
THE “VENEZIA NUOVA” DISTRICT IN LIVORNO, ITALY - THE ROLE OF THE DOMINICANS IN THE URBAN DEVELOPMENT OF THE CITY

Maria Grazia Turco

Sapienza University of Rome

The paper analyses, through a study of the Dominican convent in Livorno, the development of this city, from the 17th century, when the Friars established there. They reached Livorno, a maritime trading center, and obtained from the Grand Duke Cosimo III, in 1695, a land in an expanding area, the “Venezia Nuova”. The Dominicans found an urban structure which was particularly appealing to their religious activities and their desire to expand. Indeed, this area had developed in order to suit the merchant class needs. After the suppression of the Dominican convent, this complex was assigned to the Ecclesiastical administration. During the French dominion (1808-1814), the structure was turned into a prison until a few decades ago.

A recent restoration on the ex-Dominican convent, which aim was the transformation of the edifices into a new site for the State Archives, gave the opportunity to know the religious complex.

Nowadays the area still provides great potential, deriving from a perfect synergy between architecture, urban environment and the city. This “value” relationships need to be recovered in a future project that will reinterpret the site and foster retrieving both the functional use and the valorisation of the architecture within the entire urban center.

Keywords

Dominican Order, Livorno (Italy), Venezia Nuova district, urban transformation, planning strategies

How to Cite

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FIGURE 1 Livorno, (above) the “Venezia Nuova” district

INTRODUCTION

The Dominican monastery in Livorno (Italy) was recently consolidated and renovated in order to house the city’s State Archives. This was a perfect opportunity to collect more data about the complex which over the years has undergone architectural and functional alterations. The survey and archival research clarified its history as an *unicum* within the city, i.e., the urban area developed in the late seventeenth century based on the master town plan, better known as “Venezia Nuova”, drawn up by the Governor of the city, Alesandro Dal Borro (...-1701)¹.

This essay analyses the urban history of the Tuscan city when the Order of Preachers settled there permanently. The Dominican monastery has always characterised the whole area and continues, even today, to be an important point of reference in the historical, cultural, religious and tourist debate.

The perfectly integrated religious architecture and historical landscape in this complex urban area reciprocally influence each other. To this day the district and the monastery cannot be considered as separate entities; they have reciprocally modified each other and adapted to the economic and social changes they have both experienced down through the centuries.

“VENEZIA NUOVA”

The Medici family founded the city of Livorno in the late sixteenth century (1577) based on a design by Bernardo Buontalenti (1531-1608), architect at the court of the Grand Duke in Florence. Commissioned by Francesco I (1541-1587) to draft a town plan that included the fortified city and the port (Figure 1), Buontalenti based his plan on contemporary enlargement projects implemented in several cities in The Netherlands.

When more and more people settled in the Medicean city its boundaries had to be enlarged. In 1629 approval was granted to another project by the Sienese architect Giovan Battista Santi (...-1631) who designed the ‘enlargement’ of the inhabited area between Fortezza Nuova and Fortezza Vecchia². The intervention involved an area – trapezoidal island – running alongside the Canale dei Navicelli which from Pisa³ flowed directly into the port of

Livorno⁴. Work progressed slowly due to both Santi's death and the difficulties associated with building on marshy ground. In 1646 only some houses and warehouses had been built along the canals, as well as a small church dedicated to St. Anne and the Nativity of Mary.

To continue to build on the swampy ground a decision was taken to adopt more complex building techniques and bring in specialised workmen from Venice⁵. Technicians and workmen were called not only from Venice, but also from The Netherlands, while architects were brought in from the Low Countries and France so that they could become familiar with these novelties and improve their skills⁶.

The district earned its name, "Venezia Nuova" thanks to the small islands, ditches and canals that influenced the urban plan and to the Venetian labourers entrusted with building the underwater foundations. The envisaged division of "Venezia Nuova" into plots included an initial strip of land along the canal and a second plot near the envisaged fortifications; part of the latter was to be allocated to the Dominican Order so that they could build a monastery.

Work began again in 1653; the first enlargement of "Venezia Nuova" included houses and warehouses arranged orthogonally to the pre-existent Canale dei Navicelli, as well as a new link to the rest of the city ending at the small port of the Genovesi.

This urbanisation phase was supervised by Annibale Cecchi who also designed the seventeenth-century Customs House. In 1682 the Governor, Marco Alessandro Dal Borro, authorised the construction of a proper fortified system further north: the fort dedicated to St. Peter of Alcantara under the supervision of the Grand Duke's architect, Pier Maria Baldi (1630-1686)⁷. The ravelin of St. Mark was built between the latter and Fortezza Nuova, while the Canale dei Navicelli was redirected, before entering the city, towards the Fosso Circondario, an integral part of the city's defensive system.

