ICS EVENTS

Social meetings start at 3:00 PM on the third Sunday of the month, September thru May, at the Friendship Heights Village Center, 4433 South Park Ave., Chevy Chase, MD (See map on back cover)

Sunday, April 21: Dr. Davide Pirrera Rosso di Cerami will present “La Sicilia di Demetra e Kore”, as well as his efforts at restoring his family’s ancestral home in Sicily. (See page 11)

Sunday, May 19: Alison Luchs, Curator of Early European Sculpture will speak on “Michelangelo’s David-Apollo: An Offer He Couldn’t Refuse” (See page 11)

Movie of the Month at 1:00 PM: IL GIOVANE MONTALBANO

Italian Lesson and Conversation on April 21 at 2:00 PM

PRESIDENT’S MESSAGE

Luca Paschina from Barboursville Winery near Charlottesville, VA, wasn’t available for our March meeting, but his young counterpart Daniele Tessaro, an accomplished vintner with a degree in enology from Italy, came instead to provide us a virtual tour and history of viticulture in our own area. Daniele made a very well-informed presentation on what it takes to grow fine wines in Virginia that was really appreciated by our audience, eliciting a host of questions. Sitting at tables for four with refreshments, about 50 members were served four different Barboursville wines for tasting as they sampled the food: two whites, a chardonnay and a viognier, and two reds: a sangiovese and a merlot. Daniele discussed the wines as we tasted and compared. It was an enlightening and enjoyable event.

In April we will have an election for members of the board. Interested parties should send a brief statement about their qualifications to me (ron.cappelletti@gmail.com) for presentation to the board as we prepare a slate.

Our April social meeting will feature Davide Pirrera Rosso di Cerami, visiting from his family estate near Enna, Sicilia. Davide is an accomplished archeologist and historian with an interest in the Greek history and mythology of Sicily, about which he will speak, and he has also published a book on Norman castles on the island. He will also tell us about tourism to the family’s historic estate which you can view at http://www.feudorossodicerami.com. The Rosso di Cerami family stretches back to the time of the Hautville Normans who conquered Sicily from the Saracens about the time their counterpart William the Conqueror was having his way in England. Davide’s mother, Emilia, comes from the town of Sperlinga which was reputedly a redoubt of Angevin soldiers escaping the wrath of the Sicilians during the Sicilian Vespers. The town still retains French traces in its Galloitalic dialect.

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LOCAL EVENTS OF INTEREST

National Gallery of Art:
Guided tours of the Italian Renaissance collection, West Building, main floor rotunda Mon., Fri. and Sat. 2:30, Sun. 1:30
Italian Language guided tours Tues. April 9 and Sat. April 13, West Building main floor rotunda at 12:00 and East Building, ground level info. desk at 2:00. RSVP 202-842-6247

Italian Cultural Institute:
Parables, Poetry, and Czardas an eclectic mix of works that, as the title of the program suggests, will include the telling of stories through music, the conjuring up of poetic images through sound and the call to dance through infectious rhythms.: Wed., April 3, 7 PM, RSVP

Next Stop Italy: Photographic works by both established and up-and-coming Italian artists have been paired with a quintessential selection of lines from highly regarded Italian poets. Thru April 28

The Next Wave: Industrial Design Innovations in the 21st Century: events featuring Italian designers, including Alberto Palomba, Italian Industrial Designer Experience this unique opportunity to meet one of the world’s most prolific and sought-after product designers, direct from Milan. Roberto Palomba founded Milan-based Palomba Serafini Associati in 1994 with Ludovica Serafini. The high quality of their projects is their distinctive mark. They collaborate with the most prestigious design brands all over the world and the majority of their products designed since 1994 are still in production. Wednesday, May 15. at Artisphere, 1101 Wilson Blvd. Arlington, free, see http://www.iicwashington.esteri.it/IIC_Washington/webform/SchedaEvento.aspx?id=443&citta=Washington.
For more information, on the above three items check the web site: http://www.iicwashington.esteri.it/IIC_Washington/Menu/Gli_Eventi/Calendario/

Piazza Italia: http://www.meetup.com/DCitalian/ Italian Language meetup group. See website for details and an excellent calendar of Italy-related events

Abruzzo and Molise Heritage Society:
General meeting and dinner, Alpini, Past and Present, with Pietro Tornabene, Brigadier General in the Italian Army. Sunday, April 7, 1 PM at Positano Ristorante Italiano, Members, $30, non members $35, reserve by April 1 Go to www.abruzzomoliseheritagesociety.org or call Joe Novello, 301-926-7792

Catholic University:
Piano Concerto by ICS scholarship winner Esther Nyberg. Ward Recital Hall at The Catholic University of America, Benjamin T. Rome School of Music. Sunday, April 21, 8 pm- Program featuring Prokofiev’s Piano Concerto in C major, Op. 26; accompanied on the second piano by Hsiang-Ling Hsiao. Free, no need for reservations.
Day, Evening and Weekend Classes for Adults
Serving Maryland, Virginia, and Washington, DC

The Spring Schedule of classes and tuitions is posted on our website along with detailed course descriptions, books, etc. Classes start April 2 and end in June.

