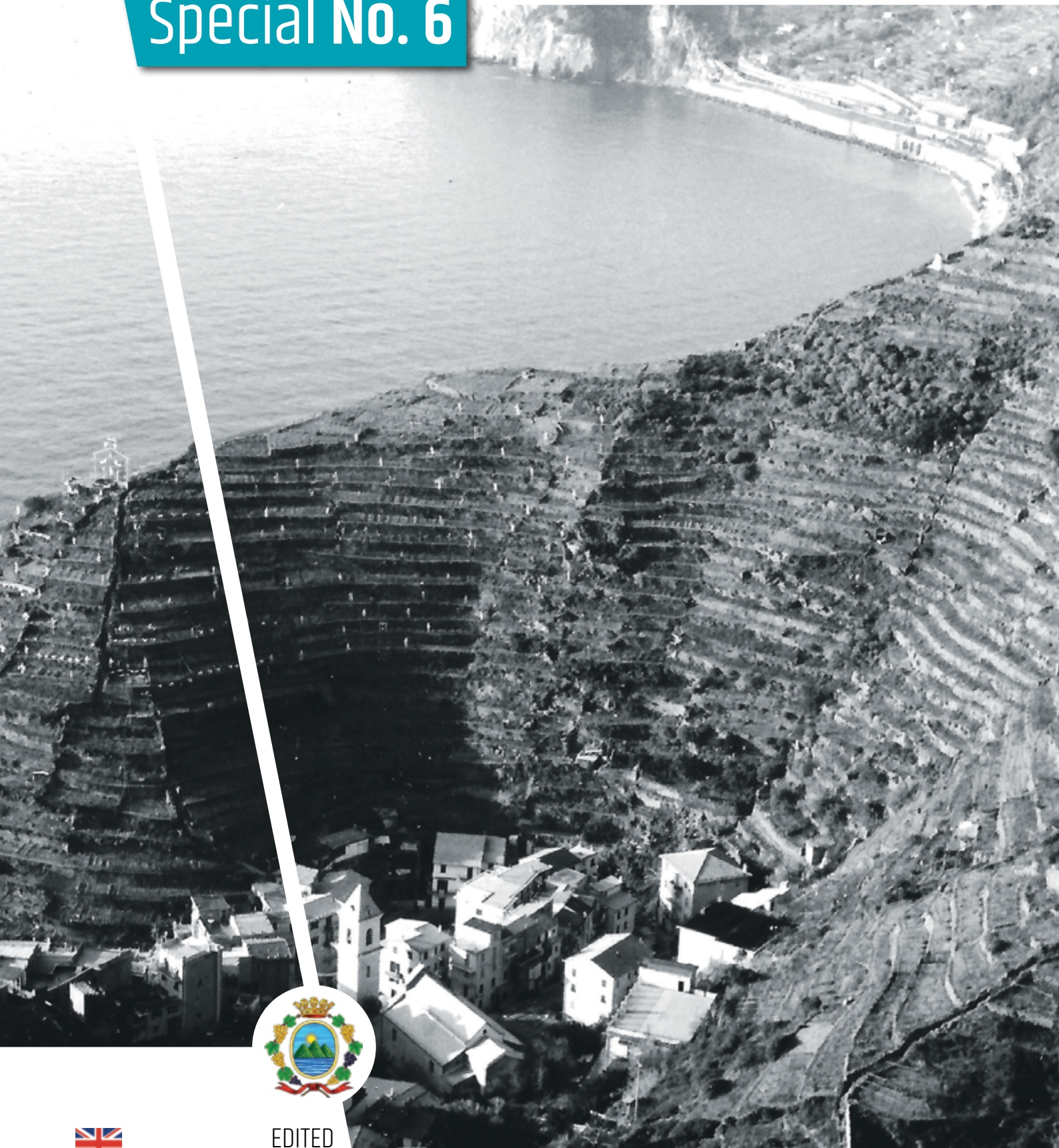


# Via dell'Amore

Community Special – Riomaggiore, Manarola, Groppo, Volastra

Special No. 6



English

EDITED  
MUNICIPAL ADMINISTRATION OF RIOMAGGIORE

Special No. 6, 2023



## Contents

COMMUNITY SPECIAL  
RIOMAGGIORE, MANAROLA,  
GROPPO, VOLASTRA

Special No. 6

Press Registration  
Chronological No. 1745/2019 - RG n 609/2019

**Editor-in-Chief** Roberto Spinetta

**Production** No Noise



Facebook  
[comune.riomaggiore](https://www.facebook.com/comune.riomaggiore)



Twitter  
[COMUNE\\_RIO](https://twitter.com/COMUNE_RIO)



Instagram  
[comune\\_riomaggiore](https://www.instagram.com/comune_riomaggiore)

The Past Reveals	P. 4
The Origins	P. 6
The Documents	P. 14
Wine In Literature	P. 21

