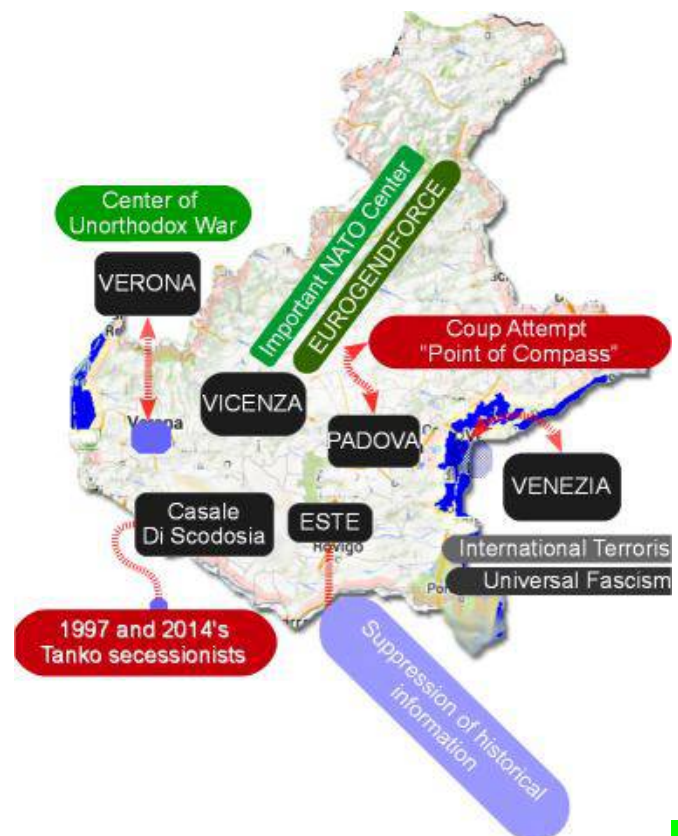


AUTODIFESA SELF DEFENSE

The 'Erinni' Case.

SPECIAL *AUTODIFESA/SELF DEFENSE* EDITION:

APRIL 28, 2014



SUBJECT: Humanitarian heritage suppressed to public eyesight and public memory exploited exclusively by few

REMARK

Some real names of places and people have been replaced with other '*crypto-names*'.

PART I

Chapter I. **Places and History.**

.1 Matter

The essay concerns about very important historical and religious aspects, a really true great humanitarian heritage suppressed to public domain.

Why this happens?

Before all, the historical valorization of places can interfere with:

exploitation of existent quarries;

proliferation after 1970 of antennas: today one of the majors antennas site in Italy;

Exploitation of saint relics.

Ferrara power that has take the preeminence over the matter.

There are also other deeper reasons, like the chaos generated by Lucrezia Borgia, we talk forward.

.2 Introduction

About two years ago we nicknamed the town of Ferrara with the name of Erinni, and we titled the first version of this essay “Erinni” too. We took a lot of prudence treating the case, so the first version came out with some real names deleted and/or replaced by nickname. Nowadays we reveal some secrets about, therefore we have restored the major part of crypto-names and nicknames into original names.

Ferrara —or Erinni— is an Italian town founded around the Po river, we have named the case with its name in the reason a lot of mysteries here documented related to the same town and have origin in it.

Remark

Into document, sources and resources are referred as src000, src001, src00n... or prt001, prt002, ... Sources, schemas, pictures and resources are all reported at the end of the document.

.3 Story

What there would be behind bad events, which involved those people who enter in contact with the mystery of Erinni? A monk found dead during some his researches in a ancient convent, a religious who dies soon after he had discovered —and sent— important information about the mystery, a family persecuted in order to force it to leave a fundamental location on which it happened important facts, two researchers stopped in investigation and menaced, and finally, a top’s prosecutor, who received a detailed report about, definitively expelled from national association and downgrade to simple employer. Those above are only some situations occurred.

The mystery has its roots in Middle Age. The house of *Este*, an important European dynasty, had a daughter who founded a convent into Monte-*Gemmola* hill. *Beatrice* is her real name. She became famous and saint. When she died her brother had a daughter too, who took the same name. She moved into another region and into Ferrara she founded a new convent too. She became famous and saint too. The two *Beatrice* kept their body intact over centuries. Over three centuries the two convents kept relationship and members from one convent moved to the other and vice-versa. Moreover, the dynasty had another daughter with the same name who became queen. She was a niece of the founder of the *Ferrara* convent and a cousin of the *Gemmola* convent founder. She became famous and saint too. The *Gemmola* convent was suppressed into 1600 and the body of her founder was translated into Padua. In early 1960s *Beatrice*'s body was translated again and she returned for an entire day into the *Gemmola* hill exactly where there was her convent and was successively brought into a church of the near village of *Este (Padua)*, where she is still there. The other *Beatrice* is buried inside the Sant'Antonio convent in Ferrara, which still exists nowadays and is a destination of pilgrimages. The third *Beatrice* —the queen of Hungary— has disappeared and no one knows where she is buried today.

A lot of historical information about the dynasty and its saints is kept into three principal different areas. The first area includes *Este*, *Gemmola* and *Calaone* that is a nice territory surrounded by hills. The second area includes *Ferrara* and its province and the third area includes the city of *Modena*. Finally there is a fourth area formed by the village of *Broni* and its province in which the body of the *Beatrice*'s saint brother is buried. Data was spread principally into the three above areas on which dynasty moved it during centuries. Information about dynasty and above facts remained common available until 1970. However it's to say that some piece of information were not shared but remained separated and confined into respective local places and exploited on purpose to gain memory and power.

All above aspects came into light more than three decades after the monk departure, into 2004, exactly when two persons with the love for history and holy places started to study all aspects of territory. They inevitably entered in contact with the *Erinni* mysteries we have indicated. Trying to resolve some mysteries they understood and knew instinctively that they were facing a historical and spiritual hidden treasure. Beside the joy of their discoveries they collected a lot of disappointment. When they made public their researches instead of glorious they found obstacles and persecution. However, thanks to their work it was possible to resolve some questions about the *Erinni* case and consequently to write this essay.

The two researchers, *Matteo* and *Giovanna Francese**, discovered that a lot of magazines and newspapers kept in state archives and libraries, published before 1970 and reporting information about the *Erinni* case, were with some sheets missing! Sometimes into important places, like into churches, it remained tracks of past events like a piece of writing, or a written text engraved in a wall, to remember a certain event or a procession, or an old paint and a prayer to avoid a disaster... But all these tracks remained isolated, however those things still continued to live like silent witness, many people look at them without understand their importance.

The two researchers in 2004 discovered that *Calaone* citizens were totally in the dark about their glorious past (See Figure 1- 2). They collected important information into the three areas merging data into their work. They found common errors made by other researchers and writers. They recovered in September 2004, the monk's book forgotten into *Ferrara* library and other important documents. In the same year they passed their research, some books and other material to *Calaone* authorities and they personally spread an information paper house-to-house. They communicate news about their discovery both to *Calaone* and *Ferrara*

bishop. However, soon they realized that their life had been put in danger, exactly like the other ones of all people who entered in contact with the *Erinni* case. When they realized all this it was too late, therefore foreseeing their premature death and seeing indifference into authorities they made

public in 2005 their researches into Internet pages. They were persecuted and to survive they had to leave their home. Into following years they understand better the reasons of their persecution, some ones we will report in this document.

Figure 2: Calaone and Monte-Cero in 2005.

Nowadays it's one of the most important antennas site in Italy. Antennas and quarries have ruined the territory.



Figure 1: Calaone and Monte-Cero view in 1907, before exploitation of "Sky" and soul.



.4

terms utilized...

Two words about sites and

MAIN SITES:

Calaone and *Este* are villages situated among hills about five kilometers one another. The *Este* dynasty took its name just from the village name. The dynasty moved its residence after it inherited properties and castles in the area, one situated in *Este* plain, and another safer castle in *Calaone* situated about 200 meters above sea level. The saint daughters were born in the latter place. The area was an important European center of culture. *Calaone* is about three kilometers from *Este*. *Calaone* and *Gemmola* are hamlets included into the *Baone*'s municipality (today about 3000 inhabitant) See Resources-Chapter IX.

Badia Polesine is a little town in which important dynasty's ancestors, Azzo II and Cunizza of Altdorf, were buried in an ancient abbey, of which now it exists only the central part — the core where the monks met— and is still like on the origin. It's about 30 km from *Este* into the *Rovigo* province.

Ferrara (Erinni) is an Italian town founded round a river. It gained importance after the Estes moved in *Ferrara* its residence. The dynasty built in *Ferrara* a great castle and some palaces, surrounded the new town with walls as it used in medieval age, and fixed on it an important center of culture and commerce.

Modena is the town where the dynasty moved after 1600 and until the establishment of the Unified Reign of Italy into XIX century.

Broni is a little town, which has as its patron saint *Contardo* (the supposed brother of *Beatrice* III). One can find *Broni* moving westward toward the setting sun.

Nowadays the city of *Modena* and *Ferrara* are still existent, as well as *Calaone*, *Badia Polesine*, *Broni* and *Este*. After the dynasty departure, *Calaone* lost its importance and today is a nice hamlet, unfortunately its great castle is no longer existent because it was totally destroyed in latest 1200 decades and never rebuilt. Local people to build their own houses utilized its stones. On the contrary *Este* still has its medieval castle. Nowadays, *Este*, *Ferrara* and *Modena* are municipalities, while *Calaone* is a hamlet under the district of *Baone*. *Este* and *Baone* are situated into the province of *Padova*. *Ferrara* and *Modena* constituted by themselves a province and *Badia Polesine* is into the province of *Rovigo*.

TERMS:

Both the monk who was found lifeless into the library of convent and his biography about *Beatrice* II written around 1963, are essentials. We refer to the former simply using the term 'the monk' or his real name '*Faustino Mostardi*' and to the latter using the terms: '*the 1963 Monk's book*' or '*the Monk's book*'.

Since the dynasty took the name from the village of '*Este*', the same term refers both to the dynasty and to the town. The former is also referred as "The house of *Este*" or *Estensi* or the *Estes*.

Erinni is both the name we assigned to Ferrara and the name of the case, and as you will see below, strictly correlated to Lucrezia Borgia.

Chapter II. **The Hidden Medieval World-Wide Humanitarian Treasure**

One of the three saint daughters belonging to dynasty married in 1234 a European king who led a crusade in Holy Land. So she became a Queen of Hungary. During crusade the King was very interested in whatever holy object belong to Christianity. When he comes back into his land he brought with him a lot of precious objects and even sacred body components of saints. He had got a great treasure. One year after their marriage, the king died by illness, and during his last months, his sons plotted snares. It happened a coup d'état and the Queen, pregnant, was imprisoned. She had success in escaping camouflaging herself as soldier and thanks to her friendship she came back into Italy. Give that she was pregnant she represented a menaces, because his son could come back to power as legitimate successor. In an early stage the Queen hide herself into the *Calaone* castle and then into the safer convent of Monte-Gemmola hiding herself among nuns. But never becoming a nun too. He had a son who was like his father and her grandson return to reign as king. His land wanted him to return to power, tired of bloody reigns established after. The Queen died in Italy and she was buried near her saint aunt who had her same name, in *Gemmola*. But after the suppression of the *Gemmola* convent during the following centuries her body disappeared and even today no one know where she is buried.

Giving that the king's treasure was missing, many think that Queen escaped with the treasure and at her departure she was entombed with precious. There are many treasure hunters who are still searching to localize her sepulcher hoping to arrive first and to find with her the precious treasure too. The treasure should be a jewel or something similar, coming from Holy Land, and it's just this provenience that gives it an inestimable value, and instigates an extraordinary clandestine hunting.

During their studies *Giovanna and Matteo Francese***, between 2004 and 2005, encountered several people who populates libraries, convents, archives and any else place in order to find trails about the treasure.

The thing should not be underestimated, the period in which the Queen lived is very important as well as the contacts that she really had.

Indeed *Giovanna and Matteo really* found the treasure. But it's different from expectations: it's a spiritual treasure, a charisma, embodied and hidden in the life of the three saint daughters who have the same name. A sort of rebus that people must decode. It's just a form of higher wisdom: —“High things”, *Giovanna and Matteo* said referring to the entire situation. The two researchers found an incredible blessed bloodline among successors of the dynasty, as if Heaven would have come down into Earth and into Hearths of these saints. They reported only some aspects, but not all.

When the two researchers began to study, in only few months they realized to have found an immense treasure, but when they made public their results they faced to enormous problems too. We explain into next part.

Chapter III. **What Stays Behind**

.1 The Calaone Treasure

Really, the treasure is just a part or attribute of Calaone, the area on which the three saint *Beatrice* lived: two of them surely was born in place, as well as another saint, brother of Queen *Beatrice* (the birthplace of first *Beatrice* is officially considered *Este*, but it might be *Calaone* too). Hunters have no interest that information about is spread.

Do you remember the novel “*I Promessi Sposi*”, written by Alessandro Manzoni? In that novel, Manzoni, an Italian novelist and poet (1785-1873), narrates about powerful and rich man who wanted to stop the marriage about two young people, Renzo and Lucia. It's famous the phrase “Questo matrimonio non s'ha da fare / this marriage hadn't to be made” which expresses the domineering command given by such rich violent man, who saw Lucia and wanted her at all costs. This man was so dangerous and powerful that he was never identified by his name: in the novel he was called ‘L'innominabile’ that means ‘the Unnameable’.

Well, also in this case there is the Unnameable, with his group of people. In brief, the clique of the Unnameable saw the treasure and wanted it at all costs!

.2 The Unnameable leadership

Undoubtedly, *Ferrara* had and has the leadership in managing information, and it influences both Calaone and *Este*: the Unnameable came from this town. For an unwritten command all news about *Beatrice* and *Calaone* had to be managed and/or buried here, especially in the convent founded by *Beatrice* II. Often the banal excuse was improving studies, but generally the situation just runs as if all saints *Beatrice* and other related information would be strictly copyrighted by *Ferrara clique*...

When our researchers (*Giovanna and Matteo*) kept in touch with the director of the *Ferrara* ecclesiastic library, situated into the building which take care to educate priests, it came into light that director knew nothing about the existence of some papers stored into *Beatrice*'s convent. Moreover, he incredibly asked to two researchers for a favor: — “if you enter into *Beatrice*'s convent, could you take me back the books lent to monk by this institute before his departure?”

Giovanna and Matteo turned pale. Their thinking about were:

“How could one have success to see documents confined inside convent, if neither the important director can do it?”

