of meal, the shoulder blades of swines, referable to portions of dry meat hung to the beams of the huts, the quarters of calf closed in a basket, have furnished us precious information on the raise domestic kinds and the alimentary diets. The hunting

Also hunting had to broadly be still practiced in this epoch and had to furnish a fundamental integration to the inhabitants of the village to the products of the agriculture and the breeding. They point out it the recovery of some points of arrows in flint and in bone contained in a kind of quiver, of the daggers and of the knives also in bone, the fangs of wild boar, work and use then, as plaquettes to manufacture a headgear.

The craftsmanship

Hand in hand that the populations came to contact among them, they specialized more and more in the techniques of construction of the manufactured articles and they realized more and more some refined objects.

It's in such period that they start to realize metallic objects and the presence of ovens for the workmanship of the bronze, attested from plain in concotto and from various fragments and cinders of fusion, they point out the presence in the community of specialized people in such jobs.

For the more from the women they had to have developed some domestic activities as the spinning and the weaving: the presence of spools and fusaiole in the huts, as well as of imprints of wool fabrics or flax, they point out the to unwind themselves of such jobs inside the residences.

More than two hundred vases in notable state of maintenance, some of which with their content (almonds, flour, ears of wheat) they have been found again in the huts, some still to their place as the bowls, the cups and the supports on tall foot prepared around the oven, inside which a pitcher was set for heating the food.

The vases were realized in ceramics of I mix, more or less well worked, often with the surfaces external smooth or you fence or even shines; those of less accurate quality introduce an opaque surface.

Various the found typologies: earthen pots with rounded off edge or to brim, cups of different greatness careened and not, supports (what they probably had the functions of cafeteria, to support you above bowls or cups), baking-pans, pitchers of different greatness, bowls.

Otherwise from the other recoveries of the age of the Ancient Bronze, the vases of Nola introduce numerous types of decorations both to carving that graffito, often filled by white paste; those are had a preference for with motive to contrasted triangles, with bands to hurdle with horizontal ploughings.

Often the decoration is type plastic on the walls of the vases, characterized by smooth cords, tongues or undertook finger-marks ; the edges are decorated sometimes with impressions of finger-tips and fingernails, or with nick it engraved with a stick. They also belonged to the furnishings of the house those in wood: they have been visible in fact the imprints of basins of various dimensions, in which it is possible to find the great ability reached in the workmanship of the wood, with typologies of joint to tail of swallow and butterfly. Other types of baskets were realized, as today, with straw and woven wickers; others with flat wood staves, estates tightened by vegetable cords.

They are to finally remember some containers, perhaps of the silos, realized with woven branches and clay.

The beliefs

Almost nothing we know some religious beliefs of the ancient inhabitants of the village. The excavations of a necropolis of the age of the Ancient Bronze to St. Paolo Belsito effected during 2000, start to furnish us some data around the funeral rituals and the beliefs in the hereafter.

Jewel has also been the recovery in the air space of the hut n. 4 of the installation of Nola of a small female figurine of around cm 10 of height, in raw clay, modeled to hand.

The head appears it deprives of the neck and with the particular ones of the face pointed out in summary, but effective way, through impressions in the raw clay; the hair-style is characterized by a long head of hair, perhaps harvest in a braid or in a tail, behind the nape. The body has lengthened, the short and wide apart legs, the tense hands in before and that right, mutilates, it perhaps had to hold up an object.

In the figure, represented naked, the breasts are accented and underlined the pubis. A small hole, enough depth, practiced at the base of the figurine, among the legs, it served for the insertion of a crossbar that held standing the manufactured article.

It is probable that the figurine represents an idol of cult, as it would also make to think the presence of the same hut of pots in miniature what a hourglass support and a careened cup.

Of particular importance for the understanding of some beliefs it is the recovery, in the circle of the enclosure set around the hut 4, of two fetuses, one of about 6 months of development, the 4 month-old other - evidently two abortions - buried in an earthen pot in the external zone to the hut.

Also the recovery of a particular object, a headgear, constituted by plaquettes of fangs of wild boar smoothed and you perforates, so they could be tied up together to create some elements pendulous, that went down from a central element, formed by longer fangs of wild boar, perhaps fixed on a calottina of skin, you/he/she has set some problems of interpretation.

The find, found again in the hut 2, that it had to be inhabited from few people, if not even from a solo individual, has made to formulate the hypothesis that can be treated of a ceremony object, that was worn in particular situations or during of the rituals, from they swarm some village, that, it is not to exclude, he could be also a woman.

THE MOST ANCIENT VILLAGE

To the of under of the levels of the village destroyed by the eruption the rests of a preceding installation have been individualized, we don't know yet than more ancient. The traces of floors in concotto margined by holes of poles, emerged during the excavations, for instance in the sub-circular threshing floor, I am in fact referable to huts of preceding epoch, set the one in proximity of the others and they have the same orientation of the most recent structures. The ceramics recovered in these levels introduces a typology and a similar to decoration the china recovered in the superior levels, to testify that little time separates the two installations.

Of notable interest is the presence, in relationship to these more ancient housing structures, or even to an intermediary phase, of some ovens used for the workmanship of the bronze, as it attests the presence of various metallic fragments and some cinders of fusion recovered in proximity.

The resumption of the life

It's has been supposed for a long time that the inhabitants of all the installations set to East-north-east in the ray of action of the gigantic column pliniana, approves the rapidity with which the region was run over around the crater, has not had escape.

The quantity and the intensity of the erupted materials and the same eruptive dynamics would have determined on a vast territory an interruption of the vegetable life and animal with catastrophic effects on the human population. Such interruption decidedly seemed briefer in the northwestern regions, to South and southeast of the crater, where the alone deposition of the volcanic ashes would have allowed a more rapid resumption of the life its multiform aspects. Opposite, it could be supposed that

the next area to the eruptive center and the East region of the Vesuvius, on the base of the recoveries of S. Paolo Belsito and Palma Campania, those had mostly been devastated.

To Nola, however, recent excavations have underlined, to few hundred meters from the village of Cross of the Pope, in the place Red Farm, next to the barracks of the Officers of the Fire, an express return of some groups after the destruction of the installations: immediately above the pumices rehandled of the eruption of Avellino, they have been individualized in fact rests of housing structures, of which an alone has partially been explored. The ceramics recovered show a notable similarity with the typologies of the culture of Palm Campania; also the hut introduced dimensions and constructive typology similar to those of Cross of the Pope.

To the point, important it is the observation served as the vulcanologist Italian R. Cioni and M. Rosi that, together to a équipe of French researchers, they collaborate to I dig him/it: the area of Nola has been saved by the relapse devastated of the white pumices happened in the first phase of the eruption. he/she Wants to say that for some times the population of the village has felt the tremors and the rumbles, that he has seen to accumulate on the ground and on the roof of the huts thin sands and ashes and to get up for about ten kilometers, above their head, the column pliniana. In the first six hours around of the eruption, while the inhabitants of S. Paul Belsito died, those of Nola have broadly had the time to get organized and to run away bringing away the most precious things and more easily removable as for instance the utensils and job utensils and other objects in bronze, of which trace is not found inside the huts. Who has chosen the road toward Northwest, toward the plain bell, you/he/she has had the safe life. Who is run away toward Palma Campania, he has inexorably been crushed by the eruptive fury.

INSTALLATION "FARM TUFANO"

Some years ago, during the jobs of realization of a construction, the installation of Farm was found again Tufano: under the levels of the eruption of the "Pumices of Avellino" they came in light about thirty vases of I mix, of which has been possible to recover only a small number. The site was set along one of those natural streets that connected then the inhabited areas and therefore it had to dress again a certain importance among the installations campani of the age of the Bronze.

Among the recovered objects, it dresses again a particular interest an cinerary urn QUADRIANSATA. And' a paunchy vase of I mix with four handles, from the grey color with rosy veins and it has the fragmented edge.

In the antiquity, the cinerary urn was used for containing the ashes of a dead person, but also to cook or to preserve the foods; then they can hypothesize uses of the kind.

In the Archaeological Historical Museum of Nola other four finds of the same site are exposed, in good state of maintenance: a SCODELLONE MONOANSATO (INV. 306903) very ample, been almost intact, except for the edge slightly fragmented and for some crack, particularly it is a deeper of it in the opposite part to that where the handle is set; an cinerary urn BICONICA (INV. 306904), that misses of two handles and of part of the rounded off edge; a Careened Cup (INV. 306905) fragmented in the superior part and a Cup Á. Calotta (INV. 306906) with the edge and the handle you don't integrate.

All these objects were realized in ceramics of I mix and currently introduces a very dark color with clearer veins.

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THE CHURCHES AND THE CHAPELS

MOTHER CHURCH "ST. GIACOMO MAGGIORE"

Up to 1785 in the actual plaza of Saviano, two religious temples existed: the church of "St. Michael Arcangelo" and the church-brotherhood of "St. Giacomo Apostolo"; today greater church of our country.

This last had origin around the XIII-XIV century from a brotherhood of laymen that, in the '500, had the name of church hospital of St. Giacomo Apostolo. Here, over that to the practices of the cult, creative assignments were developed as also that to assist and to entertain the needy people that, at the same time, they constituted the most greater part of the population, gives the diffused social poverty.

In the '600 the church-hospital of St. Giacomo, had become a firm of note social importance that reached its maximum fortune in the first halves the '700 when the new bell tower was built, epoch to which they also go up again the construction of the inside portal of wood in bas-relief, with carved epigraphs; the impending baluster with reeds organ, currently out use and the wooden pulpit to the right of the central aisle. On the foreshortening of the same century, however, its slow owed decline started is to the succession of the collapse of the near church

parish of St. Michele Arcangelo (situated where the monument currently rises to the fallen ones) of which owed to entertain the cult, both for the effects of the French Revolution.

The new church, been born by the progressive fusion of the two precedents, it started to denominate him "Church of St. Giacomo Apostolo and Parish of Saviano" or also "Parish Church of Saviano" as attested in a decree of the bishop brotherhood with date 1829 and 1834, where it recommended him to look and to guard with attention the house of God. The statues of the two saints, Michele Arcangelo, the angelic warrior and Giacomo Apostolo, men's healer in name of God, was situated to the two

sides on the lintel external of the church: the first one as titular and the second as protecting.

Built with the funds of the commune, the church introduces a plant to Latin cross and consists of three aisles. Besides the central altar, it boasts eight situated side altars in the various chapels.

These have all identical balusters of pierced marble, that go up again a year 1787.

The frontals of the altars differ in the sketches, in the ornaments and in the chromatic tonalities of the marmoreal coverings.

In the first chapel of the side aisle of right, denominated of the Baptistery, there is the baptismal source constituted from the tub in marble and the small temple on whose baluster is engraved two headstones. Such chapel differs from the others for her own ampleness: she is circumscribed in a small space. As in the others, except for those of the transept, from the altar two half-columns depart from the Corinthian capital; above a pediment is mentioned you, interrupted by a circular window, that is replaced here by a painting that it represents the dove of the Spirit Saint.

The first chapel of the side aisle of left, correspondent to the mentioned one, Sant'Anna is devoted to and dominated by the wooden statue of the Saint together with her Daughter child, sets in the impending niche. In that side inferior, situated to the left to the feet of the altar, there is the statue of Jesus Resurrected. Inside the chapel, as in the other chapels, three circular frescos can be admired, two on the side walls and one on the ceiling.

The second chapel of the side aisle of right is devoted to St. Rocco, whose statue has been deprived of its faithful dog, object of thefts suffered in passed from the church and currently replaced. Nearby, St. Pacifico is set to the right.

The corresponding chapel of the aisle of left is that of Sant'Antonio from Padova, whose wooden statue belongs to the church since 1551. Also here, both on the side walls and on the ceiling, there are the paintings that represent the scenes of the life of the Saint.

The third chapel of the aisle of right is that of the immaculate one with the relative statue it posts in the niche and the paintings devoted to the Celestial Mother.

In correspondence, in the side aisle of left, there is the chapel of the Sacred Heart of Jesus, dominated by the statue of the Christ it posts in the central niche. It's adorned with a tunic by the red color with gilded floral embroideries and a blue mantle with gilded stars. The frescos on the walls withdraw some episodes of the life of Jesus Bambino.

The fourth chapel of the aisle of right is devoted to the Madonna of Pompeii, where to the place of the central niche there is the picture that withdraws her. The frontal of the altar is to graven central briefcase and recalls the models san martiniani very diffused in the province.

Of forehead, in the left aisle, there is the chapel devoted the Patron of the church and our country to St. Giacomo Apostolo. It has a great artistic and historical value, since it goes up again to 1703, gives that she is read at the base of the altar. The statue of the Saint is also dressed of silver with a gilded mantle and with embroideries naturalistic places on the inferior edge of the tunic and on the sleeves. The Saint also appears on the frontal of the altar to the center of the marmoreal covering.

The transept introduces two altars to its extremities from the structure similar to those existing in the chapels. On the right altar it dominates inside a niche the statue of St. Michele Arcangelo, while in the two side niches there am to the right St. Giuseppe with the Infant Jesus and to the left St. Gerardo, to whose feet there are Sant'Agnese the protectress of the young people. Such altar as the correspondent, introduce a baluster characterized by mullions of marble with to the center a small gate in iron; but unlike that, is placed side by side from another small chapel devoted to S. Maria Coretti, situated on the right side of the most greater altar. Expressive and imposing they are also the two beautiful sculptures set on the same side, representatives the Christ Crucifix and the Our Lady of Sorrows; Donatin of Luigi De Risi and Domenico Ambrosino in 1947 Sacred Mission memory.

The altar of left is considered "privileged perpetual". Here the Christ Morto lies, wooden statue of big artistic value, that it goes against to the Seven hundred one. The altar, characterized by marbles of dark colors, introduces a tabernacle composed by thin columns with to the center a shell on which is the Cross of Christ. In the central impending niche there is the statue of the Our Lady of Sorrows with face and hands in porcelain, realized in the XIX century. In the two side they can be admired, to the right St. Francesco, dated sculpture 1780, and to the left St. Gabriele of the Our Lady of Sorrows. On the side walls, in the superior part, there are four cloths, two on every side. In the part inferior left there is Saint Rita and to the right a representative sculpture Maria's crowning. On the ceiling it is fresco you the Sacred Heart of Jesus. The most greater altar, also it characterized by precious marbles polychromatic and mother-of-pearl, has slightly been modified during the centuries and of the restaurations but it still preserves the charm of the teachers of the ancient art. To the than above of the altar the shovel imposes him in wood, painted by the artist Francesco by Tolentino. The work, to said of Tobia R. Toscano, probably originates from the brotherhood of St. Giacomo annexed Hospital to the homonym, and during his to decay was transferred, together with the remainder patrimony in the actual parish.

The shovel consists of a central painting, that it represents the Madonna with her Child, posts between St. Giacomo and the archangel Gabriele; four inferior that they represent the histories of St. Giacomo and a superior where the apparition of Christ is represented you to the Virgo.

To the sides the great statues of St. Pietro are underlined to the left and St. Paul to the right. These sculptures, halves that they go up again the XVII century, they are referable, with some varying, to those of Giuliano Finelli that they decorate the façade of the chapel of the Treasure of St. Gennaro in the Neapolitan Cathedral.

On the walls of the presbytery, there are six cloths, three on every side, that they go up again to 1700. On the ceiling, there is a dated fresco 1930 that it represent St.

Michele Arcangelo, work of the painter Crispo and author of the four painted evangelists to the angles of the dome that it finishes with the fresco of a dove.

Turning the shoulders to the principal altar, on the left of the central aisle, we find the pulpit in carved wood, supported by an angel. The work, deprived of the Crucifix and of a dove because of thefts, it is of a sculptor nolano, Corrado Mastropasqua, realized in 1907. On the central parapet it is graven Jesus with the Apostles, while on the side ones there are St. Giacomo and San Michele.

The church, is the only consecrated of the country. Even if the date of the event is not known, the consecration is underlined by the twelve crosses in marble that they symbolize the twelve apostles situated on the walls of the central aisle. This last, boasts besides, of fourteen Corinthian capitals.

The ceiling gilded, that goes up again to 1660, engraves brightness to the whole structure.

Imposing it is the "drum" that it supports the choir. The inside doors of entry are constituted by a plant and two side: on that plant the eight beatitudes are noticed; four plants and two on every side. To the left, in high-relief there are the four fathers of the Latin church with above St. Michele, while to the right they are detaching the four fathers of the Greek church with above St. Giacomo Apostolo.

The church also expresses its beauty in the external façade realized in masonry with decorations in plaster and protected from a big railing in iron.

Evident it is the writing on the pediment: "Divo Apostolo Iacobo Maiori Ob Eius Amorem."

On the lintel the statues of the Saints Michele Arcangelo and Giacomo Apostolo are imposed.

The temple finishes with a cross it posts to the vertex of the pediment in substitution of a statue of which photographic testimonies that they go up again exist a years winds.

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"The Bell tower of the Mother Church"

Reconstructed in 1734, where first she existed "chianca", the slaughter house with the shop of the meats managed by the church-brotherhood, the bell tower rises imposing on the right of the mother church.

Raised on two floors, introduces a square plant composed by blocks of marble quadrated in the inferior part and from bricks of stone of tuff in that superior.

It expresses, through the combination of the materials of construction, the artistic and working culture of the '700, characterized by the clear and clean line of the architectural forms.

The whole block purchases lightness thanks to the opening of some times: an inferior, protected from a wicket in iron, through which you can be accessed the first floor, in the last years place turned to the exposure of works of some local artists; and four superior, where the bell there is.

Considering that the churches brotherhoods could not boast of a real bell tower, it is probable that before then a bel -ringer small tower existed, that could correspond to the actual tower of the clock.

After 1829 the Bell tower was raised of a plan, that had brief duration because considered precarious both for the ache manufacture, for the different assemblage of

the materials used that they went up again to more advanced times in comparison to its construction, both for the irregular formation of twice that they involved a series of problems. The jobs of demolition started the 9 November of 1861 and they were completed in December of the same year.

Since then the Bell tower has not suffered any change and you can be admired it in its construction of origin.

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CHURCH OF THE "IMMACULATE CONCEPTION"

It's among the most beautiful existing religious temples in our country.

The harmonious architectural linearity and the simplicity of the forms allow us to realize that its construction goes up again to the '700; when, after the period of the excess and the sumptuous decorums of the Baroque one, he has the tendency to return to the clear form and classic of the mole-classicism, of which this church mirrors the style.

According to the historian V. Ammirati, exists, however, a 1829 document, in which the church results "recently founded" and "situated in the end of the inhabited area from the part dictates some Cross, under the title of the Immaculate Conception of Maria S. V.", where the enrolled believers to the Congregation were gathered, which founded the church. In the document the existence of an Earth Saint is brought where the believers of the same one were buried.

Also not knowing with precision the year of foundation, on the bell of the adjoining bell tower to the church, the 1795 date is engraved you; this could mean that the

construction of the religious building goes up again to a few years before the aforesaid date.

The church, to only aisle, she has been embellished during the centuries, so much to make it one of the most prestigious of Saviano.

Accessing the temple, through the imposing door of leaves entry wooden that they represent the four Evangelists there are recently the drum in installed wood after the restauration effected following the earthquake that destroyed that precedent built for replacing back the separ  in existing cloth in the years of it.

The church, center of the main confraternity of the immaculate one of Saviano, introduces, to the extremity of the aisle, two stalemates of choir, in carved wood and shaped, with decorations and vegetable motives and feminine figures classic.

Belonging to the right side of the aisle, the baptismal source is admired with base in marble, surmounted by a pyramid in carved wood.

On the at the back wall there are a series of oval paintings, oil on cloth, that they narrate the histories of the Virgo, realized by the artist Neapolitan Tommaso De Vivo and a collaborator, that they embellished the whole church with their works, that they go up again to the second half of the '800. Departing from the first painting of right, we admire: Maria's Birth, the Consecration of the Virgo, the Annunciation and, on the left wall, the Visit to her cousin Elizabeth, Jesus's Presentation to the temple and in last the assumption. Her cloths are edged by frames in wood and first-quality gold with floral decorations, that introduce at the base of the registrations.

On the same walls, to alternate the scenes of the Virgo there was four painted that they represent the doctors of the church (St. Gerolamo, St. Gregorio Magno, Sant'Agostino and Sant'Ambrogio), object of theft in 1992. The cloths were installed in beautiful frames in wood, covered of first-quality gold, that they have to the superior extremity and on the base of support carve floral decorations. Recently, of the four cloths, two have been found again deprived only of frames, currently you replace.

In the superior part of the side walls of the church there are a series of paintings in oil: that they represent you are oval biblical heroines; twelve rectangular, that they represent angels with attributes marine, that they go up again to the XIX sec., 1860 around. Of these stay well little. The 29 June of 1999, the temple was again object of theft. The wall of the left aisle is, in fact, deprived of six rectangular pictures and three circulars with frames in first-quality gold. In the same night they had escaped five some sixteen paintings in oil on table, that they go up again to the same period of the precedents and places at the base of the second order of the aisle, that they represent symbols marine and biblical I contained within frames mixed-lines to vegetable motives.

The whole architectural complex boasts six great chandeliers in glass blown in the aisle and two smaller in the presbytery, that they go up again to the beginning of the XX century. Before accessing the most greater altar, on the wall of right there is the confessional pulpit in carved wood, shaped, gilded and polychromatic. At the base of the confessional one there are two lions in wood on which two angels are erected, one to the right and the other to the left of an arc surmounted by an eagle, through which is accessed the throne in carved wood, where sits the priest during the confessions. The gilded angels covered by cloths and that they have on the head Corinthian capitals, serve in the anterior part as column to the pulpit, whose beauty is minutely put in prominence from the figured panels of the parapet, that represent biblical scenes and of the accurate decorations. The pulpit finishes with a canopy on which an angel is installed on a sphere that symbolizes the world. The whole one I furnish it is I deprive of some objects: five small putti in gold and the crucifix still surmounted on the existing cross. These were stolen to the church during the great theft of December 1978. In this disagreeable episode they had escaped a lot of things of value: two angels in wood you post on columns from the height of m 1,20 each; pyx and wine glass; shepherds with faces in porcelain and suits in silk; the Infant Jesus among the arms of the Madonna of the Carmelo; coins in the Vatican; and other.

In correspondence to the confessional pulpit, there is the newspaper kiosk with monogram marian in carved wood and decorated, also it belonging to the church from the second halves the XIX century. Its imposing structure finishes with a dome, on which detaches the sculpture of a Pope, surrounded by little angel and supported by thin and decorated mullions. Inside the newspaper kiosk there is the statue of the Virgo Immacolata in wood and paper it crushes, tall m 1,72; realized by an unknown local sculptor. The sculpture is of a fair beauty, sophisticated. The body of the Virgo anatomically perfect, dressed by a white tunic with gilded floral decorations, and wound in a celestial and gilded mantle, realized with plasticity and naturalness. Of extreme beauty also the rosy meats, the expressive sweetness of the faces from the delicate and tender features of the Celestial Mother and the angels that, as the moon, emerges from the cloud on which the immaculate one is set Savior of the world that frees from the evil its children,; crushing, with the right foot, the head of the snake; also it realized with accurate attention so much to notice the features of the animal. The choir of the angels introduced in past two small children to the sides of the statue, also them escaped to the parish during the great theft.

The temple finishes with the most greater altar in white marble and plates polychromatic, in neoclassic style. Realized by an unknown Neapolitan sculptor, introduces on the frontal a cross in bronze circumscribed in a crown of laurel in marble. Main point and detail it is the tabernacle that introduces to the center, among two set mullions one to the right and the other to the left, an angel in white marble and of the floral elements that surround the small case in decorated silver, where to the center he is represented you Jesus's Heart pierced through by the crown of thorns, surrounded by children that they emerge from a cloud; while to the angles they are represented some decorums that synthesize the clouds grazed by the beams of light emanated by the central complex.

On the sides, to the feet of the altar there are two angels in marble sat on square blocks of ionic columns, that support the candelabra. To the than above of the altar

there are other two angels in chalk that, as those in low, they support a group of candles.

The impending space the altar is dominated by the painting in oil on cloth set in a splendid wooden frame in first-quality gold with floral decorations, vegetable motives and side children in gold (some stolen in the great theft). The work, painted by the artist Tommaso De Vivo in 1861, it represents the immaculate one among the Holy Trinity, St. Michele Arcangelo, Sant'Anna and San Gioacchino. It is architecturally inserted among two columns by the ionic capitals and an interrupted pediment, where a headstone is admired wooden mail above the central frame.

The walls of the presbytery as those of the aisle, are alternated by a series of ionic capitals, in total fourteen; and they are embellished by paintings.

On the left wall we notice the little bell in beaten iron and brass that she goes up again to the XX century, that is played for recalling the attention of the believers to the beginning of the religious function.

On the door of the sacristy there is the painted of her Virgo Maria in oil on cloth and contained in a wooden rectangular frame with vegetable ornaments. He anchors on the left, there is the oval painting that it represents The Sacred Heart of Jesus and, below, a newspaper kiosk where the statue of St. Biagio is set.

On the right, we admire another oval painting represents you Virgo Addolorata and, below, another newspaper kiosk, where the statue of S. Vincenzo there is. On the same wall, there is a rectangular painting that it represents the Virgo Immacolata.

In the years back, the altar was protected from a baluster in marble with to the center a wicket in beaten iron, eliminated to the beginnings of the jobs of restauration after the earthquake.

Turning the shoulders to the altar, above the drum, crag to our eyes the choir, whose handrail in beaten iron is dated 1858. On the wall of the against front, above the organ a painting is set in oil on cloth, that it represents the Virgo Immacolata with the angels that they have among the hands of the parchments on which it is read

"you Protect this erect congregation in Saviano". As the others, also this cloth, that measure 140x110 cm, are minutely contained in an elegant frame in wood decorated. Another imposing painted of mixed lines is site on the ceiling. Realized in only eight days in 1859 on papery support from the artist G. Simonetti it represents her/it "Definition of the dogma of the Immaculate Conception."