New Course: Tuesdays, 6:30pm to 8:30pm at Pizzeria da Marco: Viaggio Gastronomico.
Study the history and richness of regional Italian food in an Italian restaurant setting. Students will also get to try out a different recipe each week. (Carlo Ellena.)

www.italianculturalsociety.org 301-215-7885

A POPE RESIGNS: THE PRECEDENTS (Part Two)
by
Luciano Mangiafico

In Part One of this article, in the March issue of Poche Parole, the author describes the period from 1378 to 1419, which ended with the resignation, under pressure, of Gregory XII, one of three popes who claimed the title at the time.

The only true case of papal resignation occurred in 1294. The second half of the 13th century saw a rapid succession of popes, with thirteen ruling in less than fifty years. In 1292, when Pope Nicholas IV died, the conclave of twelve cardinals, unable to agree on the selection of a new pope, finally moved to Perugia to avoid interference from the powerful Roman Orsini and Colonna families. Reconvening there in October 1293, they came under new pressures from the King of Naples and Sicily but were still unable to come to a decision. Finally, 27 months after they had started the process, one Cardinal, Latino Malabranca, proposed that a saintly hermit, Pietro Angeleri, called "del Morrone", be selected as pope. And so, on July 5, 1294, unknown to him, Pietro del Morrone became pope.

Pietro, who was born in 1215, the eleventh child of peasants, became a Benedictine monk at seventeen, and was subsequently ordained as priest. He loved the ascetic life, praying and fasting in solitude, and made his home in a grotto in the wilderness of Monte Morone in the Abruzzi. His model was Saint John the Baptist. He fasted everyday, except Sunday, devoted his time entirely to prayer and work, and wore a haircloth tunic made rough with knots and held by around him by an iron chain.

Soon his fame of saintliness spread wide and other kindred spirit sought to join him and he was forced to found six monasteries, housing six hundred monks called the Celestines.

In 1284, Pietro, weary of directing the affairs of the Celestines, appointed a vicar and returned to his beloved mountain cave. It was there that in early July 1294 three cardinals headed by Cardinal Colonna, who had trudged up the mountainside to locate him, informed Pietro that he had been elected pope unanimously. Pietro was stunned and started to cry, but after praying he decided to accept the
burden as a sacrifice to God.

Meantime, as the news spread, a crowd estimated at 200,000 gathered near by the grotto and accompanied the new pope, travelling down the mountainside, to the city of L'Aquila, Abruzzi. Pietro was riding a humble donkey whose bridles were held by the King of Naples and his son, the king of Hungary. The Cardinals had been summoned but only three were present when Pietro was crowned in L'Aquila and took the name of Celestine V.

Unfamiliar with Latin and the ways of the Roman Curia, Celestine set up his residence not in Rome but in Naples, where he lived in Castelnuovo (“New Castle”). There he fell under the thumb of King Charles II, appointing all his favourites to church offices, showed no knowledge or care for the church's administration, and wished only to continue his simple life in a wooden shack built for him in one of the castle’s large halls.

Celestine was too good and too simple for the Church, and many derided him, while his subjugation to the power of the Neapolitan king disturbed many others.

Thus, he had to go. One of his advisors who thought he should have been pope, Cardinal Benedict Caetani, devised a way to convince Celestine to resign. Caetani had a hole bored in one of the walls of the Pope’s wooden shack, and using a speaking tube in the dark of night kept whispering to the insomniac Pope: “Celestine, Celestine, lay down your office. It is too great a burden for you to bear”. Soon Celestine was convinced that the nightly messages were coming from the Holy Ghost, and consulted Caetani on whether it was possible for a pope to resign and what procedures should be used. Caetani, a canon lawyer, was more than happy to proffer his advice and, convening the College of Cardinals, did not encounter any opposition in agreeing that the pontiff could freely resign.