Why *Ferrara*'s ecclesiastic library director didn't collect information about the important manuscripts hidden there (while he keeps all others)?

Why all manuscripts, paper, and proofs collected by the monk, and consulted in the convent, never came back to original owners/sites?

Sometimes the original site of important documents was Ferrara, sometimes it was another basilic town inhabited by the ancient dynasty: it seemed that in *Ferrara* not all followed the *Unnameable*, therefore it was preferable to subtract materials to owner, too.

How one could enter in a convent, especially in a cloister like the one of *Beatrice II*? One should crushes the wall, or enter with soldiers! Neither the above director had successful to do it. Our researchers tried to enter asking access through some letters sent firstly to abbess and then to bishop, but unfortunately the former denied the access and the latter never responded. Giovanna and Matteo's letters reported a request to read a particular document stored into convent library, written in the 1940s, describing the special charisma of every *Beatrice* (The first *Beatrice* had a particular characteristic, a 'gift', and also both *Beatrice* the Second and the Third had one particular charisma). The letters represented also the will of *Calaone* citizens (parish priest included). But bishop never answered to them.

Also 'civil power' was involved, that is, some person who wanted to lead things in a certain direction. In *Ferrara* the business involved publications, copyrights, advertising, museums, recommendations, exhibitions, funding... In brief a lot of money and friendships.

When our researchers, desiring to work with *Ferrara* municipality, offered their knowledge, it happened that Town Hall answered: «The three *Beatrice* are ours; if we really need of a ulterior study, we have our researchers». The conversation stopped after these few words. It was absurd: indeed the 'three *Beatrice*' are a universal heritage, and not a "their thing" as *Erinni* municipality said. *Ferrara* spent no one-minute to hear about the two researchers discovery.

.3 Wild Exploitation of Air, Soil, Soul, Earth and Hearth

Into territories of *Este* and *Calaone* there were some particular exploitations of soil, but the situation went from bad to worse when, in early 1970s, a lot of illegal antennas began to proliferate on *Calaone* hills (antennas were utilized principally as TV transmitters). At the beginning it was an antenna, then two, three... and so on, until *Calaone* and its hills became within few years one of the most important antennas site in Italy, and what a surprise, still now, the major part of them are even illegal.

After some years *Calaone* started a legal battle against transmitters and their dangerous electromagnetic fields. Among *Calaone* inhabitants some diseases —like cancer— increased, and bucolic landscape was ruined. As final point, at beginning of 2000's decade, it seemed *Calaone* was winning the lawsuit, and the newspapers reported the triumph of *Calaone* and wrote that the antennas were going to be moved in another place without human presence around. Strange but real! Despite of good news, nothing changed in the following years: one or two antennas apart, all others remained unmoved. Well, Matteo and Giovanna while the fight against antennas were still in progress, they had an idea: their discovery and historical news about *Calaone* could be the right solution and decisive potent culture equipment in order to eliminate antennas. Discovery would reevaluate local territory, culture and religion, and all this would have indirectly chased away illegal exploiters.

Our researchers had to inform citizens about their discovery and they took occasion to do that through a public meeting planned in October by municipality in order to debate about another different imminent problem. Giovanna and Matteo surprised people coming into scenery during debate. On the occasion they asked just few minutes to public explain their discovery. *Calaone* and *Baone* citizens were surprised but very happy about, but at same time who works in Town Hall were angry, and one of them reproached: "We have lose time: we must decide about other things".

At the end of debate our researchers remained in place talking about their discovery with some citizens and put on hand of mayor some documents proving their discoveries. In the following months no one phoned to researchers and *Baone*'s authorities preferred to ignore news. Instead of gratitude, since that moment Giovanna and Matteo received bad treatment and hostility from *Baone*'s municipality.

After their experience of October 2004 our researchers wondered if Calaone really wanted to transfer transmitters, and whether the legal battle was rather only an operation of façade. Their expectative failed and the exploiters had the upper hand. No one newspapers reported news about discovery and this fact sounded for two researchers as the signal that exploiters had the total control of local press and media. All such resulted to Giovanna and Matteo impossible to bear.

How could *Baone* utilize antennas for its interests? And in which manner *Calaone* is submitted to the *Erinni* power? They were the two questions the two researchers tried to resolve.

Still today, in 2013 Baone municipality suppresses any information about Calaone castle, blessed Beatrice II, blessed Beatrice III and Faustino Mostardi, —as you can see into specific part of this document— and gives no honor both to medieval personalities who were born in there and to the monk who entitled the first capitol of Beatrice's II biography "*Luce in Calaone*"!

Note that Baone only writes about blessed Beatrice I of Este: writes about the convent of Solarola and Gemmola, but it doesn't mention the presence of Beatrice I at Calaone castle! In few words Calaone is rebuked! See also Chapter VII-Baone's memory leaks.

.4 Private Use of Public Things

During their researches, moving around *Calaone* hills, *Matteo and Giovanna* noticed a landscape rich of ruins and memories: ruins of convents, vestiges of castles and villas... Such places were inhabited since early stage of civilization and into Roman period. They would like to visit a lot of places, and talk with a lot of people...

A day, into *Gemmola* hill, a rural worker said them he had discovered an ancient gravestone while he was ploughed the land. And really a lot of information was abandoned on open air during centuries. After the *Gemmola*'s convent suppression, at the same place or little distant, it was built a villa used by patricians as a farm.

Into the near hill the things made even worse: it was just impossible to visit what remains of the *Calaone* ancient castle: a reach man purchased the entire hill with a few money, and now he menaced everyone who try to see such places. Someone remembered him that his house is not a normal private house... but that it's built on history among parts of a millenarian history. However he surrounded the property and it was impossible to access except for his closest friends.

And finally a few words about the historic expert in service at *Baone*'s Town Hall. He keeps the deepest hate against religion and religious. He said to Giovanna and Matteo to have got at home a small part of the blessed body of *Beatrice* I, and moreover he added that every people like him, inserted in his social connection, had a part, too!

At first he proved to be wrong the presence of the castle in *Calaone*: —"It's a legend", he was going to said on 2005. In response, the two researchers reminded him the memorial located in the *Calaone* square center, which demonstrated its existence. In fact the memorial reported a poem, hymned to the *Beatrice*'s II stepmother when, at that time, she was just living in the castle...

He soon replied: "*It's me the person who made to write that memorial by municipality*" and added "*no one of such dynasty is saint, simply the dynasty purchased the priests in order to be made saints... by contrast, my mother is a very good woman, her name is the same of the Lady, and in her honor I made that*".

The historic expert seemed crazy. Another private use of common good or simply he wanted to play a joke? Undoubtedly Italians are mama's boys, but the two researchers were talking about serious things! Probably he didn't want to admit the truth and tried everything possible to destroy a positive debate including into discussion disorder. After a fought discussion, the expert finally admitted the existence of castle in *Calaone*. As time passed it came to surface more and more his deeper revulsion about dynasty and its saints. He wanted to understand the Giovanna and Matteo's objective; in fact he believed that the two researchers operated in a direction of an obscure guideline

dictated by a subversive action. He referred to them such action using the term “a coup d'état” and exactly the words: “*what do you want to do? A coup d'état?*” It was an exaggerated passage into his speeches.

Giovanna and Matteo were shocked. Is really this the expert of municipality? How is it possible? For municipality they were waste of time, while for the expert they were conspirators. Why officers don't want to understand the mere truth? That is, Giovanna and Matteo have experienced a treasure, and they wanted to share with all people the joy and the right to know. Certain types of treasures, like art, religion, music and beauty can be 'used' by all human beings without ending; it's a common universal infinite good.

.5 Crimes against humanity

The Unnameable, his successors and social connections, made private a universal rare treasure: it was a theft of memory, it was a true suppression of historical conscience, and it was a suppression of spiritual power. For *Calaone* it was also a sacrilege. History tells about *Calaone* as one of the most active centers in the early decades of the XX century. What happened later has been a crime against history, against religion, against human beings. It was a barbarity, a subtraction of positive energy, an involution, and a block, both moral and material, of stimulus for improvement.

Summarize:

In early 1970s an incredible number of illegal antennas were implanted into *Calaone* and at the same time it began to disappear information, which told about *Calaone* as birthplace of saints...

The monk who wrote in his book about the *Calaone* spiritual 'treasure' dead in the *Erinni's* convent library where he was doing further studies. He was young, sane, a sporty. “A cup of tea”, someone whispered... Some important documents about *Calaone* were 'buried' into the convent library with no possibility to access from outside.

Some operas and books published after 1970 suppressed the name of *Calaone*.

An *Erinni* priest, *Felisatti*, died soon after he had began to spread news about *Calaone*.

Since 2005 *Giovanna and Matteo Francese** had to escape from home: the Unnameable sent his men directly under their home. They published the result of research on Internet, and sent what they knew to authority. They never returned to a normal life, they were permanently persecuted and today they are living on the edge of survival.

The first reports talking about the case, written by *Matteo and Giovanna Francese**, sent to Palace of Justice disappeared without to give them the possibility to met prosecutor.

Doctor *Mario Villa**, a senior prosecutor working into one of most important Italian court, who received from *Matteo and Giovanna* information about the case and also investigated about the disappeared reports, was transferred to *another* Court, as chief-prosecutor. A promotion? We are not sure: he was later expelled, transferred in another place and downgraded as normal employer, prohibiting him to return again to work as prosecutor.

The banal official reason: he said too much swear words to his colleagues!

Still today in 2013, Baone and Este write nothing about Beatrice II, Beatrice III, Faustino Mostardi, San Contardo and *Calaone* castle!

Chapter IV. The Key

To shed light on *Erinni's* mysteries it needs to study some aspect of international history: the cold war, the international terrorism, the universal fascism and the strategy of tension. The Unnameable is the path to walk along in order to find the key to resolve the mystery.

In Italy he was just considered a hero, a benefactor, a philanthropist, an industrialist, a rich person who gave the first impulse to Italian economy after the war and also our researchers knew him in those terms. Otherwise, some documents of intelligence, written in American language, describe him in another way. The Unnameable was a rich fascist with national and international contacts. Exactly he was one of those fascists survived after World War II, who masked him, in order to persist in power, as non-fascist and philanthropists. He financed study of international fascists, formed and funded international terrorists. Some of men who belong to Unnameable circle were the same men who stay behind the *strategy of tension* and the numerous Italian coup attempts. One of the centers of such clandestine and subversive activities during 1970's and into following years was just the *Calaone* province!

There are no problems for the power represented by the Unnameable in stopping opponents. So the facts happened to *Giovanna and Matteo Francese***, as well as the others concerning the mystery can be explained through the action of this man and his circle.

About some reason we have already told, but not all we have explained yet. It remains an important delicate question but fundamental. To understand, we must spend some words about Nazism, fascism and their obscure credo.

Nazism and fascism hid into themselves a dark religion, an esoteric credo. Nazis were very fanatic about all things that belong to ancient religion and Christianity, they tried to take possession of relics and sacred things owned by saints and even pieces of saints corps. Inner Nazis members, like the SS chief Himmler, had a fanatic interest in every thing involving blood of saints. They considered having such holy things a form of power and they thought they would have dominant the world with blessed things. It is just in this direction that the Unnameable and his circle operated. To better understand we report some information:

«The chief of SS Himmler was fascinated by medieval legends, by Teutonic Knights, and by ancient German's traditions like Runes. Himmler was an expert in religions; he believed to be himself the reincarnation of Enrich I of Saxons (first king of Germany). Into a castle in Westphalia placed inside deep forest, Himmler created an esoteric university and a center of training and initiation for the cream of young people. In the castle SS became soldiers, monk and priests of a new elite cast. Himmler created, in the castle underground, a circular room provided with 12 stones. Into such room every year, at winter solstice, an important ritual takes place. Twelve SS officer burn a bloodstained flag. It was the symbol consecrate by Hitler. The fire evokes the spirit of ancient masters. The ceremonial belongs to an antique ritual. The smoke instills all the room; here some SS officials have omens and premonitions of the future. Near the castle, in the forest core, Himmler has another place for macabre rituals. Every year, at summer solstice, the elected sons of the Reign celebrate Odin, the old divinity of North European people. Rite takes place all night long in an exaltation of death. SS soldiers simulate death in tomb excavate in the rock...»

Into the above-mentioned documents of intelligence one can find the links between the Unnameable and other Nazis like Himmler or the link with other Italian Nazis. Some of such Italians even claimed to descend from the elite of Roman Empire and their delirium seems not so different from the one of Himmler. Such documents explain very well why defeated fascists continued to stay at power and how they obtained support.

During worldwide war, SS members moved into all ancient castles in order to find particular objects. They moved also into *Calaone* with the aim to find the '*Calaone* treasure'. When Nazis and fascists successors tried to return into power they needed of a particular spiritual place. *Calaone* was chosen for two reasons: for antennas and for its spiritual magnetism. So they decided to take full possession of material and spiritual graces. They considered *Calaone* like an engine capable to

produce spiritual energy in order to exploit for their own necessities. Unfortunately they have the key to reverse positive into negative. Therefore into *Calaone* exploitation takes place by telecommunications business —through antennas incomes— but also through a private use of culture and high spiritual things.

*Matteo and Giovanna Francese**, without meaning, had found an international intrigue and it was just for this that their studies were rebuked and instead of gratitude they received persecution. Their case are still open, someone should move in order to save them. We hope this document can both make see the truth and to save the two researchers.

These aspect are discussed into another document: “The Ghost”.

PART II

Chapter V. Essential Data

Until now, we have introduced basic historical information. It's the time to introduce other aspects.

.1 About the name 'Beatrice'

Beatrice was often used by dynasty as first name of female progenies. It appeared into Este's family more and more times, but there are only three females into the *Estes* with such name who are saints. Into following centuries, when Holy See beatified them in order to distinguish one from another they were enumerated. The enumeration followed the chronological order of beatifying, which order was respectively: the elder *Beatrice* I, the younger *Beatrice* II and the queen *Beatrice* III. Notice that the order doesn't respect the date of birth; in fact *Beatrice* II is younger than *Beatrice* III. Sometimes historical archives enumerated too such person, but in contrast with the above method it's used the date of birth, so the number two is referred to the queen. This aspect is very important because sometime it caused a lot of misconceptions.

.2 Localizing Dynasty Area Between 1100 And 1800

The dynasty got its current name from the village where it took residence in XII century. Since then it moved three times within Italian territory.