On the cover, **an archival photo of the village of Manarola.**

### Municipality of Riomaggiore

Via T. Signorini 118 - 19017 Riomaggiore (SP)

VAT No. 00215200114

Tel. +39 0187 760211

Fax +39 0187 920866

Email: [urp@comune.riomaggiore.sp.it](mailto:urp@comune.riomaggiore.sp.it)

[www.comune.riomaggiore.sp.it](http://www.comune.riomaggiore.sp.it)

Mayor's Email:

[sindaco@comune.riomaggiore.sp.it](mailto:sindaco@comune.riomaggiore.sp.it)





## Editorial

# Documents and history, a contribution to the knowledge of our territory.

It is a priority for the municipal administration to highlight the cultural identities of our villages because it is from there that we must start to increase our awareness as a community and to be able to make those who come to visit them deeply understand the true history of the Cinque Terre.

On the one hand, there is a growing need to make ourselves known for whom we are, to bring out our history and authentic roots. On the other hand, it has become urgent to strengthen, through knowledge, the sense of belonging of the inhabitants to the local community, also promoting the transmission of knowledge between generations. For this reason, the Municipality of Riomaggiore in recent years has contributed to the publication of numerous books aimed at building and safeguarding the historical memory of our community, not as a mere rhetorical operation, but as a fundamental act for defining the common identity in the present and in the future.

If we are not able to preserve and

transmit our historic history, even the reasons for our being together will become a thing of the past, losing their relevance in the present, but above all depriving future generations of a precious asset.

Young people must grasp the importance of being part of a community as conscious citizens and, enhancing their sense of belonging, recognizing their values, feeling an integral part of a cultural heritage that represents them.

On the institutional website of the Municipality a section has been opened "Documents and history" dedicated to collecting material related to the most significant moments of the historical events that concern us, published and unpublished documents that shed light on the past, descriptions and representations by the scholarly and men of culture that were impressed and fascinated by the uniqueness of the landscape.

The publication of documents concerning the history of the teachings, agricultural activity, life and the material culture of our

community is a useful tool to increase the knowledge of the presence and the development of our villages over the course of the centuries. The project and the materials published are edited by Attilio Casavecchia, who has been carrying out historical study activities for many years now, with the precious contribution of Dorianio Franceschetti in editing the photographic images.

The material produced to date has been collected in this issue, in which we have included not only information and insights, but also exploration and experience. Thus, there are maps and recommended routes to reach the historical settlements to discover the most hidden places. The layouts of the proposed paths are the result of a great work of valorization of the historical path network carried out by Davide Bozzo.

The online section will be progressively integrated and will be available to all enthusiasts so that it can be an opportunity for research and further insights into the past, also by students and scholars, inside and outside our municipality.

I sincerely thank Attilio, Dorianio, Davide and all those who are working to guarantee this precious path of knowledge.

Mayor  
*Fabrizia Pecunia*



New web section  
"Documents and history"

Scan the QR Code with your smartphone to access the content.

# THE PAST REVEALS

## Documents and images



Traditions, stories handed down from generation to generation, even legends, constitute a heritage for the communities that bear them. Beliefs that today often seem to cover a mythical halo and also enclose small or large truths.

There are venerated sanctuaries in the Cinque Terre, whose origins are wrapped in a miraculous mantle that is difficult to decipher. Within these shared feelings there is, however, a deep meaning and an extraordinary value for the community: those sacred places that have represented important reference points and an extraordinary element of identity for those who live in this area.

Nonetheless, to better comprehend and know our past we must go beyond the common sense. It is essential to rummage through the pages of history in search of documents – even small fragments, which allow us to highlight remote events. It is a changing path, seemingly complicated, but that manages to reveal unpublished glimpses of our history.

Generally, in the common sense of thought, our communities have passively witnessed the social and economic transformations of the past. It can be surprising to come across chronicles of the past or in many documents that speak of the exceptional fortunes and values of the wine of the Cinque Terre, as defined by a commentator of the sixteenth-century, “Worthy to be put on the tables of Princes and Kings”. A fortune



that turned into wealth for the communities, that seven hundred years ago – within a few decades founded or rebuilt the parish churches, embellishing them with beautiful rose windows, marbles and paintings.

One example among the many discoveries that can be made through research is that, as it proceeds, it generates a chain effect.

The publication of this first group of documents is a contribution to deepen our history, material that can be used to carry out alternative and more accurate research. Knowledge of the heritage handed down by so many generations that for centuries have imprinted their work in a territory today appreciated all over the world is not an end in itself but it imposes a more conscious attitude in the regulations of the environment in which we are lucky to live in. Think of the drywall system, which only a century ago had a dimension that today can hardly be imaginable. The descriptions of the past, from the end of the Middle Ages to the Modern Ages, even the images dated some decades ago have to induce a deep awareness and consequential attitudes. Many of the stones that we meet along the paths and in the vineyards have passed from hand to hand throughout time, and today we find them neglected or still in drywalls of terrains now abandoned. They are not just rocks. They deserve our respect.

