



- ▶▶ Home page
- Our school
- Introducing Maschito
- Maschito and its Art
- Festivities and traditions
- Neighborhood
- Songs, dirges, rigmaroles and clothing
- Local and provincial art



The school
Mengibar

“THE GOLD OF MASCHITO” AND “THE GOLD OF MENGIBAR”

Fruit of an on-line twinship, “The Gold of Maschito” and “The Gold of Mengibar” propose to show as today, also thanks to a modern school, neither confinements nor frontiers exist anymore and that studying one’s own reality operating comparisons with different countries is humanly, culturally, linguistically very constructive.





- ▶ Home page
- ▶▶ Our school
- ▶▶ Introducing Maschito
- ▶▶ Maschito and its Art
- ▶▶ Festivities and traditions
- ▶▶ Neighborhood
- ▶▶ Songs, dirges, rigmaroles and clothing
- ▶▶ Local and provincial art

The school
Mengibar
Parties and
Traditions

Progetto eTwinning: L'oro di Maschito - L'oro di Mengibar

Anno scolastico 2005-2006

Docente referente: Prof.ssa Tiziana ALAGIA

Classe coinvolte: I A

Hanno collaborato:

Prof. Salvatore Doddis (Dirigente scolastico)

Prof.ssa Maria Antonietta Abate

Prof.ssa Angelina Sciota



Our class. From the left: Francesca, Tania, Milena, Elisa, Valentina, Lavinia, Michele, Claudio, Donato (Denny), Mrs Abate (Italian, geography and history teacher), Mrs Alagia (English and French teacher). Down, from the left: Antonio, Harjinder, Vincenzo, Josef.



Antonio, Harjinder, Denny, Vincenzo in the classroom, during a lesson

Hello, we are the pupils of the first class of the secondary school first degree of Maschito:

we are Donato, Michele, Milena, Vincenzo, Antonio, Elisa, Tanya, Claudio, Francesca, Josef, Lavinia, Valentina, Harjinder. We can already say that the new school, so the new milieu, the new atmosphere, the new teachers are very stimulating. Our school is very beautiful and it is not very big: there are only three classes: our class, the second one and the third one. In the building there is also the primary school. We know each other very well, boys and girls, our families, the teachers (also if most of them are not from Maschito), the school porters and our headmaster: we are

a big family.

Every year, it's a custom to make an entertainment to receive the youngest pupils cheerfully. The senior classes prepare, with their teachers, some speeches, phrases and songs as an encouragement and especially very great and delicious refreshments. We also prepare festivities to celebrate Christmas time and finally, to greet the end of the school year.

The school is well equipped: there is an enough big gymnasium, an enough wide space in the open air for our raids in the sunny days, a computers' room (we are waiting for more and new computers) where we also can see some documentary films and, in a short time (we hope) dvd. There is a room for drawing and for whatever creative activities and at last a well-lighted room where strumming on our guitars, flutes, pianolas and singing at the top of our voices. The library is well-stocked with books...it's a pity that in the era of electronics and internet we are so lazy.

We have many great purposes to reach: first, we want to grow up privileging human dimension: our friendship with you goes beyond "knowledges and abilities" to use our teachers' words. Yes, of course... if then we can also improve these ones... it's better!

We are looking forward to having your news.

A big hug to everybody

IA



Our school building



Our computers' room



Our teachers' room



Home page

Our school

▶▶ Introducing
Maschito

Maschito and its
Art

Festivities and
traditions

Neighborhood
Songs, dirges,
rigmaroles and
clothing

Local and
provincial art

The school
Mengibar
Parties and
Traditions

Maschito is a small village lying to the northeast of Basilicata. 8 km away from Venosa, Horace's very beautiful town, it's 600 metres above the sea-level.

Occupied by a first Albanian migration, at the time of the revolts against the Turkish yoke (XV century), Maschito underwent a second wave, in particular by Coronei and Meldesi, in 1533, when the Turk conquest of Albania was definitive.

So many were, at that time, the Lucan places populated by Albanians, that today still preserve their language and traditions: Albanian St. Costantino and Albanian St. Paolo, Ginestra, Barile, Maschito. Placed in the Lucan Apennines, Maschito enjoys a Mediterranean climate that however, the height and the distance from the sea make, sometimes, almost continental.

Because of the fertility of the ground, this little village, only counting 1800

inhabitants, is essentially an agricultural suburb, that boasts a rich oil production , grain and above all wine: the most typical wines are aglianico, malvasia, moscato.

It's a landscape that recalls closely a famous Daumier's picture: "Don Quichotte se rendant aux noces de Gamaches": the aerogenerators, surrounding it since 2000 and exploiting the great strength of the wind, they make this little village unique and picturesque.









Home page

Our school

Introducing

Maschito

▶▶ Maschito and its
Art

Festivities and
traditions

Neighborhood

Songs, dirges,
rigmaroles and
clothing

Local and
provincial art

The school

Mengibar

Parties and

Traditions

Maschito: nobody knows if the name was born for the desire to keep alive the memory of the native country (an homonym village lies to the southern Albania) or because, probably, the fugitive Albanians were, for the most part, men. The legend tells that, just as the Romans some centuries before, Maschito's inhabitants contrived a very famous "rape of the venosines" for which, still today, a sour rivalry exists between Maschito and Venosa.