The buildable area allotted to the Dominicans was located between these three fortified systems while another enlargement (also designed as an island) involved the partial demolition of Fortezza Nuova (Figure 2). Most of this area was granted to the Jesuits so that they could build a monastery.

The "Venezia" district was built mainly for the merchant shipping community; it included rentable housing, multi storey buildings, warehouses and storerooms. The private entrepreneurs supervising its construction developed a new housing that included large, covered, three-floor warehouses with vaults and pilasters as well as an underground floor, connected to the moat, a floor at street level and a second floor to be used as residential accommodation⁸.

When the famous, French traveller Bernard de Montfaucon (1655-1741) sojourned in Livorno, considered one of the most important cities on the eighteenth-century Grand Tour, this is how he described the district: "This extremely well-fortified city has developed day by day; there is a part of the city that has been built and is now called Nuova Venezia, since there are canals in the middle of the streets"⁹

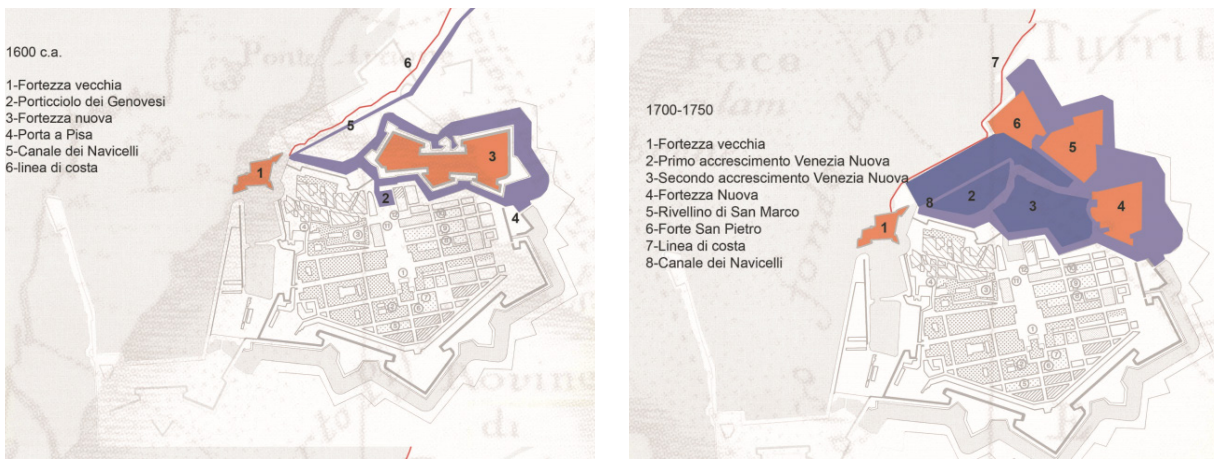


FIGURE 2 Development of the “Venezia Nuova” district between the seventeenth and eighteenth centuries

THE ARRIVAL OF THE DOMINICANS

The Dominican Order arrived in Livorno, the cosmopolitan city of maritime traffic and trade, in 1695. Grand Duke Cosimo II granted them a plot of land in the new enlargement known as “Venezia Nuova” so that they could build their monastery. The Dominicans considered this district as a perfect area in which to carry out their religious activities and proselytism. The district was created for the mercantile community and the very diverse population present in that area were chiefly traders. The monks were rather suspicious of traders because the latter were more vulnerable to the ‘ultimate sin’: usury¹⁰.

In fact, in the early eighteenth century several religious complexes belonging to the Jesuits, Trinitarians and Dominicans, amongst others, were erected in this area. The latter had gradually settled in Livorno. The first monks – the German missionary Sebastianus Kenap (or Knab, 1632-1690) and the Armenian priest Israyélean – arrived in 1669; both had been invited by the Congregation for the Evangelisation of Peoples to act as the spiritual heads of the Armenian community in Livorno¹¹. The monks stayed in a small inn in Via Grande and performed their religious rites in a small chapel inside Fortezza Nuova¹². Later on, Cosimo III Medici (1642-1723) authorised the master general of the Dominicans, Antonio Cloche (1628-1720), to set up the first Inquisition Tribunal in the city. From 1686 onwards it was located in a small alms-house near the church of St. Barbara close to the Pisa Gate¹³.