The documents contained in this issue of “Via dell’Amore” constitute only a small part of what awaits. Researchers and scholars who wish to publish on this website “Documenti e storia” (<https://www.comune.riomag->

[giore.sp.it/](https://www.comune.riomag-giore.sp.it/)), materials that they have in their possession will promote and encourage this work.

This Administration has decided to promote and encourage this work. However, those who participate today and, in the future, must be aware that this project goes beyond the current moment and must be accessible, for everyone and addressed to everyone.

Finally, I would like to emphasize the valuable work done by

Doriano Franceschetti in taking care of the photographic images. They are much cleaner, easier to read and have become one in theme.

Attilio Casavecchia



### Discover more

#### The History and the stone

A Historical Journey through the buildings, churches, and monuments of Cinque Terre”

Author: A. Casavecchia, E. Salvatori

Publisher: Cinque Terre National Park

Scan the QR Code with your smartphone to access the content.

## Paths inside and outside of the Cinque Terre



### Explore the hiking network of the Cinque Terre

Scan the QR Code with your smartphone.

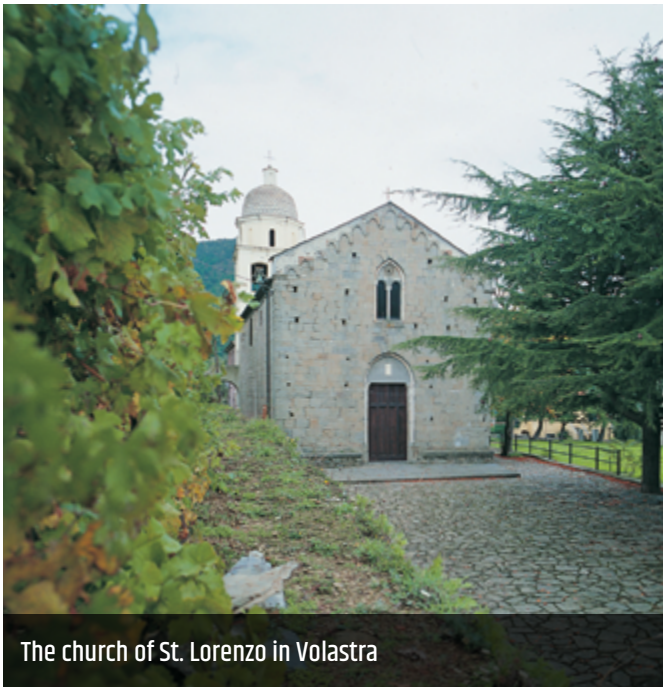
The paths of the Cinque Terre have been the only connection inside and outside the territory for centuries. Today the network that extends for over 120 kilometers allows to appreciate and visit the whole territory, through paths of different types.

Source:

Cinque Terre National Park website

# The Origins

*The villages of Monterosso and Vernazza were documented in the XI century but Riomaggiore, Manarola and Volastra had to wait until the thirteenth century to have first recognition in written documents concerning the territory. It must be underlined, Riomaggiore appeared much later; the villages by the sea were preceded by settlements on the hillsides (Casinagora, Saricò, Lemmen, Casen, Montenero), whose inhabitants would then descend when the coast between eastern Liguria and the Republic of Genoa guaranteed safety of the seas.*



The church of St. Lorenzo in Volastra

## 110th May, 1211, Volastra

The sale of the Castle of Corvara made to the Municipality of Genoa by Begino, and on behalf of his nephew, Guibertino for 1800 Liras of genovini, was mentioned in the District of Volastra along with those on the coast of Corniglia and Vernazza. Lord of Corvara possessions and his other properties also guaranteed exemption from tax payments.

“District” in the Middle Ages meant a territory on which a feudal lord exercised rights. In this case, we can state that Volastra was the center of reference for the territory that took its name.

*(I libri iurium della Repubblica di Genova, I parte 3, a cura di D. Puncuch, Regione Liguria e Società Ligure di Storia patria, Genova, 1998, doc.565)*

## 1240, Volastra

The Church of St. Lorenzo in Volastra appears in a document of 1240.

*(I. Ivani, Le pievi di Ceula e Marnasco dal secolo XI al secolo XV, Moruzzi, Genova, 1914)*

## 1241 – 1242, Genoa, Pisa and Federico II

The chronicles or documents relating to the war, which showed Genoa counterattacking its rival Pisa and Emperor Frederick II, do not speak explicitly of the territory of Riomaggiore, unlike indications of the nearby Corniglia, Vernazza and Monterosso on the coast and the inland area of Carpena. Perhaps there were still no fortifications to conquer or to defend. However, we cannot exclude that the troops of Oberto Pallavicino, vicar of the emperor, then distanced by the Genoese, did not touch our territory in their movements along the Riviera and the Cinque Terre.