The "Maschitani" are very generous people with great courage, heart, feeling: "Gijaku jone i sprishur" – our ethnic blood anywhere lost – (you can read on their coat-of-arms) who find again their roots in a maternal earth ready to welcome, to cradle, to pretend.

With an important religious dimension this earth inspires lots of artists that left here an indelible trace.

Anywhere the art breathes, in the churches then...





St. Elia's church (St. Elia is the saint protector revered by Albanians still before the "diaspora") was consecrated in 1653 and reopened after alternate vicissitudes and accurate restorations in 1950. You can be ravished in front of Caracciolo's pictures, a Neapolitan artist, as well as in front of those ones of Barberis's: "The Sacred Family" and "The Vergin of the Seven Veils", this latter placed on a throne carved by Egidio Pergola from Cerignola. They say that this Vergin, on 5th August 1939, in the presence of some believers and three children, she tore the veils and recomposed them.

Domenico Pennino's valuable paintings decorate the ceiling with scenes of St. Elia's life



They are reproduced, besides, on the high altar Tiepolo's "Great Dinner" and Raffaello's "Transfiguration of Jesus among Mosè and Elia on the Tabor mountain".



An organ dating back to the XIX century is equally part of the inestimable artistic patrimony of this church.

Dedicated to Our Lady of the Rosary, the little church of the Purgatory blends among the houses of the characteristic historical downtown. It's very precious the picture representing the Vergin of Constantinople previously revered in a chapel now destroyed.

Also consecrated to the Virgo, the church of Caroseno goes back to 1558. The paintings: "The Pentecost" and "The Presentation of Jesus at the Temple" dating back to the XVIII century, the altar in polychrome wood, the statue of the archangel St. Michele in carved wood and the paper-pulp statue of St. Antonio, they are only a few of the wonders that you can admire in this "jewel-case".

The little downtown of Maschito is spectacular with all its stones: the houses,

the alleys... a "Santiago de Compostella" in miniature, if the comparison is permissible.

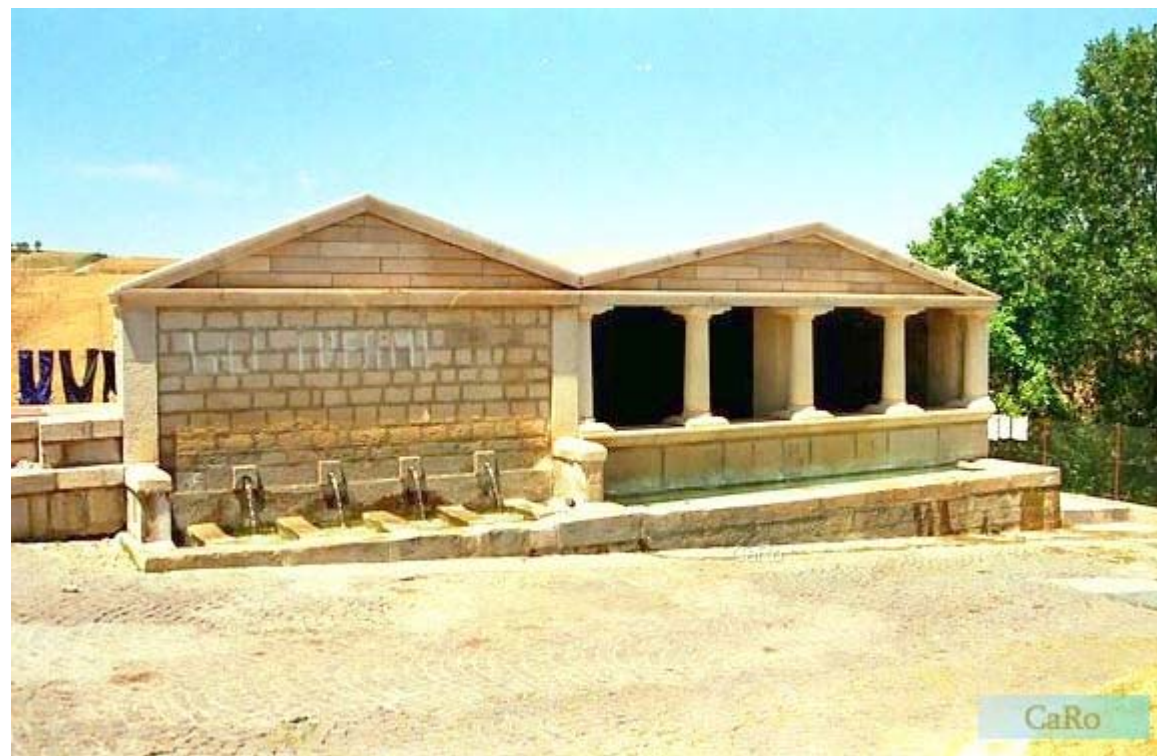




Soranna's house built in 1646 is the first Albanian building.

The classical portals, the doric columns, the coats of arms with meaningful mottoes of important families confer austerity to the most ancient and high-class buildings.