As instructed by the Order, the learned, linguist Dominicans chose to settle in the seaside city of Livorno because it provided excellent opportunities for evangelisation due to the many ethnic communities living in the city. The task of the Dominicans was to support the Christian faith, represented by the Catholic Church, in a city overrun with social and economic unrest. Preaching and apostolic poverty were the arms they used to achieve their goal; their commitment focused on tangible objectives in a complex social situation that required flexible behaviour and conduct.

In 1547-1548 Cosimo I de’ Medici (1519-1574) had already promulgated two edicts granting freedom and safety to foreigners who had decided to settle in Pisa and Livorno because they had problems with the law in other towns. Foreigners in Livorno included: Jews from the Iberian peninsula, Greeks, non-Catholic Orientals, people from Provence, Liguria, Lucca, Corsica, England and The Netherlands, inhabitants from the Kingdom of Naples and the Papal State, as well as slaves, most of whom were Muslims¹⁴.

Duty-free trade quickly increased after Ferdinando I (1549-1609) not only issued a series of edicts (beginning in 1590), known as the “Livornine”¹⁵, granting privileges to shopkeepers, merchants and artisans, but also named the city a “Free Port” in 1618 as a subsidiary of Florence’s mercantile activities. This led to a plethora of rather complex social and religious traditions between Christian, Jewish and Muslim merchants, so much so that it prompted numerous religious Orders to settle in the city.

The *Livornine Laws* were to spark an increase in the population in Livorno: the city went from 530 inhabitants in 1590 to 10,000 in 1606 when Ferdinando I proclaimed the castle-port of Livorno a “City”. In 1690 it increased to 30,000.

It did not take long for the Catholic Church to get organised in this complex situation after being pressured by the Medici to play an active role in the religious construction of the city. The first to arrive were the Augustinians in the church of St. John; a few decades later other religious orders arrived, called to evangelise a region where heresy and apostasy appeared capable of co-existing with Jewish tradition and the Greek-Catholic communities. All the orders in the city focused on reviving the initial religious fervour to combat its widespread moral and disciplinary decadence. Undoubtedly the Catholic Church could not intervene to curb this religious tolerance considered necessary to achieve the Livorno project, but it could keep an eye on the verdicts of heresy: different populations with different faiths resided permanently in Livorno, but not those condemned by the Inquisition. The monks’ vow of poverty was a powerful weapon in the battle against heresy; it gave the monks credibility and freedom of movement, but at the same time made them dependent on all kinds of foundations and the donations people were often willing to make to save their souls.

The first settlement strategy enacted by the Dominicans appears to be anything but haphazard, instead it looks like a well-prepared development plan associated with activities linked to the Inquisition and preaching.

Given the demographic and religious situation the Dominicans wanted to ensure their presence, but this required a permanent monastery, i.e., the complex in the Medici “Enlargement” area. Mendicant Orders always try to establish themselves in more developed cities and productive areas not only because the latter provided better settlement prospects from an economic point of view, but also due to the spiritual and social environment in those areas. Rarely are they to be found in city centres, instead they settled more frequently in recently renovated old city centres or close to more newly-established areas.

In 1695 Cosimo III, supporter of a rigid Catholic moral, facilitated the establishment of the cenoby in Livorno by granting the Dominicans a piece of land near the Fort of St. Peter of Alcantara¹⁶. The irregular area where the new district of the Dominicans was being built is 9,332 square Florentine *braccia* adjacent to the cemetery¹⁷ (Figure 3).

Later on, when the Dal Borro project was being reviewed the surface area was reduced by a third, because “during the redesign of the enlargement plan of Livorno a decision was taken to narrow the moat and the street and this required reducing the size of the entire plot assigned to the Fathers”¹⁸. The envisaged reduction of 6,674 square *braccia* changed the shape of the plot and included a street between the area assigned to the monks, near the cemetery¹⁹. The smaller plot, where the monastery and church were to be built, now required a planimetric solution to optimise the space available.

In February 1698 the monks pestered the superintendent of housing in Livorno, Matteo Prini, to be given the area as quickly as possible because they had already “designed and built a *model of the new building* which had been sent to Rome to be approved by their superiors”²⁰. The monastery, completed in the first two decades of the eighteenth century (1699-1720), included a small church dedicated to St. Catherine. The church (now completely lost) was located in the south-west corner of the monastery.