*(U. Foglietta, Dell'Istorie di Genova, Heredi di G. Bartoli, Genova, 1597, libro IV)*

## 4th September, 1251, Allies of Genoa. The Convention of Mount Veggiorna (Verrugola)

On September 4, 1251, the men of Carpena and its district, on the slopes of Mount Veggiorna (probably Verrugola), swore allegiance to the Municipality of Genoa. The document, along with many locations in the Gulf of La Spezia including; Pegazzano, Biassa, Fabiano, and in Val di Vara, Carpena, Debbio, Ponzò, Quaratica appeared, situated above the existing Riomaggiore with a list of men who lived there – our ancestors.



**Casen e Montenero:** Enrico Lucense, Pedesino de Bonafesta, Aldebrandino de Salveto, Barcario, Natalino de Baldolo, Ardiello di Guibertino, Meglioreto e Mercaello, Giovannino da Bengepar, Duraello, Pietro de Alax(io), Guido de Dodo, Accatello and his father Bonaiuto, Giovannino da Gualandri, Montaletto, Giuntarino da Strenna, Guglielmo de Baldolo, Megliorino di Pietro, Montaletto di Benadio, Vitarello, Sozo, Viscontino of Codeglia, Venturetto, Baliano de Carpena.

**Casinagora:** Saluto di Quintavalle, Bonaiuto di Martino, Salveto di Durante, Bertolotto de Casinagora, Armanino di Bianco, Enrichetto e i fratelli, Pedesino, Enrico e Bonfiglio suo figlio, Bertolotto, Strenna e altri figli, Bonafede, Giuntarino de Alegra, Benedetto, Bonsignore, Bochino e Bericeto fratelli di Benadio Vivaldo, Vita e Festarello fratelli, Guglielmo di Pedesino e Vitarello fratelli, Bongiovannino del q. Uberzone e Salveto de Benao.

**Saricò e Lemmen:** Vivaldo di Aicardi, Guglielmo

del q. Vivaldo Cevao, Pietro Carcagno e suo figlio Mercato, Bertolino di Vivaldo, il fratello Vivaldino, Nicolao, Giovannino di Salveto, Pietro di Pagano, Festa de Saricò, Guglielmino di Sibia, Giovannello de Alamana, Vigneto Xarra, Tealdino de Busono, Nicolao suo fratello, Bonamico di Fresoni, i fratelli Giuntarello e Mercato, Martignone Ravarano, Ardito Boninsegna e Saporito suo figlio, Strenarello de Benna, Raimondino de Spiga, Grimaldino de Tardiano, Bonvillano, Rollandetto, Boninsegna, Benemato Bertolotto, Vegneto de Lemmen, Giovanni de Lemmen, Buonafede de Preti, Manuele Festarello, Molzafico, Rosso suo figlio e i suoi fratelli e figli, Strenarello de Preti, Festa de Preti, Giovannino de Boninsegna.

(*I libri iurium della Repubblica di Genova*, I parte 6, a cura di E. Pallavicino, cit., 2000, doc. 1097)

The men, heads of families, were called to swear allegiance to the Municipality of Genoa. A simple calculation that was handed down to us, showed a large number of families of about 80, scattered high up, far from the sea.

## 1254, Florence arbitration between Pisa and Genoa

The Florentines were appointed to settle the matter as arbitrators, deciding the fate of lands and castles of the Riviera of Levante. The ruling, taken in the Cathedral of Santa Reparata on December 11, 1254, Levanto, Monterosso, Vernazza, Corniglia and the castle and lands of Carpena were assigned to Genoa. The villages of Saricò, Lemmen, Casinagora and Montenero, were also linked to the latter, even if not explicitly mentioned.

(*I libri iurium della Repubblica di Genova*, cit., I parte 6, doc. 1030)

## 1273, Manarola and its castle

In Genoa, the struggle between the Ghibellines (Doria and Spinola) and the Guelphs (Fieschi and Grimaldi, supported by Carlo D'Anglo, King of Naples) had repercussions in the Cinque Terre.

Giacomo Squarciafico and 14 vessels came near Manarola to take it from above, so as to ward off the Guelph forces in 1273. The castle in Manarola was held by Nicolò Fieschi, while Oberto Doria occupied La Spezia and its castle. Squarciafico "conquered and burned" the fortification in the hands of the Guelphs. (U. Foglietta, *cit.*, libro V)



Details of the Town of Casinagora



The ruins of the castle of Manarola

## Manarola, Volastra, Saricò, Lemmen, Casinagora and Montenero in the poesteria of Carpena

Oberto Doria, captain of the Municipality and the People of Genoa, and in the name of Oberto Spinola, his partner, on 28 June, 1273, stipulated an agreement with the men from the communities of the District of Carpena, Manarola and Volastra to set up a podesteria (mayoral office) that included them.

The formation of a real administrative entity, governed by a network of podestà, appointed by the Municipality, represented the recognition of the role that these communities, those included between the sea, the area of the Gulf of La Spezia and Val di Vara which had supported the struggle of Genoa, dominated by the Ghibellines against the Guelphs, especially the Fieschi's. It was no coincidence that the agreement provided for two explicit conditions. The Municipality undertook not to send anyone belonging to the Fieschi family, or related to them up to the fourth degree of relation. It also ensured relief and defense, in the event that the war produced damage; they had to be compensated with same goods confiscated from the adversaries.