When the news of Celestine’s imminent resignation spread, the King of Naples, who would thus lose control of the pope, clamoured for Celestine to change his mind and organized public protests around the castle. But Celestine’s mind had been made up and he resigned on December 13, 1294, after only 5 months and 6 days in office.

Ten days later, the new conclave elected none other than Cardinal Caetani as the new pope and he took the name of Boniface VIII (1294-1303). The poor former pope had only one desire: to return to his mountain grotto and a simple life of prayer. Boniface VIII, the new Pope, who feared that his enemies would use Pietro to cause a schism, however, did not grant the request. Thus, Pietro was confined in a castle; he managed to flee but was recaptured several months later and confined again in the Castle of Fumone near Anagni. There, he died of an abscess on May 19, 1296.

In his Divine Comedy, Dante Alighieri placed Celestine in hell because of his lack of courage, saying, “...and knew the shade of him, who to base fear yielding, abjured his high estate...” (Inferno, III; 60-61). However, despite Dante’s judgement, Celestine was canonized as a saint in 1313. He is buried in the Church of Saint Maria di Collemaggio, the church in L’Aquila in which he had been elevated to the papacy.

The new Pope, Boniface VIII, soon moved back to Rome, eletto Papa all‘unanimita’. Pietro rimase ammutolito e si mise a piangere ma, dopo aver pregato, decise di accettare quel peso come un sacrificio a Dio.

Nel frattempo, divulgatasi la notizia, si riunì vicino alla grotta una folla di circa 200.000 persone che accompagnò ’il nuovo Papa giù’ dalla montagna fino alla città’ dell’Aquila, negli Abruzzi. Pietro era a cavallo di un umile asino le cui briglie erano tenute dal re di Napoli e da suo figlio, il re d’Ungheria. Furono convocati i cardinali ma solo tre erano presenti quando Pietro fu incoronato a L’Aquila prendendo il nome di Celestino V.

Non conoscono ne’ il latino ne’ l’ambiente della curia romana, Celestino sistema’ la sua residenza non a Roma ma a Napoli nel Castelnuovo. Li cadde sotto l’influenza di re Carlo II e, assegnando a tutti i favoriti del re gli incarichi ecclesiastici, dimostro’ ignoranza e disinteresse dell’amministrazione della chiesa desiderando solamente di continuare la sua semplice vita in una capanna di legno costruita per lui in una delle ampie sale del castello.

Celestino era troppo buono e troppo semplice per la chiesa e, mentre molti si beffavano di lui, altri erano turbati dalla sua sottomissione al potere del re di Napoli.

Insomma doveva andarsene. Uno dei suoi consiglieri, il cardinale Benedetto Caetani, che riteneva che avrebbe dovuto essere lui il Papa, trovo’ un modo di convincere Celestino a dare le dimissioni. Caetani fece fare un foro su una delle pareti della casupola di legno del Papa e nel mezzo della notte bisbigliava al Papa insonne tramite un tubo: “Celestino, Celestino, lascia andare il tuo incarico. E’ un peso troppo grande per te da sopportare”. Presto Celestino si convinse che quei messaggi notturni provenivano dallo Spirito Santo e consulto’ Caetani se un Papa potesse dare le dimissioni e quali fossero le procedure. Caetani, un avvocato di legge canonica, era piu’ che felice di dire il suo consiglio e, chiamato il Collegio cardinalizio, non incontrò alcuna opposizione affinché’ il Papa si potesse liberamente dimettersi.

Quando si sparse la voce delle imminenti dimissioni del Papa, il re di Napoli, che avrebbe cosi’ perso il controllo di lui, si mise in moto per far cambiare idea a Celestino ed organizzo’ proteste pubbliche davanti al castello. Ma Celestino aveva gia’ preso la sua decisione e diede le dimissioni il 13 dicembre 1294, dopo solo 5 mesi e 6 giorni dalla nomina.

Dieci giorni dopo un Conclave elesse come nuovo Papa proprio il cardinale Caetani, che assunse il nome di Boniface VIII (1294-1303). Il povero Papa dimissionario aveva solo un desiderio: di ritornare nella sua grotta in montagna ad una vita semplice di preghiera. Boniface VIII, il nuovo Papa, nel timore che i suoi nemici usassero Pietro per creare uno schisma, non cedette a questa richiesta. Così’ Pietro rimase isolato in un castello; riuscì a fuggire ma alcuni mesi piu’ tardi fu ricatturato e rinchiuso nuovamente nel Castello del Fumone, vicino Agnani. Li morì’ per un ascesso il 19 maggio 1296.