(A) First land: *Este* territories

Since 1100 and until the XIX century when the *Unified Reign of Italy* was just established, the *Este* dynasty moved its residence more than one time and exactly into three main places. When dynasty inherited territories and castles into *Este* and *Calaone*, it also took residence in the former place taking, as dynasty name, the same name of the village; so since then, '*Este*' refers both to the village and to the dynasty. Its members added the title of marquises and seigneurs of *Este*.

They had inherited other land and palaces in region, into a 30 kilometers range around *Calaone*.

Into last decade of 1100 dynasty gave birth to *Beatrice*, who became a nun into *Calaone* and successively found a convent into the near *Gemmola*'s hill. Daughter nephew *Beatrice* died into the third decades of 1200 and her body was buried near the convent.

Calaone saw also another *Beatrice*, who was an offspring of first-*Beatrice*'s brother. She became queen marrying a European king. Even *Calaone* saw an ulterior *Beatrice* belonging to dynasty; she moved to Ferrara, became nun, and founded a new convent down there.

Because of the war against Padova town — whose citizens didn't want to stay under the power of seigneurs— more than one time, they protected themselves in another safer town, living for some periods into a palace about 30 kilometers to the south of *Este*. Later, when dynasty conquered full power into the farther town of *Ferrara*, becoming lords, they moved their residence down there definitely.

Dynasty moved from first-land leaving *Beatrice*'s body at the Gemmola's convent.

It happened that into the 1200's last decade the *Calaone*'s castle was totally destroyed by *Padova*. The other one situated in *Este* was destroyed too, by a tyrant called by *Padova*. Absolutely the hate of *Padova*'s citizens against dynasty was so immense that they destroyed furiously the powerful castle of *Calaone* leaving no wall and assuring them that *Calaone* dynasty would be never returned. In *Este* the castle was not completely destroyed: even if the emperor ordered the rebuilding, the dynasty will never come back. For this reason now we only see the castle in *Este*. However, dynasty maintained some land and other possessions.

During the second decade of 1400 and into the first decade of 1500, some wars and invasions affected the territory of *Este*, *Calaone* and *Gemmola*. The nuns abandoned more than one time the convent of *Gemmola* taking refuge somewhere. The situation degenerate and into the second half of 1500 the convent was closed. The residual nuns were transferred to another convent in *Padova*, as well as the body of the founder *Beatrice I*.

After her body was moved into *Padova*, even it happened that the body was forgotten into the church of Saint Sofia in Padova.

The cult of the holy *Beatrice* was observed in *Gemmola* and *Calaone* until 1600. Into XVIII century, Pope officially confirmed her cult assigning it to the entire province of *Padova*.

Remark:

As spiritual figure she is known simply as '*Beatrice of Este*', but later to distinguish from the others, she is referred as '*Beatrice I*' or '*Beatrice I of Este*'. *Beatrice* who became the queen is known as '*Beatrice III of Este*' and *Beatrice* who founded the convent in Ferrara is known as '*Beatrice II of Este*'. This enumeration follows the order with which canonization took place and not the year of birth!

Into XX century *Beatrice-I* body was transferred into the *Este*'s cathedral of Saint Tecla.

Remark:

You can found some aspects of *Beatrice I* also in the official website of Baone, but in it there's nothing about *Calaone* Castle, blessed *Beatrice II*, blessed *Beatrice III* —both born into Baone territories — , and Faustino Mostardi!

(B) Second land: Erinni territories

Into second half of 1200, when dynasty conquered full power into the farther town of *Ferrara* dynasty moved definitely from first-land and established its residence into Ferrara. *Beatrice II*, who has become nun just into Ferrara, when she died, was buried into her convent, still now existent.

Until 1500 the dynasty reigned in *Ferrara*, and the town, under its guide, brought up and became marvelous, rich of palaces, arts and culture. A still-existent castle was built by dynasty into XIV century.

Suddenly, there was the ruin: it seems all began after a descendant of dynasty was practically forced to married ***Lucretia Borgia***, an important world wide well known daughter of a topmost religious figure (just the Pope). Since then things began to go in a bad direction. Dynasty had a bad managing of power and policy: The dynasty had no longer legitimate children! An existent law claimed that without direct legitimate descendants, dynasty would have no longer reigned and would have been expelled from Ferrara.

What remains of dynasty and what refused to move away faced a sadly situation. Holy See excommunicated Erinni with all consequences: commerce stopped, people starved to death, and so on...

Just into one year of such period of misfortune and perhaps as a sign of hard time: the blessed body of *Beatrice* II, just until that time uncorrupted, unexpectedly dissolved. It happened during her festivity that took place every year at the presence of the devout and abbess. It was shocking: only skeleton and bones remained while just until few minutes before her body was intact. Then, into the following years it began an inexplicable phenomenon. Between October and March, her crypt began "to cry". Exactly, the stone of her burial started to make many water drops, which were also called the '*tears of the blessed*'. It seemed that a growing phenomenon anticipated catastrophes and sinister events: in fact after some decades dynasty had no legitimate heirs and lost the power and Ferrara.

(C) **Third land: *Modena* territories**

Irrevocably, the dynasty resigned to go into exile, or better, lost the reign in Erinni, they moved into XVI century into the western possessions of Modena moving also its residence. This is the third important place. They remained seigneurs of such city until they were expelled from Italy when the *Unified Reign of Italy* was formed into XIX century. Members of dynasty built palaces also in this city, but their fame and power started to reduce. They became colder patricians: away from people, from progress and from politic.

.3 *Beatrice* III of Este: the Queen

Many people are searching for her, and the reason we have already been written into the Chapter III at «The *Calaone* Treasure». However, as far we know, just until today no one has had success in searching! Now we introduce more details about her life.

Her father was lord of Ferrara as well as lord and margrave of other towns. Her marriage with an important European king, Andrew II of Hungary, busy on one crusade into Holy Land, made her to become a queen. *Beatrice* came back to *Calaone* after the death of his husband. When king died she was pregnant, her life and life of his son were in danger: the fight for succession to the throne was opened and her stepsons plotted against her.

Her son was born in *Calaone*: many strangers went there to visit the child, "the spitting image of the old king" they said. Then she dedicated to spiritual life in the near convent made by her aunt *Beatrice* I. She died young and an ancient document reports that *Beatrice* III was buried next to her saint aunt into *Gemmola*'s hill. Into following years of her departure her body remained uncorrupted, like *Beatrice* I: until the beginning of 1600 *Beatrice* I and III received honor, cult, prayers while they handout graces and blessing, taking a piece of heaven on the earth, on their earth.

After, when the body of *Beatrice* I was moved to *Padova*, as consequence of the convent closure, on the contrary, *Beatrice* III stayed still there into *Gemmola*'s hill. In regard, after the repositioning in *Padova* of *Beatrice* I, important historical information talked about “*a dead body, uncorrupted and perfumed by flowers*” buried next to empty grave of *Beatrice* I.

We have reported a short biography, printed in the beginning of 1960, written by a specialist in this sector: it's in Italian language. It remarks how we have written above.

«Vedova, beata.

Figlia del marchese Aldobrandino I, nacque poco prima la morte del padre (1215). Non ancora ventenne (1234), sposò Andrea II il gerosolimitano, re d'Ungheria, il quale nello strumento di nozze offrì alla giovane sposa una ricca dote, quasi presagendo le lotte che si sarebbero aperte per la sua successione. Alla morte del marito (7 marzo 1235), si sottrasse alle competizioni dei figli del primo matrimonio di Andrea, i quali avevano malvisto le successive nozze del padre, e si ritirò alla corte dello zio (, ...omissis). Oltre che all'educazione del figlio, si dedicò alla vita religiosa, frequentando il monastero di ..., fondato dall'omonima zia morta nel 1226. Visse di grande umiltà, dimostrandosi donna grandis animi. Morì ancora giovane nel 1239 (11 o 23 luglio), e fu sepolta accanto alla zia. Il Bucellino (Menologium Benedectinum pp 515-516) ci attesta il culto tributato fino al secolo XVII.

(Dante Balboni).

Bibliografia: G. B. Pigna»

Today the body of *Beatrice* III seems to be disappeared and there isn't in place where it had been buried and signaled until XVIII century. The cult of *Beatrice* III was assigned by Holy See to *Modena*, that is the ultimate Italian headquarters of the dynasty.

The choice of *Modena* depends from three main factors:

Beatrice III, differently from her aunt and her cousin, respectively founders of *Gemmola* and *Erinni* convents, was neither a nun nor a founder: she simply frequented assiduously the former convent, and was buried next to her aunt. Therefore no convent and/or no church claimed her body successively;

Padova never loved the dynasty, her saints and descendents. *Padova*'s hate is hard to die; also *Beatrice* I was forgotten for a certain period.

When the *Beatrice* III cult was approved into 1700 the dynasty was already reigning in *Modena*: Catholic Church entrusted her cult just in this town where were living her descendents and it was the only town in which the memory could stay alive.

As far we know, into XVIII century the cult of every *Beatrice* (the first, the second and the third) was officially confirmed by Holy See:

Beatrice I had her cult confirmed in *Padova*;

Beatrice II had her cult confirmed in *Ferrara*

Beatrice III had her cult confirmed in *Modena*.

The cult of the first and second *Beatrice* was assigned just in where their body was located.

Not only *Beatrice* III disappeared but also today her cult has been forgotten whether into the entire *Padova* province whether into *Modena*. *Beatrice* III was canceled from recent memory: *Matteo and Giovanna* during their researches faced to people who even declared untrue her existence, for example this happened just in *Modena* where she had to be revered. To the persons of *Modena* who claimed her nonexistence *Matteo and Giovanna* set again two evident proofs

belonging to the same *Modena* about her holy figure, we tell about: one of those came to surface during a funny and hard discussion inside *Modena's* public archive of State.

ABOUT FIRST PROOF WE NARRATE WHAT HAPPENED AT ARCHIVE:

«In archives of State *Beatrice* III seems never existed into history. And according to ultimate literary production (note: which major part is produced by Erinni's writers) that the indicated father of *Beatrice* III, indeed he had no progeny! The director was experienced, he was so sure about his ideas that he took not ultimate documents cited but absolutely he extracted and showed to our researchers ancient and original sources. Unexpected, the dynasty genealogy into ancient archives revealed to director what *Giovanna* and *Matteo* were asserting: oh, wonder, with his eyes he saw the name of *Beatrice* III, he noticed about her marriage and virtues. The director remained astonished. »

The question was: what are experts doing in Erinni? Why ancient documentations and proofs are so changed and twisted by Erinni's writers into ultimate works?

«Then the director, convinced by data of his archives, gave all manuscripts and writings to researchers: a 'Bolla' produced by court in Holy See appeared from storages, with the list of cult for some saints, including every *Beatrice*. Unfortunately the enclosed documents with prayers and high mass for *Beatrice* II and III had been brutally torn and resulted removed, but other important papers still remained!

Our researchers were very happy: it was one proof, it didn't matter the type of mass or prayer, but there was proof that also the third *Beatrice* was really saint. Also director was very surprised.»

ABOUT SECOND PROOF.

Matteo and *Giovanna* during their exploration into *Modena* they examined several Churches, palaces and monuments. In the center of the town they found an important church on which the dynasty put imposing statues, into niches around the internal wall, to remind all saints belonging to dynasty. For each saint it exist a statue and at bottom it's placed a plaque written in Latin describing a brief characteristics of their life. The church is also called "THE TEMPLE OF THE DYNASTY". Obviously, among statues there are *Beatrice* I, *Beatrice* II and *Beatrice* III, each one represented by her statue. The fate made that the statue of *Beatrice* III is located in a place where it can remain unseen. *Matteo* and *Giovanna* found it. No one religious of the church knew something about *Beatrice* III. Religious showed to our researcher a big book on which there should be collected information. The book was an expensive big one usually furnished to tourists, it reported for each statue a photo and a description and further information, but at *Beatrice*-III's statue entry there was only reported the photo without any description, neither what there was sculpt into plaque. Therefore the statue itself was one proof of the *Beatrice* III existence and the proof of her holy nature.

NOW, IN XXI CENTURY, THREE CENTURIES LATER THE CULT OF *Beatrice* III WAS ASSIGNED TO THE TOWN, WHAT DOES *Modena* THINK ABOUT *Beatrice* III? IT THINKS NOTHING, BECAUSE ON ITS OPINION SHE DOESN'T EXIST!

And moreover what's happened to *Beatrice* III's body?

This is the body of a holy person, uncorrupted and perfumed, and also the body of a queen: it's just impossible no one had taken care of it!

Matteo and Giovanna kept in contact by phone with some religious of *Modena* in order to resolve the mystery. One of them answered he knew nothing and added “Maybe the body is abroad, in the land of her husband”. He said that, after a long consult. But what he said is in contrast with other information collected by *Matteo and Giovanna*.

In an ancient abbey situated near *Modena*, an officer suggested to check data into Ferrara’s convent. Officer said that until some year before there was some documents about into the abbey, but later they were requested by Ferrara and consequently they had been sent down there.

Whatever way you go, the clues always seemed to lead to Ferrara’s convent.

Today, the sad reality is that there is no one prayers for *Beatrice* III and the cult is forgotten: also civil memory is obscured, as director in archive of State can confirm, because the ultimate literary documents production (the major part coming from Ferrara) doesn’t present all the dynasty descendents. The queen is incredibly rebuked: Ferrara’s writers lay down the law not only in their town but also into every town and place.

Modena wants to ignore what “the temple of dynasty” represents: it is a tangible sign of history but *Modena* seems to wander into blindness. Even if *Beatrice*-III’s body was arrived here, now no one remembers, no one sees... But they don’t want to see and don’t want to remember!

About the actual location of body of *Beatrice* III there’s really a mystery: officially the argument doesn’t matter, —“it’s for stupid, or for people who have nothing to do” someone says—. But behind the scenes, the situation is very different: a lot of people are searching hoping to come first than the others.

For example, a couple of English researchers asked information about *Beatrice* III in Ferrara’s convent just when Giovanna and Matteo were present at that moment. English men went out quickly when Matteo and Giovanna proposed to exchange useful information about...

It’s possible that *Beatrice*, escaping from her reign, took with her the regal inheritance, perhaps maybe a mysterious inestimable jewel. In fact her husband coming back to crusade brought with him sacrum objects, jewels and even pieces of saint bodies belonging to saints. To sum up, rather than to make war he preferred to pick up the remaining part of Christianity. So, as we have already told, to find *Beatrice* could mean to find a treasure, too.