The communities affected were those included in

the District of Manarola and Volastra, represented by the mayors; Aldobrandino son of Guadagno and Durato son of Bastardo, and those included in the District of Carpena, as Lemmen, Saricò, Casinagora and Montenero, next to Biassa, Fabiano, Pegazzano, Quaratica, Ponzò, Codeglia to name a few. Among the mayors of these communities was Ravarano of Casinagora.

One consideration: Manarola and Volastra were identified as territory, sufficiently, homogeneous and distinct from nearby communities, and linked more closely to Carpena.

(*I libri iurium della Repubblica di Genova*, I parte 5, a cura di E.Madia, cit., 1999, doc. 857)

## 1276, more on the church of Volastra

In the list of religious offerings to help the Holy Land of 1276, there still appeared Volastra with the only existing church in the territory of the current municipality. The religious offerings that this church had to bestow was not very high, slightly lower than the Church of Corniglia, but much smaller than that of Vernazza. (G. Pistarino, *Le pievi della diocesi di Luni*, parte I, Istituto internazionale di studi liguri, La Spezia, 1961, pp. 61 e 68)

The population of the District of Manarola had also reference to the sacred place of Volastra. And the villages above Riomaggiore? A Will, drawn-up by the Notary Giovanni Bono di Biassa, on 22 October, 1303 denoted that, Brunda daughter of Cavagnolo of Lemmen, expressed the desire to be buried in the church of St. Martin of Biassa, and that two Genovini's coins were to be left to the Church of Biassa. (A.S.G. *Notai antichi*, Bono Giovanni, 145).

The people who lived high above the sea had the church of Biassa as reference, where the remains of three en-



The ruins of the church of San Martino di Biassa





The ruins of the church of San Martino di Biassa

trance doors can still be clearly visible. According to an established local tradition, each served to welcome the faithful from three sides: Carpena, Biassa and the villages of present-day Riomaggiore.

## Communities grow. Farmers know the sea

In the second half of the 13th century, there was a development of the communities present in the current municipality, with new commercial relationships, linked to food supplies and to the sale of wine, which established to be the leading form of commodity. Inland relations

(Carpena and Biassa) were linked with the ever-growing sea links with Genoa, which was a new horizon for the ancient farmers of the past.

Some documents attesting to this change:

24 may, 1260 – **Armanino son of Mercato and Vivaldino son of Petro Calcagno of Lemmen** declared they had received five mine of Millet (one mine is about 90 kilos) from Nicola Leccanozze, for which they undertook to pay the sum of 60 Genovini by the following Feast of St. Martin.

25 July, 1262 – Bonagiunta di Frexa sold to **Recordato of Volastra** – one sixth of the boat “Rosa” for the price of 100 genovini’s money.

8 January, 1274 – The partners – Marino butch-

er at the Molo (Pier) and Ricobono of Mascalana, rented a boat in **Trencherio of Montenero** called Guadagnaben, to go to Montenero and load an amount of wine.

26 April, 1277 – **Guido de Careto from Manarola** sold 320 liters of wine from the land of Coxolla to Benvenuto from Monterosso, placed at Manarola, which will be ready by Mid-October for the sum of 30 cents (a *mezzarola* corresponds to about 160 liters of wine).

1 and 3 May, 1277 – **Benvenuto of Casinagora de Montenero**, or himself and his father, Bonavita – bought 320 liters of the best wine from Bonincantro from Monterosso for the sum of 26 coins, which half had to be placed in Monterosso by the middle of September.

15 November, 1277 – **Andriolo da Loveto from Manarola**, sold 10 *mezzarole* of the best wine from his vineyards to Benvenuto from Monterosso, a tavern keeper, for 4 lire and 10 coins.

4 January, 1278 – **Rollandino di Manfredo from Volastra** sold to Buongiovanni, butcher at Molo, 9 and half *metretas* of wine (la *metreta* equivale a *mezzarola*) for 8 lire (the *metreta* corresponds to a *mezzarola*).

29 March, 1281 – **Pietro di Paganino e Ogerino di Venuto from Montenero** bought a vessel (10 and half cubits) from Rollando from Recco, master shipwright for 6 lire and 16 coins.

31 May, 1281 – **Giovanni Boninsegna, Giovanni de Martignaco, Nicolò Buxoni e Bonfiglio, all from Montenero**, in the presence of Martino da Zolasco, wrote, that they bought from Pietro d’Uscio, master shipwright, a new vessel for 6 Lire and 10.