In 1955 besides the actual painting, there was around any one that it occupied the whole ceiling that suffered some modifications during the phase of restauration and it was completely destroyed during the earthquake.

Among the other changes also done during the years to the inside that of the floor referred in 1955 when to the majolicas the tiles were replaced in terracotta.

The façade, neoclassic, in masonry, introduces various decorations and it is separated in two bands among which the writing is set "Immune NOXA PRIMAEVA DICATUM." In the inferior wall six ionic columns are noticed (four plants and two side), and two statues set inside the respective niches: to the left S. Tommaso D'Aquino and to the right the Blessed Duns Schoto. To the than above of the door of entry, he/she is read: "ARCICONFRATERNITA 2-12-1925 MATERDEI SIS INTRANTI IANUA COELI". In the superior part, introduces in correspondence of that inferior, of the mullions with vegetable decorations. To the center, sets in a niche embellished by decorative ornaments, there is the statue of the Immaculate one, while to the sides there are two great windows. The temple, introduces above on the pediment a circular window that he has a decorum and to the apex a cross.

On the right of the façade, of equivalent beauty, is the bell tower raised on three floors and ending with a steeple.

CHURCH OF ST. GIOVANNI BATTISTA (SIRICO)

A millennial church

The church of "St. Giovanni Battista" of Sirico boasts more than thousand years of life. The first comparison document her, in fact, it is a "contract of métayage" that go up again to the inclusive period among the year 1008 and 1024 (File of State), in base to which the foundation of Saviano, Sirico and Sant'Erasmo and of the respective churches it has to go up again at least to the VII-VIII century d. C., if not also before.

From about four centuries it has the title of abbatial church, even if the voice to populate the has made note as "The abbey of Sirico", but she has never been it in the historical, technical and administrative sense.

The parish church honored of the abbatial title was submitted, but not necessarily, to the pastoral care of a priest, that could be canonical Abbot in Curia, but that in the assigned church it was priest Taken care of to all the effects.

The first canon Abbot assigned to Sirico after the Brief pontifical of 1537 was Nicola Aniello Abundo (from 1559 to 1588); the first rector of the church of Sirico documented in the curial papers was Giacomo Guidonio (? -1532).

During the office of Baldassarre Pasetano (1532-1551) the Chapel of the announced one existed, already erect inside the church, certainly on one of the two sides.

It goes up again, instead, to 1609 the donation from the abbot Sabato Marotta (1604-09) of a house in the church: the actual canonical House with attached garden, situated behind the apse of the church.

In 1748, the painter Teresa Palombo completed the great central fresco of the ceiling, that he represents " the Virgo Immacolata among St. Joseph, St. Giovanni Battista and the eternity Father"; while he is being of 1818 the most greater altar, as she recites the registration to his base.

Also the four altars have some registrations, that are real historical documents.

In fact, from them we learn that the second altar on the right side goes up again to 1819; while that on the opposite side, devoted Patron to the Saint, it brings the year 1847; the first altar is to the right to the left of 1848 and the correspondent of 1851.

Up to the last years of the eight hundred, the church was surrounded by a tall wall and a railing, that were eliminated for giving space to new constructions to parish use.

As she remembers a headstone, set above the door that introduces in the sacristy, to the right of the entry of the temple, in 1956 the jobs of restructuring of the church were completed for interest of Don Loreto Federico (1953-88).

Another headstone, that she brings the date "23-3-1988", sets on the door that introduces in the bell tower, to the left of the entry, she remembers " the fervent collaboration of the believers and abbot Mons pastoral appointment. Mr. Loreto Federico" in to give back life to the church after the earthquake of November 23rd 1980. The earthquake had, in fact, damaged the temple and the bell tower, forcing the civil authorities to the church to close to the cult, because not practicable, for almost one decade. In this period the sacred functions developed him in the sacristy.

Currently the church, damaged by the damp and by different cracks, it would ask for a new restauration, strongly wanted by the citizen.

The church is constituted by two principal elements: the Bell tower and the Temple to an aisle. The structure is at times in masonry of tuff support perimetrical of coverage of various type.

The pediment has a rose window in beaten iron; above it a cross raises him in iron and, below, in a rectangular niche with the superior side to form of hemicycle just mentioned, a fresco that he represents the Madonna can be admired, to whose feet have knelt two saints and on the superior sides there are some angels.

Two decorative lines almost fall from the base of the niche up to the wooden portal, forming a particular trapeze from the bent sides and with to the center a floral decorative element.

To the sides of the façade two columns are slightly risen in relief in comparison to the complex. These seem to support the pediment, whose base is decorated with seven small embossed columns with groove.

To the left of whom observes the sacred building from the before square, the bell tower it raises him from the cusp some stumpy, separated in three floors. To the inferior plan there is a pretense window and, below, inside a niche, a great cross in iron devoted to Christ Re, whose headstone, dated 26-2-1962, she remembers the S. Missione of the PP. Passionists. In that superior, where the bell is found, and in that underlying, there are four windows to form of arc to everything sixth.

These crosses have been situated from the PP. Passionists in many other places of Saviano.

The entry of the church is protected from an ancient railing and, crossed the portal, we access the temple through the drum surmounted by a modest choir in wood, where once there was the organ of the XVIII century; but its rests have been removed during the restauration happened in 1988.

In the angle to the right, close to the door of the sacristy, there is the baptismal source in marble of simple and ancient invoice. Once, these it was protected from a handrail in iron and overhung by a wood dome artistically worked, with sculptural groups also them wooden.

The walls of the aisle introduce four altars all marmoreal ones: two on the left and as many to the right.

To the right the first one is devoted to the Sacred Heart of Jesus, whose statue is in the impending niche. Of this altar he took care the Commune of Sirico, as it is read on the headstone at the base of the frontal: "To devotion of the Commune of Sirico, 1851". Her decorations of the arc, that overhang the altar, introduce a clear line with floral decorations and two angels to the center.

This structure perfectly mirrors that some correspondent altar of left, except for the decorations on the tabernacle. It is devoted Our Lady of Sorrows to the Madonna, whose statue, sets in the niche, of a black mantle is dressed and it has the heart

pierced through by seven swords (the seven pains) and the face marked by the pain. Here the registration says: " To devotion of the people, 1848 - the teacher of party Michele Notaro."

The other two altars, differentiate instead him for the decorations of the niches,; the coloration of the used marbles is slightly alternated. The decorations are richer and ample in that of right, devoted to the immaculate Conception, whose statue, graven in wood, she has been object of a recent restauration to work of the Liked local artist and she is set in a tabernacle. The registration recites: "To devotion of the Congregation - 1819."

The second altar on the left side, with the tabernacle, it is that of the Saint Patron, St. Giovanni Battista. The registration at the base of the altar says: "The people alms - the year 1847 - the teacher of party Lorenzo Sabatino". On the niche and on the arc there are decorations to form of shell. The sculpture has been restored in the same year and from the same artist that with care he has brought the statue of the immaculate one to the ancient beauty. That of the Patron is one of the most precious of the church: its wooden structure, is anatomically perfect and expressive in the face and in the "movements". it Embodies all the strength and the grandeur of the Saint and its role as preacher of the Word of God. Its dresses are made with naturalness, represented by skins and a red mantle with gilded decorations. With a hand the Cross on which the famous affirmation is read holds up: "ECCE AGNUS DEI" and under to the arm I damage the Sacred Writing. To the feet of the Saint there is the lamb realized recently, because that original was stolen.

In the transept there are two a little deep niches and without altars: in that of right there is a small statue of Sant'Apollonia that holds a pliers symbol of its martyrdom,; below the Saint there is the picture of the Madonna of the Rosary with the frame in wood; the niche of left welcomes the statue of St. Joseph and, below it, there is the picture of Saint Rita with wooden frame. From the documents it results that these small chapel were already devoted to the same saints in 1817. They is surmounted by a structure with stratum tilted coverage.

Also the most greater altar is of marble and goes a registration to the base: "Magnum pietatis opus - A.D. 1818". On this, as on all the other they are set some gilded candelabra. Lifting him/it look, we admire a cloth that she represents The Ascension of Maria with to the sides the Saints Giovanni Battista and Giovanni Evangelista.

The central altar is in wood and to its base the last Supper she is represented.

To the center of the ceiling a great fresco of the 1748 imposes, he represents her to him Virgo Immacolata among St. Joseph, St. Giovanni Battista and the eternity Father, here placed side by side also by the Baptist and by the evangelist; with signature of the painter Teresa Palombo.

The church is well illuminated thanks to nine windows: five rectangular and four circulars.

Some years after the second world war, during the jobs of flooring, it came to the light the crypt which was accessed through some trap doors, now disappearances. This was ample, with a circular burrow and it welcomed ancient graves of "abbots". In 1988, during the jobs of restauration, some workers masons have gone down in the burrow, noticing once more the existence of graves and, even, of some dead body nearly mummified. There is not anymore by now any opening to reach these undergrounds, neither they have been on the subject finished searches, but it is documented that up to the years '40 of the century XIX the Siricani came buried in this church. It seems that the priests but not all, came buried in the underground of the church, while the citizens in the garden nearby and, subsequently, in the underground of the actual sacristy, that acted from mortuary room and it was ownership of the Congregation of the immaculate Conception.

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CHURCH OF SANT'ERASMO

A church of the '700

The Church of Sant'Erasmo, probably founded in the century VIII d. C. around, it is found in the most ancient center of the homonym fraction, long Main Street Vittorio Emanuele III. She is delimited to the left from the Alley of the Bells and there is to the right a small similar space to a courtyard, with ancient tenement on I break down it, placed side by side by a structure housing sort around one century ago, adjoining to the small tower of the public clock. Once the actual side space to the Church was very ampler and it had to constitute the church square ecclesial where the common pits were for the burial of the believers, before the construction of the cemetery, completed only in 1838, later more than thirty years from the extension in Italy of the relative Edict napoleonic 2. The ancient plaza of Sant'Erasmo existed in the so-called one "Cross of Sant'Erasmo"³, that is the crossroads formed by the intersection of the actual Street Trieste and Trento and Alley St. Liberatore with Course Vittorio Emanuele III, that first it was Street St. Liberatore.

The church is to only aisle and the side walls introduces eight deprived chapels of altars, four to the right and the same number to the left. You accesses the temple through the wooden drum. On the left side of the entry we can admire one of the most precious works of the temple: the wooden crucifix realized in 1927 by G. Di Martin, as it is read on the base of the vertical axle of the cross. In the past years he has been object of an intervention of restauration that he had altered the chromatism and the of it I wait native. The work has been returned to the ancient shine by the intervention of restauration of the teacher Nunzio Meo in 1998.

They follow the second chapel with a great cloth devoted to the immaculate one, dated 1884 and the third one with a fresco that he represents the crowning of the Madonna with her Child.

The last chapel welcomes a painting that she remembers the Deposition of Jesus. The used colors are very dark and slightly the clearer figures emerge from the context.

On the right side, departing from the entrance, a headstone remembers a recent restauration of the temple: June 12 th 1993. More before there is the confessional one and, in the following chapel, the niche with the statue of Sant'Antonio.

In the third chapel, some marmoreal decorations decorate the picture devoted to the Madonna of the Rosary in Pompeii by the very clear and delicate colors.

The last one is devoted to the Sacred Heart of Jesus, whose statue is set in a niche. The most greater altar in marble is dominated by the niche with the statue of the Saint Patron, Sant'Erasmo. On the walls of the presbytery the statues of the Madonna of the Carmine can be admired to the left and of St. Liberator to the right.

On the ceiling there are three frescos; that central is the greatest and it represents the Martyrdom of Sant'Erasmo. Also these are very dark, deprived of light and the figures in relief as the body of the Saint Patron, has put in prominence to underline the play that he is completing.

The religious building is protected from a gate in beaten iron.

The façade is in cement and plaster.

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CHURCH "MARIA SANTISSIMA DELLA LIBERA"

Here it is possible to admire a precious Sixteenth-century Shovel
of the painter Flemish Teodoro D' Errico

The church devoted to the Virgo of the Free one, situated in Main Street Umberto I, boasts of very ancient origins: it was born from the brotherhood of the Saints Phillip and Giacomo Apostolo, that it was subsequently erect to church in the first years of the eight hundred. we Have news of this Brotherhood in one Note of Conventional mortgage for this, dated to October 9th 1833, while in another Note of mortgage, dated to January 13th 1868, it speaks of the Establishment of St. Filippo and Giacomo of Saviano. The term "Establishment" it means that the church, or also a Chapel or Brotherhood, besides the accomplishment of the liturgical office, she had also performed of firm charitativ, therefore it sustained the paupers, it welcomed the orphans, etc., using her different charities that fed her box.

In a 1829 document, related to the church of St. Giacomo Apostolo, it is said that the church of the Free one had been "recently magnified and built" and it was "said also of S. Maria to Liberam."

As for the denomination "Free", this is one of the peculiar attributions of the Madonna, that she can be explained with the fact that the Virgo "free" the suppliants from the evil or that "it is free" from the sin. It seems, however, that the attribute in matter both "of the Free one" that it literally translates, but in problematic way, the Latin expression "S. Maria to Liberam". it doesn't seem superfluous to remember that to S. Erasmo he is revered since the Middle Ages St. Liberatore and that in 1308 in the diocese nolana is recorded the Church of St. Giorgio of Liveri.

In the sounding-lead some 1858 road ribasolatura jobs, it is read that the church of the Free one had then already the external stairs with two trunks of side columns of

travertine , but in the document the gate is not mentioned of surrounded that today he is seen.

The temple, made precarious by the earthquake of November '80 and of February '81, ancient shine has been returned to after a long restauration, fervently promoted by its Rector, Don Prezioso De Giulio.

June 10 th 1996, after sixteen years, the secular church has been reopened to the cult. The history of the temple recalls broken of life and secular customs: lavishes pity and devotion, the brotherhoods, the annual celebration September, the community reunions of prayer, but it was also place of the vote for the plebiscite of October 21 st 1860, when people had called to vote on the following formula: "People wants Italy one and undivided with Vittorio Emanuele II, constitutional King and his legitimate successors."

The date of April 10 th 1996 relights the memory of that relationship of love of the people savianese with the Mother Liberator a sincere devotion that articulated the hours of the day. It was custom of the farmers to pass in front of the church to the first lights of the dawn and to turn to the Madonna prayers of comfort. The women, after the early-morning mass, they begged the Virgo for her children, pronouncing the expression "I put them under your mantle". Among the families of the Baking-pan, it was used to recite, after the supper, the rosary of thanks to the Virgo, which they also participated the smallest.

The love for the Saint Rosary certainly has secular roots: the stupendous sixteenth-century shovel of the Flemish Teodoro of Errico testifies it (Dirck Hendricks), one of the protagonists of the painting bell of the last period of twenty years of the '500. The work, that towers on the most greater altar, represents the Virgo of the Rosary with her Child, surrounded by the angels and revered by St. Domenico of Guzzman and Saint Caterina from Siena. The central painting is surrounded by other sacred scenes. The all is contained in a precious gilded wooden frame. The painting of Flemish is "sweet and doughy", mole-corregesca, from the "long boned figures, the you drape... flaked, the subject pictorial purrs, tender" to say it with the Previtali; and

characterized by the minute and descriptive realism typical of the *fiamminghismo* to Naples.

The church to only aisle, is decorated with plasters and Corinthian capitals; introduces two small side altars in marble with cross on the frontal. Two are to the right the newspaper kiosk in style Gothic containers St. Filippo, St. Ciro and San Luigi (these last of dimensions very more redoubts in comparison to the imposing statue of St. Filippo), to the left the Madonna of the Free one with face and hands in porcelain dressed of blue with gilded decorations and the white mantle. Always on the left there is a containing newspaper kiosk the statue of Jesus of the Mercy and to her feet a relic, that to said of many it belongs to the cross to which he had posted Christ. In correspondence, there is to the right the wooden pulpit. They embellish the walls of the aisle tiles in chalk representatives the Street Crucis and painted sacred.

The most greater altar is in white marble and plates polychromatic as the baluster that introduces a wicket to the center to access the presbytery.

To the than above of the shovel a half dome is admired decorated with paintings and plasters representative vegetable and floral motives.

The great spirituality that has always animated the believers of this church, has culminated in the first spiritual movement, ecclesial in Saviano: the charismatic community "Maria-Eureka-Jesus."

The party of the Madonna of the Free one was not never equal to other celebrations as those of Sant'Antonio or of the procession of Friday Saint, but it expresses today still the deep devotion marian of the savianesi.

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CHURCH DELL' "IMMACULATE" (SANT'ERASMO)

An eighteenth-century church

The church has very ancient origins. Crossed the portal of entry, on the wall it damages a great headstone in marble it has the date "MDCCXXXVI" (1736).

A second headstone attests a 1849 restauration to expenses of the brothers of Francesco Simoniello, a following of 1912 in the priorate of Giacomo Pizza and the last one effected for initiative of the prior Franzese Nicola and of the Brotherhood in 1982.

The temple, to only aisle, it boasts a half cupola that she finish with a dove in chalk that she has to the angles four frescos that they represent the evangelists; three altars: two inferior, above which two paintings are admired realized by G. Di Martin in 1912 and that greater dated 1830 in white marble with darker inlays, dominated by the statue of the immaculate Conception. Also the altar, where the Mass is celebrated, it is in marble and he has been realized with part of the ancient baluster that once separated the presbytery from the place in which they soothed the believers. On the walls of the apse, two angels of the same Of Martin are fresco. To the church the pulpit and the confessional one belong in wood.

CONVENT "SANT' ANNA" (STREET ALBEROLUNGO)

The history of the Convent can be reconstructed through a note he autographs of Father Cirillo Perucatti, of the Servants of Maria of Sirico, which she affirms that it was in 1500 around, an agricultural house of ownership of the Benedictine order.

For different motives, however, it seems more reliable than the House religious pits to the origin an Aragonese structure, and already summer residence of the Royal of Naples.

In the same note, it results founded, instead, that "that was abode of Emanuele Granturco", illustrious jurist lucano, statesman and minister of the Public Jobs in the Government Giolitti, composer musician and university teacher.

The building was purchased by the Mr. Luigi Carrella of Palma Campania, that gave then it to the Servants of Maria.

To the beginnings of the '900, as superior of the mole-convent was sent the rev. P. Girolamo m. Russian, which founded the Province of Southern Italy and Sicily of the order that he had been suppressed by Napoleone.

The Convent, abandoned for a dozen of years, after the death of the it Dollies, it again entertained the monks in 1942.

In the meantime, he affirms Giacomo Scotti, "precious pictures had disappeared, a precious chandelier of glass of they wall up, she had gone destroyed partly a library with thousand of ancient volumes... In September 1943 the Germans, taken office themselves in the convent, they made the rest."

In 1945 the you profess you/they were transferred to Naples and up to 1949 to Alberolungo three fathers and a layman they remained. Become P. Russo prior and at the provincial same time of the order in 1955, the House religious resumptions life, suffering however other transformations."

Currently, the convent entertains three monks and a layman, and it is known for the fervent activity for the missions in Swaziland (South Africa) and Albania.

The church of the convent is devoted to Sant'Anna and its construction it is enough recent; it goes up again, in fact, a years '60 of the '900 and one first restauration of his a years '70.

The architectural style is modern, linear and deprived of refinement.

The light widely spreads in the temple through the ample windows prepared along the side walls.

To the of under of these, we can admire the splendid paintings of the '600, that represent the Seven Fathers Founders of the O.S.M and the Our Lady of Sorrows.

The colors are warm and intense, they prevail the indigo and some gilded reflexes.

To the left, a marmoreal headstone is set in memory of Father Girolamo Russo (Cimitile, 26.12.1885, Saviano 30.11.1970), reforming of the Province of the Servants of Maria of Southern Italy, that he lived in the Convent for more than thirty years, founding you in 1921 a College to promote the vocations of the order. In 1999, its deadly rests were solemnly figurative from the Cemetery of Palma Campania in this Convent.

In correspondence, to the right a small statue represents the Sacred Heart of Jesus.

The most important statues, however, Sant'Anna is devoted to: a remarkable for the ancientness, but not for the artistic value, in how much of paper is it crushes; the other, very greater and in wood, she has been situated in the temple around the years '60.

The before, that is brought in procession on July 26, introduces a vivacious coloration, the faces are expressive and the minute figures.

The other, that dominates the altar and she is set in a niche in wood, preserve the colors of the material of which she is constituted.

In the places to the plain earth there is a Library of great historical, human and social value. Entitled to the theologian and philosopher Servitano, Father Thomas Maria Bartolomei, and inaugurated in March 1996, she is managed by the order of the Servants of Maria (O.S.M.) and from a librarian.

The book patrimony is constituted by around 8.000 texts of humanistic and religious matter: "incunaboli in parchment taht they go back to the XVII sec.; manuals of biblical exegesis, agiografica; philosophy, sociology, Latin, Greek... A brazier of so many aromas."

To the outside of the convent, we forward there in an ample garden with secular magnolias, flowers and plants of every kind and a modest vineyard that it has a great symbolic value, expressed by the writing on a tablet, sets to the entrance of it: "I am the grapevine, you the shoots."

At the end of the vineyard, a statue of the Virgo and a bench in masonry that circumscribes a grit, below a kiosk of ivy, they invite us to the rest and the prayer. After all the whole place is pervaded by a natural silence.

To the left of the entrance of the garden, there is a denominated avenue "Street Matris" long which are prepared some sculptures in bronze, that they represent the various stations, realized by a local artist close to the oleanders.

The path culminates with an iron cross that is risen on a rock.

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CHURCH OF "ST. FELICE" (CAPOCACCIA)

The small church , devoted to St. Felice, she was built at the end of the years '40 from the widow Ambrosino Pasqua in suffrage of her husband Felice and inaugurated in 1954. In this same year, the religious activity of the church was already very fervent; this is testified by a 09/04/1954 document that it attests the constitution of the Pious Female Association of the Daughters of Maria, currently statement in the sacristy.

In 1992 the small temple has been restored with the contribution of the believers and the priest, in a context of building of the region Huntsman, and inaugurated 29/05/1994.

The façade of the small church is in bricks covered of plaster and cement, to the sides two columns are risen in relief surmounted by a pediment with to the center a statue of the Christ; the façade finishes aloft with a cross in beaten iron.

The structure is to only aisle.

On the walls of the right aisle and that left there are slightly three columns in plaster in relief with ionic capitals.

The inside frescos go up again to 1948 and they have been performed by their brothers Venuso of St. Vitaliano.

Departing from the entrance, they jump to the eyes the Madonna of Pompei, sets to the left on the right side and the Virgo of the Carmelo. Continuing on the wall side right, there is a niche with decorations of fed up that they represente a Gothic temple where to the inside he is set you Sant' Anthony with the Infant Jesus, while in the corresponding one of left there is St. Francesco with a crucifix between the hands and the Sacred Writing to the feet.

The ceiling is adorned by decorations polychrome, that edges the fresco, dated January 20 th 1948, that they represent the Madonna's assumption surrounded by angels

You access once the presbytery through to all order decorated to the center by two gilded keys and two angels in chalk.

To the sides right and left, an eagle and a lion are underlined, the one has among the claws a gilded book that he brings the writing: "Cristus Deus Homo, Jooannis Baptistae testimonium"; the other one has among the legs a book with the writing "Pax tibi Marcus Evangelist Meus."

Before the restauration, the presbytery was entered to through a baluster, removed during the jobs. The most greater altar is in marble from the clear colors and from the gilded decorums; introduces on the frontal a cross.

To the than above of it is set you in a niche St. Felice, the saint to which the church is devoted.

To the sides, slightly in relief there are two angels in plaster that they detach from a painting that he represents colored wedges, constituting a sort of mosaic.

The side walls of the presbytery are embellished by two pictures: St. Giovanni Battista Child, sets to the right, and Sant'Anna with her Daughter Maria, sets to the left.

To the left side of the altar there is a statue of the immaculate one.

The church still has a great religious value and is considered from the inhabitants of the region Huntsman place of aggregation and prayer.

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CHURCH DELL' "IMMACULATE" (PIAZZOLLA)

The church devoted to the immaculate one has been founded July 14th 1794, to work of the family Hawk and with the contribution of the inhabitants of Piazzolla. Originally it was a chapel that made head to the mother church of Saviano.

In the first halves the years '30, have been widened with the building of the basin absidale, for initiative of Don Vincenzo Coppola and the believers. Currently it is in phase of restauration.

And' to only aisle. The altar is in white marble with plates polychromatic. Particular and stylistically refined person is the tabernacle; above the containing niche the statue of the immaculate one is admired.

To the center of the left wall there is another altar, where the statue of Jesus dead lies and, in the impending niche, the Our Lady of Sorrows statue.

They belong to the temple the choir, the pulpit wooden and the baptismal source with coverage in wood, on which is a sculptural group in representative bronze the Baptism of Jesus.

On the ceiling we can admire a cloth that she represents the immaculate one, realized by an unknown author in the XVII century, then restored in the years '20.

CHURCH OF THE "MADONNA OF THE ROSARY" (FRESSURIELLO)

The small church is found in an inhabited space constituted from rural houses and widens courtyards. The structure to only aisle is simple and linear; the side walls are characterized by two arcs in plaster with base of marble and decorated by the representative small painting the Street Crucis.

You accesses the presbytery through a step to whose extremities are raised the columns that support the arc decorated by the angels in fed up thay they have among the hands a crown.

The altar is in white marble with light inlays and introduces on the frontal a cross. To the than above of it, a decoration to form of small temple, in white and blue plaster (the dominant colors of the whole structure), it encircles the niche, where the statue of the Madonna of the Rosary is set. There is to the left a picture devoted to the Madonna of the Rosary in Pompeii. On the two walls of the presbytery there are two pictures: to the left an icon that she represents the Madonna with her Child and to the right the Sacred Heart of Jesus.

The façade introduces, in the inferior band, of the columns in plaster. To the than above of the leaves portal in wood there is a fresco that he represents the Madonna among the angels. To the right one are set some Crosses of the Mission of their Fathers Passionists, that are found in many angles of the roads of Saviano. The underlying headstone has the date 1962; while to the left a newspaper kiosk with the statue of the Madonna brings an registration with the date of the Year Marian 1988.