Giovanna and Matteo looking for *Beatrice*’s body in *Este*, *Calaone*, *Padova*, *Erinni* and *Modena*, as well as into other village and town. They examined cemeteries, churches, some accessible convents, and palaces. Their investigations stopped into 2005 for the reason explained into the first part of the document, but they are sure that somewhere there are both the body and the treasure.

.4 The Badia Polesine question

The house of *Este* has its ancestors buried into the ruin of **Vangadizza**: an ancient abbey located in *Badia Polesine*, a small town within the province of *Rovigo*. *Badia Polesine* is about 40 minutes by car from *Este*. Giovanna and Matteo explored what remained of the ancient church and monastery searching for clues about dynasty.

Nowadays, what remains of ancient abbey is very little: only the inner rooms where monks met — made up by ancient stones— is preserved and all around there are some ruins, walls, and some buildings built on site over centuries. The area is inside the *Badia Polesine* center. Despite the situation, who moves into the area makes a real voyage into time and strongly perceives the ancient spirit of place.

The abbey after a glorious past, since 1200 lost its importance (like many other), and during latest centuries —exactly since Napoleon Bonaparte’s era— it suffered a ‘multi-step’ destruction. Napoleon closed and destroyed many monasteries, killed a lot of monks, friars and nuns and confiscated a lot of possessions and goods. Then, a lot of goods and possessions were sold at auction to nobles and to rich families. The new owner of the abbey became a French noble. The ancient abbey was utilized as villa. During the French possession some important documents and manuscripts still kept inside the abbey were sent to *Modena*’s State Archive, others were sent to *Rovigo*, others had disappeared, some were sold, some were stolen, and even some were found into trash!

We tell below what found Giovanna and Matteo when they visited *Badia Polesine* in 2004. Some events are both important and fun.

Today most of rooms included into abbey’s area are closed and it’s not possible to access. But Giovanna and Matteo moved into *Badia Polesine* in a day when an engineer was checking the structures, so they entered with his staff into all rooms normally inaccessible. Giovanna and Matteo entered into about 36 rooms; some were ancient and some later added. The latter with decoration in the ceiling belonging to French style of early 1900 are often in a serious deterioration. Into some rooms a part of ceiling was lacking and it rained into. Some rooms were in better condition and were still utilized as headquarters of varies associations. The abbey’s garden was in better state rather than the rooms, there were big magnolia trees, and a pool without water. There was a zone in which there were digs in progress; into the area there were also the sepulchers of the Estes’ important men, but their crypts were outside the gate and ever accessible by anyone. Into the area there was also an archive, Giovanna and Matteo visited it with the aim to find information, but all important books there were no longer in there.

More interesting was the meeting with the old caretaker, not still in service. Giovanna and Matteo had news of his existence by the engineer and they met him into his apartment, localized next to the abbey’s area. The old man knew the story of abbey during last decades more than any other. Nowadays he was kept still into bed and nursed by Moldavian man...

Here you are the old man testimony collected by Giovanna and Matteo:

« More than fifty years ago, all things were owned by a French countess, a Parisian noble, who used to spend summer holidays here. Rooms were refined furnished, there were a lot of things, musical instruments, it was just a palace, and some ornaments were golden decorated. I cultivated the garden, so when the ladies came they had fresh vegetables too. There were also beautiful roses, indeed still today there are someone, a few but very beautiful, as the yellow ones and the yellow inlaid with red. The abbey was opened to tourists during the most part of year and it was destination of numerous tourists coming from all worlds. Sometimes there were classes of students. A lot of tourists were English people.

Later, the noble French family shared the villa’s possessions with some cousins and all together inhabited the place.

A day, in the middle of the night a convoy leaved the villa in a furtive manner, stealing a lot of treasures, which were kept into abbey. Police intervened but it was too late, important treasures had yet disappeared.»

Giovanna and Matteo had heard from engineer that some rumors described the existence inside the abbey of a big precious stone, a sort of jewel, but he said he found nothing during his controls. Giovanna and Matteo asked to caretaker about. The Moldavian nurse tried to close the conversation saying it was a legend, but his friend, a Moldavian too, confirmed the story. “I have read into religious chronicle that a precious stone of great beauty was exposed in the past to visitors...” The caretaker confirmed that a beautiful green and red stone of hexagonal form was set into the cavity of the well, he tried more than one time to take it, but the stone was so fixed that it was just impossible to remove. The stone disappeared the same night in which a lot of things were stolen, as told above.

However the caretaker was sure that the jewel wasn't taken away but it was still hidden somewhere in the area.

The story impressed Giovanna and Matteo and they had the strong sensation that all people encountered in the abbey's ruins all together they were searching for the great jewel. Engineer, Moldavian men, and Padova's researchers, are only some of those people who are searching for it. In regard the caretaker said that even many were searching for treasure, indeed they didn't know where to dig.

The old caretaker well knew that his destiny was related to the jewel: as long as the jewel would not be found Moldavians would have taken care of him.

Giovanna and Matteo thinking was that the story of jewel was not a legend, and they found that an ancient picture formed a rebus strictly correlated to the *Calaone's* treasure. The abbey belongs to a quartet of the oldest abbeys in the world, and *Calaone's* castle was inherited just by one of the two *Estes'* ancestors buried in *Badia Polesine*.

.5 **The Contardo case**

Contardo died during a long trip while he was passing through *Broni's* territories during a pilgrimage. The tradition told that after his death, many extraordinary events and miracles happened. He was recognized as saint person, he was buried in *Broni* and today his corpse is still there, he is officially saint, and his body is visible into the church.

Some studies say he belongs to *Este* dynasty, but question is still open, because not all researchers agree on the fact that *Contardo* belong to the house of *Este*.

The oldest biography talk about an important boss belongs to a dynasty in Ferrara, born around 1216. But at that date dynasty still lived into first-area, consequently *Contardo* if he really belongs to dynasty he would be born in *Calaone* or into *Este* and not into Ferrara. The only man of our dynasty, who could have child in that period, was just *Beatrice III's* father. The *Modena's TEMPLE OF DYNASTY* enumerated him among statues of saints belonging to dynasty (src18). Errors about his figure were done repeatedly along centuries. At that time, in 1216, the dynasty had only a descendent capable of governing and having child: *Beatrice III's* father. He reigned only few years and died young, his brother and successor (the *Beatrice II's* father), reigned for more time, and it was under *Beatrice-II's* father rule that Erinni was conquered definitively. Perhaps this maybe because of his greater fame that researchers attribute to *Beatrice-II's* father the *Contardo's* paternity, but it's impossible, he was just a child into 1216.

Some oil paintings are collected into *Beatrice II's* convent: they would represent *Beatrice II* (pnt48c) and *Contardo* (pnt57c), and they suggest the idea that they were sister and brother, because the picture was ordered and paid by their father. But important basic characteristics are false: painting shows *Beatrice II* with black hairs, indeed all know that she is blonde, as a relic of lock hair, destined to pilgrims, testified in convent (We speak later about this mystery, see «Some paintings are fabricated» at page 21).

Latest studies, those of Giovanna and Matteo included, say that *Contardo* is a *Beatrice-III's* brother. Differently from *Beatrice III*, *Contardo* kept his cult and his importance just until today.

Some years ago, a group of *Broni's* researchers made a wide investigation about *Contardo* and collected data about his saint into a big book (src005). In particular they searched information, portraits and any other things not only in Italy but also abroad. They collected data about *Beatrice II* and *Beatrice III*, too. Their book was funded by banks, collects miscellaneous material, was not

on sale and even it had disappeared from *Broni*'s public library when Giovanna and Matteo visited *Broni*.

According to our researcher, Giovanna and Matteo, instead to continue in infinite hypothesis about *Contardo* parents, it's better a DNA examination on *Contardo*'s body; better still a DNA examination on every saint of this dynasty. This would resolve any doubt concerning bloodline, cause of death, illness, and age....

To tell the truth, Giovanna and Matteo had a "strange" sensation visiting *Broni*. They talked with local people to understand the feeling with their patron *Contardo*, since in other town, for example *Padova*, *Calaone* and so on, they detected confuse ideas. Also in *Broni* knowledge is confused, but people are gentle, happy to see our researchers. Surely it was better to explore the public library, in order to find an important book about *Contardo*. Well, the two copies had disappeared: in vain the secretary looked for them on list of "lent books" merely thinking they would have been lent. So she said, trying to seem professional and with all situations under control: —"Books are on restructuring, they are old and wear out". Giovanna and Matteo smiled: books of eight years old wear out?

Later, they entered into the church in which the *Contardo*'s body was kept. Here one can see that *Contardo*'s head is a little bit distant from his body: it had been cut, put on a column and successively was positioned again at its natural place next to his neck. Plus, on the left our researchers noticed two statues of angels, which had lost their wings and were in restructuring... Summing up: the library loses books, *Contardo* loses head and angels lose their wings. "Perhaps it's better to go away", Giovanna and Matteo think. But, heroically they want the famous book about *Contardo*, so they hazarded to go to the local religious office.

The chief gave on their hand a copy of the book inviting them to keep further contacts. "It's not easy to obtain information and in *Broni* we have invested a lot of money and time," he said.

The chief continued: "*Contardo* died here between this hill, during a pilgrimage. So he became our patron: a saint never stays in secret, a lot of signs and miracles accompanied following centuries. But having accurate historical information is very difficult. Also another good researcher, *Felisatti*, had studied *Contardo*. He sent his publication to this office by his spontaneous will, but he died suddenly soon after, before to receive the letter of thanks from *Broni*. Also he talked about your towns, like *Padova* and *Este*; according to him *Contardo* was born just in *Calaone*". Finally he asked: "you come from that area too, don't you?"

"Like *Contardo* we came from that area, and we agree with *Felisatti* about *Contardo*, it's better to escape!" thought Giovanna and Matteo looking at them and having a shiver. "How many people have lost something here?" was their thinking.

Giovanna and Matteo thanked the chief and went away, at a run: they have an old friend some kilometers from *Broni*, and took refuge there: finally a friendly face.

.6 Fabricating Untrue Portraits and Lucretia Borgia

(A)

In different places of the word it seems there are numerous paintings portraying the visible aspect of each saint *Beatrice* and the visible saint *Contardo*: is it true? No, it's true only partially: some considerations must be carefully taken. Some portraits are false: this falsity doesn't concern about attribution to a famous artist or another, but it consists about they don't report the real visible aspect and/or face of the saint: in brief they were fabricated.

Into XVI century a member of *Este*'s dynasty married *Lucretia Borgia*, an important well-known daughter of a topmost religious figure: *Lucretia* was the illegitimate daughter of Cardinal Rodrigo Borgia, who ruled as Pope Alexander VI from 1492 to 1503 and whose family became known for corruption and scandal. Tradition tells about *Lucretia Borgia* that she had numerous

lovers also among artists, and some poets dedicated to her their famous works. Some famous painters made numerous portraits of *Lucretia Borgia*. *Lucretia Borgia* had the mania to be painted with the appearance of most important women belong to dynasty, with appearance of her rivals, as well as with the appearance of ancient Greek women, subject of mythology, and even with the appearance of her mother.

The historical and artistic situation was also influenced by *Leonardo da Vinci*, with his famous painting “*Monna Lisa*”: other minor artists, presented *Lucretia Borgia* painted in the same characteristic of *Vinci*’s model. So we can find some oil paintings about *Lucretia Borgia*, positioned like *Monna Lisa*, with her features mixed with other person or mythos.

We quote shortly a study about *Lucretia Borgia* extracted from *Src107*:

“No picture of the famous woman exists either in that city or in *Modena*. Although many, doubtless, were painted, none has been preserved. In Ferrara there were numerous artists, Dossi, Garofalo, Cosma, and others. Titian may have painted the *Lucretia Borgia*’s portrait. His likeness of another important woman of the dynasty, *Lucretia Borgia*’s rival in beauty, is preserved in the Belvedere gallery in Vienna; it shows a charming feminine face of oval contour, with regular lines, brown eyes, and an expression of gentle womanliness. There is no portrait of *Lucretia Borgia* from this master’s hand, for the one in the Doria Gallery in Rome, which some ascribe to him and others to Paul Veronese,—although this artist was not born until 1528,—is one of the many fictions we find in galleries. In the Doria Gallery there is a life-sized figure of an Amazon with a helmet in her hand, ascribed to Dosso Dossi, which is said to be a likeness of her mother...”

Remark:

Lucretia Borgia mixed with an Amazon and her mother! It’s really a bizarre idea.

The same source *Src107* tells the graves of *Lucretia Borgia* and her husband and numerous other members of the dynasty have disappeared soon after *Lucretia Borgia*’s death. Ironically, the fate made that after *Lucretia Borgia*’s end a lot of her paintings disappeared, and today it’s very difficult to declare with exactness her real aspect, by contrast it exists numerous portraits about *Lucretia Borgia* in the part of other persons.

Well, in a portrait of XVI century *Lucretia Borgia* was painted in the role of saint *Beatrice II* (later we refer to such portrait as *pnt48*). *Lucretia Borgia* in the role of *Beatrice-II* created a lot of chaos, because into following centuries the picture was confused with the real portrait of *Beatrice II* (instead of the portrait of *Lucretia Borgia* into the role of *Beatrice II*). Numerous copies of such portrait (*pnt48*) have been made, some alike and some little different, and now they are still populating museums and/or convents. The original (*pnt48*) was find into United States and one identical copy (*pnt48c*), made two centuries after, is kept into the convent founded by *Beatrice-II*.

Less than 10 years ago, Ferrara celebrated the fifth centenary about “*Lucretia Borgia*’s entrance in Ferrara” and for the occasion many pictures came back to Ferrara’s, including the *pnt48*, which was taken as symbol of the event. It was also placed into the cover of a book entitled with *Lucretia Borgia* full name and it was placed into Internet homepage dedicated to the event.

Still now the *pnt48* picture is creating a lot of confusion because it’s like a mixture of the features of the two women, so the portrait can be easy confused. Into past centuries it happened that a *Lucretia Borgia*’s portrait playing the part of saint *Beatrice-II* entered into *Beatrice*’s convent and incredibly was confused by nuns as a portrait of the saint woman! What a sacrilege! *Lucretia Borgia* was far from to be a saint, in truth *Lucretia Borgia* is just known as a mistress with a lot of lovers.

Who will tell to the nuns in *Beatrice-II*’s convent that *Beatrice-II*’s painting is not the imagine of their saint founder but the imagine of a libertine? It’s also funny. Source *Src107*, about

Lucretia Borgia, reports “According to legend she was a fury, the poison in one hand, the poignard in the other; and yet this baneful personality possessed all the charms and graces.”