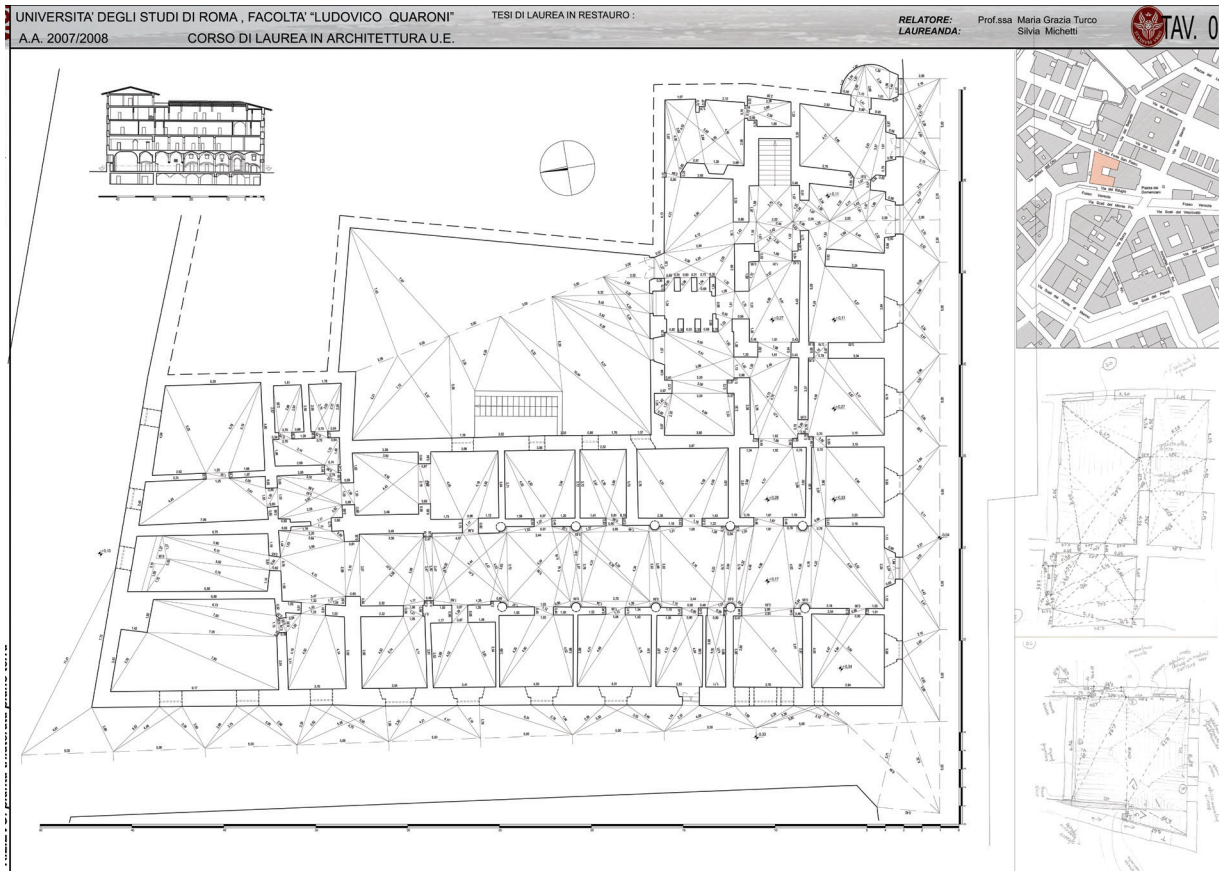


FIGURE 3 Livorno, the Dominicans monastery. Survey

The French missionary Jean Baptiste Labat (1663-1738), a Dominican abbot, wrote about events surrounding the monastery in Livorno while travelling in Italy (1706): “The Preacher Monks, known in France as Jacobins, began to settle in Livorno in 1704. The Grand Duke granted a piece of land next to the Royal Port to the Congregation of St. Mark so that they could build a church and monastery. Facilitated by the generosity of the Grand Duke and other monasteries of their congregation, in 1706 they had begun to build one of the wings of their monastery when I passed through for the first time. Since then they have successfully continued and in fact in 1716 the monastery is almost finished and building appears to have begun on the church”²¹.

Indeed, work on the monastery began after collecting alms and contributions from other Dominicans monks – St. Mark in Florence, St. Dominic in Fiesole, St. James in San Miniato and St. Agnes in Montepulciano²² – who pledged to donate 100 *scudi* each year to maintain the monks in exchange for hosting monks from other monasteries. In 1699 the Dominican building was mentioned for the first time in archival documents when the monks began to make detailed records of the expenses for the works “to be executed for the construction of the new monastery” dedicated to the Virgin of the Rosary and St. Catherine of Siena. They began by buying the “stones for the building”, including bricks, mortar, “sand, beams” left over from the demolition of the nearby Fortezza Nuova²³. The numerous pine trees used as foundation poles were floated down the river from the pine forests of the “Offitio de Fossi di Pisa”²⁴. In fact, the position of the building along the canal required the use of special building techniques: these Venetian techniques included, for example, choosing and producing the right poles for the foundations.