There are many fountains in the village: Boico Fountain,





“Walnut” Fountain, Carrozz, Cangad and finally that one devoted to Maschito’s national hero Skanderbergh built in 1879. They are artistically important but especially they furnished the vital water to the population in the past.



Fontana "Skanderbeg"

La fontana "Skanderbeg" è testimonianza storica e culturale della tradizione albanese in Maschito, in essa si racchiudono memorie, ricordi e usanze di molte generazioni di maschitani.

Descrizione:

Essa si presenta in modo composito con un prospetto monumentale in pietra locale, con quattro colonne sormontate da un capitello di stile ionico, alla base sono posti tre blocchi di pietra squadrati per la fuoriuscita dell'acqua che sversa su due vasche adiacenti poste a piano strada; mirabilmente inserita nel contesto architettonico di l.go G. De Rada, ha la peculiarità di rappresentare una delle poche piazze locali il cui selciato è composto di basolato in pietra locale.



Home page
 Our school
 Introducing
 Maschito
 Maschito and its
 Art

▶▶ Festivities and
 traditions
 Neighborhood
 Songs, dirges,
 rigmaroles and
 clothing
 Local and
 provincial art

The school
 Mengibar
 Parties and
 Traditions

Rites and ceremonies accompanying the festivities are the expression of a deep devotion to the divine matter and of a great joviality. Among the characteristic events, the "Way of the Cross" is very spectacular: the alive characters, in procession on the Good Friday, propose the salient stages of the Passion of Christ: the arrest, the trial, the crucifixion.













On Easter Monday, another procession winds along the ways of the village to ingratiate the benevolence of the Patron St. Elia and to avoid all sorts of calamities. The typical dish of this day is the "Tumaz ma druda", a lamb with wild fennels consumed during the "Vëllame", a picnic in the neighbouring countries.

On the last Saturday of April, you can assist at the procession of

"Retna" (reins of the horse), also said "Little Angels Cavalcade": it's in honour of the Crowned Virgin. Children dressed as St. Michele, angels and Madonnas, representing scenes of Virgo's miracles, parade on carts decorated with veils and light-blue blankets with the believers singing the life of Maria.

The procession starts from the cemetery and arrives to the Church of Caroseno finishing with three turns around the fountain nearby. At the end the most beautiful cart is rewarded.

In the past, instead of the carts, the horses parade adorned with velvet blankets, many coloured feathers and leather harness. In this day, eating meat is banished and the "pasta" with cuttlefish "leads" on the tables.

On the second Sunday of May, almost a continuation of "Retna" procession, Maschito honours the Black Crowned Virgin. A sort of auction before the procession decides who will bring the statue on shoulder (usually women).

The Sacred Heart of Jesus is celebrated on a varying date. For that Saturday evening the streets of the village are sprinkled with petals of flowers. The windows and the balconies show embroidered blankets and garlands of lights hanged to them enlighten the dark night. The alive sacred characters and

prepared altars here and there in the village make the festivity unique.

As unique is the Ascension day: the blessed crosses are placed in the main alleys and you can find "pasta" and milk on the tables.

Two ceremonies are consecrated to the Patron St. Elia: the first one, on 20th July, called "small feast day", is exclusively religious. The "great" one lasts three days starting from the second week of August. During the procession, the statue of the Saint is brought on shoulder by men that frequently alternate and it's covered with money by a begging and praising crowd. Famous artists exhibit and merry-go-rounds revive the whole floodlit village.

A suggestive pyrotechnic show concludes the celebrations.

St. Joseph day is on 19th March. A great bonfire is lighted in the courtyard of the kindergarten or at the sports ground. You can see some sporadic fires out of the village too.

Because of the methane, in fact, for safety reasons, the so many bonfires of the good old days are disappeared. You could find them everywhere out of the houses and see people drinking joyfully, roasting potatoes, eating "zeppole" (typical sweet buns), pancakes, bruschette (roasted bread

seasoned with garlic and tomatoes), singing, dancing, waiting together for the dawn.

On 8th September falls the Nativity of the Virgo: there is a fair, nowadays almost a normal market, but in the past it was a very important occasion to supply the people with the necessities to face the winter: agricultural machines and tools, animals, clothes.

Finally the festivity of the grapes is tightly connected with the adoration of Maschito's people "Maschitani" for their land. It's organised by the association "Women of Maschito" on the last Sunday of September. Children disguise as farmers and shepherds and parade on carts decorated with vine-shoots and clusters of grapes. They start from the Skanderberg fountain, accompanied with music and songs. It's the way , so, to pay homage to their very vintage "Aglianico", recognised wine D.O.C. and to their local craftsmanship and products.





Home page

Our school

Introducing

Maschito

Maschito and its
Art

Festivities and
traditions

▶▶ Neighborhood
Songs, dirges,
rigmaroles and
clothing
Local and
provincial art

The school

Mengibar

Parties and
Traditions

The Vulture territory

The Vulture territory lies to the northeast of Potenza's province which also includes Atella, Barile, Ginestra, Melfi, Rapolla, Ripacandida, Rionero in Vulture, Venosa, Ruvo del Monte, St. Fele. The name of the zone derives from the massif of the Vulture, a volcano of 1326 metres, extinguished since the prehistoric epoch.