Nella Divina Commedia Dante Alighieri mise Celestino all’inferno per la sua mancanza di coraggio dicendo: “vidi e conobbi l’ombra di colui - che fece per vitlade il gran rifuoto” (Inferno, canto III, versi 60-61). Comunque, nonostante il giudizio di Dante, Celestino fu dichiarato Santo nel 1313. E’
fired the King of Naples’ protégés that Celestine V had appointed to offices, and attempted to curb the power of the powerful Roman families, while arguing with kings all over Europe concerning his primacy and prerogatives.

In 1297, angered by the two Colonna cardinals’ attempts to call a council to rule on his legitimacy and the Colonnas’ hijacking of a convoy carrying a papal treasure, the Pope struck back: he deposed the two Colonna cardinals and had his armies level to the ground the Colonna stronghold of Palestrina, killing about 6,000 people, and levelling the entire town (except for the cathedral), including the ancient country villa of Julius Caesar.

To increase the Church’s revenue, Boniface also started the Jubilee, a general pilgrimage to Rome by which pilgrims gained a plenary remission of their sins. The first one was held in 1300.

Scheming also to add Tuscany to his domains, his imbroglios caused Dante’s exile from Florence. The poet repaid Boniface in The Divine Comedy by placing him in the eighth circle of hell with his head down in burning rocks’ fissures. In the scene, Nicholas III (1277-1280), another pope placed in hell, mistakes Dante himself for Boniface (still alive in 1300, but expected in hell momentarily). Dante even makes fun of the one-way traffic system devised by the Pope in 1300 to regulate the Jubilee pedestrian traffic on Rome’s Sant’Angelo Bridge, comparing it to the traffic system in hell (Inferno, XVIII, 25-33).

In 1303, Boniface’s quarrel with Philip IV, the French King, led to the storming of his palace in Anagni and his capture by a French general and by Sciarra Colonna.

Eighty-six years old at the time, standing alone in majestic solitude among his slain retainers, the pope refused to resign or go to France as a prisoner, saying he preferred to die on the spot, and offered his neck and his head to their swords.

Impressed, his captors did not kill him, but despoiled him of his tiara and his costly garments and humiliated him. He took it calmly and kept saying, “The Lord giveth, and the Lord taketh away”. Finally, after three days of imprisonment without food, his tormentors left with their loot, and his supporters from the Orsini clan freed him. He was by then reduced to beg for food in the open-air market, saying, “If there is any good woman who would give alms of wine and bread, I would bestow upon her God’s blessings and mine”. He was taken to Rome, broken by the ordeal, and died in the Lateran Palace a little more than a month later, “dead alone like a dog”, as his predecessor Celestine V had prophesized after his resignation and imprisonment.

Boniface was buried in the old Saint Peter’s Church and his tomb was opened in 1605 to be moved to a new location within the newly rebuilt church. To everybody’s amazement, 302 years after his death, it was found that his mortal remains, apart from a small portion of his nose and lips, were still intact. He looked like he was still sleeping, at peace.

ora sepoltò nella chiesa di Santa Maria di Collemaggio, la chiesa a L’Aquila dove fu incoronato Papa.

Il nuovo Papa, Bonifacio VIII si sposto’ nuovamente a Roma, licenziò’ dagli incarichi tutti i protetti del re di Napoli nominati da Celestino V e tentò’ di limitare il potere delle potenti famiglie romane mentre allo stesso tempo dibatteva coi re in Europa riguardo il suo potere e le sue prerogative.

Nel 1297, incollerito dai tentativi dei due cardinali Colonna di convocare un Concilio per stabilire una norma sulla sua legittimità, ed essendosi i Colonna impossessati di un convoglio che portava un tesoro papale, il Papa reagì’, fece deporre i due cardinali Colonna e fece radere al suolo il caposaldo di Palestrina dei Colonna, uccidendo circa 6000 persone, distruggendo, ad eccezione della cattedrale, l’intera città’ compresa l’antica villa di campagna di Giulio Cesare.

Per aumentare le entrate della chiesa, Bonifacio diede inizio al Giubileo, un pellegrinaggio generale a Roma grazie al quale i pellegrini ottenevano l’indulgenza plenaria per i loro peccati. Il primo ebbe luogo nel 1300.