On the pediment the statue of the Sacred Heart of Jesus is set and, to its left, there is a small bell tower.

The small church is protected from a gate in beaten iron.

CHURCH OF THE "MADONNA OF THE CARMINE" (CERRETO)

The church, devoted to the Madonna of the Carmine, that she is situated in the region Cerreto, is of recent construction. Founded to the beginnings of 1948, after the end of the second world war, she was constituted from a small rectangular room (mt. 16x4), prepared for wish of the devotees to the Virgo of the Carmelo from two heads of the family of the zone: Maione Agostino and Alfieri Santa (Ved. Tufano). With the economic support of all the components of the region, he passed to the construction of a small rural church in which the most important religious functions were celebrated.

In 1982 the process of enlargement of the church was prevented in the side amplification because surrounded by two bodies of factory. But, thanks to the concession of a small area behind the temple, it was possible progress to the jobs of extension, lengthening the altar and building a dome. In 1985, thanks to the offers of the inhabitants of the zone, it was possible to realize a façade with two columns and to install a small bell tower with bell clock to articulate the hours of the day and to call the believers to the prayer back.

In August of 2003, they began the jobs of restructuring and renewal of the church completed the 18 December of the same year, day in which, with the benediction of the bishop of Nola Mons. De Palma, the small church was reopened to the public.

The church to only aisle introduces on the side walls of the decorums in plaster that they recall the classical art. Such decorations are also present in the wall at the back to the altar, characterized by a headstone in marble where the tabernacle is set. To the than above of it is set you a crucifix; there is to the right a small containing niche the Mother of the Carmelo and to the left a painted that he represents St. Pio. The whole church is embellished by small frames in gilded and decorated wood that they contain the scenes of the Street Crucis. Other sacred images embellish the temple: on the

right wall of the aisle there are St. Giuseppe and Sant'Antonio, while on that of left Saint Rita, the Heart of Jesus and the Madonna of Pompei.

The recent construction of the church is also expressed from the external scaffolding, realized in 1984 and from the following installation in the 1986 of a small bell tower with clock to articulate the hours of the day.

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CHAPEL OF THE "IMMACULATE" (Farm Trocchia)

The first comparison document for the chapel it makes reference to September 22nd 1769, when the bishop in visit in the church of St. Giacomo in Saviano, entrusted the care of the rural chapel of the SS to the abbot Ardolino. Conception ("extra moenia in rure", out of the inhabited area, in the country) belonging to the family Trocchia, demanding to regulate record of it of visit. Therefore the priest had to verify the conditions of the chapel and to report to the bishop that then would have given dispositions about it.

The chapel is, then mentioned in the record of the S. Visit effected in 1829 to the church of Saviano.

In the draft sacristy there is an epigraph of marble, dated 1844, in which he remembers to celebrate a determined number of "put in perpetual from the family of the descendants of the it was Francesco Trocchia for the motto Mr. Francesco Trocchia", "for Lady it was her. Dorodea Di Falco" and Andrea Trocchia of the was Francesco."

To the of under of the epigraph, there is another overlapped to a characteristic and ancient fountain in decorated clear marble of it.

The temple, small and attractive, he has been restored in 1999 and inaugurated in April 2004. And' to only aisle and introduces on the walls decorations in plaster and cement that they represent columns and bows.

The presbytery is surmounted by a seed-dome. The altar is in decorated cement with plasters that recall vegetable motives and with a surface in wood; they jump to the eyes the gilded decorations on the clear fund.

To the than above of this, there is a painting place in a wooden frame, devoted the signature of Raphal Pelitto, the 1836 date and the writing to the immaculate one and that he brings "To devotion of the doyen priest Don Giacomo Trocchia". The painting is set among two columns by the decorated capitals with gilded vegetable motives and above it it detaches another decorative element: Maria's Vergine crown.

The second altar of the presbytery is more recent and in wood.

There is to the left the canopy with the bust of St. Francesco.

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CHAPEL OF ST. DONATO

It was erect in 1848 from the local families Caliendo and Tufano; in fact, the place in which it rises is denominated 'Á. Rucélla 'and Tufano (the Procella of Tufano).

The chapel, devoted to St. Donato, it is a small temple, ample around winds mq, originally built in a rustic fund of ownership Caliendo.

The shrine, turned toward north, it is to composite plant.

A first body of factory constitutes the section square pronaos, whose façade introduces a portal in wood that he surrounded of gate and to the sides of the same one they are seen in relief surmounted by the trabeation, to whose center is walled the headstone of marble that brings the year of construction two injured of it. There is more aloft the eardrum surmounted from the cross and to his left there was the bell small tower to sail, today disappeared.

After the pronaos, it is accessed circular plant had been surmounting for time to dome of the same height of that of the eardrum in the cell (around 4 mt).

The chapel recalls, in the architecture, the Chapel Spirit that is found on the street Nola-palm Campania and both, as he has underlined V. Ammirati, they have the similar plants, even if in rustic way and in minuscule form, to that of the Pantheon in Rome.

Unlike other monuments of private ownership, this has been preserved in the time.

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THE ANCIENT SMALL CHURCH OF "HOLY CROSS"

A precious seventeenth-century church by now dejected

The ancient small church of Saint erect Cross among '600 and '700 and she is situated to the intersection among Course Garibaldi, Street Mill and street Tower, doesn't exist anymore; it was dejected in 1983.

The church had a great historical and artistic value in how much constituted from "a modest small apse overhung by an attractive choir to ogival arcs" and "on the frontal wall" it was observed "a great fresco that he represents Jesus deposed by the cross, of unknown author of the XVIII century."

The church was delimited by the "small river-bed" built in 1865 for the defluction of the torrential waters. On the area freed by the demolition of the ancient small church, and on that at the back occupied by the small river-bed, in that same 1983 were erect the Shrine devoted to Pious Father to devotion of city privacies and for initiative of Mrs Eleonora Carfagno. The bronze statue is edged by a crown of 15 marmoreal newspaper kiosk to temple, each of which it brings a bronzy tile that she represents an episode of the Street Crucis that symbolically takes back the ancient denomination of Course Garibaldi: street Calvary.

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THE MONUMENTS

MONUMENT TO THE FALLEN ONES OF THE I WORLD WAR (Victoria plaza)

Built in 1920, it rises on the principal plaza of Saviano, rechristened "of the Victoria"; he has been one of the first ones in Earth of Job, devoted to the Fallen ones of the great war. It was work of the sculptor De Luca, commissioned by the Town administration presided by the Cav. Giacomo Caliendo. he was solemnly inaugurated with a prayer of the literate Luigi Siciliani.

The epigraph that follows was dictated by the Avv. Adolfo Musco: "To the brave fellow citizens that from the Stelvio sea in the light of the epic and the history they consecrate themselves the life to the destinies of the greatest country.

The commune of Saviano MCMXX."

I am, besides I engraved the following names of the fallen ones,:

Lieutenant	<i>Narni Vittorio fu Giovanni</i>
Under Lieutenant	<i>Tufano Raffaele di Filippo</i>
Soldier	<i>Ambrosino Raffaele di Sabato</i>
“	<i>Ambrosino Giovanni fu Giosuè</i>
“	<i>Allocca Giacomo fu Luigi</i>
“	<i>Allocca Donato di Giacomo</i>

“	<i>Amato Antonio di Pasquale</i>
“	<i>Ardolino Gaetano di Erasmo</i>
“	<i>Bencivanga Carlo di Erasmo</i>
Lance-corporal	<i>Ciccone Pasquale fu Andrea</i>
“	<i>Catanese Giuseppe di Gennaro</i>
Soldier	<i>Colurciello Sebastiano di Angelo</i>
“	<i>Ciccone Angelo di Giuseppe</i>
“	<i>Caccavale Leopoldo di Aniello</i>
“	<i>Caccavale Michele di Santo</i>
“	<i>Castaldo Tuccillo Felice di Fiorentino</i>
“	<i>Carrella Giacomo di Mariano</i>
“	<i>Cella Biagio di Luigi</i>
“	<i>Coppola Mariano di Salvatore</i>
“	<i>Caccavale Erasmo di Salvatore</i>
“	<i>De Pasquale Luciano di Giovanni</i>
“	<i>Esposito Enrico di Simone</i>
“	<i>Esposito Salvatore di Simone</i>
“	<i>Fuschillo Giuseppe di Francesco</i>
“	<i>Fuschillo Vincenzo di Giacomo</i>
“	<i>Furino Michele fu Antonio</i>
“	<i>Francese Francesco Antonio di Leonardo</i>
“	<i>Falco Giuseppe di Carmine</i>
“	<i>Giardino Nicola di Giuseppe</i>
Lance.corporal	<i>Iovino Francesco di Vincenzo</i>
Soldier	<i>Iannaccone Carmine fu Tobia</i>
“	<i>Manzo Gabriele di Giuseppe</i>
“	<i>Mazzocca Francesco fu Mario</i>
“	<i>Minucci Vincenzo fu Vincenzo</i>
“	<i>Napolitano Liberatore fu Pietro</i>

- “ *Napolitano Biagio di Giovanni*
- “ *Napolitano Carmine di Felice*
- “ *Notaro Nunzio di Luigi*
- “ *Notaro Luciano fu Domenico*
- “ *Normandia Raffaele di Carmine*
- “ *PolICASTRO Luigi fu Andrea*
- “ *Pierro Luigi di Michele*
- “ *Pizzella Francesco di Erasmo*
- “ *Palinese Donato di Francesco*
- “ *Prisco Antonio di Carmine*
- “ *Romano Francesco fu Vincenzo*
- “ *Romano Carmine fu Raffaele*
- “ *Romano Felice fu Vincenzo*
- “ *Sommese Giovanni di Giuseppe*
- “ *Sommese Giuseppe fu Francesco*
- “ *Sena Aniello fu Antonio*
- “ *Strocchia Francesco di Pasquale*
- “ *Sbarra Carmine Ignazio fu Giuseppe*
- “ *Sabatino Carmine di Felice*
- “ *Trocchia Giuseppe fu Antonio*
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**MONUMENT TO THE FALLEN ONES
OF THE
II WORLD WAR
(Street Sant'Erasmo)**

To the confluence of street Sant'Erasmo with street Rate, the monument is found to the Fallen ones of the II world war, erect in 1991 to the place of a Crucifix. The work is constituted by different elements, what a panel painted by the artist Felix Policastro, a newspaper kiosk with the Crucifix, a gun and an obelisk on which the following names of the Fallen ones are engraved:

<i>Lieutenant</i>	De Sena Giovanni
<i>Soldier</i>	<i>Caccavale Salvatore</i>
“	<i>D'Agresti Ciro</i>
“	<i>Esposito Francesco</i>
“	<i>La Marca Francesco</i>
“	<i>Panarella Francesco</i>
“	<i>Simonelli Giovanni</i>
“	<i>Tufano Pietro</i>
“	<i>Tufano Raffaele</i>
<i>Carabineer</i>	<i>Ambrosino Ferdinando</i>

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THE SHRINE

It is a monument devoted to the memory of the young savianesi fallen in the second world war, built in a wing of the cemetery of Saviano.

The Shrine, projected to free title from the engineer Antonio Mazzocca and built by the firm Pietro Meo, April 28 th 2001 he has been inaugurated, on the occasion of the official delivery of the fallen deadly rests of four native of Saviano, from the Manager of the Shrine in Bari to the honorary President of the section "Fighters and Legionaries of Saviano". Her bare, in fact, they were deposed in the Shrine in Bari and they now rest finally in the cemetery of her own country of origin, finding worthy position in the niches of the Shrine.

The deadly rests have been found again thanks to Sergeant Nicola Sabatino's historical searches, with the support of the local section of the Fighters and Legionaries and with the collaboration of the same families of how many fallen were fighting away from his own earth.

On the occasion of the construction of the monument, the Captain Antonio Grilletto has taken care of the book "Saviano his Fallen and the military Shrine" (Saviano, April 2001), in which the biographies of these brave savianesi are traced:

Lance-corporal Antonio Napoletano

Child of Andrew and of Napolitano Angela, been born to Saviano 10.01.1918 and resident in the place Fressuriello.

Belonging to the 61° Regiment Infantry Motorized 7^a Company; struck by splinters of broom to the left thorax, it died 28.05.1942. Buried to the military cemetery of Alez Haruza (Ain Elgazala) in Cirenaica.

To fit Saviano of dead n° 5 part 2^a serious C year 1942.

Soldier Leopoldo Caliendo

Of Pietro and of Parisi Teresa, been born to Saviano 20.10.1921 and resident to the street Grinds.

Of the 49° Regiment Artillery 3° group (Parma - Teramo).

Died in the hospital by field 403 9.02.1942 for typhoid infection, it was buried in the Catholic cemetery of Valona, military section, grave n° 431 (Greek forehead - Albanian).

Death's action to Saviano n° 2 part 2^a serious C year 1942.

Soldier Giuseppe Mirra

Been Born by Marcellino and Giugliano Concetta, to Saviano the 1/05/1913 and resident in the alley Ciccone n° 16.

Of the 31° Regiment Infantry, dead following wound with consecutive removal of the arm I damage 24/01/1941.

Buried in the military cemetery of Berat 1^a line line 9^a pit three. Communication of the Office of the War.

To fit Saviano of dead n° 5 part 2^a serious C year 1941.

Soldier Leonardo Simonetti

Of Felice and of Giugliano Maria, been born to Nola the 11/08/1918 and resident to Saviano in the street Trieste and Trento n° 28.

Belonging to the 29° Regiment Artillery; hospitalized in the 118° hospital by field for wounded to the right knee caused in fight with the enemy, died 21/03/1941. it was buried in the cemetery of war of Drasciavizza.

To fit Saviano of dead n°1 departs 2^a serious C year 1941.

Close to the bare ones of the four Fallen they rest the Policeman Gaetano Falco and the Sergeant Most greater Narciso Giordani, whose deadly rests have been figurative in the Shrine savianese in 2002.

The Policeman Gaetano Falco is deceased in the hospital of Sambé near Asmara July 25 th 1941 and his bare have been repatriated April 10 th 2002 and deposited in the Shrine the following day.

The Sergeant Most greater Narcissus Jordans, been born to Cagliari the 10/01/1913 of the 31 Regiment Infantry Carristi, decorated of Bronze Medal to the Military Value, January 26 th 1941 is deceased to Drug addicts (Africa) and its deadly rests have returned in our Shrine April 19 th 2002.

Description of the Shrine

To the Shrine it is entered through a path realized with stones of tuff and flanked by cypresses. The entrance in the Shrine is characterized by the different material used for the flooring.

The monument introduces a form semicircular, that seems to symbolize the brotherly reception of a wide embrace to the fallen ones.

Originally the before space the Shrine was integral part of the monument, for which it was characteristic from a certain sacredness. Few months after the inauguration, the aforesaid path has been prolonged, interrupting the unity between monument and before space and sacrificing, so, the harmony of the work.

To the center of the hemicycle there is the altar in marble from the essential and square form, sets on a platform, which is entered through three steps.

The wall at the back the altar is slightly separated in two parts from a wooden cross from the irregular course, that recalls that some headstone in marble, that she represent the names of the fallen ones. To the center of the cross, there is an overlapped circular painting that he represent the face of Christ: light and hope for the eternal life.

To the sides of the crucifix they are situated eight niche for urn , that slightly hurl from the walls. The four of left is prepared so that to form a rectangular block; those of right a whole squared block.

The work is covered in the central part by a roof in plexiglas, supported by two columns dressed again in thin marble to a certain height, with irregular course that symbolizes, likewise to the headstone and the cross, a broken life, truncated by unpredictable events, as he has underlined the same planner.

Nevertheless the passage from the terrestrial life to that celestial is express from the conjunction of the columns to the roof in iron from the concave form, slender upward. You choice to cover the structure in iron with a transparent material as the plexiglas seems volute really to symbolize the transparency of the sky.

Besides the grey one of the flooring and of the roof, they jump to the eyes the colors of our nation: the green of the altar approached to the white and the red of the bricks sideways set to the niches.

The monument is surrounded by evergreen trees that seem to express the perennial memory of whom has given his/her own life for love of the country. Among these the olive emerges, symbol of the peace, close to the tricolor.

The Shrine dresses again a depth moral, civil and ethical meaning: it is a warning not to forget the sacrificial victims of the barbarity of the war and a stimulus to build a future of peace and prosperity for all the citizens and above all for the future generations.

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TOWER OF THE CLOCK

(VICTORIA PLAZA)

Of the public clock of the Plaza we didn't have exact news, until recently his researcher contemporary Vincenzo Ammirati has not brought a document to the light that he attests of it, partly, his origin. We knew, in fact, that the "public clocks" you/they had been installed for the first time at the Mayor Stefano Corsi (Musco, Nola and outskirts, pag.232) in 1890, but from a 1858 document, we learn that the public clock already existed in that date and it can be hypothesized that it was also a solar sundial. Which confirms the hypothesis, previously sustained also from Ammirati (Her sources of our history, pag.73), that the actual tower of the clock, being defined "built of the clock" already in 1858, she had been the Bell tower of the Church of St. Giacomo up to 1734, when he was built "the new bell tower."

To the center of the tower a marmoreal headstone is set on which a writing that exhorts to intensely live the time articulated by the is engraved you toll some bell: "Surge piger. Sonat aes tibi dicit corde revolve quid tibi mortalis non rapit hora brevis! MDCCCLXXXX" ("Lifted lazy. The bronze plays for you says meditates in heart thing doesn't escape you the brief deadly time! 1890"). The headstone shattered him in June 2001, has been replaced in September 2002.

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SMALL TOWER OF THE PUBLIC CLOCK

(Street Trieste and Trento)

It was erect in 1890, for work of the mayor Stefano Corsi, to the limit of the "Cross of Sant'Erasmo", that is the actual crossroads formed by the intersection of Street Trieste and Trento and Alley St. Liberator with Course Vittorio Emanuele III, that first it was Away St. Liberator.

The construction, made to collapse from the Germans in September of 1943, during the Raking, she was reconstructed in the years '50 as it is read on purpose on him marmoreal headstone.

MONUMENT TO ANTONIO CICCONE

In the day May 2 nd 1993, for the Centennial of the death of Antonio Ciccone, the Town administration of Saviano has discovered the public bronzy monument among the flower-beds of XI Agosto Plaza 1867. The statue, of small dimensions, she is set on a block of stone dressed again with marmoreal headstones on which some writings are engraved: "Antonio Ciccone - Saviano February 7 th 1808 - Naples May 2 nd 1893 - At this trace bright goddesses to sharpen and tener fiso the look the generation that follows - Saviano May 2 nd 1993"; "Tanto doctrinae thesauro impar profactis memoria" ("In relationship to his work, you learn it is the monument to talent of yes great doctrine").

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MONUMENT TO SAN PIO

On the area freed by the demolition of the ancient Church of Saint Cross, it was erect in 1983 the Shrine PioFather, to devotion of city privacies and for initiative of Mrs Eleonora Carfagno, " in this place named Calvary". the bronzy statue of the Monk, sanctified Here, June 16 th 2002 in St. Pietro to Rome, she is edged by a crown of 15 newspaper kiosk temple marbles, each of which it brings a bronzy tile that she represents an episode of the Street Crucis (the street of the Calvary, note).

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THE ARTISTIC WORKS

"art out"

Museum of contemporary art to the open one

The project "art out, museum of contemporary art to the open one" it has been conceived and realized by the artist Felix PolICASTRO and by other affirmed artists, toward halves the years '90.

Initially the recovery of the base of the Bell tower of the mother church was promoted. The place became, in fact, space expositive of sculptural works of sure artistic value.

Subsequently, the project has been wide to the outside of the Bell tower, so that the same country the space expositive became. Of year in year Saviano has become wealthy of numerous artistic realizations forming an authentic museum of contemporary art to the open one.

Behind the objective of an aesthetical recovery of our territory, there is it well more important aspiration to wake up again the consciences and to make to revive the country. To the apparent simplicity of the sculptural plant of the works it corresponds a complex reading, and the launched message is often provocative, facing to make to reflect, to arouse emotions and to stimulate the creativeness.

The project, has therefore a cultural, social and civil value,; because besides the aesthetical sense, it promotes the respect for the environment, the sense of responsibility, the development of the civil and social sense. Besides, it shapes him as I plans pilot: numerous initiatives bring back out to art in other towns ,as Scisciano, Nola, Cicciano, etc.

"Num" of Fiormario Cilvini - Street Cemetery

On the flower-bed that marks the point of confluence of Street Tower with Street Cemetery, the work it is situated from the title "Num" of the artist Fiomario Cilvini. Installed in 1996, she is constituted by a bundle of 13 rays that they push upward him for then to come down, almost to describe a rainbow. A copper globe has enveloped from the superior extremities of the rays.

"Any place is far" of Antonio Picardi - Street Cemetery

The work is constituted by a plate of glass that contains an ellipse, that in turn encircles a spiral. The ellipse symbolizes the harmony and the rhythm; the spiral could be the metaphor of a leaving from the initial point, that is the mind sorter.

"Rough intellectual" of Felix Policastro - XI Agosto Plaza 1867

The erect bronzy sculpture on building plinth could represent the outline of a ram and introduces him slender and stylized. The title "Rough intellectual" it could be interpreted as an oxymoros. The term "rough", in fact, it is synonymous of uncultivated and uncivil; "intellectual", contrarily it recalls to the ability to understand, and to reason. It can be, therefore, an invitation to the choice among the two moduses vivendi or the representation of the evolution of the mind. The figure, in fact, is lanky and gives the idea of a rush.

"Let's free it" of Sabato Angiero - XI Agosto Plaza 1867

The monument is not separated by the intellectual Rough neighbor "", but it seems to be a corollary of it. He is constituted by a cippus in section quadrangular tuff, on whose superior extremity is engraved an epigraph: "it lies her it is the place of the ideas". it is a clear invitation to think and to free the mind, exalting the creativeness of it, since to affirm a work of art is it.

"Tree" of Giuseppe Di Guida - Main street Italy

It is not secular and it is not even in wood, it is not a tree, but him could be exchanged for it. In fact, the work of the artist Giuseppe Di Guida, has the form of a tree with six branches that finish with floral motives to helical form. Even if to the place of the sap there is a metallic league, the "Tree" it is extremely "I live" and he invites us to be it: finding itself among two true trees confuses him with them, but who observes it it is unconsciously forced to think.

"Pendulum" of Pietro Lista - Town Villa

It consists in an iron structure of the height of around 5 meters that represents a pendulum with in top a yellow coffeepot; the symbology of this monument leaves the interpretation of the observer free, it can recall to the concept of time or to the idea of harmony, to the necessity of the equilibrium or to the reflection on the unstable balance of the world.

"Column through" of Valentino Giampaoli - Town Villa

Not too far a place of comfort site to the limit of the area of the town and overlooking villa the Frasso, can admire a work of Valentino Giampaoli. It consists in a plate of stone graven aquilana along the faces and supported by a metallic support of around 2,50 meters high.

"Sculpture" of Angelo Casciello - Square Enrico De Nicola

The monument, installed in 1997, realized in metal and painted of black, it is tall around three meters and it seems to represent the chimney of a ship, overhung by vane rudder.

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"THE CRUCIFIX"

of Antonio Panico

Work realized in 1999 by the teacher of art Antonio Panico and situated in the adjacent to square the Cemetery of Sirico - S. Erasmo.

The "Christ Crocifisso", as the following one "You Scourging" of the same author, it is an imposing work in beaten iron that dominates the space where situated is going to the place a very suggestive atmosphere.

The Christ expresses the sufferings suffered with composure.

The work, built with the approach of small iron stumps overlapped that they give to it volume, a rigid linearity and a clean roughness, producing a thin movement and a mentioned light and shade, it underlines the play that he is completing. The Savior, from the thin body, from the gilded color, the cross is nailed to. Christ, with the extended arms, slightly you bend, the lowered head toward right in comparison to the body set in frontal way, the knees slightly flexed, the ankles pierced by the nails, lean on a belonging base to the cross to which has posted, the everything for an equal height to 8 meters (the Christ is tall 2,20 meters for a weight of around three quintals).

The Cross has a very linear form, except in the superior extremity of the vertical axle, where it assumes a more irregular form, constituting a sort of vertex, and in the two extremities of the horizontal axle.

To the local artist a particular applause goes: that to have worked with love and devotion an a little supple metal realizing a work been not only born by a great personal faith, but of the whole citizen.

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"THE SCOURGING"

OF ANTONIO PANICO

Later "The Crucifix" of 1999, in September of the 2001 Antonio Panico it gives another work of religious character that represents the Christ flagellated tied up to the column to the community.

Exposed in a first moment in the inferior space of the Bell tower of the church of St. Giacomo Apostolo, it has subsequently been put in the adjacent space the Cemetery of Saviano.

The work as the preceding one, realized in beaten iron, it has suffered a treatment of galvanization, able to protect it from the atmospheric agents.

The author, fervent admirer of the Caravaggio, the most greater Italian painter of the '600, among the best of every time, inhaling himself to the painting "You Scourging of Christ", work that it is situated in the church of St. Domenico Maggiore in Naples, has given life to a stately sculpture, not only for the superior height to the 3 meters and the weight of around 10 quintals, but above all for the wealth of the express meaning.

The work is situated on a block semicircular of rocks, from which a heap of earth is risen, on which the sculpture of the Christ is set, with the inferior limbs leaned on a rock and legacies as the hands to the broken column, symbol of the interrupted life.

Such complex symbolizes the elevation of Jesus from the world in all of its grandeur. They emerge with strength the marked lines of the face where suffering is deduced also suffered evident in the body, that twists him around the column. The use of the iron, a little supple metal, expresses the hardness of the suffering that becomes Life, in the moment in which the artist makes to emerge from the subject the form of the true Life, according to the Christian creed: JESUS.