FIGURE 4 Livorno, “Venezia Nuova”. Dominican monastery with the new church of St. Catherine (right)

The first building was completed in two years. In fact, the monks moved on 12 November 1701 while continuing to work with all haste on the nearby church of St. Catherine²⁵ (Figure 4). The almshouse had to be comfortable in order to welcome visiting monks; this is how Jean Baptiste Labat describes his stay there: “We were welcomed by these pious monks with particular kindness and generosity. The prior was from a high-ranking Florentine family and had lived for a few years in our monastery in Via S. Honoré in Paris. His education and status compelled him to take special care of us, for which I will be eternally grateful ... The poverty of this new institution had forced the prosecutor general of the order to ask all the religious who stayed there to pay a per diem of two *Giuli*, approximately fifteen *soldi*, to cover expenses. Although this is a small amount in a city where supplies are very expensive, the monks never forced anyone staying at the monastery to pay, nor did they force them to continue their journey when they were unable to pay”²⁶.

The church covered the fully vaulted room used as a cellar. The first floor, used as a dormitory, could be accessed using a rather pokey staircase the remains of which could, most probably, be the small flight of steps discovered during a recent restoration project between the extrados of a vault of one room in the monastery.

Work progressed rapidly so that they could welcome fellow monks from all over the world; this justified the enlargement of the monastery and the church, decorated with stuccoes and large windows, running along a north-south axis²⁷. The church has “three naves with *pietra serena* columns, five on each side, two altars on either side, a main altar placed on the spot of the former chapel, seven confessionals placed in niches in the walls and a pulpit and sacristy, all covered in real vaults”²⁸.

In 1711 the church dedicated to St. Catherine was completed and was blessed by the provost of Livorno, Angiolo Franceschi. The church was now fully functional and since 1712 the rooms underneath had been very profitably rented to private individuals who used them as warehouses²⁹. In fact, owners of houses in the “Venezia Nuova” district were allowed to build under their houses and under the road to create cellars with entrances giving directly into the moat area. These underground depots had palisade walls built using huge poles and groin vaults, thus making large open spaces in which to store goods³⁰.

In 1706 Labat realised how important these canals were for communication and transportation: “all the streets have a canal in the middle with magnificent banks and, from time to time, bridges ... These canals are very convenient. The tugs transport the goods to the doors of the depots. The goods that are not affected by moisture are stored in cellars accessed from entrances dug out of the walls of the banks; they are placed well above the water level so that high tides will not be able to ruin them”³¹.

When the Dominicans needed to enlarge the complex they asked other congregations of the Order for funds while other worksites in the “Venezia” district also donated some of the materials they needed to continue construction.



FIGURE 5 Livorno, St. Catherine. Inside the church

A bigger church was built in the nearby kitchen garden. Designed by the architect Giovanni Del Fantasia (1670-1743), the “foundations of the New Church began to be laid on the feast day of St. Martha, 29 July 1720, and on 17 September 1720 the first stone was solemnly laid in the second pilaster to the right in the evangelical chorus”³². The new church was used for the first time by the Bishop of Pisa and Livorno in 1721 during a solemn procession from the old to the new church³³ (Figure 5).

In the 1740s the first church (no longer consecrated and in a state of neglect) was rented out as a “storeroom” together with other underground rooms connected directly to the moat area by the same entrance³⁴. These decrepit and decaying depots³⁵ were used to store “grain, fodder and similar supplies”³⁶.

Between 1753 and 1758 the three-storey monastery was reorganised to accommodate “two free schools and ... [an] Oratory for the education of young girls” in one area of the old church³⁷. Building continued until the 1780s in order to financially exploit the rooms in the monastery complex. These important upgrades were performed to turn the refectory rooms on the ground floor into “supply storerooms”. All the other rooms in the “Old Church” along the moat underwent the same refurbishment³⁸ (Figure 6).