The lavic ground is very rich in mineral waters and it's very suitable for the cultivation of excellent grapes and olives. The most famous DOC wine of Basilicata is the Aglianico.

In an intense green, surrounded by beech trees, alder trees, chestnut trees, ashes, maples and limes

you can find "the twins of the Vulture", two beautiful lakes where there is a great abundance of tenches, carps, eels. Reflected in the smaller lake, the St. Michele Abbey, founded in the X century by Basilian monks, is very spectacular.

In 1971 the zone was declared a natural reserve: there, you can find an ancient balcano-asian plant, the "faxinus oxycarpe" and an asian night-butterfly, the "European Brarnea".

These woods, sheltered Carmine Donatelli, also said Crocco, and his "gang" when, in the second half of XIX century, he fought a desperate battle against the "Piemontesi".

Here Frederick II hunted during his several movings to soothe the revolts of his vast empire. He left many indelible marks.

Melfi



In Melfi, for exemple, although the castle dates back to the Norman period, many important interventions were made on its structures in 1221. It was used as a sort of deposit of the collections effected in Basilicata and as a prison, too.

Today, it's a museum exposing archaeological remains as the famous "Sarcophagus of Rapolla", the most important testimony of the Asian school art.

Lagopesole

Lagopesole and its castle (erected on a precedent Norman construction) were, probably, the hunting residence. A famous legend tells that in his old age, the emperor's ears became so gigantic that he was forced to hide them under a flowing hair. To save the secret, the barbers who served him, inexplicably disappeared in the castle: except one. This man succeeded in having safe his life, provided he kept the silence. But he couldn't and in a deep hole in the ground he shouted the arcanum. Some reeds grew and revealed, through the wind, the secret everywhere, with a refrain still alive, today, in many popular songs.

Another legend tells that in the moonlight nights, an intense light appears and disappears near the castle and you can hear Helena's desperate complaints and invocations. Helena is Manfredi's wife (Manfredi was Frederick's son) looking for her beloved groom and children. And also Manfredi, in the darkness, wanders in a long and green mantle, on his white steed, pursuing his lost happiness.

Forenza

Leaving Maschito, you plunge in a charming rural landscape. The aerogenerators, a monument to human cleverness, always ready to exploit nature's resources, overhang the road driving to the "Puglie's balcony".

Forenza has a medieval aspect. It is surrounded by a wood where you can find a secular oak. The most interesting monuments are the churches like "The Crucifix", built in 1680: it's a convent where you can admire wooden altars, some paintings dating back to the XVI century, another painting representing St. Maria dated XIV century and a precious wooden Crucifix dated XVII century.

In the church consecrated to Annunziata Virgin Mary, there is a precious stone portal; in that one of St. Biagio's, excavated in a cave, there are some Byzantine frescoes.

The "country house" is an ethnographical museum of the country civilization, reconstructed with original objects, furnishings and tools.

What a wonderful sight for the eyes and spirit!

Forenza's cheese, instead, reassures the palate: it's famous all over the world. It boasts a medal at the last Olympic games of the cheeses occurred in Verona.



In the summer, do not miss the historical procession of the "Templari". The parade of Christ's Soldiers that recalls Ugo de' Pagani, a Norman knight,

follower of the founder of the religious order in 1118, Boemondo of Taranto.

The "Palio" is also a great event, a very spectacular game on the horses.

Venosa

"Horace's country, loved by Bacchus and Apollo, nurse of the Muses, of the laws and of the medicine, victorious in war, enemies' terror" said the inscription appearing on the main door of the city opening on the boundary walls.

Everywhere you can breathe the history: admiring the archaeological park with its ancient Roman thermal baths, Marcello's grave (Marcello was a roman consul died fighting against Hannibal), Horace's house.

Venosa's castle, built in 1470, rises on the ancient St. Felice's cathedral. Only its northwest side dates back to the XVII-XVIII centuries. Nowadays, it's a museum housing the archaeological remains of the territory. There are many important churches like that one of St. Maria della Scala, keeping St. Teodoro's relics, or that one of St. Filippo Neri with its friezes, volutes, niches, pinnacles reflecting the Baroque art.

The cathedral consecrated to St. Felice and St. Andrea, in Renaissance style, preserves relics and precious paintings.

As far as the festivities are concerned, the first of May is consecrated to the Virgin of the Graces, whose celebrations, however, fall the first Sunday of July. The Whitsunday festivity is very important, as well as the Trinity: once, for this latter, in a very folkloristic way, many carts departed from

neighbourhood some days before the feast: after a long and tiring journey, they stopped and camped out on the great square of the abbey lighting bonfires like gipsy camps. "Castagnari"'s stands were very picturesque (they sold dried fruits), but for children, the greatest joy was to buy the "yoyo".

On 13th June, it's St. Antonio's day. On 16th August is celebrated St. Rocco, Venosa's patron together with St. Felice, martyred in this town.

A great cultural event is the "Certamen Horatianum"; it's an essay consisting in a translation and a comment of an Horace's text selected by a special jury concerning students attending classic High School in Italy and European Countries.