Tramando per aggiungere la Toscana ai suoi possedimenti, i suoi intrighi causarono l’esilio di Dante da Firenze. Il poeta ripagò’ Bonifacio mettendolo nella Divina Commedia all’ottavo girone dell’inferno, a testa in giu’ nelle fessure di rocce infuocate. Nella scena, Nicoletto’ III (1277+1280) un altro Papa messo all’Inferno, confonde Dante con Bonifacio (ancora vivo nel 1300 ma il cui arrivo all’Inferno era previsto a breve). Dante si prende gioco del sistema di traffico a senso unico escogitato dal Papa nel 1300 per controllare il traffico pedonale del Giubileo sul ponte Sant’Angelo paragonandolo al sistema del traffico nell’inferno (Inferno, Canto XVIII, versi 25-33).

La disputa di Bonifacio con il re di Francia Filippo IV, portò’ nel 1303 all’assedio del suo castello di Agnani ed alla sua cattura da parte di un generale francese e di Sciarra Colonna.

Ormai vecchio di 86 anni, il Papa, solo in mezzo ai suoi seguaci uccisi, si rifiuto’ di dimettersi o di recarsi prigioniero in Francia dichiarando che preferiva morire sul posto, offrendo collo e testa alle loro spade.

Toccati, gli avversari non lo uccisero ma, per umiliarlo, lo spogliarono della tiara e degli abiti suntuosi. Lui la prese con calma dicendo “ Il Signore da’ ed il Signore toglie”. Infine, dopo tre giorni di prigionia senza cibo, i suoi aguzzini se ne andarono con il bottino ed i suoi sostenitori del clan degli Orsini lo liberarono. A quel punto si era ridotto ad elemosinare cibo al mercato all’aperto dicendo: “se qui ci fosse una donna che fa la carita’ di pane e vino, le darò’ la benedizione di Dio e la mia”. Fu portato a Roma, distrutto da questa prova e poco più’ di un mese dopo morì’ nel palazzo del Laterano, “morte da solo come un cane”, come aveva profetizzato il suo predecessore Celestino V dopo le sue dimissioni ed il suo imprigionamento.

Bonifacio fu sepolto nella vecchia chiesa di S. Pietro. La sua tomba fu aperta nel 1605 per essere traslocata in un posto nuovo nella chiesa appena ricostruita. Con lo stupore di tutti, 302 anni dopo la sua morte le sue spoglie mortali erano ancora intatte salvo una piccola porzione delle labbra e del naso. Sembrava in pace, come se stesse dormendo.
PICTURES FROM THE WINE TASTING
In the first part of the book the author talks about the myth of Demetra and Kore showing a great cultural background and in-depth scientific research. According to mythology Demetra was the goddess of nature and controlled the life cycle of all living beings, she was the daughter of Kronos and Rhea and sister of Zeus; she had a daughter from Zeus, Persephone, also called Kore.

According to the myth Kore, while picking flowers in the plain below mount Nysa, was kidnapped by Hades, king of the underworld. Demetra, the mother tried to find the daughter below mount Nysa, was kidnapped by Hades, king of the underworld. Demetra, the mother tried to find the daughter for nine days, travelling all over the known world. Exhausted at the end, she stopped at Eleusis (in Attica, Greece), at the well of Callicoro to rest, taking on the form of an old woman. Seeing her desperate, the daughter of King Celeus, danced to distract her, and took her to her father's palace, where she was received with great kindness.

In return, the goddess gave to Triptolemus, the eldest son of the king, a grain of wheat that no other mortal had ever seen, and told him how to make it grow, laying the groundwork for the development of agriculture. Helios (the sun god), a rival of Hades, revealed to the goddess that her daughter had been kidnapped by Hades and that Zeus decided to give her in marriage to Hades. The angry goddess made every plant wither and caused a terrible drought, threatening all forms of life.

Zeus tried to appease the goddess but she replied that she would not resume her work as the nature goddess so long as Kore was forced to live in the underworld. Therefore, all forms of life on earth would be dead in no time.

The father of the gods then called Hades and ordered him to release the girl to her mother, Hades agreed, but before releasing her he succeeded in forcing her to eat a pomegranate seed, the food of the dead.
As a result Kore would have to spend at least part of the year in the underworld, just as the seed lives under the soil, then to germinate in the sunlight and bear fruit. Kore was then returned to the mother, with the condition that she would have to spend a third of the year with Hades in the underworld. The return of Kore on earth ended the drought, wheat sprouted again, and the cycle of nature restarted regularly.

According to the myth the kidnap would have taken place on the shore of Lake Pergusa, now in the province of Enna, Sicily, at which point kidnapper and kidnapped would have traveled in part of Sicily on the surface to descend into the underworld near Siracusa, where since then the Ciane spring flows.