The artist, even if it is not him of profession, but surely for passion, he affirms that its intent has been "that to realize an unusual work that represents in everything of its

shine the true character of the people savianese, that is the attachment to the religious works, showing to know how to participate in what was the same intent of the Caravaggio or rather to show to all how much Christ is great and how much suffering is prepared to suffer for saving its people."

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ANCIENT PLACES

THE VICTORIA PLAZA

The principal plaza of Saviano is devoted to the "victory" brought in 1918 on "what was one of the most powerful managed of the world."

This, denominated plaza since the ancient times, it was not it in real sense. It is formed following the unification of two belonging spaces to two different churches: Plaza of the Oven, to the side of the Church of St. Giacomo and the church square-cemetery of the ancient church of St. Michael Arcangelo, situated in the actual area at the back to the monument of the Fallen ones and collapsed in 1785.

The architectural history of Victoria Plaza is, therefore, connected to that of the two most ancient churches of the country.

In 1805, twenty years after the collapse of the parish church, they went into effect the new norms of funeral police - introduced by Napoleone - that they founded out the cemeteries some inhabited area. it was then that the area of the ancient church was surrendered by the Curia nolana to the Commune of Saviano to use of public plaza.

From such moment, the bent street line among the two churches, where the two principal city streets met, then with the name of street Teglia and of street Croce, became it "Road dictates the Plaza". it was this the first name and the action of birth of the principal plaza that it is found in 1858 denominated "the space from now on the Parish Church", in 1866 simply "Plaza", subsequently "Remondini Plaza", to the first of the '900 "Umberto I Plaza" and, after the First World war, taken the name, also reaches us, of "Victoria Plaza."

There is to specify that this is not the most ancient plaza of Saviano in fact years first it existed another of it. it deals with a less spacious plaza: the so-called one "Square", today attached to Victoria Plaza to side of the Church of St. Giacomo; square that, in 1809, we find denominated in analogous way "Road dictates the Plaza of the Oven"; it is said "Road" because it introduced in the alley of the Gardens, communicating with the city outskirts; "Oven" because there, in a place to the left for the one who

looks at the Church of St. Giacomo, it was site a kind of center to feed, half emporium and half institute of beneficence, administered from the Church.

The documented historical memory declares that Saviano has never had a plaza in the true authentic sense of the term and that the circular sector raised again says the sidewalk (currently abolished) pits the church square of the disappearance Church of St. Michele Arcangelo that it served from cemetery, where they came buried the dead ones in it was common. Such place was, up to halves the 800, also a kindergarten for the one that was sheltered you conferring him the right not to be persecuted by the civil authority. The sidewalk with its rise, protected besides, from the traffic the city Parliament, it constituted an useful gallery to the local traditional demonstrations.

Places Victoria it is attested in various documents beginning from the '600.

This place of city union, has suffered during the years a series of changes.

Until to the beginning of last century, to the center of the Plaza (then Umberto I Plaza) a tub existed to water's jet built with stone of the Vesuvius. This, in 1920, it was dejected and it was erect to her place the Monument to the Fallen ones.

In 1992, the local artist Felix Policastro had fresco the side wall of the Church of St. Giacomo with a painting from the title "Cavanayen". this work, denominated then "you Seem her of St. Giacomo" it consisted in an ample dense fresco of light, thanks to the choice of the color yellow-ochre, that he symbolized the sacred and the profane.

Such painting was inexplicably covered in 1995 to work of people that, also observing it, they didn't succeed in gathering the sense and the expression of the artist himself of it.

In September of 1998, after two centuries of life, the plaza loses its true origin: the historical and symbolic values of the civil community of Saviano, the memories of the time, its colors are darkened. The project of the new plaza is born in 1985 and he concludes in March of 1997. The idea of the project intends to give a decisive character of union of the population in the formation of a collective place. The

elimination of the step, according to the planner Giuseppe De Risi, it is due to the desire to bring the plaza to her origin, creating an unitary space.

Also the obelisk of the "Victoria" it has suffered a change. Abolished the circular enclosure, it is tried to insert the obelisk to narrow contact with the surrounding space, setting to the angles of the monument four flower-holder, eliminating, so, the flower-bed that surrounded it "Victoria", only existing historical note still of the old plaza, in which it is express big part of the political, civil, social and religious life of our country. Always according to De Risi the idea and the choice of the materials of use confirm the work. even if pushed by the wish to revalue ours "agorà", the new jobs have, however, eradicated by the plaza its historical charm, the memoirs and those only emotions handed down to us during the centuries.

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NCOPPA VIAMONTE

The place dictates Ncoppa Viamonte it represents the point of meeting of Saviano with the two most important fractions, Sirico and Sant'Erasmo. before 1867 it marked the territories of the three communes and, therefore, it was a dense place of exchanges of human activity.

At least from the year thousand, the actual Main Street Italy is documented as place that "nominatur at via de Monte", that is with the name of "Street Monte", in how much the only artery of connection of Nola was with the Sum mountain. From this it is deduced that the expression Street Mountain it is very more ancient in comparison to the year thousand, being in relationship with the trades however from and for the countries of the area nolana.

Still around the year thousand, the actual place commonly dictates Ncoppa Viamonte it was individualized with the rent one "to Catabulo", since there a was found "Catabulum", that is one "stall of mares employed for public utility", a station of draught horses, that exists up to the seven hundred late.

It goes up again, in fact, to 1734 the construction of the "New Chianca" that is the Public Slaughter house, to the place of the "catabulum". This gave the name to the Street Chianca, that departed from the ancient slaughter house and it passed in front of the new one, finishing on the directive Furignano - Astolelle - Difesa. The "New Chianca", overhung from an electric box built in 1952, it has been demolished in 2002 to erect to her place an ornamental space you contain the new one but lower case letter electric box. The denomination Street Mountain it is still found in a 1639 document, in which is said that, near our place, there was one "Calcara", probably a glassworks. Street Mountain it delimited "the Ortole", that is the situated gardens to north of Saviano to the border with Sant'Erasmo and Sirico.

In him "I Fathom" of 1858 it is read that the road was sheltered and polished up from the side hedges and in 1865, to the purpose to carry it "the waters' drainage" a small river-bed was dug. This, departing from street Tower, it passed behind it by now

disappearance church of Saint Cross, it was introduced to the right of the ex street Detour, for then to go himself to the Tubs of absorption of Alberolungo near the Cemetery of Sirico - Sant'Erasmo. One of the symbols of Saviano are certainly the "Frasso" the secular platan, that dominates, with his great head of hair the place dictates Ncoppa Viamonte, rent expression that, besides, it coincides with "Sott'ô Frasso". It was planted in 1867, year of unification of the communes of Sirico, Sant'Erasmo and Saviano. In August 1996 it was stricken from a trumpet of air that mutilated it of an ample branch. The millennial denomination "Street Mountain" it has survived up to the first years '30, when it was replaced with "Street Circumvallazione."

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'O VICO 'E L'UORTURÀNNO (STREET NAZARIO SAURO) HISTORY OF A MILLENNIAL ROAD

The denomination " 'Or vico 'e l' uorturànnu" ("Alley Ortogrande"), reported to Street Nazario Sauro, is ancient. In the available sources today, the denomination Great Garden is documented thousand years ago at least, therefore it existed since when the houses had formed a group around the church.

The road, constituted by two arms, it crosses, to the two extremities, Main street Umberto I and Street Antonio Ciccone, circumscribing with them the most ancient inhabited area. The quadrilateral, described by the four segments, it represents the nucleus that thirteen or fourteen centuries ago it had grown thick around the Parish church of St. Michele Arcangelo, collapsed in 1795.

The geometry of these places preserves today still the urbanistic facies of the most ancient times, as it is evident in some front doors of the buildings with at the back garden, in some small street, spaces and houses to court.

Besides, the road preserves still the ancient basalt, installed for the first one turned by the Bourbon in Naples in the second '700, and more times referred, first in 1858, then to mayor Stefano Corsi time toward the end of the '800, therefore in the last years '60.

In a contract of *mètayage* stipulated around the year thousand, was written that such Pietro Umile, native priest of Sirico, contracted determined obligations with the abbot of a neapolitan monastery, correlated to the rent of a fund "site in the parts of the garden."

Subsequently the place would have called Great Garden to distinguish it from the numerous Gardens, that were gardens of small dimensions.

In a 1639 document, we read that these were found to north of the territory going from Ncoppe Viamonte to Sant'Erasmus; the great garden, instead, him

it extended from the part to midday to the limit of the inhabited area and it finished near Sant'Erasmo.

Still in the rent denominations of the first one '800, she is documented "Road dictates Ortogrande" or "Road Ortogrande."

In I Fathom it related to the jobs of ribasolatura road facts to Saviano in 1858, we learn detailed news on the nature of the housing places of ours "Alley."

Anchor, in a source of December 21 st 1867, the place-name "said place Ortogrande" it is object of a fit mortgage for the Chapel of St. Giacomo Apostolo of Saviano. In 1921, her most millennial road is entitled to Nazario Sauro, to the purpose of "to abolish the antiquated names, replacing them with names that hand down the memory of the great fought war to the descendants and defeated."

In the years '50, Street Nazario Sauro didn't have the sewerages yet, but the ancient well of absorption worked, that the people of the place called "Chiavicone", constituted in 1858.

Up to the years '50, in the alley there were an inn note as "Á cantina rô Malëpenzièro"; a stately press, that is still found in that local; and a place reserved to the wheats' threshing.

In the years '60, were made the sewers, the ancient basalt was renewed and widened the street line near the hanging garden of the Building Secchione, commonly known as "'Or Building rô Rangàno."

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STREET CESARE BATTISTI

The road is documented until dall' '800 and it has commonly called "'O vico 'e l' ommëndùro", denomination that can be interpreted both as "The alley of the rude man ('nduro) ", that as "'O vicolo 'e 'on Vënduro (Don's Venturo alley) ". this last is more reliable for phonological motives and it is the result of an agglutination of the consonants n+v.

It is to the right the first road that it issues him from Min street Umberto and hundred meters is long. Near her term, a wood portal is found that communicates with Wide Girolamo Fortunato, while on the left there is an ancient arc in masonry.

The road corresponds to the ancient one "said Alley Mozzicare", that results paved in a 1858 document with central list of volcanic basalts.

Among '800 and '900, find instead her denominated Alley Peace and Alley Pace, while in 1923, Street Gorizia and finally Street Cesare Battisti in memory of the fighting trentine in the Italian army, that left a voluminous work of Geographical Writings, published in 1923.

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THE BRIDGE OF SIRICO

And' an ancient bridge that connects Saviano and Scisciano, allowing the passage on the I Complain Sum, in which the torrential waters of the so-called one meet I Complain Fifteen.

Its mighty arcade of tuff went up again to halves the '500, epoch of the construction of the Regal ones Complains and the respective bridges, for the regimazione of the torrential waters, initiated in 1539, to work of the viceroy Spanish Don Pedro de Toledo.

The structure is legendary, because once the brigands waited for him in her parts, to attack wayfarers, sciaraballi and trainieri, of here the common expression in country "it Va' 'arrubbà abbastio ô bridge 'and Sirëco", but also because, become already on the end of the '43 deposit of the so-called ammunition English, people went for long time, to supply him of quips quips, capellini and pasticella, to turn on braziers in house and brushwoods in the ovens, while the boys made jokes of it of fire.

During the raking of September of 1943, the Germans mined the bridge, with the intent to delay the pursuit of the Anglo-American enemies making it for a few impracticable.

The crossover didn't collapse but to its center it opened an enormous crater. She was intact the ancient arcade of tuff that has been however demolished in 2000 during the jobs of restructuring of the bridge.

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"SOTT' E' PURTUNE" ("UNDER THE FRONT DOORS") - STREET ST.

GIOVANNI

ANCIENT AGRICULTURAL COMPLEX TO COURT

Going from E. Granturco Plaza to Street St. Giovanni, that opens in front of the façade of the Church of Sirico, besides completing a movement in the space, we could take a trip in the time.

To less than one hundred meters we find us of forehead to an ancient agricultural complex to court, constituted by two short dams every from two symmetrical and parallel front doors between them along the external perimeter.

The whole stately architectural complex is directed in direction rising-west and it is to square plant for a surface of around 1500 mqs.

Through the front door of entry, that is found in the first turn of the road, we access the main court, that introduces a characteristic structure: it has covered from an ample tiling to cusp and the parvis it is open from two great arcs. Entering, through that of left, on the right we find a chapel with an attractive altar of marble.

This, therefore, constituted the so-called one "pars dominica" and, adjoining to it, there is her/it "pars massaricia", constituted from the agricultural houses, also them with the characteristic tiling to cusp; the stalls; the rooms for the deposit of the agricultural utensils; the oven; etc.

The attached agricultural funds to the structure called her earths of the General [De Giulio], once fenced by wall, up to 1970 they were delimited to south by the ex-railroad and by the area of the relative station, to north from the actual Street Miccoli, where the gate of the road was found (wide road), through which is entered to our agricultural complex, up to the old passage to level of sant'Erasmo.

The earths of the General, that constituted an ample main farm with blocks to court since the ancient times, have been by now you occupy in good part from recent buildings.

As for the agricultural complex to court, its great historical and architectural value was not able not to be embellished by some partner-cultural events.

In 1989, the blocks to court constituted the ideal scenery for a suggestive Living Manger organized by young places. The various environments, already by itself able to make to relive times by now distant, the life they were brought to through the creativeness and the ability of organizers and actors. The event, that recalled a great influx of people, was also repeated during the years '90 and it will be proposed in the future probably; such, in fact, it is the unanimous desire of the inhabitants.

In 2004, the place has been object of an activity of recovery from some young people of the group "Nembrot", that have polished up it and embellished, preparing you a show of art. it deals with an event that reenters in an ampler project of historical revaluation, use of social spaces and improvement of the condition of life in human sense of the territory savianese.

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STREET CENTORE

A village disappeared in the '400

Street Centore contains the history of a very ancient past. The denomination of the road, that begins from By Provincial Fressuriello and it finishes near the cemetery of Scisciano, it recalls, in fact, to the Casal Centore, an ancient and flourishing village, disappeared during the '400.

A first document that attests the existence of the ancient one "Casal Centore, in the place Fulignanum" it goes up again to the '300 and it also reveals the location in the Hamlet of one "Church of St. Savior". This is still quoted in a document of March 29th 1327, in which it is read that from Avignone Gregorio XI it orders to the archbishop of Naples to unite some churches to the cathedral chapter, among which ours, endowed with an income of five hundred florins.

In the '300 belonged to the Hamlet different rural places, among which St. Giovanni, Melata, Canonica, Piscopato.

From the documents of the XVII century we learn some news around the location of the ancient Casal Centore, to that epoch by now disappeared by a few centuries and a half.

In that time "the territory of called Nola the Torricella or rather Centore" it was of ownership of the Captain Nolano and the Monastery of Saint Chiara of Nola.

The place is still certificate in a source of the '700 and in a 1762 document it is fixed an annual canon that burdens on "Territory with two low Region Centore", that owed to be paid "from the heirs of Vincezo Napolitano Buglione of Sirico" to the chapel of Saint Cross in Saviano. "A territory macaws 120 said place Centore" it is also quoted in a 1836 source.

In 1887 Saviano town papers, Street Centore is documented also street Pescinelle or Defended, which he finds again recorded in 1921 as Street Centore.

In 1923 our road results very longer, departing from the beginning of the actual street Sena and finishing to the Region Centore.

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ALLEY OF THE BELLS

It's the alley that delimits the left side of the Church of Sant'Erasmo, tells the local language "'Or vico rê ccampane", one of the most ancient places of the country.

In 1923 it results "without background" (blind alley); instead it is penetrated today in the ancient block, to a large extent restructured, and it leads on Street Trieste and Trento.

The hypothesis is not documented according to still which its denomination derives from the fact that anciently in the parts there was a shop for the fusion of the bells; while it is being certain that since the '700, its denomination was "Alley Parrocchia", as it is read in one it stipulates notarial of 1752.

The actual denomination could go up again to 1898, year in which was restored or increased the bell tower of the church of Sant'Erasmo, bell tower that it didn't exist before probably, at least in the dimensions and in the architectural form actual. Well, consider Ammirati, "this title wanted to mean the call to the Christian religiousness, of which the bells ecclesiastic are ancient symbol."

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THE FARMS

- Farm Alfieri

Ancient agricultural house from whose place-name results a little quoted in the modern cartography. The noble Ensigns, however, he is diffusedly documented in the sour nolano since the '300. And' situated to Saviano in the street General A. Alfieri and it preserves the native aspect.

- Farm Alberolungo

The first quotation of the place-name, goes up again to 1639, as it results from the first Inventory of the city of Nola. In the '700, find instead said place mentioned with the place-name, "Tavern of the Long Tree."

Placed in the fraction of Sirico near the I Complain River bed Sum, it is inhabited still.

- Farm Aliperti

Ancient region developed him in the last times on a territory denominanted since 1639 with the place-name "Cerrillo or Cerreta". You denomination Aliperti is less very ancient than other near places. Still in the first years of the 800, in fact, we find denominations of neighboring rural zones, as Road dictates Cerreta, Road dictates Centore, etc., but mention of the place-name Aliperti is not found. It evidently deals with place rural call so in more recent epoch, but that from the most ancient times, it constituted part of the amplest denominanted district Cerreta.

The farm is still existing, it is situated in the street Aliperti and around to it an ample housing nucleus is developed.

- Farm Buglione (Sant'Erasmo)

The first topographical quotation goes up again to last century with the place-name "Petrazio". Situated in the place Sant'Erasmo, has been destroyed for the construction of the highway Naples-Bari.

- Farm Buglione (Street Tappia)

Agricultural house whose place-name is remembered recently in the modern cartography. Inside the farm we find again a characteristic press to press the grape.

- Farm Capocaccia

Small region whose place-name is signalled recently in the modern cartography and that it finds origin in the woodiness of the surrounding territory, that did a fit place to the hunting of it.

The term Huntsman is to point out that in the such place it was present an ample zone of hunting on denominated woody territory Cacciabella for the abundance and the value of the game.

And' situated in the street Capocaccia and it is existing still.

- Farm Cerreto

An ancient agricultural house: this could be written some farm Cerreto today, if it had not recently been dejected. We preserve only today of it of the historical photos. The

denomination Cerreto is an phytonomy, that is a name of place that it goes back to a plant, in this case to a "wood of turkaey oaks" (from the Latin cerrus, that wants to say turkaey oaks, a kind of oak, anymore the collective suffix - etum).

In the record of the Saint it Visits made May 14 th 1551 to the church of Sant'Erasmo, it is read "of a biushel of earth site in the place dictates to the Cerreta". While in a document of the following century, our place is said Cerreta and also to cerreto.

In two sources of the '700 read of a said place the Ciarreta; in the inventory conciaro of the city of Nola, that it goes back to 1753-54, among the other funds possessed from the convent of St. Paolino, those are found to the Cerreta.

In the town Registers of Saviano of the first one '800 find "road dictates Cerreta", "region Cerreta", while in the topographical paper of the I.G.M. of 1885 it is recorded to Cerreto.

The farm is not more existing, it has been dejected recently to the purpose to wax a center polyfunctional.

- Farm Crispi

Ancient agricultural house whose place - name is quoted for the first time in the 1886 cartography. It's' situated near the farm Tommasoni.

- Farm De Giulio

The place-name of said agricultural house is mentioned for the first time in the 1896 cartography.

- Farm Domenicone

The first topographical quotation of said farm goes up again to 1793 with the place-name "Palatone", while that actual results quoted in the 1941 cartography. Placed in the fraction of Sirico in the street Palatone, it has been demolished then in 2004. Today such place is commonly said 'O Minicòne.

- Farm Fabio Falco Tommasoni

Region of Piazzolla of Saviano to whose place-name corresponds noble and nicknames of families, appropriated him on the territory. The Falco, we for instance find them owners of the place from four centuries, as it is read in a 1639 document. Later around two centuries in this place they are recorded two rural blocks with denomination Hawk; while in the 1793 cartography the place-name is brought of "Fabbio - Small and ancient region". In the progress of the '800 in the registers of the registry the denomination results widened in "Farm Falco Fabio."

The place-name Tommasoni, results instead, mentioned for the first time in the 1941 cartography; to his place in the cartography of the '700 are signalled the place-name Near our Farm once the denominated street was found "Nocecorvo or Cupa Ciccone" long three kilometers and bordering with the commune of Nola. From this it is deduced that since the most ancient times, the whole region was cultivated to walnut groves that produced it "nucem curvam" typical of the place.

- Farm Freddura

Ancient agricultural house whose place-name is mentioned for the first time in the modern cartography.

And' is recently dejected and replaced by modern constructions.

- Farm Giangora

Small region to south of the inhabited area of Saviano, remembered since the eight hundred with the place-name "Gianola" or "Giancola" and with the place-name "Giancora" in a 1734 instrument. The fact that, locally, the name Giancola doesn't appear in any anterior document to such it dates, it makes to think that it is not anterior to the first halves the '600. it enters you to it through the ancient small street that she remains her to right hand for the one who originates from it "Tappia Carlone."

Farm Lione

Rural region that is found Fabio to north of the farm. The term Lione is the dialect form of the Italian lion, therefore it deals with an antroponimo, in how much the place had to draw the name from someone of particularly strong and brave character.

- Farm of the Morti

The aforesaid farm, situated near Street Palatone, is signalled in the cartography since 1793, with the place-name "Gascone", while that actual is remembered in the cartography of the second halves the eight hundred.

And' situated in the fraction of Sirico long street Palatone, but of it remains well few, particularly a characteristic well.

- Farm Munacone

Ancient agricultural house whose place-name is present in the actual cartography. In the cartography of the Seven hundred one, instead, said agricultural house is signalled with the place-name "S. Severo". It's situated near the Farm Trocchia. It's still existing, but it pours in state of abandonment.

- Farm Panico

Small region whose place-name results mentioned for the first time in the 1896 cartography. In the cartography of the '700 result with the place-name Ropoli or Ruopoli. Inside the farm, we find you an ancient pulley in wood with metallic armor to draw the water from the wells and from the cisterns. It's situated in the street Tappia Carlone.

- Farm Sbardella

The farm Sbardèlla is found adjoining from the part of north - west in the region Tommasoni, from which it is separate from the I Complain Saint Teresa. Sbardèlla is antroponimo that points out, note, he who sbardella, goes out that is of sbarda, or of saddle, and, therefore, it behaves to blunder or in eccentric way as the movements of whom a horse satisfy itself rides.

- Farm Strocchia

Small region not too far "Alberolungo". The first topographical quotation of said place is signalled in the cartography until of the '800, with the place-name "Farm of Trocchia."

- Farm Trezzelle

Small region whose place-name is present for the first time in the 1941 cartography. The ancient Farm, situated near the town Stadium "Peppino Pierro", it has been replaced from modern residences.

- Farm Trocchia

Ancient estate of the family Trocchia, remembered in the cartography since 1793, with the place-name "Strocchia". it finds you in a crossroad of street Tower, it is existing still even if some constructions of his are been modernized.

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THE ANCIENT BUILDINGS

STREET ROME

- Building Policastro

It was built in 1921 by Policastro Andrea. Actual ownership of Policastro Vittorio and Policastro Leopoldo. The building has been restructured in the years '80, preserving the original façade.

- Building Urciuoli

It was built around the years '30, before the burst of the Second World war from Fioravante Urciuoli, actual owner together to Eduardo. The building has been restructured in the years '90, introduce decorations on the façade.

- Building elementary School "Maria of Piemonte"

The building, built by the mayor Nicola Allocca, in 1925, it is, together with the town villa, among the most beautiful and imposing buildings, not only of Saviano, but of the whole district. The structure, to quadrangular plant, it is raised on three floors and it is entitled to the Princess "Maria of Piemonte."

In the past years she anteriorly introduced a protected quarter from a railing of beaten iron, that during the war of the '40 were eliminated for giving the iron to the Country. Annexed to the building, there was the childish kindergarten "St. Francesco" founded in 1926 by the teacher Adolfo Musco, Commissioner of the E. C. A.

The 24 May of 1931, for initiative of the Section of the ex-fighters of

Saviano, in the atrium of the plan raised again of the scholastic building, a headstone was set with the names of the fallen ones of the First War world-wide on which, over those that appear on the monument in Victoria Plaza, these names are engraved also:

Soldier	Ambrosino Mario di Giovanni
“	Allocca Giacomo di Michele
“	Allocca Giuseppe di Michele
“	Annunziata Antonio di Francesco
“	Antino Giosuè di Erasmo
“	Ardolino Carmine di Giuseppe
“	Ciccone Angelo di Giuseppe
“	Ciccone Felice di Francesco
“	De Falco Antonio di Antonio
“	De Feo Ferdinando di Nunzio
Sergeant	De Sena Andrea di Aniello
Soldier	Fuschillo Antonio di Domenico
“	Giugliano Antonio di Carmine
“	Giugliano Antonio di Domenico
“	Napolitano Alfonso di Benedetto
“	Napolitano Felice fu Francesco
“	Napolitano Giovanni di Carmine
Lance-corporal	Sabatino Michele di Francesco
R.G.F.	Santini Luigi di Michele
Soldier	Sena Carmine fu Pasquale
“	Tufano Luigi di Giacomo

STREET ANTONIO CICCONE

- Building Vecchione

It goes up again to the beginnings of the '800 and his/her actual owners are Carlo Vecchione and family. Remarkable the secular floor and the façade with decorations.

- Building Eliseo Ciccone

Purchased in 1995 by the family Napolitano, the last floor is of ownership of Eliseo Ciccone. The façade, reconstructed in the years '90 from the family Napolitano, introduces some decorations in cement and plaster.

- Building Serpico-Ciccone

Originally belonging to the Colonel Simonelli, it was purchased by the family Serpico among 1959-1960. The façade has been reconstructed in the years '90.

MAIN STREET GARIBALDI

- Building Caliendo

The imposing building belongs then to the family of the Mayor Giacomo Caliendo. The structure, externally introduces some architectural decorations as the Corinthian capitals and the floral and vegetable motives that decorate the windows of the balconies. To the inside it is minutely furnished with objects and mirrors of they Wall up that they go back to 1850. To the building a private chapel and an attractive non visible garden belong from the outside.