It's a way to give prominence to the aesthetical message of the Latin poet and it's an occasion to know the extraordinary historical-archaeological patrimony of the town.

Among the folklorist events, don't miss the festivity of the grapes in October: four days of feast with gastronomic stands, meetings, artistic exhibitions in every field.



Acerenza

It's a little village situated on a tufa cliff at 800 metres above the sea-level, between the river Bradano and the stream Fiumarella.

Horace called it the "caelsae nidum Acherontiae": the eagle's nest of the high Acerenza. Typologically it's like a medieval walled citadel. The Romanesque-clunicense cathedral houses stoups, frescoes, bas-reliefs. A crypt realized early in the XVI century by Pietro from Muro Lucano and frescoed by Giovanni Todisco is a jewel-case containing Renaissance treasures and masterpieces of very sensitive local artists. St. Canio's stone altar keeps a mystery: the Saint's baton, under the altar, moves spontaneously, so, at times you could touch it and sometimes you can hardly see it. Outside the cathedral, you can admire the XVI century building of the ex-magistrate's court, the XVIII century buildings with stone portals and adorned with sculptures and coats of arms of "acheruntine", noble families. The ancient castle was partially reconstructed in the fifties. The most important festivities, consecrated to the Patron St. Canio and to St. Antonio show very ancient traditions.



Ripacandida

Its name derives from the whitish hill where it rises. Between the VII and IV centuries it was fortified by the Longobards. In the Middle Ages it was dominion of various vassals. The great surrounding wood assures to the village a clean and healthy air.





Home page

Our school

Introducing

Maschito

Maschito and its
Art

Festivities and
traditions

Neighborhood

Songs, dirges,

▶▶ rigmaroles and
clothing

Local and

provincial art

The school

Mengibar

Parties and

Traditions

It's not a return to the past for a rejection of the future, but it is a look to the roots to know better them, to connect them, to find again that bond lost and... to return to be cradled by those sweet lullabies that mothers and grandmothers sang. Weak, sad, melancholy, or happy tunes for amusing and making children laugh.

"E nani ti ti vata macia pe di dhri, vata gardhe. Vata gieie nie cope larde e se te mos e shihije niari, vata a haie mhe Shen Mbrie".

That is: "And therefore the cat went through the grapevines, jumping among the hedges, he succeed, finally, in finding a beautiful piece of lard and, to eat it in peace, he hid himself near the Madonna of the Caroseno.

During the long winter of once, close to the crackling fire of the fireplace, the elders often remembered, to those people sat on the bench, the legend regarding the theft of an ox from a farm. Those of 1700-1800 were hard times, the food was not quite abundant for everybody and some poor people often acted as thieves. Once, a group of Maschito's inhabitants stole an ox from the enclosure in which it pastured, risking to be surprised by the police. What did they do then? They covered it with a great funeral cloth and they

started all together with "crying the corpse" by these albanian words:

"Klania vlazeretima se bashka kat'e klami dhe bashka kat'e hami" (Let's cry it, brothers, that together we have to cry it and together we have to eat it).

The policemen that didn't know the Albanian language of the place, believing that it was really a funeral, they went away and everything ended cheerfully.

Adults, with children on the knees, often played with them. The game of the fingers, that is also a rigmarole, was one of the most amusing.

"Ki thote me vjen uri

Ki thote neng kimi buke

Ki thote vemi viedhemi

Ki thote e ndi na zenjen e na vene nder galé?

Piripiq, piripaq buka ta shporte

Vera te kenata mishte ta patili

ELlucia neng a pervoi

E vate bjia ma bithe ta kroi."

That is:

"This finger says: I'm hungry;

This other says: we don't have bread;

This one says: we go to steal;

This other says: and if they take us and they put us in the jail?

Piripiq, piripaq, bread is in the basket:

The wine in the pitcher,

The meat in the saucepan.

And Lucy didn't taste them

And she fell with the bottom in the fountain.

There were and still there are so many beliefs as that one about the "munacidds", dead children not baptized, that therefore, they don't go to Heaven. During the night "u munacidd" (the child, the literal translation is: little monk) introduces himself in the bedroom, manifesting himself as a weight on the stomach and causing nightmares. The person who succeeds in catching "u cuppulin" (the cap) of the "munacidd" would find a hoard of money under the pillow the following day.

And besides, it's an ill omen pointing out the rainbow, passing under a staircase or a table, sitting on the table or putting there the shoes.

After a funeral, you had to touch something of iron before returning home, so that the evil and the ill omen stayed attached to that object...And, what a misfortune if a black cat crossed your way: the evil deriving from that was

avoided only touching something of iron or making the horns with the fingers.

When somebody had the urticaria "kur nje djale o nje vaize kishe kuklit, vej ta shpia gjitonit e thoi shpéit shpéit", you had to go for three times to your neighbor's and tell him: "Ketu të le!" (Here I leave it to you).

And, what about clothing? It's equally a way to express a nation. Here, an example of an Albanian woman dress, going up to some decades ago.