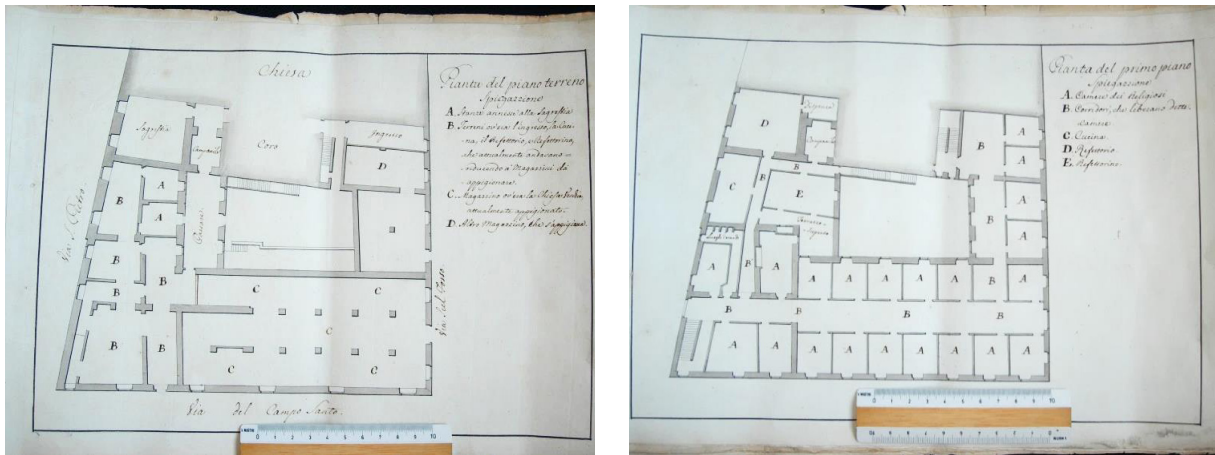


FIGURE 6 Livorno, the monastery, 1753-1759. Plans ground floor and first floor

THE SUPPRESSION OF RELIGIOUS ORDERS

During the suppression of the religious orders³⁹, Grand Duke Peter Leopold of Lorraine (1747-1792) issued a *motu proprio* on 25 September 1785 ordering the closure of the Dominicans monastery, protectors of Catholic orthodoxy and opposers of the Jansenist heresy.

While the church was erected in the parish (1790), the complex was assigned to the administration of the ecclesiastical heritage and in 1786 underwent architectural and functional alterations.

The annulment of the secular confraternities and regular orders, together with their monasteries and convents, severely affected the social fabric and church buildings; it led to their abandonment or reuse and many pieces of antique furniture ended up on the market.

An enlargement plan was presented for the Dominican complex; it was to be turned into a public school and further divided up to create classrooms as well as rooms for the prior, clerics and chaplain.

The monks returned to the monastery for a brief period after Queen Maria Luisa of Etruria (1782-1824) returned it to the Order. However in 1808 they were again evicted by Napoleon. Under the French (1808-1814) the monastery was used as the city prison after an order was issued by the Tuscan Junta on 19 September 1808. It has continued to be used in this manner until very recently⁴⁰.

On 9 April 1811 an Imperial Decree assigned the building of the Dominicans in Livorno to the Commune; in fact, the decree established that departments, districts or communes could freely use buildings as courts or public education facilities.

In 1815 the monks returned to the city after restoration of the old Grand Duchy, but the *motu proprio* issued by Ferdinando II (1769-1824) on 4 April 1817 only assigned the Dominicans the new church and part of the monastery not yet used as a prison⁴¹. From this moment on, the complex gradually underwent important alterations that changed the monastery forever⁴².

However, there were limits to how a pre-existing monastery could be used as a penitentiary. A report by a “visiting commission” on 8 November 1897 highlighted the dire conditions of the prisons due to the extremely small cells.

Nor did the situation improve in the twentieth century; the prison remained overcrowded and unhealthy hygienic continued to prevail due to the insalubrious air of the moats that facilitated the spread of contagious diseases.

Between 1948 and 1950 the prison complex was damaged during an aerial bombing attack, while on 1-2 April 1950 the complex was hit by an earthquake. This prompted further reconstruction and alterations including the additional floor and the enlargement of the women's wing⁴³.

After such an eventful past, the building was given a new lease on life in 1984 when the correction facility was transferred to the new Prison. The building was earmarked to become the new State Archive. Since 2001 the project is part of the historical and architectural system of the city of Livorno for the recovery of historical buildings.

CONCLUSION

By using unpublished sources the study has provided new data regarding the foundation and development of the Dominican monastery; the latter is crucial if we are to obtain more in-depth data about the settlement dynamics of religious communities during this period of massive economic and social growth.

