Rediscovering Bartolomeo Montagna: A Fresh Look at the Altarpiece for the Parish Church of Sandrigo, Vicenza

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Rediscovering an altarpiece by Bartolomeo Montagna for the parish church of Sandrigo, Vicenza

by ELIZABETH CARROLL CONSAVARI

BARTOLOMEO MONTAGNA’s nearly forgotten contribution to late fifteenth-century painting in Venice and the Veneto deserves revisiting in the light of new archival evidence concerning the location of the altarpiece he painted for the parish church of Sandrigo, near Vicenza, a work now owned by Glasgow Museum and Art Gallery, Kelvingrove.1

Although Montagna is often viewed as a regional artist working mostly in Vicenza, it was in Venice that he gained early recognition as a painter, once he had received his first public commission there in 1482. Giovanni Bellini presumably subcontracted Montagna to provide painted decorations for the sala capitolare at the Scuola Grande di S. Marco.2 While a fire there in 1485 destroyed the canvases, it is believed the original cycle to which Montagna contributed depicted the Creation.3 The drunkenness of Noah (Fig.22), possibly a presentation drawing, is associated with one of the canvases Montagna was hired to paint for the Scuola Grande.4 Later in the 1480s Montagna produced many altarpieces for Vicenza and throughout the Veneto. According to documentary evidence for both lost and extant altarpieces, he completed no fewer than thirty-one sacra conversazione paintings around this time, earning him by 1488 the status of ‘egregio viro M. Bartholomeo Montagna pictori excellenti’.5

The question of dating is crucial to an understanding of Montagna’s particular contribution to altarpiece production in Venice and the Veneto at the turn of the sixteenth century. While most of his altarpieces are unmentioned in the archives, dated to this early period in the 1480s and 1490s. Generally, these works reveal formative inspiration from Bartolomeo Vivarini, Antonello da Messina and Giovanni Bellini. The altarpiece here under discussion, The Virgin and Child with Sts James and Philip (Fig.23), is usually ascribed to Montagna,6 and new documentation concerning the work’s purported location offers further clarification. The painting is a prime example of Montagna’s reductive, almost stark pictorial approach as seen in his earliest altarpieces, such as The Virgin and Child with Sts Anthony of Padua p.105, note 1. For further discussion of Montagna’s altarpieces, see E. Carroll: ‘Bartolomeo Montagna (1459–1523): Civic and Artistic Identity in Early Sixteenth-Century Vicenza’, unpublished Ph.D. diss. (Indiana University, 2006); and idem: ‘La pala rinovata: Una rivisitazione della Pala d’altare di Bartolomeo Montagna, già nella Chiesa di San Marco a Lonigo’, Arte Documento: Storia e tutela dei Beni Culturali 20 (2004), pp.112–17.

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1 The altarpiece is currently in the collection of the Glasgow Museums. The painting was accessioned to the Glasgow Art Galleries in 1906 when William G. Crum presented it from the family collection at Thornliebank House. It had been acquired by Alexander Crum on the advice of his cousin William Graham (1847–91), an important collector of the Pre-Raphaelites and of old-master painters. Interestingly, Graham also owned a painting by Montagna, S. Giustina di Padua, now in the Metropolitan Museum of Art, New York. The work here discussed, The Virgin and Child with Sts James and Philip, was not listed in Graham’s collection according to the catalogue compiled by Oliver Garnett; see O. Garnett: ‘The Letters and Collection of William Graham – Pre-Raphaelite Patron and Pre-Raphael Collector’, The Walpole Society 62 (2000), pp.325 and 341–42.

2 P. Pauletti: Raccolta di documenti inediti per servire alla storia della pittura veneziana nei secoli xv e xvi, Padua 1894, 1, pp.11–12.