- Home page
- Our school
- Introducing Maschito
- Maschito and its Art
- Festivities and traditions
- Neighborhood
- Songs, dirges, rigmaroles and clothing
- Local and provincial art

Always earth of great men, Basilicata continues to give glory in every artistic expression



Workmanship:



- The school
- Mengibar
- Parties and Traditions

The ceramics:



Thanks to some findings, we can say that such workmanship was present on Venosa territory since the IX-VIII centuries B.C. Some traces of ancient furnaces, dating from the VIII century B.C., have been recovered near the Church of the Trinità. Such findings show the ancient origin of the art of the ceramics in Venosa, still existent. In 1700 a reporter narrates that in Venosa "there are painters, tailors, cobblers, carpenters, spice sellers, saddlers and potters, the latter in a great abundance". Today in Venosa remains only a furnace, in the area that still preserves intact the native structure of the furnaces, with the caves that realized the product. The existence of potters is also attested in Lavello in 1800. In Melfi, potters' generations never lost their traditions, even if the apex of the Greek season was not reached anymore. In 1700, in the Parish of St. Nicola, there was a flourishing and notable production of "terrecotte": vases, bricks and everything could serve for satisfying the daily needs. There were also many "maiolicari" (tilers), coming from other zones, that were accustomed to purchase in Melfi the "biscuits, manufactured articles of first cooking that came subsequently enameled and cooked again.

In Armento, toward the end of the VI century, maybe, some schools of potters, not at all inferior to the "Pugliesi" and Greek ones, developed. Many

vases found in the last years can be admired in the most important museums in Europe: the Louvre, the Ermitage, the British Museum, the Museum in Vienna. The Museum of Monaco housed for a long time the famous crown of Critonio dated IV century B.C and found in Armento. In Calvello, thanks to a still existent cave, different manufactured articles were realized. The clay was moulded in the laboratories by families: the fathers and the children worked the raw materials and the women prepared, crushing in the mortars, the various components of natural origin for the decoration. Some manufactured articles of good quality were also produced in Montemurro. A lot of industries (not only for the production of earthenwares) worked until 1857; then, a terrible earthquake destroyed the country and also caused the closing of the furnaces. A school of potters also existed in Anzi. In fact it goes up to the beginning of 1800 the discovery, along the stream Camastra, of a necropolis dating from the IV and III centuries B.C. with ceramic and bronzes of valuable workmanship. Finally, very precious are the ceramics of Roccanova that, although geographically far from the ionic coasts, it received the influence of the Greek colonization, as you can noticed by the remains of the factories in the territory

The wood:

The region Basilicata, thanks to its wide wooded surfaces, has always boasted an abundant production of lumbers: that explains the art, still enough diffused, to work, to carve this material. Since the XVIII century the artisans, that well recognized the odor of the trunks, destined the maple for the manufacture of the barrels, the chestnut tree and the walnut-tree for the realization of the furniture. Famous, today, they are still the carpenters from Vietri for the production of appreciated furniture. The oak and the cherry were used in XVIII century to build wagons, plows, box-benches. The artisans

from St. Fele and Rionero in Vulture built very sturdy strong and fast wagons and the "seggiolai" (producers of chairs) from Ruoti and Ruvo del Monte produced thick chairs;

In Calvello were realized, in chestnut tree, chairs of beech tree, barrels, tubs, straw-covered bottle, flasks and dinettes. In Pomarico, instead, already in 1700, they worked the mangles to extract the cotton. Today, in the whole region, there are many artists to know the wood and its secrets, many manufacturers of furniture and objects, but also renovators, that draw and also realize with the same care and patience of once.

The cartapesta:

The use of this material can be circumscribed to the city of Matera, because of the ancient religious festivity of the Madonna of the Bruna, protector of the town, that is celebrated on the second of July. During the whole year, some families devote themselves to the construction of a great and richly decorated wagon in cartapesta and prepared statues realized with the same material. The wagon, during the day of the festivity is assaulted by the believers that remove a piece of it to bring it to their houses to renew the Madonna's benediction.

The leather:

This material was worked very much by the "lucani" artisans in XVIII century. Some important tanneries existed in Palazzo St. Gervasio. In Avigliano, although the lack of tanneries, there were a lot of cobblers that supplied Potenza. In Senise they worked both the leathers of the country and those coming from Spain, while in Moliterno and Viggiano were prepared fattenings of leathers and white skins used for the aprons of the country women.

It's still possible to find laboratories that realize articles as keyrings, wallets, frames and notebooks, characterized, however, by a modern and original style.

The fabrics:

The craftsmanship of the fabrics has had a great importance in this region, especially in some countries.

Rionero in Vulture, in 1800, was famous for the production of wool hats: in 1915, there were industries which mixed the wool making it a so compact cloth, impermeable to the rains. Obviously such hats were used by shepherds and farmers. They were round with the wide brims and they were also purchased by the farmers from the "Puglie". Rionero, in fact, constituted a passage forced for the migration of the herds from the harbors of Puglia to the high ground of Basilicata.

Also Lagonegro, in 1800, produced a tall hat in hard felt, without any ornaments or ribbons. This handicraft activity extended until 1895.