(For those who wish to know more: A. Ferretto, *Codice diplomatico delle relazioni fra la Liguria, la Toscana e la Lunigiana ai tempi di Dante*, Atti della Società Ligure di Storia Patria, XXXI, I e II, 1901 e 1903; G. Falco, *Le carte del monastero di S. Venerio del Tino*, I (1050-1200), II (1200-1300). Torino, 1917 e 1933; G. Falco e G. Pistarino, *Il cartulario di Giovanni di Giona di Portovenere*, Biblioteca della Deputazione Subalpina di Storia Patria, CLXXVII, Torino, 1955; Archivio di Stato di Genova, *Notai antichi*, Bono Giovanni, 145. Su questo notaio si può consultare anche G. Bisi, *Il cartulario di Giovanni Bono di Biassa* (1299-1304), Tesi di Laurea, Università di Genova, a.a. 1963/64.

## 1300, the name of Riomaggiore appears

There are explicit references to the locality of Riomaggiore in certain acts by Notary Giovanni Bono di Biasa, which until then was not mentioned as a toponym. On May 9, 1300 the notary drew up a document in which Rollandino of Riomaggiore, became debtor of 10 Genovini's money to Rustichino of Quaratica who made his will. A few years later, on 9 February, 1304, Bonaccorso from Riomaggiore was witness in an act concerning a loan granted by Derisio of Manarola. Three days later, February 12, in a purchase related to the rights on a piece of land, between the boundaries that delimited the property, the channel that flows to Rimazorio was mentioned. Finally, on March 15 of the same year, several men from Carpena sold land to Giunrtarino q. Vivano di Saricò, located in Riomaggiore. (A.S.G. *Notai antichi*, Bono Giovanni, 145)

It was not just an indication of a place, generically located in the district of Carpena. It was inhabited, as suggested by Rollandino and Bonaccorso, quoted by Giovanni Bono. This saw the chance of giving continuity and making it easier to trade wine, and he advised the farmers of the hills to move down and live near the sea.

## 1335, church of Santa Maria di Montenero

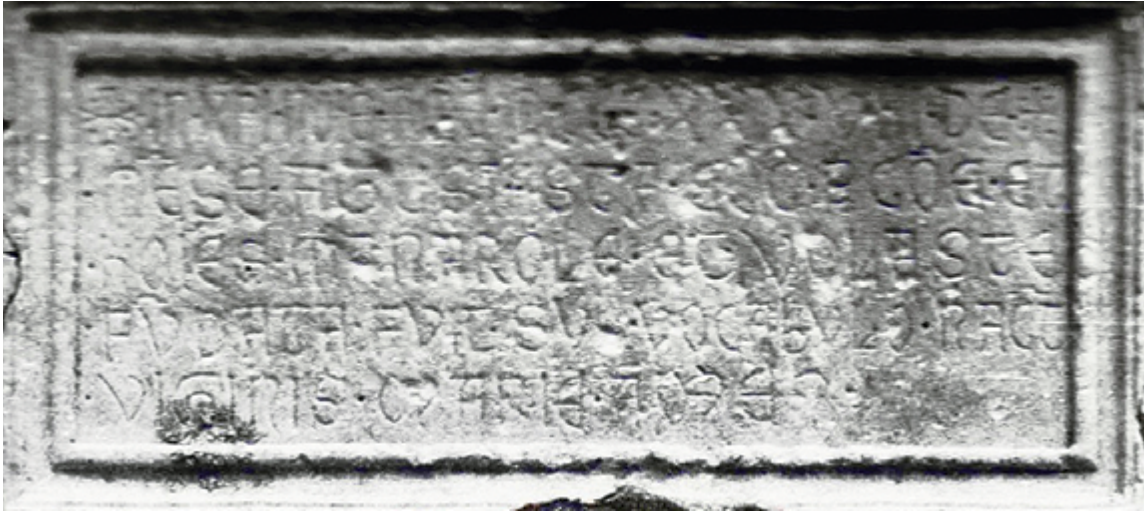
On 11 April, 1335 Bonafede son of Robulo Taravasio di Montenero left 5 soldi to the church of Santa Maria

di Montenero. This was the first document that attested to the presence of the church, which was already built. (The document of the notary Andriolus Caytus mentioned in I. Ivani, *Le pievi di Ceula e Marnasco*, cit.)



The church of Santa Maria di Montenero





### 1338, foundation of the church of Manarola

The epigraph located on the right side of the facade of the church of Manarola indicates the construction of the sacred building.

**In the name of Christ, amen. August, 1338 this church near the municipality and the men of Manarola and Volastra was established under the title of birth of the Virgin Mary, Amen.**

Curiosity: Today the church is dedicated to San Lorenzo.

The inversion of the title between the church of Volastra, originally dedicated to San Lorenzo and that of Manarola which took place in the 16th century.

### 1340, construction begins of the church of Riomaggiore

An epigraph located on the left side of the side portal of the church recalls the building of St. John the Baptist.