- Building Ciccone

The building site in the homonym space, goes up again to 1700 and was house native of the famous Antonio Ciccone. It was mined by the Germans during the 1943 Raking and subsequently reconstructed, restoring the native aspect of it. It consists of two plain superior and one raised again. To the center of the structure there is a front door, through which is accessed the surrounding garden.

- Orphanage "P. Allocca"

The structure of town ownership goes up again to the '700 and it is protected from the Superintendence of the Cultural Good.

The building, recently restored, inaugurated in November of 2002, it has preserved the native architectural aspect.

To it it is attached a small garden.

It is also historical monument because in 1848 in it the patriots were gathered under the guide of the scientist and physician Antonio Ciccone.

It is denominated "Pietro Allocca", that was child of Mr. Andrea Allocca and the noblewoman Olimpia Cocuzza, allied with the Senator Cocuzza of Nola. Pietro prematurely died, leaving in the discouragement his parents that saw the heir that would have had to perpetuate the noble descent in him. This way they thought about making of their noble house a refuge for the physical and moral assistance of poor and uncomfortable teen-agers, preparing her to the marriage. For the subversive laws the State had confiscated all the good of the Church, for which the consorts Allocca were forced to give the house and the surrounding ground to it Congregates her some Charity, then Institute of Education and Assistance, of Saint Maria of the Graces in St. Nicola the Road in the province of Caserta. It was born so the "Orphanage Pietro Allocca" to prematurely remember the young corpse to the descendants.

It Congregates her of Charity, in turn it called the nuns of the Charity.

to direct the institution. they were gatherings and assisted 15 young girl of the zone and so many others, that, you take care of and educated by the maternal nuns up to 1971, they were forced then to leave the work for lack of personnel. Subsequently, the Commune of Saviano leted the stable one for the operation of the middle school; when its center was moved elsewhere, the ex orphanage was taken of assault by families, whose residence had been made not feasible by the 1980 earthquake; after few, however, they were forced to free those

rooms. Currently the building entertains the maternal school, the town Library, the For Place, the Foundation Carnival and the association National Policemen.

MAIN STREET UMBERTO I

- House Parsonage-building Morelli

From the façade of the building it is deduced that it was built in 1828. Originally ownership of the Small Nuns of the People, the building was purchased by the family Morelli in 1961.

- Building Trocchia

The year of construction of the building goes up again to 1700. The structure entered possession of the family Trocchia, that is the actual owner of it.

MAIN STREET VITTORIO EMANUELE III

- Building Corsi

The building has been restructured in the years '90. It's of ancient origin and introduces an adjoining garden is to the Main Street Emanuele III that to Street Vittorio Narni.

STREET FRATELLI TUFANO

- Building Caliendo

In origin the building belonged to their Fratelli Tufano. One of these married a belonging youth to the family Caliendo and in the first ones of the '900, the denomination of the building passed to the family to which belongs still. The structure is of very ancient origin; this is deduced by the architectural façade of eighteenth-century age and it is risen on two floors, it has a central front door that introduces in the inside courtyard where in the ample garden there is a fountain, also it that it goes back to the '700.

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THE SACRED NEWSPAPER KIOSK

Saviano is rich of sacred newspaper kiosk, that act from decorative elements for the residences; they are the sign of a fervent religiousness and they reveal an intense passion for the artistic expression.

The most ancient, that it goes back to 1754 and restored in the years 1854 and 1946, it is found at the street Trieste and Trento. It is a precious painted eighteenth-century Virgin Mary on plate of slate, fixed in the vain one of the niche to arc and hollow on wall of tuff. It deals with a small niche to chapel, with column architecture that in origin it departed from the level of the road plan. To the sides, it was adorned by two triglyphs of which it is still possible to see to the right part of that; as the native color is still visible, the amaranth. Under the shelf of the niche they are nailed in three small rectangular epigraphs, on that superior we read an exhortation-prayer typical of the eighteenth-century Ladys: " O tu che passi nō/ uedi la Madre di Dio/ nō esser pigro a dirle Aue/ Maria/ A diuotione di Marco Velotto/ Anno Salutis 1745".

Another Virgin Mary seven-nineteenth-century, that up to a little while ago it represented a valuable figurative complex, it was stolen in October of 1998, faithfully reproduced then from a famous shop of Vietri, but not installed in the ancient niche, that it is unguarded, in the front door site in the turn of street T. Tufano, to Sirico. Constituted by twelve to plot square her of ceramic mayolica, the painting brought an epigraph, written in Latin eighteenth-century ecclesiastic with numerous headways, mixed to the vernacular in the final part.

The more important sacred newspaper kiosk

1. more ancient newspaper kiosk of Saviano that it goes back to 1754 and restored in the years 1854 1946, situated in the street Trieste and Trento.
2. newspaper kiosk of the Madonna of the Our Lady of Sorrows, situated in the street Trieste and Trento.
3. newspaper kiosk that it represents "Madonna with herChild" situated in the street Trieste and Trento.
4. newspaper kiosk that it represents the Sacred Heart of Jesus, whose headstone brings the writing: "Anthony Carrella - In memory of her daughter Rita, perpetuating in family the devotion to the Sacred Heart of Jesus reconstructed in the year Saint of the Redemption, 1983", situated to the angle of street Feud and Main Street Vittorio Emanuele.
5. ancient Newspaper kiosk that it represents "Madonna of the purgative Souls" painted on slate, situated in Progress Vittorio Emanuele.
6. newspaper kiosk that it represents "You Madonna with her Child", situated in the street T. Tasso.
7. newspaper kiosk that it represents "Madonna with her Child" of 1869 to devotion of the railroaders; Naples, Nola, Baiano", situated in the street T. Tasso.
8. newspaper kiosk that it represents situated Madonna in Main Street Umberto I, angle street N. Sauro.

9. newspaper kiosk that it represents "You Madonna of the purgative souls" situated in Main Street Umberto I.
10. Newspaper kiosk that it represents Madonna, situated in the street Trezzelle.
11. Newspaper kiosk on majolica that it represents "You Madonna of the purgative souls", situated in the street N. Sauro.
12. Newspaper kiosk that it represents "S. Antonio", situated in the street N. Sauro.
13. Newspaper kiosk that it represents "Sant'Antonio", situated in the street Fratelli Tufano.
14. Newspaper kiosk that it represents "You Madonna of the purgative souls, situated in the alley Ciccone.
15. Newspaper kiosk that it represents "You Madonna of the Carmelo", situated in the alley Ciccone.
16. Newspaper kiosk on majolica that it represents "You Madonna of the Carmelo", situated in the alley Ciccone.
17. Newspaper kiosk on majolica that it represents "St. Bonaventura", situated in the alley Ciccone.
18. Newspaper kiosk "Sacred Heart of Jesus", situated in Main Street Garibaldi.

19. Newspaper kiosk that it represents "Madonna with her Child", situated in the street Rome.
20. Newspaper kiosk that it represents "S. Antonio", situated in the street Rome.
21. Ancient Newspaper kiosk on majolica removed from unknown, situated in the street T. Tufano.
22. Newspaper kiosk that it represents "You Madonna", situated in the street T. Tufano.
23. Newspaper kiosk "Saint Maria to Wall", situated in Farm Alfieri.
24. Newspaper kiosk that it represents "The immaculate one" situated in Farm Alfieri.
25. Newspaper kiosk of the Madonna of the Arco, situated in the street Cerreto.

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THE CROSSES OF THE MISSION OF THEIR FATHERS PASSIONISTS

Crossing the roads of the country, it is possible to admire some crosses, in iron or wood with marmoreal headstones, tha they remember the Mission preached by their Fathers Passionists.

The most ancient goes up again to 1914 and it is found in Progress Vittorio Emanuele, the most recent go up again to 1962 instead.

1. "1929 S. Missione, restored in the 1962 S. Missione", situated in Main Street Italy.
2. "memory of the S. Missione preached by the PP. Passionists in Saviano, 1962 - To devotion Napolitano Giuseppe", situated in progress Italy.
3. "memory of the S. Missione preached by the PP. Passionists, 23/3/1952", situated in the street Furignano.
4. "memory of the S. Missione of the PP. Passionists, November 23 rd 1914", situated in Main Street Vittorio Emanuele.
5. "to Christ Re, Sirico renewed in the faith S. Missione of the PP. Passionists, 26/2/1962", situated in Emanuele Granturco Plaza.
6. "memory of the S. Missione of their Fathers Passionists, 1962", situated in the place Fressuriello.

CHARACTERS OF YESTERDAY AND OF TODAY

CHARACTERS OF YESTERDAY AND OF TODAY

I capitulate III

CHARACTERS OF YESTERDAY AND OF TODAY

Saviano is a country that, during the years, it has given the native to brave, illustrious and hard-working men that cannot be entirely never forgotten because they belong to us of our culture and of our tradition.

DOMENICO NARNI MANCINELLI

Been Born to Saviano March 19th 1772, it belonged to the Lineage of the accounts Narni, big vassals that had in the territory of Saviano big land possessiones. He was as his predecessors Giuseppe, Girolamo and Filippo rider "girolomitano" and commander of the real order of Francesco I. being canonical of the cathedral nolana, Archbishop of Cosenza he was named April 6th 1818. Subsequently transferred to Caserta it had to interim under his jurisdiction the center of Caiazzo. It died April 17th 1848, to the 76 year-old age, to Caserta.

SALVATORE IOVINO

He is been born to Saviano in 1928. It studied near the High school - Episcopalian Grammar school and G. Carducci of Nola for then to achieve the degree in

jurisprudence near the university of the Studies in Naples. It overcame the Chancellor contest and then that in Magistracy. He has practiced functions as magistrate to Milan and it Gela; of Judge of court to Caltanissetta and substitute attorney of the Republic Milan and Naples. The office of Overseeing in Naples as president of that section he was transferred to, president of it was named for the Court of Appeal in Naples. Subsequently he has covered important associative charges.

FRA' MICHELANGELO CICCONE

Humble monk been born to Saviano that forerunner of the idea of liberty and fraternity during the Republic 1799 Parthenopean. Belonging to a philanthropic society that proposed him to instruct the populace of the capital of the Kingdom of the Two Sicilie. It was man of fervent talent and religious of ready intelligence, it translated the Gospel in Neapolitan dialect and daily it illustrated the mottos of the Christian doctrine suiting her for the feelings of received and of liberty. It held desk in the numerous Neapolitan taverns that edged the Old Market. Martyr half well-known that honors the town of Saviano.

FRANCESCO SAVERIO D' AMBROSIO

Francesco Saverio D' Ambrosio, native of Sant'Erasmo, he was bishop of Wall Lucano. The bishop D' Ambrosio had been born September 14 th 1799 in the "Castle of Sant'Erasmo", in diocese of Nola. He had studied in the Seminar of Nola, therefore in the Convent of the Smaller Monks of Maddaloni, where to twenty it dressed the suit of the order. June 29 th 1823 was conferred him the sacred order. To twenty nine, Reader of Sacred Theology was named; then, of degree able Theological

Doctor, Confessor and Preacher, Minister Provincial of the monastic province of Naples and Earth of Job, position to which it was chosen in 1838. Then Prefect of the Missions, ordinary Partner of the Religious academy, Examiner prosinodale, Adviser and General Visitor in the various Convents of Italy; from last, Postulator Apostolico, in which function participated in numerous processes of beatification celebrated in Vatican. In May 1859, the dignity of Bishop was raised to from Pious IX. It had the difficult diocese of Wall Lucano. following the events 1860 garibaldians, as big part of the clergy being reactionary, it was sheltered exiled to Rome, where Pious IX named him Assistant to the I am Accustomed to Pontifical. It returned to Wall Lucano in 1867, therefore it discharged him from the charge in 1872, to retire himself in his/her house of Sant'Erasmo, today building Facilitates, where it died January 28 th 1883. Its corpse is buried in the chapel of family of the cemetery of Sant'Erasmo, in front of the loculus that entertains the bare ones of its homonym nephew.

ANTONIO CICCONE

He was born to Saviano February 7 th 1808. Educated in the Seminar of Nola, completed the classical studies, he studied medicine and surgery in the Medical College in Naples, and to 21 it graduated in this science. But a serious illness forced him to return in his native country, where it resided up to 1832, year when he could make return to Naples and to take back with more vigor and love his interrupted studies.

In 1844 he was named partner of the physician-surgical academy and February 12 th 1845, to 37, he was university teacher of Practical Medicine.

Thanks to his worths in 1848, with solemn plebiscite of the electors of the college of Nola, he was chosen Deputy of the Neapolitan Parliament.

In July of the same year, the Chamber was loosened and the Ciccone was forced to shelter him to Turin, where all the Neapolitan exiles, persecuted by the Bourbon, they formed a cenacle of Italian and doctrine.

In 1858, in exile, learned his death sentence, inflicted him by the Gran Short special of Earth of Job, under the accusation of "attack and conspiracy tending to change the government and to excite the subjects and inhabitants of the Kingdom to love him against the real authority."

he was defended by Tarantini, he returned in Naples in 1860, after the war 1859 liberator, and since then it started for him the course of the honors. It entered the Committee of the order and he compiled the bulletins of it. He was general secretary in the first office of the dictatorship, that lasted reigning 20 days and it discharged with his friends. But AntonioCiccone was more man of studies than of government, and he was really pleased when he could estrange from the cares of the State to make return to the desk and the books.

In 1860 he was teacher of legal medicine in the R. Università in Naples.

Deputy of Nola was chosen January 27th 1861, but in 1863 his electors didn't re-elect him. It welcomed however him, proud the college of Power, that it sent him to the parliament March 28th 1865. In 1866 it achieved the desk of Political Economy in the R. Università in Naples. From the October of 1868 to May of 1869 it was minister of Agriculture Industry and Commerce and in 1869 he founded the Superior School of Agriculture of Porticos. February 6th 1870 was named Senator of the Kingdom and the 2 May of 1893 in the 85 year-old late age, among the affection of the few family and the devotion of the many disciples, ended his hard-working day to Naples, in a modest house to the Circle of Capodimonte, but he wanted to be buried to Saviano in the small silent cemetery of its native earth.

Between his numerous books and her innumerable monographs, we remember: Principles of Political Economy in three volumes; Institutions of Surgical Pathology; The cultivation of the mulberry and the government of the silkworm.

It's devoted a road in his honor.

VITTORIO NARNI MANCINELLI

Young officer, fallen in the first World war, Medal to the Valor Militare, motivation that is engraved on the commemorative headstone of Vittorio Narni Mancinelli Plaza, on purpose in the place Cinquevie. To him the local Section of the association National Fighters and Legionaries and a road it is devoted in the fraction of Sant'Erasmo.

GIROLAMO FORTUNATO

He was a patriot and literate, contemporary of Antonio Ciccone of whom he was joined. He selected the ecclesiastical life and he was a priest of good customs, learned in theology, fervent patriot of liberal ideas was for this opposed by the police bourbonic Incarcerated for brief time in Saint Maria Apparente, he had as companion of cell Luigi Settembrini. He studied and he translated in the jail, the philosophy Hegeliana, but unfortunately all of its manuscripts have gone lost.

He was born 1806, he died December 17th 1886. In April of 1937 a small place was entitled to the Fortunato.

BROTHERS TUFANO

To the motions of July 1820, bursted to Nola, they took part the two brothers Paolino and Giuseppe Tufano, both official ones, the first one in the Regiment Dragoni Ferdinando, the other in the Regiment Prince Cavalry.

Their action and their trial are found in the R. Archivio in Naples, Section Executes, to the title "Process of Monteforte."

In base to the actions of accusation, the District Attorney, in November of 1828, churches for Paolino Tufano the death penalty and for Giuseppe Tufano the punishment of the irons.

They were absolute however for lack of evidence.

In 1923 it was devoted Away them a road of the country of Saviano and call note Brothers Tufano.

SISTER MARIA LUGIA VELOTTI

Maria Luigia Velotti was born to Soccavo in 1826.

In tender lost age both her parents and she suffered continuous maltreatments from her aunt to Sirico, today fraction of Saviano. She was helped by her father Franciscan Filippo from Domicella to enter the "Third Order of the Penitence". Despite his her unsteady health, the young Maria showed an immense Franciscan ardor a great desire to suffer. You voted to the obedience to the poverty and the chastity. With her ardor of faith it struck the hearts and she converted them. She founded the first nucleus of the "Nuns Worshippers of the Saint Cross" in the Villa Melillo to Materdei. Then she had in donation from the heirs Faciglione a building to Caloria close to the church of the grey monks, where in 1884 it founded the mother house of the "Nuns Franciscan Worshippers of the Saint Cross". Two years later, September 3rd 1886, this woman

from the physicist by now worn-out but from the unshakable wish and from the heroic faith, she died to Calore where she left an institution, that today counts 200 nuns, 17 houses in Italy and 4 to the foreign countries.

Sister Maria Luigia Velotti, both in life and after dead, for her behavior, for her virtues and for the happened miracles, thanks to her intercession near God, from those people who knew her and generally from the people, a real was considered holy. September 26th 1927 had beginning the ordinary trial on the cause of Holiness, virtue and miracles of Maria Luigia Velotti, and the title was attributed her of "God's Maid". They were above all picked documents and numerous testimonies on the finished miracles in life and after dead.

STEFANO CORSI

He was born August 24th 1852. In 1889, he becomes first citizen of Saviano, preserving the position up to 1895, then uninterruptedly up to 1906.

During the around 20 years of labor union he renewed and he widened the paving of the roads inside sort with volcanic basalt; he realized in 1894 the first water net of the country (water of the Serino); jointly to the mayors of Nola and St. Paolo Bel Sito, hooked him to the controversy of the grounds of Boscofangone, making to assign to our Commune around 200 bushels of ground.

He was kept in great consideration from all those people that dressed again public positions for his vivid talent, for his activity, for his good sense and for his fiber of fighter.

The 23 February of 1927 and the solemn obsequies he died they were done to expenses of the Commune. A road was entitled in his honor.

EMANUELE GIANTURCO

Emanuele Granturco was born to Avigliano, in Basilicata, March 20th 1857. He was child of a cobbler and a woman of humble origins. You transferred young to Naples, where in 1878 it achieved both the degree in jurisprudence that the diploma in teacher composer. He was lecturer in Naples to 25, then jurist of first greatness both in the army of the hole and in that of the desk. Seven times he was Appointed, minister of Grazia and Justice, of the Public Jobs and of the Public education. He left a lot of juridical works of chief physician value. It resided in Naples but he had chosen as rustic residence the building in the region Alberolungo to Sirico. he extinguished in Naples to 50 November 10th 1907, of crab to the mouth.

PASQUALE NAPOLITANO

Alderman of the Commune of Saviano and historian.

He wrote in 1872 an inherent monograph the construction, to work of the Romans, of a temple Mars votive in the actual Victoria Plaza, in which they were consecrate the weapons of the Carthaginian ones and enriched in the golden age in Rome of precious marbles.

GIACOMO CALIENDO (1860)

Giacomo Caliendo was born to Saviano April 25th 1860. He died February 1^o 1931 to Naples. In 1895, he was chosen Provincial Adviser of the Province of Earth of Job for the District of Saviano, position that maintained up to 1903, and that he had still covered since 1910 to 1920. In such quality, in the Extraordinary Session of October 25th 1895 among the five members of the Committee was named for electoral claims. In the second period of the provincial order, in the Ordinary Session of August 14th 1916, he was chosen member substitute of the Suggestion of Lever for the District of Nola for the two years 1917-18, while in returns some following 22 December he was chosen among the five members of the Committee Provinciale of beneficence for the quadriennium 1917-20. Giacomo Caliendo had been also Mayor of Saviano since 1907 to 1922, the tradition of the surname that he had seen Mayor of Saviano his uncle Pasquale from 1879 to 1885 continuing. During the civic administration from him presided, in 1920, Umberto I Plaza, for the occasion rechristened Plaza of the Victoria, some monument was decorated to the Fallen ones. To his death, the writer Adolfo Musco did the public commemoration of it.

DANIELE NAPOLITANO

Been Born October 14th 1874 and dead in 1943.

On the Teacher Daniele Napolitano, in 1957, he wrote a beautiful article our fellow citizen Avv. Salvatore Allocca which defined him << A wagneriano of the South >> that << he lived forgetting the world forgetting the others. he ended with to close too in itself him. And he was artist that lived of itself only ...He was a Leopards in music... a wagneriano musically speaking. And, as Wagner, among the other, he was

had to create one Olimpo of his >> escaping from the worldly honors in Italy as to the foreign countries, but having the respect of authentic geniuses of the music. Among the musical works of the Neapolitan, they remember him "The Veiled Prophet" "ill pretense" "hurt Bojardo" "The man that laughs", "Put by Requim", "Neapolitan Rhapsody", "Symphonic Igea Poema", "Concerts for white bawls" Ballet "The love of the Three Oranges, Suites, Dances, Melodies". Such works were represented in the most prestigious Italian and European theaters.

In 1963 one of the roads of Saviano were devoted Away Daniel Napolitano to such character and call Musician, today denominated alley Fuschillo.

NICOLA ALLOCCA

He was born to Saviano January 8 th 1880, September 27 th 1960 he died in Naples. He had been mayor of Saviano since 1923 to 1927 and Podestà from 1928 to 1931. His administrative action was stamped to the renewal and the urbanistic decorum of our country. To him the construction of the scholastic building is owed, situated near the secular frasso. To Nicola Allocca, the construction of the Town Villa is finally, owed, that faces the scholastic building, the setup of some city streets and the change of the denomination Street Mountain, ancient and dense road of history, in that of Street Detour.

UMBERTO AMELIO

The priest Umberto Amelio lived big part of his life to Saviano, devoting himself to the education of the boys. he graduated both in letters and in philosophy and he taught these subjects in various government high school. he was Canonical of the

Cathedral of Nola and he also taught to the Seminar of the Diocese of Nola. he was always surrounded by young people to which he submitted his to know.

he was president in so many regional contests and out; he refused the purple that him had been offered for his simplicity and humility. He wrote many philosophical essays but, unfortunately, these have gone lost.

He died to Saviano in May 1955, shortly after the seventy years of age. He is buried in the Chapel Amelio.

LEOPOLDO CALIENDO

Leopoldo Caliendo was born to Saviano the first January 1883. Graduated him young in jurisprudence, he began the career that brought him to the tallest degrees of the magistracy with rapidity. To 35 he was Adviser of Appeal, to less than 40 entered Cassation. In 1944 first president of Court of Appeal was promoted. To head of the Court in Rome he devoted his career to the rearrangement of the services, to the restoration of the centers devastated by the war, to the judges' defense against unjustified attacks always that seemed to distinguish in a certain moment the return to the regime of liberty. He was a depth expert of the Latin language, of the Italian literature, of the German language and finally connoisseur of music. During his death, happened 12/11/1954, he covered the charge of Head of the Superior Court of the Public Waters and he had been Attorney General near the Court of Cassation. Leopoldo Caliendo had a brother, that was engineer head of the railroads of the State and that he was the administrator of the electrification of the southern railway net. His bare were figurative in deprived form, to the cemetery of Saviano, where they rest after a life devoted to the justice.

ADOLFO MUSCO

Adolfo Musco was born March 11th 1884 to Saviano, where he lived up to 1943.

Among the others his works, notable Nola and Outskirts, published in 1943, therefore reprinted in 1997 in revised edition, correct and widened edited by Vincenzo Ammirati for the types of the Italian Publishing Graphic institute in Naples.

He studied near the regal Boarding school "Giordano Bruno" of Maddaloni. Undertaken, then, near the university in Naples, the juridical studies, continuing, however, the literary studies. In July of 1916 he was conscripted with the degree of under lieutenant of the 63rd Infantry in Val Lagarina, Trentino Tall Adige. October 11th 1920 married Giulia Tufano, that had known and loved from young.

He practiced the profession of legal attorney near the competent hole nolano.

Subsequently he got the teaching of Military Culture near the High school "Carducci" of Nola; he covered, the charge of headmaster of a private Teacher's college founded to Saviano, entitled then, to Costanzo Ciano; finally, in the years '41-43, taught still Military Culture near the teacher's college equalized of Pomigliano d'Arco.

He died in his house of Street Railroad December 30th 1943 to the 59 year-old age.

To the known writer a Plaza has been entitled, recently note "Adolfo Musco Plaza", previously known as Piazza Victoria.

ANTONIO FUSCHILLO

Antonio Fuschillo was born to Saviano June 6th 1885. Man of extraordinary and polyhedric culture but also of restless character, he easily spaced among literary, philosophical and juridical subjects.

His long life was almost entirely passed on the books or in the courts. He graduated in jurisprudence July 26th 1906, after having achieved the diploma of degree in

Diplomatic Career April 5th 1906; he graduated in letters November 23rd 1909; he achieved the diploma of the superior Course of History and Geography February 11th 1910, the diploma of the Magistero in Philosophy January 24th 1911 after having received eight days first a prize near the university in Catania; he achieved August 3rd 1923 the degree in philosophy and the diploma of the superior school in Magistero Filosofico. Experienced dantist wrote an essay from the title "Who was Pious of the Ptolemys". His thesis of degree from the title "Art and ethic of Leon Tolstoj" it was published and printed. He wrote "her soul", a novel that represented in all the possible facets and almost autobiographic the university life.

His career of judge started as replaced of the attorney of the King with Salerno. Attorney of the King was named near the military Court of war in the province in Turin where he reached the degree of backup general. His activity of judge moved then to Power, to Messina and finally in Naples.

He died February 28th 1969.

MICHELE MANFREDI

Michelel Manfredi was born to Saviano March 8th 1890, he died in Naples, where Headmaster of Middle school had been, December 23rd 1976. He was lettered, essayist, biographer and historian, to the point that some works of his, by now rare or exhausted, they are sought after in Italy or to the foreign countries; he also covered the position of Potestà of Saviano in the years '30.