Spreading itself over world, the portrait and its copies created a growing misconception about. A copy of *pnt48* is still kept into the convent founded by *Beatrice-II*, its photo is often included into books and other publication about the saint woman. A website, for example, wrongly put it with a shortly description of the saint. Also the precise work of *Faustino Mostardi* made a big misconception reporting the copy of the picture of *pnt48* into his book and wrongly describing it as ‘*the portrait of Beatrice II when she was young.*’

Still before to understand the enigma, Giovanna and Matteo noticed that such portrait is very strange. It represents a woman with non-blond hair! Notoriously, Many members of Este’s dynasty were blondes; even Dante into his Divine Comedy describes members of dynasty as beautiful and blondes. Plus, a *Beatrice-II*’s hair lock kept into convent proves she was blonde. Yet, *Beatrice I* and *Beatrice II* into literature are described as blonde women. However some aspects can have been unseen since a lot of pictures show her as nun and her hair are hidden by habit. But what can’t be seen in the period when she was a nun, there is into other paintings and frescos portraying *Beatrice* into childhood. Those show her fair hair.

Another incongruence was that the woman represented is with princely wedding dress. Indeed, *Beatrice II* had no marriage as *Faustino Mostardi* proved into his book.

Comparing portrait *pnt48*, which represent *Lucretia Borgia in the role of saint Beatrice II*, with other pictures of *Beatrice-II* it comes clear some differences: among them the face of true *Beatrice* is represented more charming, her nose is nicer and less long than into *pnt48* and her eyes are childlike round-eyes.

The source *Srcl07* wrote about *Lucretia Borgia*: “The face resembles that of her father—as shown by the best medals which we have of him—but slightly; the only likeness is in the strongly outlined nose. *Lucretia Borgia*’s forehead was arched, while father’s was flat; her chin was somewhat retreating while his was in line with the lips.”

The nose of *Lucretia Borgia* as it appears into *pnt48*, and the noses of her father and her brother as they appear into some portraits, seem to be very similar. Hence *pnt48* reported the *Lucretia Borgia*’s nose rather than the *Beatrice*’s one.

Despite today the mystery of the *pnt48* is partially solved, not all people know such aspect and many still continue to associate *pnt48* with the face of saint *Beatrice-II*. It’s not a good thing! In addition a lot of people know well name and surname about *Lucretia Borgia*: you can find numerous links to pornographic material and it was just because *Lucretia Borgia* and her relatives are famous for their orgiastic festivals and immoral life.

Moreover, Ferrara seems to play too much around sacred and profane: the fifth centenary of *Lucretia Borgia*’s entrance into town was celebrated putting like symbol of manifestation the ambiguous *pnt48* painting, mixing the sacred figure of *Beatrice II* with the profane figure of *Lucretia Borgia*. *Giovanna and Matteo** in the period they scanned Ferrara’s churches looking for whatever information about their researches, they faced to an incredible situation that embarrassing them: once they arrived just in front of a church, they quickly entered and opened wide their eyes when they realized that they didn’t entered into a spiritual place but into a porno movie theater. The building had maintained on outside its original form of a church, but inside all ran differently, just Giovanna and Matteo thinking was: ‘anyway, Erinni has the habit to mix sacred and profane’.

Into «The *Contardo* case» at page 19 we have reported some information about saint *Contardo* and *Broni*. As we told, *Contardo*’s followers collected into a big book a lot of information about their patron saint. Well! In their book there are the original *pnt48* found in United States and a copy

kept in Erinni's convent and many other paintings. The reason to collect *Beatrice*'s pictures into *Contardo*'s book is simple: *Contardo* is just considered a *Beatrice*'s brother consequently all data concerning *Beatrice* are collected too. Even in their big book it is also present the misconception to wrongly consider *pnt48* as a *Beatrice*'s portrait instead of the *portrait of Lucretia Borgia playing the role of Beatrice-II*. But they introduces a novelty, they venture the idea the portrait represents *Beatrice III* and not *Beatrice II* and therefore they believe it is the *Contardo*'s sister portrait! So it would have particular importance for *Contardo*'s followers.

As far we know there is only a saint with the name of *Contardo*. Into the 'big book' there is collected a strange portrait of *Contardo* entitled "Saint *Contardo*": the picture presents delicate features. We have coded this portrait as *pnt57*.

In regard *Giovanna* and *Matteo* have many doubts that *pnt57* represents *Contardo*. When they went to *Broni* in order to retrieve information they saw the *Contardo*'s body in the church exposed to people eyesight in a transparent box. His head has strong and considerable features: he is not a mere skeleton, his remains helps even today to imagine his face. Well, *Contardo* as he was represented into *pnt57* doesn't seem to be the same *Contardo* as he is in the box! Many other artists painted *Contardo* very different. The challenge was to understand who is the person really represented into *pnt57*.

Giovanna and *Matteo* analyzed that *pnt48* is very similar to *pnt57*: even if former represent a woman and the latter a man, however they are very similar: same pose, similar eyes, similar nose, similar features... Reader can find no strange this resemblance, or better, this likeness could be the proof that *Beatrice* and *Contardo* were really brother and sister. And this way of thinking seems to be the same of the big-book authors. But big-book's authors didn't know that *pnt48* was the portrait of *Lucretia Borgia in the part of Beatrice*; indeed they believed it was the portrait of saint *Beatrice*. *Giovanna* and *Matteo* noticed that the author of *pnt48* painted in XVI century numerous portraits, which are all together, similar even when they represented different persons. This phenomenon is due probably to two factors, firstly it's due to his own style and secondly it's due he really painted *Lucretia Borgia* into every role, thence *Lucretia Borgia* populating major part of his works also making his works to be all similar!

What a surprise! Could *Pnt57* be '*Lucretia Borgia in the part of Contardo*'? Honestly, it's too much! Even for *Lucretia Borgia*! Yet, the features between the mouth and the eyes, painted into *pnt57*, are alike the one painted into *pnt48* and plus they are the same features painted in other portraits which belong all to *Lucretia Borgia*! Honestly, *pnt57* could be more similar to *Lucretia Borgia*'s brother rather than the *Beatrice*'s one. No other pictures which portrayed *Contardo* is similar to *pnt57* and this strengthened the idea that *pnt57* is a fake paintings. Someone could have created *pnt57* with the aim to create a hypothetic *Contardo*'s portrait on the basis of *pnt48* (using natural resemblance). Who did this, could have known or perhaps could not, that *pnt48* wasn't a true *Beatrice*'s portrait! But surely he wanted to create an imaginary *Beatrice*'s brother.

Before to continue we introduce another worldwide famous painting of the same author: *the portrait of Lucretia Borgia in the part of a Greek mythological figure*, coding it as *pnt49*.

Giovanna and *Matteo* had an idea: what happens if we cover every elements of face with every element of another face and repeating the process for *pnt48*, *pnt49* and *pnt57*? So they covered *pnt48* with *pnt49*, *pnt48* with *pnt57*, *pnt49* with *pnt57*... two by two: the features coincided! Then they made another experiment: they covered the face of every portrait with every elements of face, with the only operation of scaling, so the paintings created a new portrait on which the features coincided perfectly, also the bearing and the relative spatial property are the same: *Giovanna* and *Matteo* detected that every final painting of the author and relative copies can be obtained from a model standard adding and/or removing to it some elements as moustache (in detail to create *Contardo*'s portrait), clothes, jewels, ...

Finally, taking the standard model and the third paintings here listed (*pnt48*, *pnt49* and *pnt57*) it's just possible to use all together to make a comparison with any else portrait determining if this was created under the influence of *Lucretia Borgia*'s figure (and relative misconceptions) or not.

A lot of work here reported is based on 2005's work of Matteo and Giovanna.

(B) The 2008's discover

In 2008 an important discover was made in Australia: "What was previously a portrait of an unknown sitter by an unidentified artist now seems likely to be one of the most significant portraits surviving from the Renaissance, by one of the great northern Italian painters, Dosso Dossi," said Gerard Vaughan, director of the National Gallery of Victoria in Melbourne. The piece of news, reported by newspapers of whole world, indicated that the portrait represent Lucretia Borgia!

We report here some part extracted from the Guardian newspapers of 25 November 2008:

"Mystery portrait is Lucrezia Borgia, claims gallery

...

The man behind the discovery, Carl Willis, conservator of the National Gallery of Victoria, said the revelation follows three years of painstaking detective work, spanning three continents. "If you had told me two years ago that this painting would be the only known portrait of the most famous and notorious woman in Renaissance history I probably would have shown you the door. "It seemed so preposterous at first that I was almost too embarrassed to suggest it," said Willis.

...

Willis said he had been intrigued by the portrait since laying eyes on it 18 years ago. Indeed, the identity of the artist and his subject - originally thought to be a young male - baffled historians and art critics for more than four decades. But following what he describes as "patient detective work", including scientific analysis and meticulous research in Italy, Australia and the US, Willis is certain it could only be of Lucrezia Borgia, painted by Dosso Dossi, a contemporary of Michelangelo and Raphael.

One clue to the subject of the portrait was the dagger held by the figure, which although unheard of in Renaissance portraits of women, symbolised the Roman heroine Lucrezia, renowned for plunging a dagger into her chest after being raped by the son of the king of Rome.

There was also the myrtle bush, highly symbolic in Renaissance painting, which refers to the goddess Venus and indicated the figure was a woman, not a man as originally thought.

"When I started to examine the painting closely and we understood where this was heading I kept quiet about it for quite a while because I just thought it could not possibly be," said Willis.

He said another clue was the similarity between the portrait and a bronze portrait medal of Borgia, made in 1502, which was the only reliable likeness of her features.

The gallery, which will put the portrait on display from Wednesday, expects its conclusion to be heavily scrutinised..."

We included and codified the above paint as *pnt50*.

Remark:

The Src00D shows a morphing among different portraits of Lucrezia Borgia.

.7 CONCLUSION: Lucretia Borgia was just a malediction for Estes!

Lucretia Borgia instilled inside *Este*'s dynasty an irreversible process that flowed later in the loss of Ferrara reign, and she was also the origin of several evils. It had better no one of *Estes* would have married *Lucretia Borgia*. *Estes* were not enthusiastic: they were successors of an

ancient noble dynasty, and *Lucretia Borgia* was an illegitimate daughter of a of topmost religious, since youthful she had been promised to a lot of men, and at that time just married twice.

The saint *Beatrice-II*, just in the years on which *pnt48* was painted, dissolved under the shocked eyes of her nuns, remaining only with skeleton, while before her body had remained uncorrupted for more than two centuries. Later, *Lucretia Borgia* 'entered' into convent through *pnt48* portrait taking the false form of *Beatrice*, creating an upsetting of roles: *Lucretia Borgia*, a libertine and illegitimate daughter of topmost religious, playing the part of *Beatrice*, saint and daughter of a noble dynasty.

Nuns considering the genuine portrait of her founder made sacrileges praying beside her figure... and Erinni still today seems don't understand the seriousness of the fact, producing events utilizing one more time the ambiguous portrait of *Lucretia Borgia* in the part of saint *Beatrice-II*, joking with saints.

The last straw is, many portraits of Blessed Beatrice II, painted since then, are a copy of the Bartolomeo Veneto's work (as *pnt48c* is), that is they are series of Lucrezia Borgia's portrait... All this means that not only it's very hard to determine the real face of Lucretia, but also is difficult to find today a true portrait of blessed Beatrice II!

We think Lucretia created this situation deliberately. She was just an Erinni! Not at all, some evils sprang up from her! She was very good to create false appearance. To tell the truth, she wanted to destroy.

Chapter VI. **Sum Up Breakthroughs of Matteo and Giovanna:**

Chapter reports a list of the most important breakthroughs made by Matteo and Giovanna. Before reader must understand context and origin.

.1 Context and origin

Our researchers Giovanna and Matteo were not properly historians; they were person who had the good luck to see, in 2004, an immaterial treasure among the hill of *Calaone*. They were normal people that fate made became involuntary 'self-made' historians and/or reporters.

First thing they found was that *Calaone* gave birth to the saint *Beatrice-II*. The fact that citizens and parish priests were totally in the dark about caused to them great surprise. Searching information for *Beatrice-II* they faced soon later to saint *Beatrice-III*, and so on...

They found into *Calaone* an incredible source of saints, which seemed to hide it from local people. Giovanna and Matteo took care of the fortune. Digging into history and into convents as well as into libraries and churches, as result they found more and more material. The innovation and revolution that they brought into field were huge as well as a drastic and far-reaching change in ways of thinking.

What happened can be described as a picture: imagine archeologists that continuing to dig they come to surface an entire town hidden into sand. There was surprise, when soon they saw that such 'town' had already been discovered by other archeologists before them, and even more surprise when they discovered that the work of previously researchers had been buried too, together with town, because of oversight, time, envy, private interests, fate, private exploitation, ... as we have already told into first part.

Giovanna and Matteo carried out the fundamental task to come to surface not only the hidden 'town' but also even the forgotten works.

As long as Giovanna and Matteo made public their discoveries they faced also to a series of difficulties and more than one tried to block them. Proceeding towards they discovered the causes, which originated most of those problems, as we have already told into first part of the document. Therefore their breakthrough was not a mere historical discovery but it consists of a complicated mixture of historical and not historical aspects.

What they found could be divided into:

- Historical and religious things (normally unknown);
- Books, manuscripts and documents forgotten into libraries and convents and/or rebuked;
- Correlations among unexpected people and events never observed;
- Private and international interests running around.

Giovanna and Matteo discoveries and works are relative to period between August 2004 and May 2005. What they discovered in such period was made public and this publication affected the entire case with post effects. This *feed back* created a ulterior phenomenon that was the reaction of authorities to Giovanna and Matteo's discoveries, and the reaction was a further element of study concerning the 'private interests' (latter point) that run around, that are explained into first part of *the case*. However, after May 2005 Giovanna and Matteo had to leave their home due to menaces their receives and it was not possible for them to continue studying (before to leave, they released a lot of information and results). Today, It would be useful to study in depth the influence of their works into local authorities, religious orders, and citizens.

.2 Enumerating Giovanna And Matteo's Detections

(A) Many misconceptions turn around dynasty information and the three saints *Beatrice*.

There is information about dynasty, obtained copying data from various sources, without a sane validity check and even without a relation of the real world. For example a large work published in *Broni*, indicated *Calaone* as a fraction of *Este* and, in turn, *Este* was wrongly localized by *Broni* researchers into the province of Erinni! Above misconceptions are serious and not mere oversights or misprint. Investigating about, Giovanna and Matteo find out that a lot of people really have such wrongly geographical ideas.