**The day was 8 November, 1340 this church was founded in honor of God and Blessed John the Baptist. Permission was given by the venerable Lord Father Bishop Luni Antonio Fieschi, massari: Stefano di Durato, Venturino di Zohenco, Pietro**

**di Angleino and Strena di Polo and the following, Giovanni di Seroto, Guglielmo di Tommaso and Dulcato of Adorneto, whose souls my rest in peace. Amen.**

One consideration: the church was built under license, today we would say authorization, from the Bishop of Luni, but its construction was the work of the community of Riomaggiore, as attested by explicit reference to the massari, who administered the assets and resources.

### 1345, Podesterie of Manarola and Riomaggiore

Around the middle of the fourteenth century, there was a progressive disintegration of the ancient podesta office of Carpena, whose inland center had lost rele-

vance compared to La Spezia and the villages on the sea.

In 1343 an autonomous podesteria office was established in La Spezia subdividing that of Carpena, to which remained aggregated, in addition to Biassa, Pegazzano, Fabiano, Quaratica and Codeglia, also Riomaggiore and Manarola. Two years later, about 1345, two new podesterie were detached from Carpena, that of Manarola and Volastra and that of Riomaggiore, including the antique villages of Casinagora, Saricò and Lemmen.

(*Spedie iura*, a cura di G. Turra Biavaschi, Accademia Lunigianese di Scienze G. Capellini, La Spezia, 1985).

The coastal centers had completed the process of independence from the inland.



# Walking itineraries through the ancient centers along the ridges

On the Historic Paths to discover the origins of Riomaggiore and Manarola.



## Montenero (*Munteneigru*)

The main road to reach Montenero from Riomaggiore is the so-called "Via Grande". The wide and comfortable paved mule track was created, in part by widening pre-existing paths, consenting the conveyance of the procession with the painting of the Madonna on the occasion of her coronation in 1893. Originally the road started from the Compagnia, near the town entrance, hence the current name of Via del Santuario. Today, however, it begins in the Lavaccio area, from which it follows the Rio Maggiore stream up to Lupinau, then leaving the road to Tramolino on the left, there is a massive stairway leading into the Ria valley. The Via Grande runs alongside the tributary of Rio Maggiore upstream to the locality Bargon, beyond the provincial coastal road, to then turns sharply to the right and continues to climb up to the Fontana dei Giandran, from where it goes on at a high altitude towards Montenero. The Via Grande, along which wayside shrines were installed and are included in the REL (Rete Escursionistica Ligure) as path 593, even if, being part of the wider itinerary called Sentiro Verde Azzurro, which is marked as SVA.

Although undoubtedly the most comfortable path to reach Montenero, the Via Grande is not the only nor the oldest. Two paths were mainly used to reach the sanctuary, starting from the village, climbing the steep slopes of the hill along the ridge path: la Scainada e il Piazu.

Scainada is a magnificent stone stairway which, starts from the bastion of San Giacomo at the marina of Riomaggiore going up to Loca, then reaching the Lisi beyond the cemetery and emerging onto the coastal road open to vehicles near the crossroads of Riomaggiore. At one time, before being cut off by a road, the staircase continued ascending to arrive onto the west side of the sanctuary's square, at the same point where the Via Grande arrives. Today, however, the path marked at 593V, continues on after a stretch of tarmac, to climb towards the east on the site of the "nearby road of Vallescura", which ends right in front of the Sanctuary's churchyard. The second path or staircase, Piazu goes up from Trarcantu along the ridge of the Costa del Fuso and then meets the carriageway from Tugnaei and flows into the original route of Scainada just above the crossroads, Piaggio, from which it takes its name. This path unlike the first, is not included in the REL, and has never been marked. It is currently occluded by branches and bushes that it is no longer used to reach the sanctuary. In conclusion, it should be noted that Montenero is also accessible through the "Via di Casen," which branches off the coastal provincial road at the locality of the same name and arrives on the eastern side of the square of the sanctuary. This pathway is inserted in REL as 593C, and wayside shrines similar to that of Via Grande have recently been installed.



### Cacinagora (*Cazinagua*)

This ancient settlement can be reached from Riomaggiore by following the aforementioned Via Grande (SVA) from Lavaccio to the locality Lupinau. Here, near a small cross, on the right of the imposing stairway that goes up towards Montenero, take the paved mule track on the left that follows the stream of the Rio Maggiore. It is entered in REL as 533, following it you will be running alongside the hill of Bargon, up to the provincial coast in Tramolino, where after the stone bridge the path gains altitude through a span of hairpin bends. Further on, take the staircase on the right Trama, marked as 533V, these ancient steps have been smoothed by time, goes up to Cacinagora. This nucleus can also be reached more comfortably by descending from the Strade del Santuri as 530, along which, at a point marked by a special informative panel, a short stairway 533V which descends towards the houses of Cacinagora.

### Lemmen (*Limen*)

Lemmen can be reached from Riomaggiore by selecting one of the two alternatives.