Notwithstanding the different, specific characteristics of the site, the Dominican complex has recurrent uniform features that more often than not reveal that the architectural model changed continuously, influenced as it was by its surroundings closely linked to the customs and ideals of the religious community. The fact it is now an Archive housing historical documents regarding Livorno from the late sixteenth century to the second half of the twentieth century bears witness to the conservation project implemented to preserve a unique and priceless cultural heritage.

That said, any other alternative should allow the community to take it over and open the complex since it not only testifies to its own history, but also to the culture of a multi-religious and multi-ethnic city that still contains documents and important remains. These structures are all linked to the communities of foreigners who passed through or worked in the free port of Livorno up to the second half of the nineteenth century. The city has a long tradition of cohabitation, at times dialectical but never banal. This cohabitation has always been based on the merger of very diverse cultural and spiritual heritages which, however, was inspired by a common economic and social perspective.

Endnotes

- 1 Alessandro Del Borro was Governor of Livorno from 1678 to 1701. During his tenure the “Venezia Nuova” district was enlarged (and the main street in the district named after him: via Borra). The northern fortifications were also modified: part of Fortezza Nuova was demolished and, at the same time, the St. Peter Fort (1682) and St. Mark ravelin were constructed.
- 2 In 1517-1518 Cardinal Giulio de’ Medici (1478 -1534), later Pope Clement VII, commissioned Antonio da Sangallo the Elder (1453 o 1455-1534) with the design of Fortezza Vecchia.
- 3 The Canale dei Navicelli is a moat built between 1563 and 1575 that still links Pisa and the port of Livorno.
- 4 Stefano Ceccarini, *La Venezia Nuova. Parte prima, Il Pentagono*. Bollettino dell’Associazione LEGBLU. 6-8.
- 5 The celebratory name “Isola Ferdinanda” initially proposed by Santi in memory of Ferdinando I de’ Medici was replaced by the toponym “Venezia Nuova” to better represent the distinctive features of the urban landscape.
Including the Dutch engineer Cornelius Meyer (1630-1702) active in Livorno in 1684-1691 where he proposed designs and performer the first survey of the city published in Rome in his *Nuovi ritrovamenti...* (1696). Mario Bevilacqua, *Architetti e costruttori del Barocco in Toscana*, in *Architetti e costruttori del Barocco in Toscana opere, tecniche, materiali*, edited by Mario Bevilacqua (Roma: De Luca Editori d’Arte, 2010). 11-39.
- 7 Marisa Tabarrini, Bernini e Borromini: consulenze per l’ampliamento di palazzo Medici Riccardi a Firenze, in *Architetti e costruttori del Barocco in Toscana opere, tecniche, materiali*, edited by Mario Bevilacqua (Roma: De Luca Editori d’Arte, 2010). 133-157.
Maria Luisa Conforto, Lucia Frattarelli Fischer, *Dalla Livorno dei Granduchi alla Livorno dei mercanti. Città e proprietà immobiliare fra ‘500 e ‘600*, Bollettino Storico Pisano, LIII, 1984. 211-234, but 233.
Bernard de Montfaucon, *Diarium italicum Sive Monumentorum Veterum, Bibliothecarum Musæorum, &c. Notitiæ singulares in Itinerario Italico collectæ: Additis schematibus ac figuris*, (Parisiis: apud Joannem Anisson, 1702), in Davide Ultimieri, *Livorno descritta dai viaggiatori francesi (1494-1836)* (Livorno: L’informazione, 2000). 22.
- 10 In 1623, the Monte Pio had been founded to tackle the usury practiced by the Jews.
Clara Errico, Michele Montanelli, *La confraternita di Santa Caterina da Siena presso i PP. Predicatori*, Quaderni del Museo di Storia naturale del Mediterraneo. Livorno. Series Proceedings, 3, November 2000 (Livorno: ed. Benvenuti e Cavaciocchi, 2000). 8-23, but 9. The Dominican priest Sebastiano Knab, Archbishop of Nachitschewan in Armenia, played an important role in the Armenian community that could not receive the sacraments unless it performer an act of faith. Thanks to his work, in 1672, the “Congregation for the Doctrine of the Faith allowed the Catholic priest Karapet to celebrate mass and recite the Office according to the Armenian rite”; Stefano Ceccarini, *La Nazione armena e la chiesa di S. Gregorio Illuminatore. Parte prima, Il Pentagono*. Bollettino dell’Associazione LEGBLU. 6-8, (6).