The Metals:

The workmanship of the metals and of the beaten iron is a great passion of so many "lucani" (people from the Basilicata) artisans.

According, maybe, with the more modern forms of design, you can find who is able to realize chairs, beds and objects generally in beaten iron, pleasant for lines and style, succeeding in putting an ancient art to the service of an own interpretation, and also of the modern functional and aesthetic demands.

Rivello is a country traditionally devoted to the workmanship of the copper. Along the river Noce, the country became famous after the construction of the "road of Calabrias." Subsequently, the craftsmanship of Rivello suffered a heavy decline, because of the incapability of the neighboring markets to absorb the products in copper. This situation brought the coppersmiths, together with the young apprentices (ramaiolotti), to emigrate. The production was characterized with forms that were inspired to the rural civilization: copper pots and fire boilers, buckets, basins.

Music:

Besides various musical groups and gangs reviving the patronal festivities, the figure of Pino Mango, from Lagonegro, of international fame, distinguishes himself by a great talent.

Poetry:

Albino Pierro, dialect poet from Tursi in the province of Matera " fixed on the paper", as he said, "the sounds of his people".

Rocco Scotellaro, (1923-1953), from Tricarico (Matera) spoke about the "country slavery", the social and cultural conditions of the rural populaces of the Midday in the postwar period.

Other great names are those of Leonardo Sinisgalli, in whose work is evoked, in an admirable way, the landscapes and figures of its earth; Isabella Morra (1520-1548), the unlucky poetess from Valsinni; Michele Parrella, Nicola Sole, Anna Maria Basso only to mention some of them.



Home page

Our school

Introducing
Maschito

Maschito and its
Art

Festivities and
traditions

Neighborhood
Songs, dirges,
rigmaroles and
clothing

Local and
provincial art

►► The school
Mengibar
Parties and
Traditions

Our school

We are the children and girls of the fourth course of the school José Plata of Mengibar (Jaén).

In total we are 360 students and 25 teachers. There are some teachers that live in the town, but almost all come every day from Jaén that is close.

Our school is a school that has a very old building (next year they have promised to make it new...), although inside all new one is. For three years we are a center TIC (New technologies) and they changed the whole furniture and they put computers in all the classes.

We have two big patios. One before the door where we play to basketball, handball and our futbito competition. The other patio is behind the school and it is a great field of earth soccer, with its goals and trees to go for a walk.

In the corridors there are many pictures of famous painters and some murals that also decorate inside the walls of the school and on the outside.



This year we are celebrating the IV Centennial of the publication of the novel "Don Quijote de la Mancha" and for all the places there are sculptures, paintings and drawings of Don Quijote and Sancho Panza.

Speaking of celebrations: besides the Christmas and the party of course end, the Peace's Day, the Hard-working Woman's Day, the Constitution, the Music's Day, and the best thing, the Day of Andalusia, because we have breakfast all together with bread and oil that it is a typical meal of our earth. We also spend very well it in Carnival, because each class masquerades of a different topic and we go for a walk for the town making a pasacalles.

We make many trips and exits. This year we have visited the Purifying Station of Residual Waters and we have visited the river Guadalquivir, in which we have studied historical facts that there happened.

In all the classes there are a delegate of students and a delegate of parents and mothers. Each trimester meets in an Assembly the Delegates of all the classrooms to solve problems, as for example that they get ready the barriers

of the patios that put on more sources to drink water that they put mirrors in the toilets...

We also have a Green Patrol formed by old children that take care of the school so that it is clean, orderly and without noises. From the last year, we take the snack in the classrooms for not throwing the papers and waste to the patios. In each classroom we have different containers to separate the rubbish.





[Home page](#)
[Our school](#)
[Introducing Maschito](#)
[Maschito and its Art](#)
[Festivities and traditions](#)
[Neighborhood](#)
[Songs, dirges, rigmaroles and clothing](#)
[Local and provincial art](#)

[The school](#)
 ►► [Mengibar](#)
[Parties and Traditions](#)

Mengibar.

Mengibar is a small city located beside the river Guadalquivir. On a hill of about 300 meters high. Mengibar is very well communicated by lorry and train. It is to 23 kilometers of the county capital, Jaén. The geographical situation of Mengibar is very good because it is surrounded of three rivers: the Guadalquivir and two of their tributaries, the Guadalimar and the Guadalbullón. For that reason Mengibar has had a great importance historical and many towns they have settled in its surroundings along the times.

Mengibar has a population of about 9.000 inhabitants (4.539 men and 4.424 women). Mengibar had a very prosperous economy, but lately its level has descended. At the present time the stocking of revenues for inhabitant and year that he/she receives the City council is of 536 Eurús.



PRODUCTION AND ECONOMY

At the present time Mengibar is a town of Services. But it maintains their agricultural tradition and he/she has some industries.

AGRICULTURE

The fundamental cultivations are the olive tree, the cotton, the vine, the wheat and the barley. Fruits and vegetables are also cultivated for the feeding. In the years forty, fifty and sixty you didn't depend as much as today of the cotton, but wheat, barley, lentils and chickpeas were sowed. It was necessary to harvest them for the whole year. In that time there was not export of these products.