Some of above misconceptions are present in more documents, specifically, we can see:

Beatrice II was described generally as 'saint of Erinni' without specifying the precise birthplace;

Beatrice II's birthplace is wrongly indicated in Erinni instead of *Calaone*;

Beatrice II's birthplace is indicated in *Calaone* but there are no further information helping localization. Seeing that *Beatrice* is strongly claimed by Erinni as its own saint, hence *Calaone* is automatically considered as a part of Erinni (*Calaone* is more 100 kilometers far away from Erinni!).

In truth, *Beatrice* II is really an Erinni's saint, meaning that her cult is assigned to Erinni diocese, her body is kept into the still existent Erinni's convent founded by her into medieval era and a lot of inhabitants of Erinni admitted their tribute. But all this doesn't mean she was born into Erinni, however a lot of people make this misconception and it seems some Erinni writers do nothing in order to clarify the misconception.

Logically it is just impossible that *Beatrice* II birthplace is Erinni, for the only reason that the town belonged to their opponents in those years, the place was just inhospitable and marshy: *Beatrice* founded her convent there, and her dynasty invested money also to drain areas next to

the river. These types of misconceptions would be evitable with more attention, and there isn't necessary to be a historian to find such errors. If *Broni*'s researchers had caught train or car reaching *Calaone* they probably would have realized that *Calaone* isn't into Erinni's province! An Erinni's writer makes a similar misconception putting *Calaone* into an eastern province rather than *Padova*. Other describes *Calaone* wrongly as a *Este*'s hamlet.

Misconceptions about dynasty and its saints are not a novelty, Already the monk *Faustino Mostardi* in his book about *Beatrice* II published in early 1960s, faced to innumerable situations like the ones we have described. In his book he dismantled with his strong technical work a lot of wrong thesis reporting evidences and proofs. Some latest writers don't seem to know the *Faustino Mostardi*'s work and catching data from works written before inevitably they bring into existence those old misconceptions again ...making vain the hard work of the monk.

(B) The truth diverges from area to area

Matteo and Giovanna discover that each of the three principal areas in which dynasty reigned — the province of *Padova*, Erinni and *Modena* provinces— have a special “local own verity”. Each area reports information about history and collects dynasty data in a different way. Moreover there is a fourth area, made up by the territories of *Broni*, which maintain special information about *Contardo*. This divergence creates the strange phenomenon that apparently there isn't a unique historical truth. Some historical events or figures are well known into an area and not in another one. The distribution of information as well as the lack of data don't affected all people in the same way, but generally it's to say that population are kept in the dark and only researchers, experts and other people who like to go into libraries can arrive to know a piece of the truth.

The four areas are today very different, a lot of distance it exists among one another into ideology, political aspects, history...

Giovanna and Matteo during their studies perceived, even still now, into some *Padova*'s citizens an absurd hatred against this dynasty and its members, just like the 1200's war of *Padova*'s against dynasty would be never ended. On the other hand Erinni try to take control on all what concerns dynasty. In regard, *Modena* is more similar to *Padova* and want to cancel all things relative to dynasty. These attitudes are hardly ever the ones of common population, indeed population move into directives fixed by few and sadly common population is simply in the dark.

(C) Into first area a lot of information about dynasty is mostly hidden to population

Giovanna and Matteo notice that into *Calaone*, *Baone* and *Este* the major part of the truth about dynasty's saints is hidden to population. Into this area only the elder saint *Beatrice* (the first) is common known, while the second and third *Beatrice* are hardly ever known. We explain better later.

(D) *Calaone* castle has been canceled from memory

Giovanna and Matteo discover that all together citizens of *Calaone*, *Baone* and generally of the entire province were in the dark about the existence in their own place of a powerful castle during Middle Ages. *Baone*, which owns the hamlets of *Calaone* and *Gemmola*, reminds only facts and festivities concerning *Beatrice* I. Giovanna and Matteo discover that *Baone* doesn't do any tribute to *Beatrice* II and/or to *Beatrice* III who were both born into its territory and municipality does nothing to remind its ancient castle and its glorious millenarian past.

(E) People are kept in the dark about *Beatrice-I* lived at *Calaone* castle

Baone and *Este* remind facts and festivities concerning the elder *Beatrice*, for example every year citizens remind with costumes of that era, her life at castle, her escape from castle to the first convent, her profession of faith and the foundation of convent into *Gemmola*. But *Giovanna* and *Matteo* notice that those feasts and performances are missing of the entire period when *Beatrice-I* lived at *Calaone* castle and *Matteo* and *Giovanna* notice that people ignore that *Beatrice I* lived at higher *Calaone's* castle before to became a nun. The performances run all around the *Este's* castle and nothing else.

Yet, information is not hidden at all! It seems *Calaone's* and *Este's* citizens have had a brainwashing about. Inside cathedral there is a public document put up on the left of *Beatrice-I's* body that certify her passage to another castle before to became a nun. Therefore people should realize with their own mind that those performances about their own *Beatrice* are wrongly executed.

(F) *Calaone* is in the dark about *Beatrice-II*.

In 2004, *Giovanna* and *Matteo* notice that the citizens of *Este*, *Calaone*, and generally of the entire first area, don't know that the saint *Beatrice-II* was born into *Calaone*. Into 2005's Internet official local websites of *first-area* there were some documents talking about *Beatrice-I* and his convent of *Gemmola*, but there was no page dedicated to *Beatrice-II*! Keep in mind: no one page. *Giovanna* and *Matteo* detect that no one cult is offered to her in birthplace. Sadly, population doesn't remind her both into her birthplace and into her birthplace's province!

(G) *Calaone* is unenlightened about *Beatrice-III*

Into 2004, *Giovanna* and *Matteo* notice that the citizens of *Este*, *Calaone*, and generally of the entire first area, know nothing about holy *Beatrice-III*. Common people ignore that such saint were born in *Calaone*. *Giovanna* and *Matteo* notice that no one cult is offered to her into *Calaone*. Sadly, neither population nor religious remind her into her birthplace! Into Internet official website of municipality there is no page dedicated to the famous queen *Beatrice-III*!

(H) The monk's book about *Beatrice-II* in practice has been 'rebuked'.

Faustino Mostardi's, into his biography about *Beatrice II*, wrote an entire chapter dedicated to *Calaone*. His book put an end to numerous misconceptions setting the record straight about *Beatrice II* and indirectly about the other two-saint *Beatrice*.

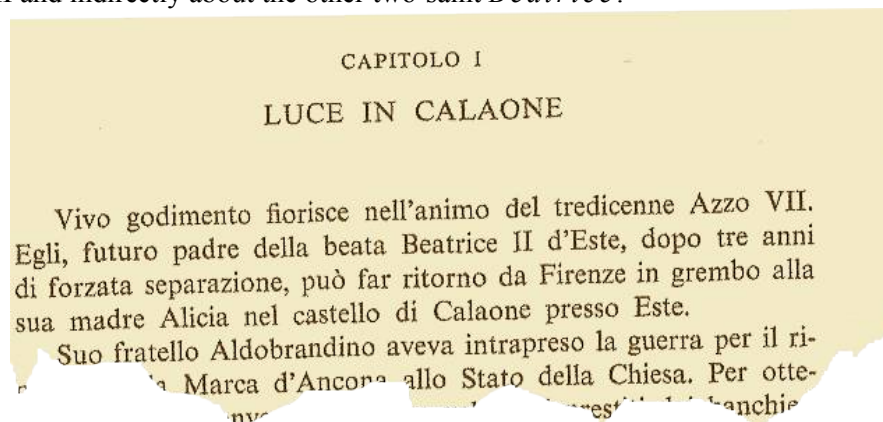


Figure 1 -The first Chapter of "Beata Beatrice II d'Este", Faustino Mostardi, 1963, Fondazione Cini, Venezia

Matteo and *Giovanna* notice that such book in practice has disappeared. It's no longer sold, it has never been reissued, and it's no longer publicized! *Giovanna* and *Matteo* notice that *Calaone*

inhabitants and/or parish have no copy of such book, which describes the magnificence of *Calaone*. Neither villager knows its existence.

(I) Nazi SS during WWII searched sacred Graal into the *Calaone* castle's ruins

SS chased after Graal into numerous medieval castles during World War II. *Calaone* castle was among them. Investigating into *Calaone*, Giovanna and Matteo collect information about the presence of SS into territory during World Wide War II, and in particular, they collect a memory from a kidnapped person who inhabited around the *Calaone* castle ruins. SS destroyed walls, and even they exploded part of a hill searching in important relics.

(J) Some paintings are fabricated

Giovanna and Matteo notice that some famous portraits common knew as portrait of saint Beatrice II and saint *Contardo*, in reality they don't correspond to the portrait of such saints. We explain in "Fabricating Untrue Portraits" at page 21.

(K) No cult is offered to *Beatrice-III* into *Modena*

Faustino Mostardi in his book wrote that the cult of *Beatrice* III was assigned to *Modena's* diocese.

Giovanna and Matteo notice that nowadays no cult is offered to the holy figure.

(L) Claim a 'license' over saints for its own profit

Erinni claim *Beatrice* II as its own saint as we have already explained into point (A) and do the same with *Contardo*. *Erinni* has the leadership in managing information about. Generally the situation just runs as if all saints *Beatrice* and other related information would be strictly copyrighted by *Erinni*... and really Erinni make an incredible exploitation-managing dynasty and 'its saints'. Exhibitions, books, convention... bring into town numerous tourists and researchers.

(M) Ignorance favorites business into *Calaone*

Giovanna and Matteo notice a correlation between ignorance and exploitation of *Calaone's* air and soil. See Chapter III point «Wild Exploitation of Air, Soil, Soul, Earth and Hearth».

(N) Private use of saint relics and spiritual places

Giovanna and Matteo notice an incredible private use of public things regarding dynasty and its saints. See Chapter III point «Wild Exploitation of Air, Soil, Soul, Earth and Hearth»

(O) Citizens lose sight of their past, their power and skills.

Giovanna and Matteo found that in the town of *Badia Polesine* at the same place where today there are only abbey's ruins, about 50 years ago the place pullulated of students and people, also coming from abroad. Today, seeing the abbey condition whatever citizen could think this is just impossible.

Into Este, about 50 years ago, a lot of people and busses coming from abroad visited saint Beatrice I at cathedral. Today is a deadly dull.

As the two places mentioned above, many of other places suffer not only of deterioration, but also many things have disappeared. People don't know these aspects, but also memory of the lively recent past has gone.

In both cases it seems into the area a tornado passed through sowing death and desolation.

.3 Conclusion

What *Giovanna and Matteo* revealed between August 2004 and May 2005 was fundamental to shed light on *Erinni*'s mysteries. Their work was innovative and involved a drastic and far-reaching change in ways of thinking and behaving.

Into this work we have reported basic and essential information and what is normally unknown or wrongly known. Readers can obtain information from other sources keeping in mind what we have written here, also as errata corripse of other operas. We recommend to all people who want to go deeper not to limit in reading but also to move into places, looking for what still remains of spirit and things.

The authors.

[2011- FIRST PRODUCTION]

[2013- RE-EDITED]

END.

ADDENDUM

Chapter VII. **Baone's memory leaks.**

In 2004, Giovanna and Matteo discover that *Baone* doesn't do any tribute to *Beatrice* II and/or to *Beatrice* III who were both born into its territory and municipality does nothing to remind its ancient castle and its glorious millenarian past.

What about today?

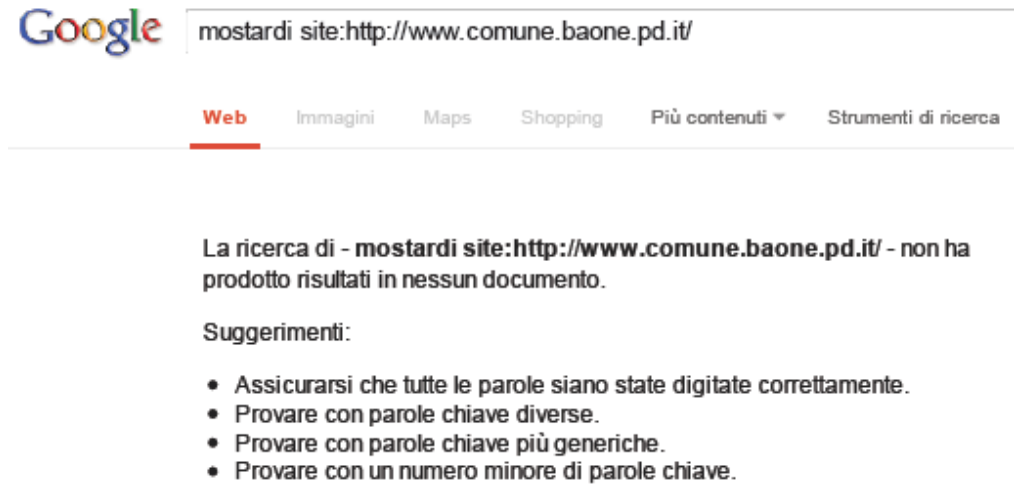
In July 2013 we made an inquiry searching for data into Baone's official website as well as into Este's municipal official website. We watched the website looking for information about and we searched on Google. Nothing is changed since 2004, notwithstanding Town hall, religious and citizen were informed about, still now there's no page related to blessed Beatrice II, Beatrice III queen of Hungary, Castle of Calaone, as well as Faustino Mostardi. There is only data about blessed Beatrice I (already present in the past).

What is really changed is all around. As time went on, there is more and more material that one can find in internet. Through whatever search engine or by Google digital Books you can find a lot of material about. So, even if Baone's village writes nothing, there are many sources on Google Books that talks about this "missing" material.

While the monk Faustino Mostardi is celebrated into his native town with a street entitled to his name and has good reputation and he is known for his meticulousness, by contrast, in Baone his opera "*Beata Beatrice II d'Este*", which start with a chapter entitled just "Luce in Calaone", is not mentioned!

However Baone into its website mentions the feast of peas (the leguminous plant of the genus *Pisum*) and the feast of chestnuts. When in 2004, Baone made a twinning with the Provençal village of Coudoux (France), Baone based the first meeting feast talking about peas and chestnuts, instead of talking about the ancient link between the two village: in Middle Ages Provençal troubadours came to Calaone castle at Estes' court to sing poetry! What a difference!