- 12 Giuseppe Vivoli, *Annali di Livorno. Dalla sua origine sino all’anno di Gesù Cristo 1840*, t. IV (Livorno: Sardi, 1842-1846). 357.
Ibid. 342.
- 14 Riccardo Burigana, “Troppa tolleranza”? La ri-fondazione della città di Livorno (1606), *Revista de Teologia e Ciências da Religião*, 5, 1, dezembro 2015 (Recife: REV. TEO&CR, 2015). 121-138.
Bandi per il popolamento di Livorno, 1590-1603, Introductions by Lucia Frattarelli Fischer, Paolo Castignoli, (Livorno: Cooperativa Risorgimento, 1988).
In May 1695, Father Ambrogio Caterino Spannocchi wrote a letter to the Chancellor, Carlo Casali, in which he announced the intentions of the Dominicans “to build a simple almshouse for the foreign fathers of their religion with a chapel so they could celebrate mass and say the rosary”; Clara Errico, Michele Montanelli, *La confraternita di Santa Caterina da Siena presso i PP. Predicatori*, Quaderni del Museo di Storia naturale del Mediterraneo. Livorno. Series Proceedings, 3, November 2000 (Livorno: ed. Benvenuti e Cavaciocchi, 2000). 8-23, (9).
- 17 State Archive Florence (ASF), *Archivio Mediceo*, f. 2089, letters dated 18 and 19 February 1699.
- 18 ASF, *Mediceo del Princ.*, 2089.
A letter dated 18 February contains information about the negotiations involving the area of the Dominicans: “Avendo questo S.re Gener.le Borri e Magg.re Lorenzi rimodernato la pianta d’accrescimento di Livorno da quella prima fattosi, per ridurre il fosso stretto e le strade è convenuto restringere ancora l’istesso sito di terra dei PP. [domenicani] nella prima pianta erano braccia 9332 et in questa rifattosi restano braccia 6674. Come possi riscontrare dal sito segnato di rosso nello schizzo e l’altro sito accanto segnato di nero angolato resta riservato per farvi un cimitero”; ASF, *Archivio Mediceo*, f. 2089, letters dated 18 and 19 February 1699.
Clara Errico, Michele Montanelli, *La confraternita di Santa Caterina da Siena presso i PP. Predicatori*, Quaderni del Museo di Storia naturale del Mediterraneo. Livorno. Series Proceedings, 3, November 2000 (Livorno: ed. Benvenuti e Cavaciocchi, 2000). 8-23, (11).
Jean Baptiste Labat, *Voyages du P. Labat de l’ordre des FF. precheurs en Espagne et en Italie* (Amsterdam: Aux dépens de la Compagnie, 1731), in Davide Ultimieri, *Livorno descritta dai viaggiatori francesi (1494-1836)* (Livorno: L’informazione, 2000). 38-39.
- 22 State Archive Livorno (ASLi), *Fondo Conventi*, n. 5, Entrata e Uscita della fabbrica della chiesa nuova dei pp. Domenicani sotto il titolo di Vergine del Rosario e di S. Caterina da Siena, 1695-1720.
- 23 ASLi, *Fondo Conventi*, n. 5, Entrata e Uscita della fabbrica della chiesa nuova dei pp. Domenicani sotto il titolo di Vergine del Rosario e di S. Caterina da Siena, 1695-1720.
- 24 ASLi, *Fondo Conventi*, n. 5, Entrata e Uscita della fabbrica della chiesa nuova dei pp. Domenicani sotto il titolo di Vergine del Rosario e di S. Caterina da Siena, 1695-1720, f. 50.
Due giorni dopo, di domenica, su ordine dell’Arcivescovo di Pisa Mon.re D’Elci, il canonico Cosimo Bani benediceva la chiesina dell’ospizio”; Clara Errico, Michele Montanelli, *La confraternita di Santa Caterina da Siena presso i PP. Predicatori*, Quaderni del Museo di Storia naturale del Mediterraneo. Livorno. Serie Atti, 3, novembre 2000. (Livorno: ed. Benvenuti e Cavaciocchi, 2000). 8-23, (13).
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- 37 ASLi, Fondo Conventi (1453-1806), n. 16, Plans of the buildings in the monastery, 1753-1759.
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- Figure 1: www.livorno3d.it (2016, 28 March).
- Figure 2: plan designed by Silvia Michetti.
- Figure 3: survey conducted by A.
- Figure 4: author's photo
- Figure 5: author's photo
- Figure 6: State Archive Livorno (ASLi), Fondo Conventi (1453-1806), n. 16, Plans of the buildings in the monastery, 1753-1759.