The Ciane spring is a perpetual spring that flows from the ground and feeds the river Ciane in the province of Siracusa in Sicily, the river is also famous because it is the only place in Europe where the papyrus plant grows naturally along its course. Papyrus hand working is still important in the province of Siracusa. Since 1984 the course of the River Ciane has been a natural reserve of the Sicilian Region.

After the description of the myth, the author moves on to talk about the great sanctuary of Eleusis in Greece (about 14 miles from Athens), the most important religious center for this myth. The Mysteria were celebrations for Demetra and Kore taking place twice a year in February-March (Little Mysteries) and September-October (Great Mysteries). During the days of celebration the initiation of new recruits took place. The festival reached its most important part in the nights between 21 and 23 October, when those who were not initiates had to move away, while the recruits underwent secret ceremonies that took place in the sanctuary, to be reborn symbolically. The ritual was secret and it was strictly forbidden to divulge it.

The most important part of the book examines how, following the Greek colonization of Sicily, the island began to spread the myth and the celebrations dedicated to Demetra and Kore, These myths often blended together in the celebrations of the local populations (Siculi, Sicani, etc.), dedicated to mother earth and nature.

The author examines with great care and in-depth historical and archaeological research many of the shrines dedicated to Demetra and Kore which were active in Sicily in Greek and Roman times. Sequentially, the author examines the sites of Monte Saraceno, Sabucina, Monte Giulfo, Enna, Montagna di Marzo and Morgantina in central Sicily; sites Ciminina and Selinunte in western Sicily; sites Siracusa, Eloro, Akrai, Terravecchia Grammichele, Ramacca, Lipari and Salina in eastern Sicily and the sites Monte Adranone, Agrigento, Kamarina, Licata and Gela in southern Sicily.

The author focuses especially on the shrine of Enna, probably the most important place of Demetra worship in Sicily. Many testimonies of ancient scholars speak of this shrine: Aristotle, Diodorus Siculus, Ovid, Cicero, Valerius Maximus and others. In central Sicily the myth of Demetra and Kore assumed such importance that Enna minted coins with the effigy of the goddess. Even the Romans, after the conquest of Sicily, showed great respect and devotion to the shrine of Enna recognizing Demetra as the goddess Ceres of their mythology that then became the Ceres Ennese alla luce del sole e portare frutti. Kore venne quindi ristabilita alla madre, con la condizione che un terzo dell’anno avrebbe dovuto trascorrerlo con Ade nel regno dei morti. Il ritorno di Kore sulla terra pose fine alla siccità, il grano tornò a germogliare e il ciclo della natura riprese regolarmente.

Secondo il mito il rapimento sarebbe avvenuto sulla riva del lago di Pergusa, oggi in provincia di Enna, in Sicilia, a questo punto rapitore e rapita avrebbero percorso una parte della Sicilia in superficie per scendere negli inferi nei pressi di Siracusa, dove da allora sgorga la sorgente Ciane.

La sorgente Ciane è una fonte perpetua che sorge dal sottosuolo e alimenta il fiume Ciane in provincia di Siracusa in Sicilia, il fiume è anche famoso perché è l’unico posto in Europa dove la pianta di papiro cresce spontanea lungo il suo corso, la lavorazione tradizionale del papiro è ancora oggi una attività artigianale importante nella provincia di Siracusa. Dal 1984 tutto il corso del fiume Ciane è una riserva naturale della Regione Siciliana.

Dopo la descrizione del mito, l’autore passa a parlare del grande santuario di Eleusi in Grecia (circa 25 km da Atene), il centro religioso più importante per questo mito. I Mysteria erano le celebrazioni per Demetra e Kore che avvenivano due volte l’anno a febbraio-marzo (Piccoli Misteri) e a settembre-ottobre (Grandi Misteri). I riti avevano carattere misterico e durante i giorni delle celebrazioni avvenivano le nuove iniziazioni degli adepti. La festa raggiungeva il culmine nelle notti tra il 21 e 23 ottobre e coloro che non erano iniziati dovevano allontanarsi, mentre gli iniziati si sottoponevano a cerimonie segrete, che si svolgevano nel santuario per rinascere simbolicamente. Il rito era segreto ed era strettamente vietato divulgarne il contenuto.