5 G. Zorzi: Contributo alla storia dell’arte vicentina nei secoli XV e XVI, Venice 1916,
23. The Virgin and Child with Sts James and Philip, by Bartolomeo Montagna. c.1492. Panel, 183 by 151 cm. (Glasgow Museums).
AN ALTARPIECE BY BARTOLOMEO MONTAGNA

The Sandrigo altarpiece bears a cartellino at the base of the rough-cut throne on which is a faint inscription and a date that Tancred Borenius reported was ‘blurred’ and illegible in 1909. This date, once improbably misread as 1449 (about the year of Montagna’s birth), is more convincingly read as 1499, as it has been by a number of scholars in the past. However, this would place the Sandrigo altarpiece as contemporary with Montagna’s accomplished Brera altarpiece of The Virgin and Child with Sts Andrew, Monica, Ursula, Sigismondo and three musical angels painted for Bartolomeo Squarzi, which once adorned the high altar of the Vicentine church of S. Michele (Fig.25). These two works are clearly very different in style, colour and technical sophistication, and the Sandrigo altarpiece lacks the architectural and figural complexities found in the Brera painting. In particular, the draughtsmanship of the Virgin and Child is deficient in those otherworldly nuances captured in Montagna’s more complex paintings. The facial features of the Sandrigo Virgin, for example, are of a completely different type. If one compares the S. Giovanni Ilarione altarpiece (Fig.24) with Montagna’s other altarpiece at the Brera, The Virgin and Child with Sts Francis and Bernardo of Siena, commissioned for the Vicentine church of S. Biagio (Fig.26), not only is each attendant saint suffused with light, but also the countenance and composure of the Virgin is especially distinguished, establishing her as Mary, Mother of God. By contrast the Virgin in the Sandrigo painting lacks radiance and poise; instead she is a modest, shadowy figure, elevated only a little above her attendant saints.

Carlo Ridolfi, Marco Boschini and later Francesco Vendramini Mosca, a local chronicler of the late eighteenth century, all omit the Sandrigo altarpiece in their accounts of Montagna, but Gaetano Maccà cited the painting for the first time in his early nineteenth-century history of churches in the Vicentine territory. According to Maccà, in 1812 the altarpiece was located in the sacristy. Antonio Magnini notes later that by 1863 the painting had disappeared from the parish church. None of the documents at Sandrigo from the sixteenth century to the eighteenth note any possible dedicatory altars honouring Sts Philip and James in the sacristy. But some light is thrown on this problem by the recent discovery of a church inventory of 1789 titled ‘Nota spettante alla Chiesa Parrocchiale di Sandrigo la Chiesa Parrocchiale di Sandrigo’, which describes the first of the church’s seven altars as ‘Il Primo è sotto il titolo di S. Maria e de’ SS. Apostoli Filippo e Giacomo’ (see Appendix 2 below). Artists’ names and painting titles are rarely given in such inventories or notices, and Montagna is no exception. However, the dedication corresponds to the figures represented in his altarpiece. The document reveals that the church of Sandrigo was erected ‘del 1492 sotto l’invocazione di S. Maria e de’ SS. Apostoli Filippo e Giacomo’, which clearly predates Montagna’s altarpiece. Comparatively speaking, the inventory written by the parish priest provides more on church history than do the notices of the earlier pastoral visitations. The inventory also confirms the presence of labelled relics of ‘SS. Apostoli Filippo e Giacomo’, as well as of the Virgin Mary. The pastoral visitation of Cardinal Marcantonio Bragadin on 1st May 1641 describes the ‘altare maio’, or high altar, as the same ‘primo altare’ with its dedication to Philip and James (see Appendix 2). Therefore, based on the new information provided by the 1789 Nota and the pastoral visitation of 1641, I would propose that Montagna’s altarpiece, instead of being a sacristy altar, as Maccà suggests, was the first painted altarpiece installed in the church honouring the site’s primary dedication and high altar to Mary and the apostles James and Philip. The presence of this dedicatory invocation eliminates
the possibility that the saints are different from the apostles proposed by previous authors.15