How researcher, the Manfredi was author of numerous works, of which a lot of well notes. his name, in fact, is tied up in particular way to the famous wise man historical Luigi Minichini and the Carboneria to Nola, published in 1932. Historical-literary work of the Manfredi is instead A martyr of 1799, Ignazio Falconieri, published in 1922, but lately reprinted.

Our illustrious Fellow citizen published his life of Giovanni Pontano written by the literary critic Erasmo Percolo. The Manfredi besides point of reference was appreciated for many researchers and local writers, inclusive Adolfo Musco, which turned him to have indications of it, suggestions and judgments to him pertinent to their writings.

ANTONIO ALFIERI

Antonio Alfieri was born to Saviano August 16th 1896. He frequented the institute of pharmaceutical chemistry in Nocera Inferiore. Called to the weapons, he participated in the Great Guerra(1915-18) with the degree of Sottotenente of Infantry. During the last period of war he was wounded and done imprisoned in Slovenia, for his value during the whole arc of the war it was conferred him a Silver medal to the Value, a bronze medal and a Cross of war. At the end of the war, definite to continue the military career what real officer of Infantry. At the end of the war he is sent to Palermo what Commander of the XI C.A.R. (Center Training Recruits). In 1958 he is transferred in Naples what Head of is Greater some Body of Army. To Palermo he concludes his long military career with the Degree of General of Brigade. The 10 agosto1963 died in Milan.

ANTONIO DE GIULIO

Antonio De Giulio was born to Saviano April 13th 1899 from Raffaele and Vincenza Amelio. He participated in the The World war as Sottotenente of complement of the army, fighting along the river Piave. Finished the War, he graduated in law and, subsequently he entered the Body of Police station of the Marina Militare as, Official in real permanent service. He got married in June of the 1933 Concetta Parisi that she prematurely died in to give the only child to the light.

As Commissioner of edge, he effected on the ship military Alessandro Volta, a long cruise in the Indian ocean and in the ocean Pacific, reaching China. he was embarked on other naval unities, among which the battleship Dante Alighieri and the cruiser Trento.

Subsequently he devoted him to the reorganization of the services of Police station of the Marina in the new picture of international alliances constituted him in base to the Atlantic Pact. he was, besides, General manager of the Maritime Military Police station.

He assumed, then, the charge of General Secretary of the Italian Naval League and he devoted him to the development of this organism.

Hewas always very tied up to his native country, where usual to spend you the vacations was; he died really to Saviano September 18 th 1980 where buried is in the Chapel of the family Amelio.

ANTONIO CECE

The musician Antonio Cece had been born to Saviano March 12 th 1907. He was his father Pietro to impart him the first musical rudiments; then he frequented the courses of piano and composition to the Conservatory St. Pietro to Maiella in Naples, where student of the musician Daniele Napolitano was, also him of Saviano and where subsequently he also began his activity of teaching, for then to pass to the conservatory in Palermo, therefore to that of Saint Cecilia in Rome, where he died July 10 th 1971.

The musical production of Antonio Cece was conspicuous and notable, so much that some compositions of his, symphonic passages and music lady's maids, was engraved from the House Record Memoirs. The musician orchestrated and also translated in musical sonority nine of the ten funeral marches that his brother-in-law Avv. Carmine Fuschillo had conceived for the Madonna Our Lady of Sorrows; Torment is the only

funeral march of the Fuschillo that for its emotional strength, he was orchestrated by the other brother-in-law, also him notable musician: the teacher Alfredo Cece.

CARMINE CUTINELLI

He was born to Saviano August 25th 1910, he achieved the degree in Medicines and Surgery with the maximum one of the votes in July of 1933 near the university in Naples. From January 1934 he has been medical under lieutenant of complement and from December 31st 1936 he is Greater physician of the reserve. He is then assistant in the institute of General Pathology from 1936 and from 1940 near him only faculty of Medicine and Surgery of the university in Naples. He achieved the Free teaching General Pathology in 1942 and in Microbiology in 1948. In 1949 he went him to Stockholm where he has worked for about one year with Scholarship of the CNR near the Weener Grens Institut. In 1951 he had called to cover the Desk of Microbiology of the university in Bologna and in 1953 that of Microbiology of the university in Naples. The teacher Cutinelli has made part for 5 years from 1976 to the 1981 of the Committee of Biology and Medicine of the C. N. R. as experienced named by the Office of the Public education. From the first November 1980 to October 31st 1985 the Teacher Cutinelli has developed hisr activity what teacher Out role. His organizational ability, didactics and scientific, hehas made him among the meaningful figures of the Neapolitan athenaeum, and he justifies the action with which the Faculty made a souls application to the superior Office that the title of Teacher emeritus was conferred him title conferred him December 22nd 1986.

ANTONIO TUFANO

The teacher. Antonio Tufano was born to Saviano June 2nd 1914. Graduated in Medicine and Surgery near the university in Naples.

He was winning of contest for Medical Officer in S.P.E. and in 1940 he moved to the Zone Operation in Northern Africa. He participated in the Operations of War on the Front Tunisino and on the Front Cirenaico. Reentered in Country, he also developed an important role for the civil population.

He was Expert in General Surgery; in Urology; in Thoracic Surgery and in Hygiene and Hospital Technique. In 1958 he was Primary Surgeon and Sanitary Manager of the Civil hospital of Avellino. He was teacher in Surgery of Urgency near the School of Specialization in General Surgery of the university in Naples.

From the 1987 insignia Anatomy near the School of Specialization of Anesthesiology of the II Policlinico in Naples.

ERRICO MANFREDI

He was born to Saviano March 16th 1916, where he extinguished July 15th 1964.

He was teacher and then secretary near the local Elementary School "Maria of Piemonte", Bronze Medal for the meritorious educational activity. He had participated in the II world war, achieving silver Medal to the Valor Militare.

It is entitled in his honor a road of recent opening.

GIACOMO CARACCILO

Been Born to Saviano the 20 November of 1923, he has frequented the Episcopalian Seminar of Nola for then to achieve the license high school student near the Genoese to Naples. He has achieved the studies graduating himself in jurisprudence to the university in Naples in 1947. In the '50 have still come where then to first Naples in magistrate's court in Court and from 1984 in Cassation to Rome he expounds with success his activity.

RAFFAELE ALLOCCA

He is born June 12th 1924. Graduated him in Medicine; to norm of the general and particular Statutes of the Aci he is named by the Bishop vice-president of the diocesan GIAC. He is missionary in Campania and in Basilicata on behalf of the organization of the Civic Committees. For over a five-year period it holds up the reception office of the local section D. C.; he is then component chosen of the Provincial Committee in Naples of which in the years 1958 - 1959 belong to the Executive Junta; between 1960 and 1964 he is town adviser of minority and in 1968 he is Appointed some Italian Parliament position that still maintains in the VII and in the VIII legislature. Of notable political importance they are his proposals of law, numerous his cognitive missions in the European countries.

He is Sanitary Central Manager of the INAM, past to the INPS with the directive functions of medical Chief physician - legal of the Region Campania.

ALFONSO AMBROSINO

Been Born to Nola June 25th 1926, lives to Saviano with his family. Graduated him in Medicine and Surgery in 1955, he specialized him in Dermatology in 1969 and in

General and Special Hygiene in 1974. For his merits, he got the knighthood in 1972. Town Adviser to Nola was chosen in 1960 and in 1964 he covered the position of mayor in the same Nola. His political career concluded him with the election to deputy to the Chamber from 1976 to 1979.

GIACOMO SCOTTI

He was born December 1^o th 1928 to Saviano. He attended the elementary school in the country native and the Grammar school to Nola. In the summer of 1947 he moved him to the Free Territory in Trieste and he lived for a few months to Monfalcone and Ronchi of the Legionaries. In the same year he brought where him in Yugoslavia he has collaborated with almost all the newspapers and local magazines. He has also collaborated with numerous Italian literary magazines, Swiss, Argentinians, Spanish and of other countries. He is among the founders of the Circle of the Poets, Artists and Literates of the union of the Italians of the Istria and River as well as of the center of historical searches of the UIIF also making part for different years of the managing structures of these associations. For long years he has belonged to the Presidency of the Society of the Writers of the Croazia; he makes besides part some Labor union of the Italian Writers and the Pen - Club Internazionale. He has translated in the languages Slavic works of Pavese, Quasimodo, Pirandello, Climb on her and other narrators and poets of the '900. during his career numerous they have been from him you publish.

ANTONIO LA VENUTA

He was born to Roccarainola June 13 th 1935, since the '39 have lived his infancy and youth to Saviano. He has frequented the high school "Carducci" of Nola for then to achieve the degree of jurisprudence to Naples March 27 th 1957 with the maximum

one of the votes. He has practiced as legal attorney, he has been then magistrate to Rodi Garganico (Manner) and for 17 years as substitute attorney to Saint Maria Capua Vetere. From three years he is to the General Proxy near the Court of Appeal in Naples.

CARMINE MENSORIO

Carmine Mensorio was born September 9th 1938 from Giovanni Alfonso and Nappi Emanuela. After having frequented the National High school Classico "G. Carducci" of Nola, he graduated in Medicine and General Surgery near the university in Naples, specializing himself in General Surgery. He actively enters the national political activity so much to represent in 1973 the DC in the bilateral meetings among Austria and Italy held in Vienna.

In 1975 he was chosen to the Regional Suggestion of Campania, subsequently he was appointed to the Italian Parliament in the lines of the Christian Democracy; for two legislatures he was component of the parliamentary Committee of the Public education. From 1979 he was Manager of the Superior institute Of Physical Education in Naples with the charge of teaching of Normal Human anatomy.

He is incessantly lavished for opening greater occupational spaces for the young people and to promote various legislative proposals for the adjustment of the least pensions and the realization of the normative ones that protect the handicapped, the not seeing and the bands of disturbed psychic and social.

During his life, he has promoted numerous conferences to debate on the thematic ones that concern the abortion, the drug, the family, the woman.

He is prematurely dead and tragically in the summer of 1996.

VINCENZO AMMIRATI

Been Born to Saviano June 22 nd 1940, he has frequented the high school Carducci of Nola for then to achieve the degree in Classical Letters in 1968.

His passion for the "humanae litterae" he has brought him since 1973 to collaborate and to publish articles, reviews and wise man, on the magazine "Hyria". With deep critical acumen he has illustrated in various wise man the thought of poets as Bruno Rombi, Costantino Kavafis, Managanaris, Aristide La Rocca, Omar Sezâmi and the conception of woman according to Ciccone. He has translated from the Tetrarca the "Secretum" (from the book II), he has written an essay on the reading of the Greek and Latin poetry and translations from Orazio and from Catullo in Neapolitan poetic dialect. Besides he has published the "Work" of St. Giovanni - A tradition sacred - popular of Sirico; Galileo Galilei - historical Play and poetic idleness; Poetic whims of Galilei. The holy bono (short in slang); Alibi (polemic civil wise man); Saviano the history in the roads.

GIACOMO CALIENDO (1942)

Been Born to Saviano 28/08/1942, student near the high school G. Carducci of Nola, he graduated in jurisprudence in 1964, to alone 22 years, near the university in Naples. In 1969 he overcomes the contest for judicial listener; in 1971 he is assigned to the court in Milan with the function of judge; in October of 1972 assistant is named by law to the Desk of Institutions private of the faculty of jurisprudence near the Catholic university in Milan. Always in the same year Superior Component of the Magistracy is elected; 15/01/1983 is named Judge of Court of Appeal; from October 1983 he belongs to the central Directive Committee of the Association National Judges. In 1989 they are conferred him the functions of judge of appeal and named

substitute Attorney General to the General Proxy of the Republic near the Court of Appeal in Milan. In 1990 Judge of Cassation is named.

MARIA ANTONIETTA TUFANO

Been born to Saviano 24/10/1942, she has graduated in Medicine and Surgery with the maximum votes; winning of 2 scholarships subsequently she achieves the specializations in Semiotic and Diagnostic of Laboratory, in General and Special Hygiene and in Microbiology. During the departed years in the institute of Microbiology of the I° Facoltà of Medicine and Surgery of the University in Naples she has developed an intense and continuous scientific activity and of search, documented by jobs and press. And' member of the "American Society of Microbiology". She Directs the Department Radioisotopi of the institute of Microbiology of the I° Facoltà of Medicine and Surgery.

ROSALBA TUFANO

Been born to Saviano 14/10/1944. Graduated subsequently her in Medicine and Surgery she is specialized in Anesthesia near the university in Naples, she has achieved the specialization in Reanimation near the university in Pavia. In 1972 she is Ordinary Assistant of the Desk of Anesthesia and Reanimation of the II° Facoltà of Medicine and Surgery in the Naples. Since the 1973 insignia anesthesia reanimation and intensive therapy near different schools of specialization.

ENRICO LAMPA

Been Born to Saviano May 1 st 1949. He graduated in Medicine and Surgery to the I° Faculty of the university in Naples in 1974. From 1970 he frequents the institute of Pharmacology and Toxicology, first as student and then, graduate as assistant, help from 1980 and in partnership teacher of pharmacology from 1982 and finally as ordinary teacher near the I° Faculty of Medicines and Surgery of the University in Naples.

SILVERIO TAFURO

Been Born to Saviano 21/03/1953, he has frequented the High school G. Carducci of Nola for then to achieve the degree in jurisprudence to Naples in 1977. Specialized him in right and penal procedure, he became first Attorney and then commissioner of police. Subsequently he is become manager of the direct taxes of Orvieto and subsequently judge.

FELICE SAC. D' ANGIO'

Been Born to Saviano 16/09/1823, a priest to for instance show of how much they undertake the priestly mission. To take care of the souls to him you submit renouncement to the nominations of general Vicar of the Curia of Nola and that of Priest of Nola and Saviano. He accepted, obeying to the Vicar of the time the nomination of offshore Vicar. In his intense activity he widened the parish church (St.

Michael Arcangelo) and "made splendid" he Congregates it of the immaculate one. He died to Saviano 20/02/1899.

CARLO RUOPPOLI

Been Born to Saviano 06/03/1773, studious of the physical sciences, mathematics and of theology. Of such subjects he was famous teacher transmitting his to know to the so many young people that followed his teachings. He was Canonical of the Cathedral church of Nola, He died 03/12/1842.

DOMENICO ROMANO

Mimì Romano was born to Saviano the 1 October of 1921. Graduated him in classical letters he has been teacher of letters and in 1960, year when the National Middle school was open "A. Ciccone" of Saviano, him, then less that quarantenne, was the first entrusted headmaster of it. National prize of the culture; inspector Honorary Office of the Cultural Good; Silver medal Well Deserving School Cultural Art. From perfect humanist he has investigated on many Latin poets as Catullo and on their works. He died to Saviano in November of 1991.

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Card

CHARACTERS OF YESTERDAY AND OF TODAY

1. Antonio Ciccone (* 1808 - + 1893)	Minister of the Republic, University teacher
2. Raffaele Allocca (* 1924 - + 1995)	Appointed of the Republic
3. Carmine Mensorio (*1938 - +1996)	Appointed of the Republic, University teacher
4. Alfonso Ambrosino (*1926)	Appointed of the Republic
5. Leopoldo Caliendo (*1883 - +1954)	Judge
6. Antonio Fuschillo (*1885 - +1969)	Judge
7. Salvatore Iovino (*1928)	Judge
8. Giacomo Caliendo (*1860 - +1931)	Judge
9. Antonio La Venuta (*1935)	Judge
10. Giacomo Caracciolo (*1923)	Judge
11. Silverio Tafuro (*1953)	Judge
12 Giacomo Caliendo (*1942)	Judge
13 Nicola Allocca (*1880 - +1960)	Lawyer
14. Antonio Alfieri (*1896 - +1963)	General
15. Antonio De Giulio (*1899 - +1980)	General

16. Vittorio Narni Mancinelli (*1892 - +1915)	Official E.I.
17. Brothers Tufano	Officials
18. Daniele Napolitano (* 1874 - + 1943)	Musician
19. Antonio Cece (*1907 - + 1971)	Musician
20. Carmine Cutinelli (*1910)	university Teacher
21 Enrico Lampa (*1949)	university Teacher
22. Maria Antonietta Tufano (*1942)	university Teacher
23. Rosalba Tufano (*1944)	university Teacher
24 Antonio Tufano (*1914)	university Teacher
25 Filippo Vecchione	Verifies of Saviano
26. Emanuele Gianturco (* 1857 - + 1907)	university Teacher
27. Errico Manfredi (*1916 - + 1964)	university Teacher
28. Adolfo Musco (* 1883 - + 1934)	Writer
29. Michele Manfredi (*1890 - +1976)	Teacher, Writer
30. Vincenzo Ammirati (*1940)	Teacher, Historical of the sour nolano
31. Giacomo Scotti (*1928)	Writer
32. Pasquale Napolitano (half '800)	Historical
33. Domenico Romano (*1921 - + 1991)	Lettered
34 Filippo Tufano (* 1912 - + 2003)	Teacher
35. Giovanni Tufano (*1916 - + 1947)	Teacher
36. Stefano Corsi (*1852 - +1927)	Mayor
37. Enrico Vecchione (*1920 - + 1989)	Teacher

- | | |
|---|--------------------------------|
| 38. Domenico Narni Mancinelli (*1772 - +1848) | Bishop |
| 39. Francesco Saverio D' Ambrosio (*1799 - +1883) | Bishop |
| 40. Sister Maria Luigia Velotti (1826 - 1886) | Nun, in trial of beatification |
| | |
| 41. Frà Michelangelo Ciccone (1700) | Monk, studios of theology |
| 42. Felice D' Angiò (*1823 - +1899) | Priest |
| 43. Carlo Ruoppoli (*1773 - +1842) | Priest |
| 44. Girolamo Fortunato (* 1806 - + 1886) | Priest, studios of theology |
| 45. Umberto Amelio (* end '800 - +1955) | Priest |

Card

MAYORS OF SAVIANO

(1860 - 2004)

YEAR MAYOR

1860	Giacomo Ruoppoli
1861-64	Filippo Vecchione
1865-66	Giovanni Allocca
1867-68	Giacomo Ruoppoli
1869-71	Alessandro Marotta (Commissioner)
1872-73	Pasquale De Giulio
1873	Pasquale Mascia
1874-78	Giovanni Ciccone
1879-85	Pasquale Caliendo
1889	Stefano Corsi
1890-06	Stefano Corsi
1906-07	Rugaldi Claudio (Commissioner)
1907-22	Giacomo Caliendo
1922	Luigi Baia (Commissioner)
1923-27	Nicola Allocca
1928-31	Nicola Allocca (Podestà)
1931	Antonio Trocchia
1932-36	Michele Manfredi
1938-41	Giacomo Allocca
1941-42	Gabriele Ciccone (Commissioner)
1942-43	Gabriele Ciccone (Podestà)

1943-44 Antonio Trocchia (Commissioner)
 1944 Pasquale Airola
 1944 Angelo Caliendo
 1944 Raffaele Bugli (Commissioner)
 1945 Antonio De Risi (Commissioner)
 1945-56 Antonio De Risi (mayor)
 1956-61 Giovanni Tufano (P.S.I.)
 1961-65 Enrico Vecchione (P.S.I.)
 1965-75 Raffaele Allocca (AD)
 1975-76 Luigi De Rosa (AD)
 1977 Giuseppe Ciccone (P.S.D.I.)
 1978-80 Angelo Trocchia (AD)
 1980 Tommaso Tafuro (AD)
 1980-81 Antonio Tafuro (P.S.I.)
 1981-84 Tommaso Tafuro (AD)
 1984 Mario Formicola (Commissioner Prefectorial)
 1984-86 Alfredo Ambrosino (AD)
 1986-87 Giuseppe De Falco (AD)
 1987 Mario De Paola (Commissioner Prefectorial)
 1987-89 Luigi De Rosa (AD)
 1989 Biagio Ciccone
 1989-90 Giuseppe De Falco (AD)
 1990 Elena Stasi (Commissioner Prefectorial)
 1990-92 Ferdinando Ambrosino
 1992-93 Antonio Ciccone
 1993-95 Carmine Sommese (last legislature with 30 advisers)
 1995-2000 Carmine Sommese (first election directed of the Mayor)
 2000 -... Carmine Sommese (actual Mayor)

PARTIES AND TRADITIONS

I capitulate IV

PARTIES AND TRADITIONS

THE CARNIVAL

HISTORY OF THE CARNIVAL SAVIANESE

The history of the Carnival Savianese begins in the years '30, when the tied up traditions to this demonstration limit him to some quadrille, to the cantatas of the months, to parades of surprises "Japanese gangs", to some pantomimic show as that of the "operation of Carnival", to the parades of the wheelbarrows with floral motives, with exhibitions of dances and songs "'ncoppa to tammorra."

It is 1938, when the young dentist De Marino, from a little reentered from Africa, it gives life, together with eighty young people of Sirico, to the first African Carnival: a funeral procession made likely by the weeping accented to art of the group that interpreted the family ones of the false dead, sets on an open coffin.

The figures of the procession had a dismal and spectacular aspect and they were accompanied by the funereal sound of the drums.

The procession, departing from Sirico, it prolongs him up to the actual Victoria Plaza, leaving the amazed and convinced spectators that you deal with a real funeral to the such point that many merchants lower the shutters.

Since then the African Carnival has been repeated every 6-7 years.

In 1980, it accompanies the parade of the first two wagons: that of the "Group" and that of the circle "ARCI", but it continues alone toward Nola, where it is welcomed between enthusiasm and applauses.

The first constructions of the allegorical wagons go up again to 1979, when to S. Erasmo, the teacher Nicola Strocchia, animated by the strong desire to live and to make to live a moment of healthy transgression, gives life to a tradition that he go enriching year after year. They was rather manage, made live of small towing with drawn panel or a form shaped fixed of small dimensions or a simple small band.

The "parades" some first three years arouse a lot of curiosity but don't represent an authentic attended tradition yet and prepared.

In 1981 other two wagons are prepared and in 1982 the Carnival is still founded on the improvisation. Only exception S.Erasmo, that abandons the denomination "Radio Arci" and as historical neighborhood introduces him with the wagon "You peace", and in 1983 with the wagon "Pulcinella" together with "PRS" and to the groups "Roosters", "Sharks", the musical wagon of F. Piccolo and the quadrille of Stephen "or' tailor."

In 1981 the For Place, under the push of the then president Donato Allocca, does him promoting of initiatives finalized to give organicity and thickness of party to the demonstration and with a 15/10/1981 deliberation it establishes him to organize and to make becoming a "institution" of the country the carnival.

In fact, in 1984 the organization of the carnival appears more articulated and greater it is the number of wagons: seven. It deals with more valid constructions under the artistic and allegorical profile, accompanied by a series of choreographies and shows as those prepared from the schools, from the same Advantage Place with her

"theatrical company" and still from moments of musical diversion in the spaces of the ex orphanage Pietro Allocca.

In this year two the novelties: the first wagon built with figures in paper-pult, realized by the group "S.G.T. Peppers Lonely Heanls club band", and the performance of the neighborhood Sant'Erasmo that introduces him with his outlines of paper crushes representatives the "Town Advisers", one of the rarely, if not the only, in which the carnival savianese has expressly used the political satire to local level.

In 1985, the For Place involves the Town and Provincial administration and it promotes the first manifesto Symbol of the Carnival, realized by Vittorio Avella and that he represents one of the popular traditions of the territory: "the drawstring of love", called "a'ndrezzata". Besides he returns after 5 years on the scene of the carnival savianese the African Carnival.

From 1986 the radication in the neighborhoods does more and more him sensitive and the wagons are identified more and more with a particular territory: S. Erasmo, Sirico, Teglia, Farm Trocchia and P.R.S. (what somehow it represents the historical center).

In 1987 the Carnival involves more and more actively numerous masses of citizens, is them in "carnival mask" or in "usual mask", with photographic cars or camcorders. In the process of evolution of the carnival savianese 1987 is one meaningful year because the wagon of P.R.S. introduces for the first time three-dimensional figures that stir thanks to of the devices even though elementary.

It begins the experience of the Wine cellar of the Carnival, that the has been defined "historical small stand of our Carnival": the various Committees are welcomed during the parade and, in spirit of friendship and joy, it offers him to all one good glass of wine.

In 1988 they are involved in the demonstration the peripheral zones as Cerreto-Aliperti that introduces a wagon from the title "Neapolitan Folklore" and it is conceived and produced by the artist savianese Felix Policastro a new manifesto - symbol that expresses the deepest meant of the Carnival. It represents it "mask",

magic element, able to transform us, favoring the illusion freeing us from frustrations and tensions, anxieties and fears,; "but it is only an illusion: the negative of the reality and the mask it is immense it is too much small in comparison to the huge dark that dominates the life - that mask that represents the attempt of the single one, only, impotent, in front of the great one 'black' that it surrounds it from every part dominating the everything.

Where however it fails the attempt of the single one - the single mask - the choral desire succeeds, instead the concomitant transfiguration, the collective disguise, 'the deceptive whole' variedly express - the many colored strip that somehow it breaks the dark continuity, it annuls the negative reality and it expresses the total and complete victory of the illusion: the Kaleidoscope of the colors."

Still in this year, the Pro Loco surrenders the coordination of the demonstration to the Town administration.

In 1989 the neighborhood of Sant'Erasmo introduces him with two constructions, one that ago head to a group of faithful of the disappearance "Radio Arci", that propose their wagon of the decennial one "Masaniello", the other bottom the denomination of the neighborhood Sant'Erasmo, with the denominated wagon "Revival Carnival". Meanwhile the wagons are seven accompanied by small train and other choreographic elements.

In 1990, after the fall of the wall of Berlin and the end of the cold war, the pupils of the middle school "Anthony Ciccone" they propose a wagon from the theme "united Europe", a message of unity and peace. The wagons are, by now, nine.

In 1991 the demonstration suffers a forced suspension for the notes stories tied to the war in the Persian Gulf.