CATTLE RAISING

In Mengibar there are some farms of chickens, pigs and cows. There are also some flocks of sheep. Of these animals we obtain good foods.

CONSTRUCTION:

There are many bricklayers in Mengibar that work here or in the near populations. There are also mainly many bricklayers that will build buildings

to the coast, in Málaga and Almería. In Mengíbar many housings are building.

SHOPS

In Mengíbar there are around 40 shops. Among them they highlight those of automobiles, calderería, electricity, plates, carpentry, tapestry, welding, seam... In them many family parents and young people work that learn an occupation.

All these shops contribute us benefits to the town, and at the same time they make that Mengíbar grows more. Many of these shops work at provincial and national level



INDUSTRY

The most important industry that there is in Mengíbar is Smurfit. He/she is devoted to the paper production and cardboard, recycling papers and used cardboards. In her 150 people work.

Tiama is a factory of kitchen furniture and he/she sells for the whole county. There is several almazaras where oil is manufactured. The most important is the Andalusian Cooperative Society that manufactures oil obtained directly of the olive.

Grefusa is a factory where knick-knacks are made, worms, fried potatoes...

There are also factories of sofas and upholstered furniture. They are devoted to the middle class low and half discharge. The most important are EcoLínea and Creamobi.

A while ago there were two very important companies for Mengíbar. They gave work to a lot of people. But they have already disappeared. One of them was the factory of tomato preserves. In her a great production was given for the county of Jaén and other counties. The other factory was Inhor and in her cement beams were made for the most modern construction works, when they stopped to be used the wooden beams.

TRADE AND SERVICES

Every day there are more trade of all type in Mengíbar. The services are the normal ones in any population or small city. In education there are three Schools, an Institute and a Center of Adults. In sanity we have a very modern Center of Health.

THE VEGETATION

You plant wild (they leave in the field for themselves without the man takes care of them): Poppy, elm tree, taray, rosemary, broom, willow, ash-tree, oak, olive tree...

You plant cultivated (sowed and taken care by the man): evónimo, júpiter, almond tree, maple, olive tree, palm, white poplar, brachichiton, aligustre, mimosa, mulberry, eucalyptus, pine, cypress, white jasmine, jasmine yellow ivy, rosebush, orange tree, apple tree, red plum tree, cherry tree, vegetables...

THE FAUNA

In Mengíbar many types and variety of animals are given:

In the air:

Ave predators that can be seen during the day: kestrel and ratonero.

Ave predators that are come during the night: autillo, owl and owl.

Hunt Ave: partridge, turtledove, thrush.

Other birds: white launderette, kingfisher fisherman, hoopoe, coal comúm, goldfinch, greenfinch...

In the earth:

Animal depredadores: fox and gineta.

Other animals: rabbit, hare, dormouse, stairway snake, tortoise, toad, lizard ocelado...

In the water:

Fish: common carp, American carp, sails, catfish...

Ave: cormorán, real heron...



Home page
 Our school
 Introducing
 Maschito
 Maschito and its
 Art
 Festivities and
 traditions
 Neighborhood
 Songs, dirges,
 rigmaroles and
 clothing
 Local and
 provincial art

In Mengibar, like in all Spain, we have many parties and traditions that are distributed along the year.

In January, **San Antón**. The previous night people light in the streets big blazes. The neighbors share chops, Sausages and puddings, sardines, pumpkins and popcorns of corn, also called "flowers."

People scream during the night : ¡Viva San Antón!

The following day the work animals and domestic form a procession until arriving at San Pedro's Church where they are blessed.



The school
 Mengibar
 Parties and
 Traditions

In February it takes place the Carnival in which children and grown-ups participate. Besides the disguises, the letrillas (songs with humorous letters) and chirigotas (people's groups singing) they are component basic of the party.



During the Semana Santa, processions of diverse brotherhoods parade with religious images, for the most important streets in the town.



The day May 3, it takes place the party of the Cruces. This day, the streets of Mengíbar are adorned with flowers and traditional utensils. The neighbors meet to eat, to drink, to sing and to dance. Many people come from visit to our town.



Also in May we celebrate Santa María Magdalena's Pilgrimage. This day, the families go walking, singing and dancing to the hermitage that is located in the Hill of Maquiz, accompanying in procession to the Santa. After the religious party, the party begins with the food, drink, sing and dance, next to the hermitage.



In Julio, from the day 22 at the 25, it take place the Fair and Parties of Santa María Magdalena. These parties had their origin in the primitive livestock fairs in which people bought and sold animals, and later they celebrated the business. At the present time, besides the religious acts, they consist on attractions for children, popular dances, performances musical and numerous "chiringuitos" (bars) in those that people have a good time.



In September, The Rosaries. It is one of the most traditional parties in Mengíbar. every Sunday of September, to the dawn, a "muñidores" group goes singing for the streets very old songs (XVII century), to wake up people and that they will pray the rosary.



To the evening, they organize processions every Sunday with a different Virgin and the children take farolillos made with shells of melons, holed of diverse forms and a candle inside.



In December, The Christmas. In Mengibar it is habit to leave to the street to sing popular carols at dawn from December 8 until the Christmas arrives.