To resolve the problem of the dating of this altarpiece, a comparison between the Sandrigo painting and what we know of Montagna’s contribution to the Scuola Grande di S. Marco cycle is instructive. The drawing of c.1482 of The drunkenness of Noah (Fig.22) only underscores the sophistication of draughtsmanship, containing subtle contrasts of light and shade, in the drawing, in contrast to which the Sandrigo panel appears to have been executed by a less experienced hand. As suggested by Borenius,16 there remains the remote possibility that the work was by a less capable follower of Montagna and was executed no later than 1480. Stylistically, however, the Sandrigo altarpiece most closely approximates Montagna’s evocative pictorial language of the late 1480s and early 1490s, as is borne out by features present in the S. Giovanni Ilarione altarpiece of c.1480 (Fig.24). Thus, taken together, the new documentation revealing the titular dedication to ‘S. Maria e d’ SS. Apostoli Filippo e Giacomo’, the presence of relics of the same saints and the evidence of Cardinal Marcantonio Bragadin’s visitation, all confirm the altarpiece’s iconography. This leads to a date of no later than 1492. I conclude that the Sandrigo altarpiece is by Montagna at a time when he was only partially trained, which is consistent with the date of the construction of the parish church and supported by new documentation of the church’s titular dedication.

Appendix

1. Note regarding the parish church of Sandrigo (1789) with descriptions of the church and altar dedications, the number of masses celebrated annually, relics and jus patronatus by the parish priest Girolamo Cegan. (Archivio Storico Diocesano, Vicenza; hereafter cited as ASDVi, ‘Nota spettante alla Chiesa’, 1789, unpaginated, fols.1r and 2v, Chiesa Parrocchiale di Sandrigo).

Questa chiesa parrocchiale di Sandrigo come consta dalla iscrizione posta sopra la facciata è stata eretta del 1492 sotto l’invocazione di S. Maria e de’ SS. Apostoli Filippo e Giacomo. È stata consacrata da S. d. Raimo Antonio Marino Priuli l’anno 1742 come consta dal Decreto di Consecrazione e si fa l’officio la seconda Domenica di Luglio. Ha Altari no. 1 sono provveduti di Ceva parte dalla Comunità e parte dalle Scuole e così d’altre suppellettili.

Il Primo è sotto il titolo di S. Maria e de’ SS. Apostoli Filippo e Giacomo, e a questo

vi è la Scuola del Sacramento la quale ha deito di far celebrare Messe no. 211 annualmente e vengono ogni anno[de] adempite non sono per altro locali [...].

Vi sono le seguenti reliquie: la Reliquia del SS. Apostoli Filippo e Giacomo con sua autentica [...]. La Reliquia del velo di M. V. con sua autentica [...].

2. Pastoral visitation by Cardinal Marcantonio Bragadin to the parish church of Sandrigo (1st May 1641), with a description of the high altar. (ASDVi/VP, ‘Visite Pastorali’, Cardinale Marcantonio Bragadin, busta 8/0560, fol.73v).

... Visitavit altare maius non conservatum cui mandavit provideri de portatile inserendo in mensa altaris inseparabiliter aliquantulum elevato ut discendi possit a celebrante et hoc termino discendendo: itemque provideri de pala nova cum imaginibus Sanctorum Filippi et Jacobi...

15 Paton, op. cit. (note 6), pp.138–39. Paton identifies them as Sts James the Greater and John the Evangelist. J. Eggleton: Catalogue Descriptive and Historical of the Pictures in Glasgow Art Galleries and Museums, Glasgow 1935, pp.215–17, identifies the saints as James the Greater on the right and John the Evangelist to the left of Mary. Puppi, op. cit. (note 3), pp.155 and 103, erroneously identifies the figure of Philip as John the Evangelist, to the right of Mary. However, given that the church dedication is to the Virgin Mary and Sts Philip and James, in addition to the lack of specific iconography to suggest otherwise, the identification of the figure as St Philip appears justified, as previously suggested by Maccà and Borenius; see Maccà, op. cit. (note 6), p.329; and Borenius, op. cit. (note 3), pp.44–45. Furthermore, neither St Philip nor St John the Evangelist is portrayed exclusively with distinct symbols. Thus, the saint opposite James is most probably the apostle Philip, in reference to the other half of the church’s dedication. Here, St James the Greater, depicted with a beard, pilgrim’s staff and cloak, is clearly shown as Christ’s apostle, the son of Zebedee.

16 See note 8 above.