The 1992 edition appears a great deal vivacious and involving a lot of people and it is characterized for a greater local radication, seeing the share of Radio Arci-S. Erasmo, Baking-pan-that of the night, Neighborhood Cross (what ago his debut in the demonstration), Committee the Victoria, Sirico, Cerreto-Aliperti, Friends of the carnival-foreman, Sting Radio Saviano. The school of the paper-pulp of the Tubazzo

is born with the share of some young in the Committee P.R.S. and desirous to contribute with their job and appointment to the realization of some structures in wood to form of radio that, electronically opening itself with remote control during the parade of fat Tuesday, they flood the present people in Victoria plaza of corianders and toys.

In this occasion the mask savianese is launched "Or' Tubbazz."

1993 becomes wealthy of two meaningful presences: Fressuriello that this time introduces him as local reality well list and the small plaza with the boys of the AGM. This of the young people is a presence of notable importance. Them, using her own resources, the manufacture of a wagon they have made possible without applying elsewhere.

It recomposes the unity of the neighborhood Sant'Erasmo that introduces an only wagon devoted to the country civilization. In this same year, the pupils of the course G of the Middle school "Á. Ciccone", coordinated by the teacher Felice Falco publican a historical reconstruction of the party on a children's paper from the title "Corianders."

In 1994 some local committees divide him: from the neighborhood Baking-pan, represented from "Those of the Night", a new committee separates him, "W the TV"; in the center it is assisted to the splitting in two committees: "P.R.S." and "You Victoria."

It is born, to Sant'Erasmo, the Gang of the District, that every year welcomes, with all of its disguised components, the various Committees.

The wagons are by now ten. Meanwhile, however, it still misses a super partes organization that has the institutional assignment to coordinate the demonstrations of the various committees that start to be so many. The Town administration institutes, so, the association Town Carnival: an easy assignment won't be certain that to put order in a situation that has been left for too many years surrendered to herself or she is grown to the shade of the Pro Loco somehow approved as coordinator from all the Committees and then of done expelled by the Town administration.

In 1995 the parade of Sunday is founded, that precedes on fat Tuesdays: on February 26 the wagons unthread all whole along the circuit constituted by the actual course Italy and course Europe. Other novelty is represented by the realization of the first catalog savianese taken care of in the graphic part from Felix Policastro and in the documentary part from the pupils of the middle school, coordinated by the teacher F. Falco.

If in 1996 the share of the 10 wagons of the two preceding years is confirmed, in 1997 it is added you the neighborhood Tower, that represents, somehow, the return of the farm Trocchia in the carnival savianese.

Also the following year the number of the wagons stays unchanged, but the fever of the carnival becomes more and more contagious: in 1999 ago her debut the region of Huntsman and the association "Radio Arci Masaniello" it gives life to a new tradition with a historical procession devoted to the figure of Masaniello. To open the parade the imperial drums, followed by the "pazziariello" that he calls the people to harvest, the soldiers and other figures of the epoch. But above all this is the year of the launching of the Foundation Carnival Savianese with the approval of the statute from the Town administration. Meanwhile the appointment of the Pro Loco, in the organization of the party, it is concretized with the constitution of an Office Information, to the purpose to offer above all a point of reference for the tourists. In the 2004 such Office it has been enriched thanks to the realization of a photographic show with the images of the historical and recent wagons, portraits also in the phases of preparation. A space has also been devoted savianese to the history of the carnival, Italian and international, as well as to the history of the mask.

In 2000 the Foundation Carnival Savianese is constituted, "an institute organized without thin of profit, that it has as finality the realization of the demonstration of the carnival, in the respect of the history and the popular traditions that they countersign the Carnival Savianese."

In this year ago his entry, in the program of the parade of March 7, the neighborhood Sena: the wagons are 13 and so many they will stay thin to today.

In 2001 the Carnival becomes wealthy with a new initiative: every year a local artist different it will be risked in the realization of an apparent-symbol of the Carnival savianese. After those historical of Avella and Policastro, it will be the time of Carnine Ciccone, of Gianfranco Allocca in 2002, of Antonio Panico in 2003 and of Veronica Vecchione in 2004.

From 2002 the Committee "E' muort Carnavale" it will characterize on fat Mondays with a satirical show on the stories of the Mons. Caiazzo with events actual allusions. It returns, besides, the African Carnival.

In 2003 the is inaugurated "Palio Association ARCI Masaniello" in XI Agosto plaza 1867, repeated also this year: a show of sport and party.

In 2004 the Carnival Savianese turns 25 years old and, for the occasion, a great cake, sets on the wagon of Masaniello, it has unthread for all the roads. The parade of the 25° anniversary has seen involved above all the Neighborhood Sant'Erasmo with Radio Arci Masaniello, Committee Wagon, Gang of the district and Wine cellar of the Carnival.

For the thirteen committees they have been realized some gonfalons, officially delivered Sunday 15 February, in the garden of the building "P. Allocca."

The Carnival is without doubt the demonstration that characterizes our country. And' a party, in which all are protagonists: he goes down in the street and in the plazas to have a good time him, each with his own mask, ready to joke with the different ones "faces" of his own personality, in this ancient and fascinating game that also captures the more sirious.

It's an explosion of forms and colors, are art, creativeness, irony, euphoria...

Everything this is the Carnival! ... And is it a joke at all?!?

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AS AN ALLEGORICAL WAGON IS BORN

By now many wagons of the Carnival Savianese is built by local artisans and the artistic verve, the enthusiasm and the spirit of collaboration it is strong.

Even if every group of artists has his own method of job, we have followed the realization of a wagon in its different phases, to make visible to all the various processes of construction and to make a homage to whom invests his own creativeness and his/her own time in this fascinating job.

After the realization of a structure in iron, the puppet takes form thanks to a first sculpture in polystyrene, that will be dressed again with paper it crushes and finished up with plaster.

The puppet is finally color and here the imagination her ago from protagonist with the use of vivacious colors, that they dye this party of joy.

O' FUCARONE

On January 17, day devoted Abbot to S. Antonio (Sant'Antuono), it is tradition in our country to turn on some bonfires (fucaroni) in the various neighborhoods, particularly in the front doors and in the private courtyards.

The custom finds its origin in the fact that in Italy and here from us it makes him begin the carnival period really on January 17. The fire, in fact, constitutes an element rich in meanings, but in the popular parties and in those cyclical its symbolism is expounded in its totality and, in the case of the carnival, introducing and accompanying the whole pantomime. To the fire an intrinsic sacredness is recognized, that has comparisons in all the ancient and modern cultures and it is expressed in rites and liturgical contexts of the most disparate religions.

O' fucarone is constituted by bundles of firewood put together with to sufficiently form around a big heap to a tall central pole, on whose summit is fixed a puppet of roll.

Near some communities it is used to also distribute in various parts on the firewood objects not more used, as calendars, old shoes, agricultural utensils, figures and also photo (the local motto is known: "Sant'Antuono - Jett'o viecchio e pigli'o nuov' - "). It deals with popular traditions that find their origins in rites and ceremonies tied up to the country world and to ritual archaic typical of the Roman populations and Greek frets as the Saturnali, the Bacchanalis and the Fescennini, rites that meet, already in Christian epoch, in the festivities of the Carnival.

In every case such ceremonies and rites are rich of symbolism and they bring back to the idea of renewal, purification, propitiation.

The same fire has one symbolic value of his, as also the puppet and the other objects. It, in fact, is the mean through which all of this that represents the old man symbolically comes destroyed. The fire is also symbol of life and contains, therefore,

a meaning of good wish for the new season that opens, because is rich of life, fruits and crops.

The great popular parties, as also the Carnival, has varied connections with the country world. The most important demonstrations perfectly grant him with the rhythm of the nature and the agricultural activity.

The bonfire recalls to the rites that mark the end of a productive cycle and the beginning of that new, annual and seasonal.

To get further malignant spirits and you win and to propitiate a best crop, superstitious mentality believed that, during the rites, they were worn some representative masks the underground divinities and the souls of the corpses. These demonstrations, mark the continuous one of the life, its transformation and its change, and the past relives in the proper present through these great parties, that an evident connection has with the archaic demonstrations, whose common denominator remains always the depth and inappellable desire of a best world.

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OUR FATHERS' FUCARONE

"Throbbing landscape of life, of thousand shining flames, so many impromptu you camp out stormed of lights waiting for the lights of the dawn.

Sparkling flame, sinuous of different fires, it illuminates courtyards, regions and countries lengthening, after having stolen her to the moon, the evening shades.

To the shouting of the babies, first friend of the sinuous fire, ago echo low the uproar of the great broken only from the sour rhythm of ancient "tammorra"; then the voices make him whisper, light notes at night silent and close to the brands memory of once now appears on the surface to the mind that the sweet liqueur of their fathers heats the regardless spirit of the cold that the fire equalizes.

This way our old men lived the rite, moment of meeting, of peace and of party to discharge emotions, joys and thoughts.

Every year the ritual returns: not more the same since that time.

New world, different, of useless things enchanted, he/she violates the life and the full one of nothing.

Pile of firewood in to turn of time is made of ash cold useless heap; it has illuminated sweets thoughts, it has picked up secret and hopes, have done a great burden of it and it deliver it a day that comes: this way it races the life, while it is also extinguishing him the last voice and the eyes they are closed a day that is born."

Felice Falco

THE RELIGIOUS TRADITIONS

THE PROCESSION OF FRIDAY SAINT

The procession of Friday Saint is surely the religious tradition more felt by the people savianese that goes up again at least to the '700.

It constitutes the culminating moment of the tied up religious functions to the Easter. Already the preceding Friday the Sunday of the Palms the rites have beginning with her "Street Matris", in which the Madonna's statue Our Lady of Sorrows is brought to shoulder by some faithful ones. The statue is dressed of black (what it symbolizes the the pain, the mourning, the death) with some gilded embroideries. It has the heart pierced through by seven representative swords the seven pains suffered by the Virgo, that they are narrated along the journey of the procession on balconies private envoys to disposition, and decorated, from the various citizens. It seems that this tradition has been introduced in our country after the Spanish domination in the kingdom in Naples, being a custom typical of the south of Spain.

The Thursday Saint, in the church , the so-called ones are prepared "sepulchres": the altars are decorated of flowers and plants of wheat, accompanied by symbols that they recall the last supper or other episodes of the Gospel. After the visit in the sepulchres (the so-called one I rub), in the church of St. Giacomo the vigil is held, characterized by the "complaints" tuned up by a group of elderly women; it deals with yearning songs that recall the pain lived by the Madonna to the feet of the cross: a very ancient tradition, taken back in particular way during the middle age. In the same church, in the altar in front of him anything else other than it entertains the sepulchre, the statues of the Our Lady of Sorrows and the Christ Morto are set among crowns of flowers. This last is a precious wooden sculpture, of which the origins are

not known, that goes up probably to the '700. A legend narrates of a man that stopped its wheelbarrow in Victoria plaza and churches to a group of people where a certain church was near which would have had to deliver the statue that he transported. The presents were spellbound from the beauty of the work and they pointed out the church of St. Giacomo to the stranger, where the statue still remains.

In the day of the procession, the Committee of Friday Saint prepares the statue on the special sedan. Such Committee is constituted by members for the more those people's descendants that in 1929 they were founders of it: Domenico Ambrosino, Luigi De Risi and Gabriele Perretta with the guide of the Priest. These, according to the memory of some elderly ones, in 1928 they widened the run of the procession that, probably up to 1867, it was a lot of meeting place: from the church of St. Giacomo to that of the Free one. The statues were brought alone seminarists and the procession to shoulder it was a ceremonial reserved to the priests.

Today, this sacred representation involves instead, all the as people to give life to a stately procession, that crosses the roads of the country in a religious silence, articulated by the notes of "Torment", one of the ten funeral marches, conceived by the lawyer savianese Mr. Carmine Fuschillo. Such marches were musicate at the teacher Antonio Cece, made exception really for "Torment", that was orchestrated by the teacher Alfredo Cece, the author's brother-in-law. After a brief standstill on the church square, the statues are escorted by two policemen in tall uniform and followed by the standard of the Commune, from the mayor, from the civil authorities and therefore from the people, as foreseen by the definite regulation in the years '20.

On the notes of "Remembrances" it takes the by the procession opened by the religious associations followed by the priests, from the musical gang and from the figurants, that characterized the procession to the beginnings of the years '20 and they have been proposed recently under the push of the priest Mr. Precious De Giulio. The "Christ Morto" he is transported to turn (established in base to a drawing with it counts it, 'o tuocco, that develops him, before the procession, in the parish small field) from teams of "patrons", each formed by four people more or less of the same

stature, that they offer a contribution for the expenses of organization of the procession. A long time ago it was used to fix a determined contribution, so that the team of the to make narrow "patrons". The procession departs in the afternoon to return to the church of St. Giacomo to late evening. To this point the Christ is set in the central aisle and revered by the believers with kisses and prayers. There is, besides, the custom to bring away one of the flowers with which the statue has been decorated. Later the Committee it deposes the statue in the nike for urn that entertains it for the whole year and it expresses the wish for the following event pronouncing the sentence "Pure l'anno ca vène! " (Also next year!)

The researcher V. Ammirati, in 1998, he has conducted a historical and bibliographical search on Friday Saint savianese, finding different articles that show, above all, her "popular soul" of the event. An unusual published article April 2 nd 1913 on a fortnightly place, by now that cannot be found, "The Awakening, newspaper of Campania", signed F. M. and entitled "The last guasconata", it tells with tones turned on that the procession, in that year, it had been interrupted by the contrasts among political families countrys, and particularly from two "terrible individuals", that had imposed to the procession to return back, when it "it started to cross the road of Sant'Erasmo". deputy-priest Scibelli's objection cost him insults and "bitter and ignoble words". Secondo the article, at the base of the gesture of violence, there could be two reasons: the implacable hate against the Cav.Corsi, to which was wanted to remove "the enjoyment of the sight of Christ" and a two desire of one "that disguised as syndical it pompously opened the procession and that, he had certainly prepared his departure for Naples at the seven."

To avoid episodes of the kind, in 1957 the whole town junta social communist participated in the procession, camping right of it, in how much the church of St. Giacomo was of patronage of the Town corporate body of Assistance, that disbursed the contribution for the sacred function. Already in the forenoon of that day, when the advisers of majority and some city sympathizers made him see all with red tie for the

streets of the country, political and clerical adversaries they said to fear for the public order. In reality it was still fresh the memory of the strikes promoted by the social communists , under the preceding administration and, among these, the threat to set the Town hall on fire if in the place Fressuriello was not built a road that avoided to access the fraction through the I complain, impassable in winter. Á. 1 pm started in the church the Three Hours of Agony. The questor, is affixed from Naples, he reassured the priest and he ordered to the mayor, "pacific person and of all professional and human respect", not to participate in the procession. In the afternoon the procession was accompanied by ten police officers in great uniform and others, two hundred, were seen perhaps for the streets of the country. Ammirati he affirms with irony "the gang played the notes of "Torment", but the greatest torment was on the face of Jesus Dead , that that time had to believe to uselessly be dead for the men."

From the 1913 article we also learn that in that year the ritual function of Friday Saint was "old" and "traditional" and it had been municipalized by the mayor Raced (1889-1907) with the contribution of liras one hundred every year, really to avoid inconvenients as that reported in the article.

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THE TRADITION OF THE COMPLAINTS

The tradition of the Easter triduum savianese had as protagonists some elderly women that, in the night of Thursday Saint, in the Mother Church, during the vigil of prayer, they performed songs, or better, "funeral complaints" often illegible.

The "complaint" it expressed the suffering and the torment of the subjects for the death of a king or a queen and her origin it can be brought back to the compositions sung by biblical characters, that they had cried near the sepulchre of Christ or to the feet of the Cross. The day of the procession of Jesus Morto, these women represented the "martyrs", wearing long tunics, with in hand you equip of job. The "complaints" you/they were sung during the run.

The tradition of the "complaints" it also infected the men, that, during the night of Thursday Saint, sang in front of the statue of the Christ and the Our Lady of Sorrows. Instead, the morning of Friday, dressed with white tunics and hood woven with grasses, they went to procession toward the Church of St. Felice in Cimitile. This became place of melodious competition with other protagonists of the sour nolano. The women, instead, to the dawn of Friday Saint, strolled about for the roads of the country with a veiled crucifix, singing the complaints and detaining herself to the launchings "sepulchres" of she asked her of Saviano. This passion was not only expressed in the Week Saint, but also among the domestic boundaries, during the long days it spent to work the wool with the irons.

Today all this has disappeared and the statue of the Christ lies among the flowers without listening to the sweet voice of the "pious women."

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THE RELIGIOUS FEAST

FEAST OF ST. GIACOMO

Said Giacomo "the Most greater", to distinguish him from the homonym said apostle "the Smaller one", he was present to the principal miracles of the God, to the transfiguration of Jesus on Tavor and to the Getsèmani to the eve of the Passion. Giacomo was the first one among the apostles to suffer the martyrdom for his God: he died in fact beheaded under Erode Agrippa to Jerusalem. According to the Breverium Romanum of Urbano Ottavo (1631), the corpse of the apostle came figurative in Spain and hidden in Galizia; but the story of the deadly rests of the apostle is legendary and surrounded by a halo of mystery. The mother church of Saviano, being entitled also to St. Michael Arcangelo, it is under the protection of St. Giacomo apostle. To consolidate among the population of our regions the cult of St. Giacomo, been born by the ancient memory of the one presence of his in these earths, in the first years of the Christianity, the long Spanish domination contributed to also to have started since 1442, when Alfonso D'Aragona chased the Angioini from Naples and gathered in a sol I reign Naples, Sicily and Sardinia.

Some more recent memory mentions to processions, holy masses and a theatrical representation (the work of St. Giacomo). September 17th 1922, during a religious procession, the statue of the Saint brought in procession shattered him. To the tragic event, the popular conviction of the time defined the accident a punishment of the Saint, because it happened in the exact point, a ground given to the Saint Filippo, had been sold where. Unfortunately from that distant 1922 the beautiful statue of St. Giacomo, after having miraculously been put again standing, from praiseworthy artists, she was deposited in her niche and perhaps forgotten. It is not understood why

course didn't come in procession anymore and because the Patron of our country didn't have to have a party in his honor and to be neglected. Of he there was not even the image of the classical small holy picture, that would have accompanied in the adult memoirs, young people and children that, to the vision of the statue, interdicts stayed, confusing or even ignoring the existence of the apostle.

In 1986, a group of belonging young people to the parish of St. Michele Arcangelo, spurred by the Priest Don Andrea Pesapane, they undertook some initiatives to make to revive the cult in St. Giacomo. The enthusiasm and the joy of the believers in to collaborate to the realization of the party in honor of the protector of Saviano it was such immediately to be given life "to the association Parish St. Giacomo Apostolo". Such Association united to the zeal of so many citizens, allowed to create a true Committee Party to which the assignment was up to bring among the people the image of the Saint.

The celebrations took back later well 70 years of interruption; in fact from 1992 from every year on July 25 is party in the country: with the procession, the illuminations, musical shows and fires of artifice.

To Saviano, St. Giacomo offers his protection and the faithful Savianesi with him, they are started in the life as pilgrims looking for love and of peace.

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FEAST OF SANT'ANTONIO

In 1924 Mrs Ninetta Perretta died, wife of says Ciro Caliendo 'o guardio, leaving orphan seven children, of which three males and four females. Ciro began to manage alone all the small coffee placed in Victoria plaza. They were very hard times and seven children they were a problem. Ciro had been born the 13 June of 1877 and he was convinced that the Saint that the church remembers in the day of his birth would never have abandoned him. The saint was Sant'Antonio from Padua.

Ciro was a lot of devotee to Sant'Antonio, he was said, because he had had a mysterious vision and therefore in 1925 definite to honor him with a separated feast in two dates: that exclusively religious, celebrated on June 13 and that spectacular and popular, that it was always held in the third week of September. Ciro had a first collaborator of whom memory is lost: Francisco "Mittelapezza."

In the 1927 Ciro he left the local one under the tower of the clock and it always occupied in Victoria plaza the ancient one "Central Coffee", founded in 1870. Just in the Central Coffee decisions were taken for the organization of the party. After the disappearance of Francisco "Mittelapezza", Ciro found new collaborators, that helped him in the choice of the gangs, in the questua, in the choice of the lamp-posts and the stokers. The questua was the material base for the harvest of the funds which he handled with a wagon, that was hauled by two oxen, the loom it had covered of blessed buns: the "tortani". On the forehead of the loom there was the effigy garlanded of the Saint, illuminated by light bulbs. To the inside the offers were deposited in nature; to the harvest of the offers in money the Committee, that gave the figurine of the Saint provided. The religious feast developed him both inside the church and to the outside with the procession of the Saint accompanied by many devotees with in hand candles votive. The Saint was covered of a crush embroidered in gold and from the shoulders two long stoles they went down on which, during the journey, they were sharpened some banknotes offered by the believers. The evening on the biliardo, inside the Central Coffee, money was counted, excluded the quota

that was destined to the church. The sum that was picked up, more that of the questue, was the fund to pay the expenses of on June 13 and the party of September. As already says, this last began in the third week of September and it had more precisely beginning on Saturdays and it finished in the night between the Tuesday and the following Wednesday with the final show of the pyrotechnic fires. There were then the arcs of illuminations ("to llummata") and the exhibitions on the stage of complex bandsmens. To the sides of the streets there were the stands rich in candy, wheelbarrows with the "pero e 'o musso" adorned of lemons.

The musical gangs began to already play to the morning with a parade for the country. In the evening the plaza and the surrounding balconies were full of people that they followed the executions of the "pieces" in silence. At the end people manifested its satisfaction with flowers and applauses to the Teacher and the Gang. Trains "extraordinary" they brought the strangers to their countries. In the sky of Saviano the colored falls of the extinguished him "final" pyrotechnic and they began the first comments that would be extended for the whole week.

Ciro, supported to the monument of the fallen ones, he received the homage and the compliments for the success of the party.

The feast of Sant'Antonio was not only moment of culture and relaxation, but also economic opportunity for the public exercises, is residential that traveling salesmen. Not the incomes succeeded always in covering the expenses and Ciro he tried to face the passive one with you play to the lottery. Despite this, it didn't escape the calumny of the backbiter savianese that said that with the proceeds of the feast he married his daughters.

Says Ciro Caliendo "or guardio" he died in 1965 and with him it ended the party of Sant'Antonio. his child Vinicio tried to take back it in 1968 and in 1969, but had to desist because Saviano by now it was changed. He didn't thrill more for teachers Abbot's gangs and Falcicchio; it preferred him "show-men."

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FEAST OF SANT'ERASMO

The feast of the Saint Patron of the fraction of Sant'Erasmo begins in the month of September. The great religious fervor of the believers is expressed through the procession, that crosses good part of the roads of the country, also out of the inhabited area of Sant'Erasmo.

After the sacred moment, the continuous feast, assuming different characters that go beyond the religious aspect and they contemplate to the diversion and the folklore.

Besides the traditional concert bandsman, the most constant appointments are constituted by two evenings. During the first one, a comedian is invited, among the more affirmed of our region. This is certainly one of the moments more attended by the inhabitants: the fun and, to the meantime, the invitation to reflect through the satire and the irony, serves they as protagonists.

A few days later, the traditional concert of plaza is held with local artists and sometimes of national importance.

FEAST OF ST. GIOVANNI BATTISTA (SIRICO)

The feast of the Saint Patron of Sirico is a culminating moment of the relationship among the religious and social life. In past it was tied up to three periods of the year: the date of June 24, the end of the month of August and the day of Pentecost, when it was used to wash the face with the poured water the evening in a basin together with the petals of roses and leaflets of mint before. Up to a little while ago the it was

represented "work", a sacred-popular representation, that it goes up a years '20, when the Canon Nicola Esposito of Faibano, solicited by the Mr. Luigi De Sena of Sirico, it made to transfer to Sirico a feast of interpreters inhabitants of that near place, to make the play of St. Giovanni Battista represent you. In 1924 the siricani did proper the dramaturgical initiative, but the text was "vulgarized" from Mr. Luigi Allocca. Since then it has been represented around five times, almost always in Emanuele Gianturco plaza. Fedele De Marino was organizer of it, director and scene-painter. The show, prepared on August 27, it recalled the stories of the life of the Saint with the culminating moment of the decapitation. To this point, skilled artificers from under the stage, they made to raise through a trap door smoke and "infernal flames" to punish him "cut-throats of the innocent ones" turned into devils and fallen in the hell. The feast, that is currently celebrated between June and August, it has preserved few of these ancient traditions, exalting however the authentic religious value of the recurrence. In fact, importance has been given to more and more the procession, that crosses all the roads of the fraction licking up the central zones of the country and the monuments of prayer. They don't miss, however, the profane aspects: bright arcades, fires of artifice, orchestrate in plaza and the traditional musical gang.

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FEAST OF THE MADONNA OF THE CARMINE

The feast in honor of the Mother of the Carmelo is one of the most ancient of our country. It developed him in different days thanks to the offers of the devoted citizens picked up within the year by a group of said organizers "masti 'e feast". With the upper hand of the Carnival, the Savianesi more than to think about the religious festivities they prefer to devolve generous contributions for the realization of the allegorical wagons and tied up evenings to the demonstration, allowing to pass in plain secondary those that are the cultures and the traditions of the old times. To such intention, this feast has lost, during the years, its enthusiasm.

The only one and fervent moment always stays that of the procession of the Virgo that develops him on July 16, same day of the recurrence.

The Madonna, with face and hands of porcelain, it has among the arms the Infant Jesus and in procession is brought for good part of the country.

Besides the religious moment, they characterize this festivity two appointments: the concert bandsman and the melodious show of their children, organized by a group of belonging young people to the Parish of the immaculate Conception.

NATIONAL PARTY OF THE MALE BLACKBIRD

The party of the male Blackbird is held in the day in the spring and picks up artists around the theme of the liberty and the fundamental values of the man.

Apparently, it can perhaps, seem a banal demonstration, but in reality it is unraveled long cultural, artistic, gastronomic and folk seams. The party had beginning March 21st 1996 and it was conceived and organized by professor Tonino Sgambati and by the artist Felix Policastro.