Searching for “Mostardi” into Google (limiting search to website www.comune.baone.it) you will find nothing! As you can see in the next figure



Google mostardi site:http://www.comune.baone.it/

Web Immagini Maps Shopping Più contenuti ▼ Strumenti di ricerca

La ricerca di - mostardi site:http://www.comune.baone.it/ - non ha prodotto risultati in nessun documento.

Suggerimenti:

- Assicurarsi che tutte le parole siano state digitate correttamente.
- Provare con parole chiave diverse.
- Provare con parole chiave più generiche.
- Provare con un numero minore di parole chiave.

Searching for “Beatrice” into Google (limiting search to website www.comune.baone.it) we found 19 results! As you can see, there’s nothing about Beatrice II and Beatrice III.

List of Google’s results	Description
Villa Beatrice d’Este sul Monte Gemola Comune di Baone www.comune.baone.it/villa-beatrice-deste-sul-monte-gemola Villa Beatrice, che sorge sul Monte Gemola, porta il nome di una Santa, la Beata Beatrice, qui vissuta tra il 1221 e il 1226. Sul posto dell’attuale villa sorgeva ...	Refer to blessed Beatrice I who founded a convent into Monte-Gemmola.
Salarola e Gemola, i luoghi di Beatrice Comune di Baone www.comune.baone.it/salarola-e-gemola-luoghi-di-beatrice Appunto a Salarola trovò il suo primo rifugio Beatrice nel 1221, quando decise di abbandonare la vita di corte, o per usare le espressioni di Alberto di Santo ...	Refer to blessed Beatrice I who founded a convent into Monte-Gemmola
Il giro del Monte Gemola Comune di Baone www.comune.baone.it/giro-del-monte-gemola Compare il muro che chiude le pertinenze di villa Beatrice, poco dopo una rampa erbosa, attraverso un cancello in ferro, porta a una luminosa radura, dove, ...	Refer to “Villa Beatrice”: the suppressed convent of Beatrice I (later changed into patrician Villa).
Fontana delle Fontanelle Comune di Baone www.comune.baone.it/fontana-delle-fontanelle Sopra la scarpata compare il muro che cinge le pertinenze di villa Beatrice e sulla destra osserviamo una vecchia e malandata fontana. Subito dopo svoltiamo a ...	idem.
Le Ville Comune di Baone www.comune.baone.it/ville Villa Beatrice d’Este Villa Mantura Benvaides Villa Ca’ Orologio Villa Ca’ Barbaro. Villa Beatrice d’Este sul Monte Gemola · Villa Mantua Benavides (Valle San ...	Idem
Ostello “Colli Euganei” a Valle San Giorgio - Baone Comune di ... www.comune.baone.it/ostello-coli-euganei-valle-san-giorgio-baone Di particolare interesse a Baone il complesso di Villa Beatrice sul Monte Gemola con il Museo Naturalistico annesso. Nelle vicinanze si trova Cava Bomba, dove ...	Idem
Il percorso delle 13 fontane Comune di Baone www.comune.baone.it/percorso-delle-13-fontane ... Fontana “Pissarotto sul M. Gemola”, Fontana “delle Fontanelle” sul M. Gemola e Fontana “Prossima” vicino alle Ex Scuole Beatrice d’Este); quattro in località ...	Refer to ex school “Beatrice d’Este” : a school entitled to Beatrice I.
Fontana delle Mùneghe Comune di Baone www.comune.baone.it/fontana-delle-muneghe Il luogo, beneficiato dai marchesi d’Este, ospitò per il noviziato la nobile Beatrice d’Este non ancora ventenne, che si stava preparando al trasferimento definitivo ...	Refer to Beatrice I

<p>Manifestazioni annuali Comune di Baone www.comune.baone.pd.it/manifestazioni-annuali 15+ elementi - Cerca nel sito: Contatti - Dove siamo - Note legali - Privacy ... Gennaio Il Falò dell'Epifania" org.: Gruppo Il Falò di Rivadolmo. Maggio FESTA DEGLI AQUILONI Organizzata sul terreno adiacente a Villa ...</p>	
<p>Storia: approfondimenti e ricerche avanzate Comune di Baone www.comune.baone.pd.it/storia-approfondimenti-e-ricerche-avanzate In tale monastero trovò rifugio nel 1220 la Beata Beatrice d'Este che vi dimorò per un anno e mezzo prima di far restaurare l'antico edificio sul monte Gemola ...</p>	Refer to the first convent of Beatrice I
<p>Gli anelli del Monte Cero Comune di Baone www.comune.baone.pd.it/anelli-del-monte-cero ... edifici rurali abbandonati sorgono sui resti del convento di santa Margherita, che accolse la nobile Beatrice d'Este all'inizio della sua vocazione. Immagine.</p>	Idem
<p>Dalla guerra al fascismo Comune di Baone www.comune.baone.pd.it/dalla-guerra-al-fascismo ... Volpare (1928), Monselice 1934; C. Carturan, Consegna della medaglia d'oro alla maestra Bacco Beatrice ed inaugurazione della Scuola all'aperto, s.l. 1929.</p>	Refer to a teacher who have Beatrice as name
<p>Guida di Baone - Cenni storici - Informazioni generali Comune di ... www.comune.baone.pd.it/guida-di-baone-cenni-storici-informazioni-gen... ... Fontana "Pissarotto sul M. Gemola", Fontana "delle Fontarielle" sul M. Gemola e Fontana "Prossima" vicino alle Ex Scuole Beatrice d'Este); quattro in località ...</p>	Refer to a school entitled to Beatrice I
<p>Fontana della Fornace Comune di Baone www.comune.baone.pd.it/fontana-della-fornace Verso sinistra s'innalza il pendio coltivato e poi boscoso del monte Gemola, la cui cima pianeggiante è nobilitata dal complesso di villa Beatrice. Iniziamo a ...</p>	Refer to "Villa Beatrice": the suppressed convent of Beatrice I later changed into Villa.
<p>Tra archeologia e alchimia Comune di Baone www.comune.baone.pd.it/tra-archeologia-e-alchimia A nord abbiamo rinvenuto cunicoli per ora inaccessibili". «Salarola e Gemola, i luoghi di Beatrice su L'istituzione del comune moderno» · Versione stampabile ...</p>	Refer to Beatrice I.
<p>Villa Mantua Benavides (Valle San Giorgio) Comune di Baone www.comune.baone.pd.it/villa-mantua-benavides-valle-san-giorgio Note d'archivio su villa Guidotti, Torta, Mantova Benavides, apparso su "Terra d'Este. Rivista di storia e cultura", VII (1997), 13, p. 43-72. «Villa Beatrice d'Este sul ...</p>	Refer to "Villa Beatrice": the suppressed convent of Beatrice I later changed into Villa.
<p>Villa Cà Orologio Comune di Baone www.comune.baone.pd.it/villa-cà-orologio Villa Beatrice · Villa Mantua · Villa Cà Orologio · Villa Cà Barbaro · Le Chiese · Piazze e monumenti · Itinerari naturalistici · Parco delle Ginestre · Le 13 fontane ...</p>	Refer to "Villa Beatrice": the suppressed convent of Beatrice I later changed into Villa.
<p>Villa Cà Barbaro Comune di Baone www.comune.baone.pd.it/villa-cà-barbaro Villa Beatrice · Villa Mantua · Villa Cà Orologio · Villa Cà Barbaro · Le Chiese · Piazze e monumenti · Itinerari naturalistici · Parco delle Ginestre · Le 13 fontane ...</p>	Refer to "Villa Beatrice": the suppressed convent of Beatrice I later changed into Villa.
<p>Da Baone in monte a Baone in piano Comune di Baone www.comune.baone.pd.it/da-baone-monte-baone-piano ... esistente sul lato sinistro della facciata della chiesa di Baone. «Dalla guerra al fascismo su Salarola e Gemola, i luoghi di Beatrice» · Versione stampabile ...</p>	Refer to Beatrice I
END	

To go deeper, we also moved manually into Baone's official website looking for data: nothing except than a little citation of Beatrice III queen of Hungary: "*Vi si rifugiò anche una nipote della fondatrice dopo la prematura scomparsa del marito Andrea II re d'Ungheria (1235). Si chiamava anche lei Beatrice*".

Therefore our conclusion is: Faustino Mostardi, blessed Beatrice II and Calaone castle are totally unmentioned (rebuked) . About Beatrice III there is only the above passage. This

happened on 2004, and still is happening today. In 2004 Matteo and Giovanna Francese* checked that Baone's citizens — and in general Padua' citizens — were in the dark about Beatrice II and Beatrice III, except than few historians (the official historian of Town Hall included). At that time Giovanna and Matteo did a lot in order to make citizen know their valuable historical paste!

“Baone and its citizens have had a great opportunity to restore their memory and to repair their faults: unfortunately they firmly wanted to go to the direction of hell with full conscience. There' nothing else to do.” Giovanna and Matteo said.

Remark:

We have collected a lot of Google's searches apart, as proof, into a PDF file.

<http://www.artecultura.fe.it/366/monastero-di-sant-antonio-in-polesine>

http://en.wikipedia.org/wiki/Sant%27Antonio_in_Polesine

Chapter VIII. **The Evil policeman of Este**

When Giovanna and Matteo Francese** spread info about discovery they were victim of persecution and psychological torture, also perpetrated by a policeman of military police Station of Este belonging to Ferrara. During that period the officer took advantage of an accident to create a false appearance. His objective was to destroy reputation and to cover up any information about Erinni case and other case related to . To did that, he described Giovanna and Matteo as crazy people. Later, when they moved away in order to survive, he destroyed every attempt of their new life using his power into police forces of whole Italy territory.

Some details:

Between November 2004 and May 2005 our researchers tried to defense themselves asking the intervention of justice: in that period they sent numerous report to palace of justice in Rome: one in November, one in January... On April 2005 they already had submitted just 8 different reports! It happened their first report was assigned to a Rome's prosecutor who then sent it to Padua's Court in December 2004. Their first report was later assigned to military police of Este for investigation. Their successive reports, sent between January and April 2005, never reached the Court! They were missing: they disappeared, they never reached whatever prosecutor! Papers began to disappear in Rome after first report reached Padua Court! Later, when Giovanna and Matteo discovered that reports evaporated, they reported to Rome's authorities this “disappearing” too : prosecutor didn't want to investigate about. The case remained unsolved, and missing papers were never prosecuted! In brief all that papers were covered up!

At the same time paper disappeared, Este's policeman attempted to describe Matteo as a man affected to insanity and Giovanna as a sick woman by depression. Policeman put under pressure Este's doctor too! So, Este's doctor sent to Matteo a letter (see 11, “Letter delivered to Matteo Francese**” at page 48) in which doctor fixed a meeting to analyze Matteo's mental disorder!

Giovanna and Matteo's lawyer said: “they want to cover up all your reports saying you're crazy”. This action was just illegal, so no one medical test was made! But Giovanna and Matteo had to escape to persecution.

On August 2010, the evil policeman still stayed behind another infamous illegal operation of Italian police. Giovanna and Matteo were illegally evicted. Today they are exposed to danger, without a roof. Defamation was instilled in entire Italian territory in order they remain homeless!

These facts are detailed into other documents.

IT'S JUST INCREDIBLE:

the policeman here mentioned has the same FULL NAME of another man who lived in Rome at the same period of Lucrezia Borgia! Such man had a lot of relations with Spanish people too! It seems Lucrezia Borgia is just an endless malediction for blessed Beatrices and moreover for all peoples who talk about!

Chapter IX. BIBLIOGRAPHY and sources

From same authors:

Src00A: , *THE ERINNI CASE*, first version published in internet on 2011

Src00B: , *THE Ghost*,

Src00C: , *L'Arbre du Mal*

Src00D: Video Morphing about various Lucrezia Borgia's aspects

<http://youtu.be/Iu-Rf4G-ZPo>

.1 Sources

Src001: Faustino Mostardi, *Beata Beatrice II d'Este*, Fondazione Cini, 1963, Venezia

Src002: Giovanni Lazzoni, statues of blessed Beatrice I-II-III d'Este and San Contardo, St. Augustine's Church – Modena (Italy)

Src003: Pulciko e Giannina, *Memorie*, published in internet 2005 – 2013

<http://digilander.libero.it/memorie>

Src004: Andrea Castagnetti, *Dai da Ganaceto (Modena) ai da Calaone (Padova) fra conti veronesi, Canossa ed Estensi*, 2003, Published by Reti medioevali

http://www.storia.unifi.it/_RM/rivista/saggi/Castagnetti.htm#92

<http://www.rmojs.unina.it/index.php/rm/article/view/273/265>

Src005: Mino Baldi e Carlo Orsi, *San Contardo d'Este Pellegrino, Confessore, Patrono di Broni, Compatrono delle Città di Modena, di Lugagnano Val D'arda e Altoè (Pc) Letteratura capitale, arte e culto con annotazioni completate da notizie su le Beate Beatrice II e III d'Este*, Biblioteca della Collegiata S. Pietro Apostolo – Broni, 1996

Src107: Ferdinand Gregorovius, *Lucretia Borgia According to Original Documents and Correspondence of Her Day*, First published New York 1904, Reissued 1968 by Benjamin Blom.

Src108: Francesco Torraca, *Le donne italiane nelle poesie provenzali*, Firenze, Sansoni, 1901

Src109: Giulio Bertoni, *I trovatori d'Italia*, 1976

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Src111: L. Gualtieri di Brenna - Cesare Cantù, *Grande illustrazione del Lombardo-Veneto, ossia storia delle ...*, 1859

Src112: Nuvolato, *Storia di Este*,

Src500: the Guardian of Nov 25, 2008 <http://www.guardian.co.uk/artanddesign/2008/nov/25/portrait-lucrezia-borgia-australia>

Src502:

G. Mercati, Paolo Pompilio e la scoperta del cadavere intatto sull'Appia nel 1485, in G.

Mercati, *Opere minori*, raccolte in occasione del settantesimo natalizio, IV, Studi e testi, 79, Città del Vaticano, 1937, pp. 268–286;

M. Chiabò, Paolo Pompilio, professore dello Studium Urbis, in Un pontificato ed una città: Sisto IV (1471-1484). Atti del Convegno (Roma 3-7 dicembre 1984), a cura di M. Miglio - F. Niutta - D. Quaglioni - C. Ranieri, Città del Vaticano, 1986, pp. 503–514;

.2 Links

(A) Personalities

Beatrice I (Wikipedia),: http://en.wikipedia.org/wiki/Blessed_Beatrice_d%27Este

Beatrice II (Wikipedia), [http://en.wikipedia.org/wiki/Beatrice_d%27Este_\(died_1262\)](http://en.wikipedia.org/wiki/Beatrice_d%27Este_(died_1262))

Beatrice II (Enc.Treccani), [http://www.treccani.it/enciclopedia/beatrice-d-este_\(Dizionario-Biografico\)/](http://www.treccani.it/enciclopedia/beatrice-d-este_(Dizionario-Biografico)/)

Beatrice III (Wikipedia) : http://en.wikipedia.org/wiki/Beatrice_d%27Este,_Queen_of_Hungary

Beatrice I,II,III (YouTube), :”The Gold Way”

Part I: <http://www.youtube.com/watch?v=A144R66lt7U>

part II: <http://www.youtube.com/watch?v=2QHeJOHE4FI>

(B) House of Este

House of Este (Wikipedia) : http://en.wikipedia.org/wiki/House_of_Este

Genealogy of House of Este (Welfen)

<http://genealogy.euweb.cz/welf/welf8.html>

<http://fmg.ac/Projects/MedLands/MODENA,%20FERRARA.htm>

(C) Municipalities, towns, convents and churches.