La parte più importante del libro esamina come a seguito della colonizzazione greca della Sicilia anche sull’isola cominciarono a diffondersi il mito e le celebrazioni dedicate a Demetra e Kore, spesso questi miti si fondavano anche ai celebrazioni delle popolazioni locali (Siculi, Sicani, etc.) dedicate alla madre terra e alla natura.

L’autore esamina con grande attenzione anche approfondita ricerca storico-archeologica molti dei santuari dedicati a Demetra e Kore che sono stati attivi in Sicilia in epoca greca e romana, seguendo l’ordine del libro l’autore esamina i siti di Monte Saraceno, Sabucina, Monte Giulfo, Enna, Montagna di Marzo e Morgantina nella Sicilia centrale; i siti di Ciminina e Selinunte nella Sicilia occidentale; i siti di Siracusa, Eloro, Akrai, Terravecchia di Grammichele, Ramacca, Lipari e Salina nella Sicilia orientale; i siti di Monte Adriarone, Agrigento, Kamarina, Licata e Gela nella Sicilia meridionale.

The myth of Demetra-Ceres is still important today, the word cereal derives from Ceres commemorating her association with edible grains. Statues of Ceres top the domes of the Missouri State Capitol and the Vermont State House serving as a reminder of the importance of agriculture in the states’ economies and histories. There is also a statue of Ceres on top of the Chicago Board of Trade Building, which conducts trading in agricultural commodities. Ceres is also depicted on the official seal of New Jersey as a symbol of prosperity.

In the last part of the book the author talks about the advent of Christianity and the transition from these ancient traditional celebrations of the new Catholic worship. Very interesting in this part is how both the periods of the year and the manner of operation of the religious parades overlap. Often the places are the same; on the old temples new churches were built, often using the same materials and existing structures.

In general, I have a very positive opinion about this book. It is clear that the book is the result of extensive historical and archaeological research. It is pleasant and not at all difficult to read. The author skillfully balances the information that we have from traditional sources with modern archaeological evidence. The book contains about 50 illustrations mostly photos of the author taken at the sites he examined. Overall evaluation: Definitely a good read. Maybe we could think of an English translation to market it in the U.S.!

Riccardo R. G. Cannavo’ is a member of the ICS board of directors

MOLTO MONTALBANO
by Joe Onofrietti, Hospitality Chairman

The world has been watching Chief Detective Salvo Montalbano (Luca Zingaretti) for years. We enjoy seeing the Sicilian Kojak take his trademark morning swim before running the Vigata police department. We follow his long distance relationship with Genoese architect Livia Burlando (Katharina Böhm). We love his no murders before my meal motto.

Due to popular demand, author of the international bestselling Detective Montalbano series Andrea Camilleri has written the prequel series, which recently aired on the Megahertz channel. The Italian Cultural Society April film of the month is IL Giovane Montalbano (2012). In this episode, a promotion brings rookie cop Salvo Montalbano (Michele Riondino) from a small mountain village to the town of Vigata. His first case is to investigate a young female homicide suspect (Katia Greco), who may be smarter and angrier than anyone believes. In Italian with English subtitles.

MOLTO MONTALBANO
...di Joe Onofrietti

Gli spettatori della televisione hanno seguito per anni le avventure del Commissario Montalbano. Abbiamo ammirato il Kojac siciliano fare la sua quotidiana nuotata prima di recarsi al commissariato di Vigata. Lo abbiamo seguito nella sua relazione a distanza con l’architetto genovese Livia Burlando (Katharina Böhm). Siamo innamorati del suo motto: “Non parlare di omicidi durante il pranzo”.


In italiano con sottotitoli in inglese.
ICS SCHOLARSHIP AWARD APPLICATIONS
DUE FRIDAY, MAY 17
Applications are being sought for the following awards: Except for the Moriggi/Palumbo award, applicants should be no more than 25 years of age as of Friday, May 18, 2012, the post-marked date for receipt of applications.

1) The Maria Guarrera Wilmeth Awards: two awards of $500 each for outstanding high-school students of the Italian language.

2) The Elena and Antonio De Luca Award of $1000, to be given to an undergraduate or graduate student who has excelled in the study of Latin and/or Greek.

3) The Luciana Montanari-Mendola Awards: $1000 for an undergraduate or conservatory student showing promise in piano performance and $350 for a high school age pianist showing promise in piano performance. Examples of recordings must accompany your application and must include one piece for solo piano by Frederick Chopin.