The teacher Sgambati he tells us that in his garden of house, a small blackbird, daily went to do it visits him so much that among them he came to create a meeting person of fixed habits that brought the two to grow fond more and more themselves; one day however the teacher realized that the blackbird didn't go to find him anymore.

They passed days and the teacher Sgambati he brought him from one old friend of his, the artist Felix Policastro; to house of these he saw a cage containing a blackbird and he exclaimed: "But this is my blackbird! ". The amazed friend didn't understand what he wanted to say and the teacher could not do anything else other than to tell him what was happened him.

To the point the two friends they thought that it was unfair to deprive the blackbird of its liberty, they decided to leave to fly away it in the day in the spring and to repeat every year such gesture with a demonstration called note "Party Of the Liberation Of the Male Blackbird."

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THE PALIO OF THE THREE CASALI

The Palio of the three Casali is born from the wish of the association Sporting Club Olimpia, today Babalud, to organize activity of game for children in age to drain. The first edition of the Palio is developed in 1999 and since then it has become an occasion of meeting among the children themselves, the young people, the families and the territorial institutions. The point of strength of this activity is in the possibility, offered to everybody, to reflect on the rights of children and the boys, on the opportunities that life offers them in relationship to the conditions of the territory to them surrounding and on the correspondence among the present structures. The palio offers the occasion to face themes of big thickness in an amusing and stimulating frame to its participants: that of the game that, for his nature, it succeeds in working from adhesive social. The name of the demonstration is connected to the origins of the country that it entertains it. Saviano, in fact, owes its constitution to the fusion of three hamlets: Sirico, Sant'Erasmo and Saviano, that together have given not only life to a new territorial combination but above all cultural and folk. In this context, the palio is attributed to, the role to recall and to preserve tied up popular traditions to the country world as the run in the sacks, the draught to the rope, the run in the wheelbarrows. Even if the palio, in the time, from demonstration canter is transformed on the occasion of meeting among the generations to preserve the rights of the smallest, they are always the ancient traditions to guarantee the share of the population in name of the memory with the projection toward a best future for everybody.

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TRADITIONS AND ANCIENT GAMES

THE RIDE OF THE TWELVE MONTHS

The Ride of the twelve months is a popular tradition that did ago him up to few years. It consisted in the disguised representation of the calendar that reentered in the archaic cycle of Carnival.

In rump to harnessed horses and disguised according to the month with mantles or with veils, with flowers or with twigs (but there was also some donkey, what brought the small and brisk February), the twelve brothers Months followed the old father Methuselah, crossing in procession the roads of the country and pushing himself in the surrounding farms.

Methuselah represented the old year, introducing one after the other his children, h invited them with peremptory tone to decline his own generalities and to say worths, merits and defects.

The actors had a canvas to which they mixed a lot of improvisations enriching of some unpublished detail their nonsense rhyme .

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VENTURINO AND THE "ZOCROLE OF THE FIRE"

From over one hundred years it renews him every 25 January the tradition of the procession of the Infant Jesus organized by the family Caccavale (Venturino) that it concludes him with fires of artifice, better known as 'E zoccole ncoppa 'e file.

The initiator of the devotion was the grandfather of Mr. Venturino Caccavale, which has inherited her from his father. The grandfather of Venturino, Mr. Felice Caccavale, was devoted to Infant Jesus and every year in the adjoining place to his "coffee's shop" he prepared a stately and suggestive manger, known as "teacher Funziò's manger". He looked for of scrape together some penny from the sale of corianders, bengal light, saltarelli and crackers and of some fire cracker. The law of the new state forbade the sale of fires of artifice, so the day 2 December of 1882, the young gentleman received the visit of the Real Policemen that they arrested him for shop of fires of artifice. The man, amazed and frightened, the Infant Jesus was entrusted to, promising thankfulness if he had saved him/it from that situation. The cause was held the 25 January of 1883 and Mr. Felice Caccavale he was provisionally freed, therefore definitely acquitted. To celebrate "with devotion" received grace, improvised a procession of Infant Jesus , correct to one month of distance from the Christmas.

Nothing is not known speaking of the characteristic fires, defined better as "zoccole ncoppa 'and file", but they expresses a symbolism of purification that is connected with the fire and accordingly with the strokes. Of here the custom of the suggestive procession of January 25.

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GAMES OF INFANCY

Through grandparent, parents and elderly people, we have learned that some games, currently existing, they have been handed down by Greek and Romans there.

The Roman young girl had the dolls that were in wood of cloth and of painted terracotta; they had the top, the stilts and the wood foal. They played to fly and blind, to the raced and to the shoulder.

The preferred game of the Romans boys was the game of the walnuts. With the walnuts the Roman little boys made many different games almost using her as little balls. They for instance described to earth with the walnuts a figure, a triangle, a circle; then every player, sets to distance, he left his walnut trying to strike more walnut-trees that it was able of those expanses to earth.

Every walnut-tree that touched was his. Or, they made a hole to earth, trying to enter with the walnuts, that launched from a certain distance there.

More commune was the game of the small castle. They made so many dollops of 4 walnut-trees every, 3 in earth and the fourth grade above these; every player launching his walnuts, it had to strike and to demolish one of the small castle and if he succeeded you the walnuts that composed it took. They also used the walnuts for a kind of draught to the target, launching far from one of it and trying to make to fall it in a vase from the narrow neck. The Romans little boys also played to "head and cross". The game consisted of betting if the coin tossed up in the air reverted showing a side rather than another. Another frequent game was that of the week, bell or world, that it did him pushing with a foot a tile in 7 or 12 panels. The children of ancient Greece played to "mosca cieca " and "nascondino", they had the "Aiòra" (swing suspended to the ropes), her "petanron" (swing on an axle in unstable balance), the dolls, the tops, the ball, the kite.

You understands that many Greek games and Romans also accompany the childhood and the adolescence of our grandparent and parents, some also accompany the new

generations. The ancient top is it "strummolo" (from the Greek stròilos: rotating body on itself same), more modern than it consists in a wood small top to form conic - pyramidal, finished with an iron point, to which it wound him of the string and him it launched to earth engraving her a rotatory whirling motion. The best boys succeeded in lifting from earth the strummolo, in the palm of the hand between the ring finger and little finger, without the rotation interrupted him. A common game among the children was it "week", that he generally played in front of the church her and to the courtyards. With a chalk piece or of coal a rectangle was drawn, separated in 7 smaller how much the days of the week, then he launched anymore for the a crock of dish or a smooth stone in the various small rectangle, starting themselves jumped only on a foot, bending themselves to pick up the crock and watching out for not to stamp on the lines of division. The saltamontone or the game "uno o re" it was and anchor is it, diffused between all the male boys and females. It consists of climbing over a prone person, folded up to half in before accompanying to climb over it with a nonsense rhyme. Similar to the saltamontone was "piro-pirott", it played him to teams of two or more boys. The components of one folded up him on the sides and they put on behind with folded arms the one the other, while the components of the other one jumped on their back. If someone of them put the earth foot it owed the whole team "to go under."

Another game was sott'a mura or 'nzecca a mura, consisted of launching coins "frummelle" (buttons) toward the wall and to try to draw near the more possible, won who arrived more under. Or' parmo a muro it played once in the second postwar period, with the coins of the fascist era, the penny, two money, four half lira, a lira, by now without value and with 'e frummelle. It consists of launching against the wall the coin and to try to make to fall to the ground nearby her to others: he won if the coin or other, were placed at least to the distance of the palm of his own hand, that was gotten stretching to earth the thumb and the middle one or to the distance of a settled measure drawn by a straw thread or wood small stick.' O sing 'a campanella; it was the game of the courtyards, above all when the flooring was for all in beaten

earth. You traced an earth line ò sing (sign) and to a certain distance a circle (à campanella); from the circle every player launched the small money toward the line to establish who had to throw for first, according to, and so street. Who approached more it picked up the small money of the players and with the feet on it he threw her toward the circle. Those that fell to the inside were his; the other ones it was tried to push her in turn making to go off in before the thumb from under the index. Naturally if small money were not possessed, and it were for the most part, it played him with the buttons. A rather dangerous game was "ammazza e pivuzo" it consisted through in the throwing and in the rejected one the club, of a pointed small wood to the extremities note "or' pivuzo". It abandoned him for earth and it was struck then in turn by the club it had to be stricken to flight to send it to the companion that rejected it to the pitcher.

Enough diffused they were also "a' cecatella" (blind fly) "twenty-one" (hide-and-seek) "acchiappafierro", "o' schiaffo" and the game with the Neapolitan papers: o' sette e mie'zo, ò mazzetto, ò sette piglia tutto. Some of these games of the past are today still in fashion and they have also become of hazard. there is to say that children prefer the most modern games, those electric as video plays, the flipper, the games of society. Also the modelling is enough diffused with the construction of means of transport earthlings, naval and airplanes and also weapons of various kind. The children prefer the dolls that sing instead, they speak and they walk.

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TWO ANCIENT GAMES WITH THE WALNUTS

First game

The game has very ancient origins; he speaks Ovidio of it (43 a.Cs. 18 AD), calling it "it Tabs". In the Italian popular tradition it was unchanged for many centuries, in Puglia it was called the nuci, to Parma to the nosa, to Brescia to cochèt.

The participants (3/4) they systematize his own walnuts on the ground and they establish who of them it is it "ledger" that is the leader. The game consists of making to roll to turn his own walnut so that goes to strike the ledger one. Who touches it he wins all the walnuts set in palio.

Second game

The game in the Milanese was defined to tocchetta, in Piedmont to rafa and in Sicily to annasari. The game consists of throwing to fate between two players and one of them it puts in palio his own walnut on the ground and from a certain arranged distance, the other one tries to strike it to the flight. If he doesn't succeed us the first player he takes the proper one and he is positioned on that some adversary and he tries to strike it with vertical fall, after having put it on the nose.

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THE MUSICAL TRADITIONS

The musical traditions to Saviano are, above all, tied up to the secular Procession of Friday Saint, that is articulated by the notes of "Strazio", "Rimembranze" and "A mia moglie", the most important three of the ten funeral marches, conceived by the lawyer savianese Mr. Carmine Fuschillo.

Such compositions were seted to music at the teacher Antonio Cece, made exception really for "Strazio", that was orchestrated by the teacher Alfredo Cece brother-in-law of the author.

In 1993, a videocassette has been realized by the title "Fede e tradizione - Friday Saint - 1993 - Saviano", through which is possible to see how the Procession happens and to listen to the traditional funeral marches.

APPOINTMENTS TO SAVIANO

1. "Saviano Arte" (January)
2. "carnival Savianese"
3. "feast of the male blackbird" (21 March)
4. "secular procession of Friday Saint"
5. "Poetry prize August 11th 1867" (May)
6. "Palio of the Three Casali" (May)
7. "Saviano Rock" (June)
8. "feast of the Ostrich" (September)
9. feast of the Unity (June-September)
10. feast of "St. Giovanni Battista" (June-August)
- 11 feast of the Saint Patron "St. Giacomo Apostolo" (July)
- 12 feast of the "Madonna of the Carmelo" (July)

13 "feast of the Pumpkin" organized by the Pro Loco (September)

14. feast of "Sant'Erasmus" (September)

15. "Prize multimediale "Traditions and new technologies" (October)

I capitulate V

CULINARY ART AND CULTIVATIONS

THE AGRICULTURE SAVIANESE

The agriculture savianese is characterized in the last twenty years for the exponential intensification of the economic and commercial relationships between the provincial chief town and the oriental area of the Plan they live (in which Saviano comes to be it self), that have influenced in conclusive way the local partner-economic order. The overturn of the productive structures and above all the uncontrolled transformation in the destinations of use of the ground they don't have however behaved, for the primary sector, the desirable turn also from a system directed to the small local commerce to an activity open to more modern perspectives of market. A structural involution has involved a radical change of the more diffused productive arrangements. In fact if up to around thirty years ago the prevailing qualities of crop they were the irrigated fit to be sown (intensive grassy crops as potato, tomato, tobacco) and the fit to be sown arboretum (with the prevalence of the grapevines) a reconversion of crops push has gone then effecting more and more itself toward the cultivation of the core, characterized by a smaller requirement of job in comparison to those preceding. The zone from the geologic point of view, is formed with I bring him, from a side, of eruptive materials volcanic coming from the near volcanic reliefs and, from the other, of the clays transported by the surrounding mountains to work of the physical and atmospheric agents. Our grounds are generally characterized, in the most superficial horizons, from component sandy-slimy with the presence of ashes,

pumices and lapillus. More in depth, we find compact layers of volcanic origin and layers of impermeable clays overlapped to benches of tuf.

The notorious fertility of our grounds is the result of the particularly favorable way, through which the process of formation of the ground, of transport and of accumulation of the materials is developed in the time, over that of the as many favorable climatic characteristics and hydrologicals. Very it has also decided the exploitation of the territory, mostly operated by the agriculturists during the time with the reclamations of the subject zone to the stagnations of waters and the continuous cares to the crops.

To general level the local agricultural sector has suffered a development of the zone too lunatic toward other activities. This phenomenon has been common to the whole national territory. In our zones, particularly, the new civil and productive installations have escaped in uncontrolled way the most fertile grounds to the agriculture. Unfortunately some in all of our zone some harmonization is not verified between the guardianship of the agricultural use and the urban growth so a continuous and messy distribution of new installations they have changed the face of the territory and also of Saviano. The objective of the land and business restructuring is tightly tied to the possibility from the enterprises to welcome the technological progress. It is for this that in our so-called micro-firms, characterized by a push pulverization, the land structures they are not able in some way to for instance guarantee more modern productive choices or a rational and economic employment of the mechanization. Such employment could constitute instead both the element to increase the productivity of the job and to resolve the most aching of the problems for the enterprises and that is the reduction of the costs of production and the possibility to oppose the recurrent crises of market.

The remarkable presence of the core in our Commune emerges from the comparison with other statistic data; the surface of such crop to Saviano engraves for well 22% on that present in the province in Naples. The others few types of specialized orchards limit him, after her almost disappearance of the vineyards (as the local varieties

"Piedepalumbo", "Tingitore" and "Tingitorello"), to cultivated areas often still in promiscuous form, to plum tree, I fish, apricot tree, apple tree, cherry and actinidia.

As for the relative ones few sowed present on our territory, that is to the industrial grassy crops to relatively tall requirement of manpower, it can be said that they results, unlike the diffusion of the arboretums, locates especially in the area northwest of the commune (border with S. Vitaliano and Nola).

The crops that are alternated are potatoes, tomato and cauliflower, but crops of greater merit as green beans are practised, also eggplants, peppers, lettuce, etc. On the base than motto can be concluded that it is really the land pulverization the more worrisome structural aspect, so much bottom the aspect of the land ownership that under that of the firms.

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THE CORE

The specific name of the core (*Corylus filbert*) it seems you derive from the city of Avella; the crop had to notably already develop itself from the IX sec., as they show documents of the Codex diplomaticus cavensis (preserved to the abbey of it Extracts some Tirrenis), that they go back to the 830-850 and that they report of "nocillentum" and "habellaneta."

A decisive role in the diffusion of the core in Campania was assumed, beginning from the sec. XI, from the abbey of Montevergine; the monks promoted, in fact, vast land improvements on terrestrial uncultivated.

The crop of the core quickly spreads during the sec. XII and in the sec. XIII and XIV the diffusion also widens to our zones.

Of the economic importance as assumed by the core in our territory they are given us news from the Historia of the contagion of Avellino, written by the abbot Michele Giustiniani in 1662, to respect of the damages to it brought by the 1631 Vesuvius eruption.

Notable it has been then the expansion of the core, beginning from the end of the XVII sec. also in the zones of lowland, to expenses of other woody crops and the same grassy crops. This following the new use of the fruit in the industry of the chocolate and for the development of the commercial trade.

The export of the filberts became therefore a source of notable profit so much that is reported of a quantity of 5000 quintals exported in the year 1863 from the I bring of Naples.

On to end of the XIX sec. the tall prices sprouted by the product on the world market intensified the expansion of it which however it contributed, in way as many conclusive, the crisis suffered by other arboreal crops.

Among these, to regress particularly it was the grapevine, until then economically important, put in knee by the diffusion of three parasites.

Meanwhile the core, with his scarce demands of crop and its economic convenience, relatively continued to assume a notable role in the arrangements of crop.

Bibliography

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THE WALNUT-TREE

The crop of the walnut-tree represents one of the most interesting alternatives to that of the core.

The plants of the walnut-tree constitute for a long time integral part of the agricultural landscape of the sour Nolano and they are represented with the variety "Sorrento" and "Malice."

The before, the most valuable variety in Italy is considered particularly, with particular qualitative characteristics. Both, furnish then wood a great deal appreciated on the market.

The cultivation, native of central and western Asia, it goes up again a great deal certainly to remote times; in Italy it would have come from Greece and the Romans they would have spread then her in Europe. To the same Romans it is to attribute the cultivation of the walnut-tree in Campania, as it also shows the recovery in the

excavations in Pompeii of charred vegetable rests that recall from near the actual walnut-trees of Sorrento.

In the uses and local traditions, the walnut-tree occupied a meaningful role as the fact that the fruits came once launched to their bridegrooms testifies you get married (as today the rice), as symbol of fertility. Other ancient custom was that to plant to every birth of a daughter female a tree of walnut-tree as dowry for the future marriage.

The area of production of the walnut in Campania extends him from the coastal sorrentina to other zones, as exactly the sour nolano-acerrano, the common vesuviani and the zone of Vallo di Lauro..

From the point of view of the nutrition, the walnuts constitute a very caloric food: they contain a good quantity of proteins and unsaturated fats; they are , besides, a good source of mineral, vitamin is and food fiber.

As it regards the use, besides that fresh and in gastronomy, that must be remembered destined to the production of the well known one "nocino", aromatic and digestive liqueur that is gotten with the immature fruit (green hull and kernel not yet hardened).

The tree of walnut-tree is used instead for the wood production very appreciated.

The most proper variety for our zone stays it "Sorrento", that has productivity middle - good and he defends well from the colds spring, because more late.

The harvest of the walnuts happens in autumn (September - October), before the most intense rains and when the hull starts to chap itself. It is traditionally effected through shaking and manual picking up.

The fruits are demolished ("scognati") with the "poles" (long flexible axes of chestnut tree or ash), handled from experienced "scognatori."

In the industrial walnut groves, he proceeds to the mechanical shaking and the harvest with special nets positioned to earth.

After the harvest the walnuts are freed by the hull, you wash, you dry to the sun, finally spread out in layers thin and ready to be tasted.

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THE APPLE ANNURCA

Historically the name "Annurca" best man officially for the first time in a technical manual in 1876, but it is made to derive, in how much almost certainly the fruit is native of the zone puteolana-fregrea, from "Mala ad orcula."

As for the characters typical of the variety the apple "annurca" traditional, commonly note as "queen of the apples", it is a fruit of the middle weight of around 120 gr. of flattened form or spheroidal, with striped red peel variedly. In the zone of the shank it is present a small and typical area rusty.

The pulp is white, firm, crisp, very juicy from the taste sweet-vinegary, aromatic and perfumed. All these characteristics stay unchanged, also after a long and correct maintenance, so much that is possible to recover on the markets a good product up to spring. Typical of this production is the traditional technique, all specification of the crop of the apple bell, of the redness of the fruits. The traditional Annurca, in fact, doesn't succeed in completing the maturation on the tree and comes therefore, after the harvest, made to redden preparing it in "melai" to one or more file on the prepared ground to "porche". The product comes protected is superiorly with cloths from the excessive solar irradiation, that lower down from a layer of vegetable material (the "cannutoli, once made of hemp leaf, today of wood shavings). With this technique that asks for particular competence but also additional costs, the apples are periodically turned and they gradually assume the red color typical of the product. The Annurca is traditionally grafted on the frank one (that is on the wild apple tree).

It is almost exclusively produced in Campania and particularly for over 70% in the provinces in Naples and Caserta.

The marketing of the product covers for an enough long period (from October in May-June and sometimes up to the late summer).

The product consumed fresh or cooked, has high nourishing power thanks above all to the vitaminic content (B/1, B/2, C, PP, E) and in mineral salts. The peel and the pulp are rich of fiber and profits therefore to the prevention of illnesses of the digestive apparatus. Elevated particularly (also in greater measure in comparison to the other varieties of apples) it is the content in antioxidants, natural substances that help to fight the fats and to oppose therefore heart attacks and tumors.

In the last decade, in truth, the experimentation and the search they have made to spread important technological innovations for the widening of the market of the Annurca. instead A problem anchors away from the solution it is that of the marketing: the growers in fact they don't succeed in managing the offer of the product for the redoubt business dimension and the precarious productive organization is in the offer that in the manufacture, in the maintenance and in the transport of the product. Essential condition for the overcoming of these problems is the connection with organizations able to start serious projects of marketing, distribution and promotion of the product. Another important footstep is currently tied up to the application in progress, of recognition of the Protected Geographical Indication for the apple Annurca bell. You treats in fact of a fundamental tool for the exploitation and differentiation of the product and for a careful promotion of the product that informs the consumer of the merits of the variety and you underlines the superior quality of it.

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ENO-GASTRONOMY

Typical · Produceds

They cultivates, above all, filberts, walnut-trees, tomatoes and potatoes.

From the breeding of swines, the classical said salami is drawn "suppressata", tense bacons, etc.

· Wines

The zone is not rich of vineyards, since the grape that produces him is of low gradation; but there is a traditional experience in the production of wine with the grapes purchased from the zones of the Taurasi, of Puglia, of the Avellinese and of the Beneventano.

Typical · Recipes

'E lavene; Tarallo case and pepper; Easter Casatiello.

'E lavene

Ingredients

PASTA:

600 grs. of flour of "millstone capuana"

1 egg

water q.b.

a pinch of salt

JUICE:

bald tomatoes to like, oil, onions.

To sieve the flour and to unite to it the egg; to add water and salt. To work I mix him and to leave to rest it for about 20 minutes, covering it with a damp cloth.

To stretch, then, the pasta and to leave to rest it for about 30 minutes. To cut it to strips and to lean the same on the reeds.

To prepare the juice, setting the bald tomatoes in a saucepan in which has been fry slightled the onions in the oil, to slow fire for about half time.

Contemporarily pasta is boiled.

Finally, to unite the "lavene" to the juice and to serve in a course dish.

Taralli " houses and pepper"

Ingredients

1 flour kg
12 eggs
1 small glass of oil of olive
1small glass of alcohol
30 grs of citron syrup
100 grs of grated cheese sheep
ground pepper to like
1 spoon of thin salt
lard

On the job table to put the fountain flour with to the center the eggs, to mix the all with a fork.

To unite, then, the citron syrup to all the other ingredients, except the lard. To mix thin to get an I mix smooth and consistent. To cover it with a canvas and to leave to rest for 30 minutes around.

To form with I mix him so many little balls of the greatness of a mandarin and to model her to form of bun. Meanwhile to put on the fire of the water in a capacious pot and to bring it to ebullition. Then, to dip in the water one bun at a time and to drain her when these surface. To abandon the buns on a cloth to make to dry her, therefore to cut her long the circumference so that to get two looks for attached to the center. To smear the inside of every bun with the lard, to abandon her on a buttered plate and floured. To bake to 180 °s for 40 minutes around.

Sweet Casatiello

Ingredients

125 grs of "criscito"

1,5 flour kgs

600 grs. of sugar

50 grs of butter

15 eggs

a pinch of salt

1 grated lemon

1 little envelope of vanillina

1 small glass of liqueur Strega

Before evening: To put the "criscito" in a very capacious container and to mix it with a glass of lukewarm water, to add then 5 whole eggs, ½ flour kg and to mix the everything. To cover the container with a canvas and to leave to rest in a dry place.

Second evening: To unite to mix him raised 5 whole eggs, ½ flour kg, to cover and to leave to rest.

Third evening: To unite the remaining ingredients, to emphatically work the all to give to mix him an elastic consistence.

To pour the everything in two forms for "casatiello" that they have to be tall around 20 cm and wide around 18 cm.

To start resting in a dry place for a couple of days up to that the mixture doublings of volume. To bake to 160 ° and to leave to cook up to when the casatiello doesn't get a gilded color.

VARIOUS INFORMATION

Demografic data (1861-2001)

Year 1861

(The Communes of Saviano, Sirico and Sant'Erasmo were still autonomous)

Saviano:	4319
S.Erasmo:	1216
Sirico:	909
Total:	6444

Censuses From the 1871 to 2001

YEAR	INHABITANTS
1871	6.584
1881	6.952
1901	6.381
1911	6.353
1921	6.648
1931	7.059
1936	7.614
1951	9.445

1961 10.259
1971 10.552
1981 11.086
1991 13.617
2001 14.889

(That of 2001 is a provisional datum waiting for that official of the ISTAT)

DEMOGRAFIC COURSE
IN THE LAST TWELVE YEARS

YEAR	INHABITANTS
1991	13.617
1992	13.590
1993	13.936
1994	14.151
1995	14.360
1996	14.548
1997	14.666
1998	14.736
1999	14.724
2000	14.859
2001	14.901 (to all August)

NUMBERS TELEPHONE PROFITS

Common Of SAVIANO..... 081.8203323

(Street Circumvallazione)

Carabinieri, barracks Saviano.....081.8201052

(Street Cosimo Miccoli)

Vigilant Urban - Saviano.....081.8201025

(Street Circumvallazione)

Vigilant Of the Fire - Nola..... 081.8234131

(str. prov. Nola-Cicciano)

Road police - Nola..... 081.8231002

(Street St. Massimo)

Mails and Telecommunications.....081.5113372

(Main street Europe)

* * * * *

Medical watch - Saviano..... 081.8203739

(Street Circumvallazione)

Ready Help "Santa Maria della piet ".....081.8234178

(ASL Napoli 4, Street Seminario, Nola)

Hospital "Santa Maria della piet ".....081.8231177

(ASL Napoli 4, Street Seminario)

Pharmacy "Ciccone".....081.8201054

(Street StefanoCorsi)

Pharmacy "Rainone".....081.8201008

(Main street Italy)