Baone (town), official site: <http://www.comune.baone.pd.it/>

Este (town), municipality official site: <http://www.comune.este.pd.it/>

Ferrara (town), municipality official site: <http://www.comune.fe.it/>

Modena (town), municipality official site: <http://www.comune.modena.it/>

Broni (town), municipality official site : <http://www.comunebron.gov.it/it/>

Convent of Sant’Antonio in Polesine <http://www.artecultura.fe.it/366/monastero-di-sant-antonio-in-polesine>

http://en.wikipedia.org/wiki/Sant%27Antonio_in_Polesine

Chapter X. Resources

Into this chapter we report charts, information, paints and photos.

.1 *The Southern Euganea hills – Today*

Description: The picture shows the location of Este, Baone, Calaone and Gemmola. Este and Baone centers are situated at plain. Calaone's hamlet is about 220 meters above sea level and is between Monte Cero and Monte Castello. In the past the Estes had various castles, among them the Este's castle at plain and the Calaone's castle (this one was located near the actual village's church). You can explore these territories through Google maps (Streetview included). Today *Este* and *Baone* are municipality situated in the southern part in *Padua* province, *Calaone* and *Valle San Giorgio* are hamlets belonging to *Baone* district.

Note: the name of Este dynasty comes from Este Village, in turn Este derives from Atheste, which was the ancient name of Adige river.

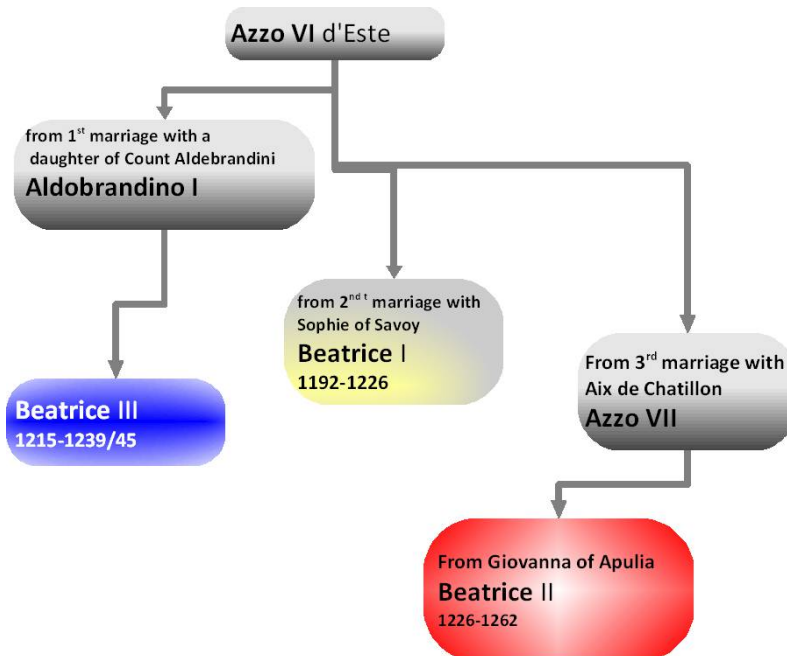
Note: Monte Cero, Monte Gemmola, Monte Castello... even if they are called "Monte" —mountain in English—, indeed they are hills.



Erinni Case




.2 Family Tree –Relation among three blessed

Description: The chart shows the relation among the three blessed. Adobrandino, Beatrice I and Azzo VII have the same father but Adobrandino is an offspring of first marriage, Beatrice I of second marriage and Azzo VII of third marriage, therefore they are stepbrothers. Beatrice II and Beatrice III are cousins, and Beatrice I is the aunt of Beatrice II and Beatrice III.



.3 Src 15,16,17, 18: Statues of Beatrice I,II and III in Modena

The Saint Augustine's Church in Modena hosts personalities of the Estes. The church is also known as *Pantheon Atestinum*. There are a lot of statues and paints. Statues of the three Beatrice and Contardo has been created into XVII by Giovanni Lazzoni and Lattanzio Maschio. The church is still active.

<p>Code: Src15 Object: statue Author: Giovanni Lazzoni Subject: Blessed Beatrice I Location: St. Augustine Church Modena -Italy</p>	<p>Code: Src16 Object: statue Author: Giovanni Lazzoni Subject: Blessed Beatrice II Location: St. Augustine Church Modena-Italy</p>	<p>Code: Src17 Object: statue Author: Lattanzio Maschio Subject: Blessed Beatrice III queen of Hungary Location: St. Augustine Church Modena-Italy</p>
		
<p>The author, Giovanni Lazzoni was born in 1618 and died after 1687. The author, Maschio Lattanzio was born around 1642 and died after 1694</p>		

<p>Code: Src18 Object: statue Author: Giovanni Lazzoni Subject: Saint Contardo Location: St. Augustine Church Modena -Italy</p>


.4 Src020 : Unknown Troubador

Code: Src
Object: poetry
Author: an unknown troubadour
Subject: verses dedicated to Donna Giovanna of Apulia
(mother of blessed Beatrice II)
Sources: src001 page 06, src108 page 22

Sono stato in **Calaone**,
bello e forte **castello**.
Ivi ho trovato Donna di pregio;
e non trovai mai una piacente altrettanto,
né udii parlarne,
tanto è caro e buono
il suo pregio riposto in belle maniere.

.....
A motivo di Donna Giovanna,
Este e il Trevigiano,
e la Lombardia e la Toscana
valgono di più;
perché come sento dire dai buoni,

ella è sovrana di pregio.

.....
Chi vuol udir novelle
e suoni di piaceri e d'onore
e di sapere e di senno
e di valore compito
e di ogni insegnamento
e di fin pregio terso,
adorno di fine bellezza,
se ne vada diritto a **Calaone**,
dove, a piè della torre,
troverà la gentile persona,
piena di dolcezza,
Donna Giovanna piacente.

.5 Pnt48 and Pnt49 : Lucrezia Borgia on the role of Beatrice and Flora

Code: PNT48
Object: paint
Author: Bartolomeo Veneto
Subject: portrait of Lucretia Borgia in the role of blessed Beatrix II d'Este
Location: South Bend, Indiana (United States)



Code: PNT49
Object: paint
Author: Bartolomeo Veneto
Subject: portrait of Lucretia Borgia in the role of a Greek Woman (Flora)





.6 PNT57




Code: pnt57
Object: paint
Author:
Description: Saint Contardo**



.7 PNT57c and PNT48c:

<p>Code: pnt57c Object: paint Author: unknown Description: a copy of pnt57 found into Sant'Antonio in Polesine Convent (Ferrara)</p>	<p>Code: Pnt48c Object: paint Author: unknown Description: a copy of portrait pnt48 found into Sant'Antonio in Polesine Convent (Ferrara)</p>
	

.8 Merging different portraits

<p>Code: Pnt48mpnt49 Object: pnt48 and pnt49 merged work: digital image processing Author: Giovanna and Matteo Francese** Description: pnt48 and pnt49 are merged into a single portrait. As you can see the two visages are very similar</p>	<p>Code: pnt48cmpnt57c Object: pnt48c and pnt57c merged work: digital image processing Author: Giovanna & Matteo Francese** Description: pnt48c and pnt57c are merged into a single portrait. As you can see the two visages are very similar. This is too strange! How is it possible that St. Contardo is so similar to pnt48c?</p>
	
<p>Code: pntfour Object: pnt48,pnt48c, pnt49,pnt57c side by side work: digital image processing Author: Giovanna & Matteo Francese**</p>	
	

Code: Pnt51

Object: Paint - **Author:** Dosso Dossi (att.)

Description: "LUCRETIA BORGIA. From a portrait attributed to Dosso Dossi, in the possession of Mr. Henry Doetsch, London." As reported into the book of Ferdinand Gregorovius, *Lucretia Borgia According to Original Documents and Correspondence of Her Day* (Src107).

Source: Src107



Code: Pnt50- **Object:** Paint

Author: Dosso Dossi (att.)

Description: The paint discovered in 2008 in Australia, which seems to be the real portrait of Lucrezia Borgia. As you see it's not so different from the Pnt51.

Note: the source SRC00D (<http://youtu.be/Iu-Rf4G-ZPo> include this portrait)



.9 Calaoone

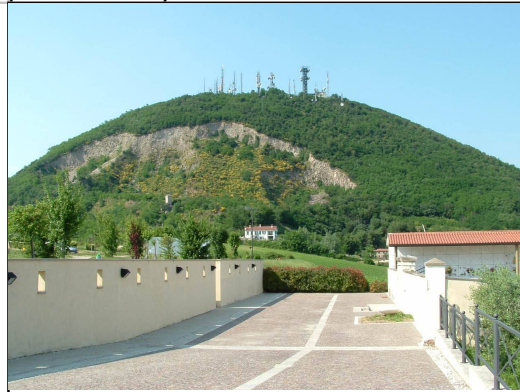
Description: the hamlet of Calaoone, about 200 meters above sea, belong to district of Baone –Padua – Italy. In the past Calaoone was an European center of culture. The Estes received here, at the castle, troubadours from all Europe. Around the castle there were a lot of activities.

Calaoone and Monte-Cero view in 1907, before exploitation of "Sky" and soul.



Note: Similar photos in *Baone's official website*

Calaoone and Monte-Cero in 2005. Nowadays it's one of the most important antennas site in Italy. Antennas and quarries have ruined the territory. Here, in 2005 citizens were totally in the dark about Calaoone was the birthplace of Beatrice II and Beatrice III, as well as the first chapter of biography of Beatrice II was entitled just "Luce in Calaoone"! When Giovanna and Matteo* spread such information, instead to obtain satisfaction they were persecuted by authorities!



Note: you can see similar photos in *Google Streetview* (search Calaoone, strada provinciale 21).

.10 Vangadizza

Description: Vangadizza was one of the most ancient abbeys in the world. Today there are the tomb of Adalbert Azzo II of Este and Cunizza of Altdorf . All around ruins.

Sepulchre of Adalbert Azzo II d'Este in Vangadizza - Badia Polesine (Rovigo)



Names of places and people

Po is the biggest river in Italy, in the past its watercourse flowed across Ferrara, but not today.

municipality official site: <http://www.comune.fe.it/>

For the two researcher we still use nicknames. Notice other documents can use other nicknames than these ones

<http://digilander.libero.it/memorie>

in turn, the name of the village belongs to *Atheste*: the ancient name of the *Adige* river.

The abbey of Vangadizza

The Po, note that its watercourse was moved during centuries.

Andrew II of Hungary belonging to millenary Arpad family. Beatrice was the third wife. From the first marriage he fathered Saint Elisabeth of Hungary.

These facts happened before the marriage with Beatrice.

Stephen.

King Andrew III of Hungary, the last king belonging to Arpad dynasty.

His family has origin in Tuscany

Faustino Mostardi

Today, the Calaone's Monte Cero is one of the most important antennas site in Italy. See Picture nr. 2

Unfortunately, later, the same person became mayor of Este municipality (Padua)

The *Sant'Antonio in Polesine* convent situated in Ferrara (Italy)

"Strategy of tension" indicates a period started in 1969, characterized by a series of terrorist bombings, some of which caused large numbers of deaths. The terrorists were right-wing extremists manipulated by intelligence and military structures aiming at provoking a coup d'état, or an authoritarian shift, by inducing the population to believe that the bombs were part of a communist insurgency...

The village arose around

The first born into last decade of 1100

About 15 years later

Abbey of Nonantola

Nowadays the book is published also in internet.

Src500: <http://www.guardian.co.uk/artanddesign/2008/nov/25/portrait-lucrezia-borgia-australia>Src107

Source: Faustino Mostardi, "Beata Beatrice II d'Este"

Cupra Marittima – Marche –Italy (Cupra Marittima 1916- Ferrara 1974)

Search date: July 2013

Pulciko & Giannina are Matteo and Giovanna Francese*. Both are nicknames.

There are a lot of sources about, the most important : Faustino Mostardi "Beata Beatrice II d'Este". This book collects the verses of troubadours and their names. Into sources there are listed other sources. Some books can be found digitalized into *Google Books*, use "Calaone" as search key.
48 Cupra Marittima

.11 Letter delivered to Matteo Francese**

The below letter was sent to Matteo on May 09,2005. The letter commanded to Matteo to go to a psychiatric meeting at hospital. Behind the scenes there was a policeman of Este, who tried to destroy Matteo's life with false accusation! The objective was to cover up the numerous report sent by Matteo and Giovanna Francese* to Palace of Justice. The suppression had also the objective to cover up the discovery. Notice, the policeman of Este's Station came from Ferrara (Ferrara). These facts are narrated into the external document "The Ghost".

Regione del Veneto

AZIENDA
ULSS17

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**CENTRO DI SALUTE MENTALE
ESTE - MONTAGNANA**

Responsabile: Dr.ssa Maria Chieco
Tel. 0429 618475
Fax. 0429/618553

Este li 09/05/05

OGGETTO: visita psichiatrica.

Alfa c.a. Del Sig.

address

Si prega la S.V. di presentarsi a visita psichiatrica presso il Centro di Salute
Mentale di Este il giorno 18/05/2005 alle ore 14,15.
Distinti saluti.

La Responsabile del C.S.M.
Este - Montagnana

Tel. 0429.768111 - Aut. PD n. 05496

Via Salute, 14/b
35042 ESTE (PD)
Cod. Fisc. e Part. IVA 00348220286