4) The Ruggiero Moriggi/Vincenzo Palumbo Artisan Award of $500, to be given to a person who has excelled in the fine arts (exclusive of music), or to an artisan who has excelled in a traditional Italian craft (such as ceramics, jewelry, leather-working, furniture-making, musical instruments, lace work, fine fabrics, etc.). Written reviews and/or photographs, etc. of your work must be submitted to the Awards Committee. Age restriction does not apply.

5) The Anna Menapace Award of $300 to a high school student who has excelled in painting.

6) The Patricia Moore Segnan Award of $1000, to be given to an undergraduate or graduate student who has excelled in the study of Art or Art History.

Materials to be included in the applications are:

1. College transcripts when appropriate and High School transcripts for no. 1 (These are not required for award no. 4. That person should submit photographs or other examples of his or her work.)

2. Three letters of recommendation

3. An essay describing why the applicant is a valid contender for the award.

4. A short biographical presentation of the candidate (curriculum vitae).

5. Anything that would demonstrate the ability of the candidate, including publications by and/or about the candidate, photographs, CDs etc.

Selection will occur during the last week of May and awards will be presented at the ICS gala dinner, which will take place on June 10 at a location to be announced, as will be advertised in our newsletter Poche Parole and website. Attendance at the dinner is required and awards will be reassigned if the winner is unable to attend, except for exceptional circumstances as determined by the Awards Committee. Winners of the Luciana Montanari-Mendola award may be asked to perform at the gala dinner. Applications must be postmarked no later than Friday, May 17 and sent to: The Italian Cultural Society, Awards section, 4827 Rugby Ave., Suite #301 Bethesda, MD 20814.

CESARINA HORING AWARDS
In addition to these awards, each year the Italian Cultural Society provides awards to students of Italian at three universities in the Washington, DC area: Georgetown University, The University of Maryland, and George Washington University. The awardees are selected by the Italian language programs at these universities. The awards are funded by donations in honor of former ILP director, Cesarina Horing.

PROGRAM OF APRIL 21
Our program of April 21 will feature an illustrated presentation by Dr. Davide Pirrera Rosso di Cerami on the Sicily of Demetra and Kore (Demeter and Persephone), the ancient Greek legend which is said to have unfolded on the island of Sicily. Dr. Pirrera Rosso will also speak about his project to restore his historic family home and grounds which date to the Norman invasion of Sicily.

Davide Pirrera Rosso di Cerami was born at Enna, Sicily in 1981 and took a degree in Tourism at the Università degli studi di Messina in 2010, a degree in archeology at the Università degli studi di Urbino “Carlo Bo” and also in the Preservation of Cultural (historical/artistic) Heritage, with a thesis in medieval archeology. In 2006 he published “Castelli Medievali in Provincia di Enna dai Bizantini ai Normanni” and in 2011 “La Sicilia di Demetra e Kore” which is reviewed in these pages. Davide publishes articles monthly in the areas of archeology and the history of art in the cultural journal “In Arte” which is made available to many Italian museums.

PROGRAM OF MAY 19
Our program of May 19 is cosponsored by ICS, the Italian Cultural Institute, the Abruzzo and Molise Heritage Society, and the Lido Civic Club. Our speaker will be Alison Luchs, who will talk to us about the statue of David-Apollo, until recently on display at the National Gallery of Art. The title of her talk is “Michelangelo’s David-Apollo: An Offer He Couldn’t Refuse.”

Alison Luchs is curator of Early European Sculpture at the National Gallery of Art, where she has worked since 1980. At the National Gallery she participated in planning the West Building ground floor sculpture galleries (1999-2002); contributed to catalogues of the sculpture and decorative arts collections; served as co-curator on the exhibition Desiderio da Settignano: Sculptor of Renaissance Florence in 2007, and as curator of An Antiquity of Imagination: Tullio Lombardo and Venetian High Renaissance Sculpture in 2009. A graduate of Vassar College (1970) and the Johns Hopkins University (Ph.D. 1976), she has taught art history at Swarthmore College and Syracuse University, and published articles on Michelangelo, Raphael, Botticelli, stained glass in Italian Renaissance churches, historic sculpture in Prague, French royal garden sculpture, and portrait busts of Lorenzo the Magnificent. Her books include Cestello: A Cistercian Church of the Florentine Renaissance (1977); an English translation of Martin Wackernagel's World of the Florentine Renaissance Artist (1981); Tullio Lombardo and Ideal Portrait Sculpture in Renaissance Venice, 1490-1530 (1995) and The Mermaids of Venice: Fantastic Sea Creatures in Venetian Renaissance Art (2010). She has also written articles about historic buildings in her native city of Washington DC.
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