The first: once at Montenero, use the stretch of SVA immediately after the Via Grande, the one that starts at the back of guesthouse of the sanctuary. The ridge path reaches the locality of Casarino and from here you enter Val di Serra, which descends but remaining at an altitude up to the water ditches, and then it reaches the historic center near the Church of San Bernardo. SVA can also be used to descend to Lemmen from the Telegraph.

The second: Starting from the coastal provincial road, take path which starts near the entrance to the Serra tunnel on Riomaggiore side, which rises up towards the ancient nucleus following a ridge path. It is called, "Strada comunale della Costa di Serre", not included in the REL, nor marked.

### Cerricò (*Saricò*)

The easiest way to reach this settlement is to follow the same SVA stretch, that from Montenero goes up the ridge towards Lemmen. Once at Casarino, however, it is necessary to ignore the sharp turn to the right of the Sentiero Verde Azzurro but continue on the ridge along the short crossroad that leads to the Strada dei Santuari. Then take this tarmac stretch uphill on 530 and follow it along a series of hairpin bends, until, just before the junction for the Cava di Schiappacasse e la Scala Santa 530C, on the right, beyond the dirt road that leads to a house, there is a short

path that descends to Cerricò through the oak woods from which the nucleus takes its name. However, once there was a more direct way to reach Cerricò from Riomaggiore, which allowed you to get to the village without going through Montenero or the "Strada Comunale del Terzo", which separates from the SVA just above Lupinau, at the end of the staircase it points to the Via Grande in the Valley of Ria. After reaching the coastal provincial road, the trail again reaches the SVA near the Fontana dei Giandran, from which, the stretch today is still walkable and enters into the Strada Santuari 530. In the past, before the construction of the dirt road, it connected with the "Casarino municipal road," coming from Montenero, and merging into the "Strada Comunale del Monte", which, continued on the ridge path, reaching Cerricò and from here it continued to the Telegraph cutting Val di Serra. Finally, another path allows one to reach Cerricò from Lemmen through an unmarked path which is currently so intermixed with plants and bushes, and detaches from the SVA on the eastern side of the church of San Bernardo and goes forward to the summit of Val di Serra along the stream and from here up to the ancient nucleus.

### San Martino il Vecchio

The ruins of the church of San Martino il Vecchio are located on the slopes of Mount Verrugoli, beyond the main line watershed that divides the Cinque Terre Riviera from the Val di Vara and Gulf of La Spezia. The best way to reach them on foot from Riomaggiore is to climb to Montenero and then, following the same path that leads to Cerricò, up to 530C, the junction from the Road of the Sanctuaries leads to the quarry of Schiappacasse and from here, through the imposing Scala Santa, at the ridge, near the Bivio Bramapane on the Alta Via delle Cinque Terre (AVST). Then take path 523C, which at this point goes to the location of a tarmac road that descends towards the Sella di Carpena, and after a few hundred meters, just before the Osteria Paradiso, one must pay attention to locate the right path which lacks indications, descending to the remains of the ancient church.

### Volastra (*Vuastra*)

There are three main paths that go from Manarola to the village of Volastra. The most important, as well as the most comfortable and recent, is that, starting from the parking lot behind, the parish church, then following the course of the Rio Groppo at the side

of the carriageway until Piè di Fiesse, and climbs towards Volastra through the ridge path. This first path is included in the REL as 506. Although starting from the same parking lot the second path begins to climb along the ridge of the Costa de Canpu, uniting with 506 in locality Capusan. This path is not currently included in the REL, but in the old provincial classification of the CAI marked as 6. The third route, which unlike the first two has never been marked, Donega, which begins at Punta Bonfiglio and climbs towards Volastra along a steep but very scenic ridge route. This path, currently not passable, it will soon be subject to redevelopment by the Municipality of Riomaggiore.

Finally, it should be noted that Volastra can also be reached through the village of Groppo following the paths 506C or 506V: the first is a valley floor route itinerary, passing near the fountain of Vistun, it arrives directly at the hillside village, while the second is a ridge path that intersects the Road of the Sanctuaries.

The 530, moreover, starting at the Telegrafo and ending at Volastra, is another possible way to reach the ancient sanctuary of Manarola on foot.

Text by Davide Bozzo



Download the  
brochure of the map  
and illustrations  
by the artist Mario Pegollo

Scan the QR Code with  
your smartphone.

# Documents

*Sometimes documents from the past come to light that make us understand the history of our communities better. Archival papers, family documents or even stone and marble work that for random circumstances have been away from the gaze of those who live in our villages. The publication of these materials is a contribution to understanding the passage of history on our community.*



## Two massari, a saint and a notary

On 11th June, 1633 Lorenzo Bonanni, notary resident in Riomaggiore, was called by the massari of the Church of St. John the Baptist to attest to what was depicted on the marble piece placed on the new pulpit. The date was not at random: 1633 was exquisitely carved, and in evidence at the bottom of the parapet, to indicate the year of its construction, with the names of the two massari in charge, the same ones that appear in the notary document, Luca de Paoli and Gio Geronimo Franceschetti, defined in Latin “aediles” or massari.

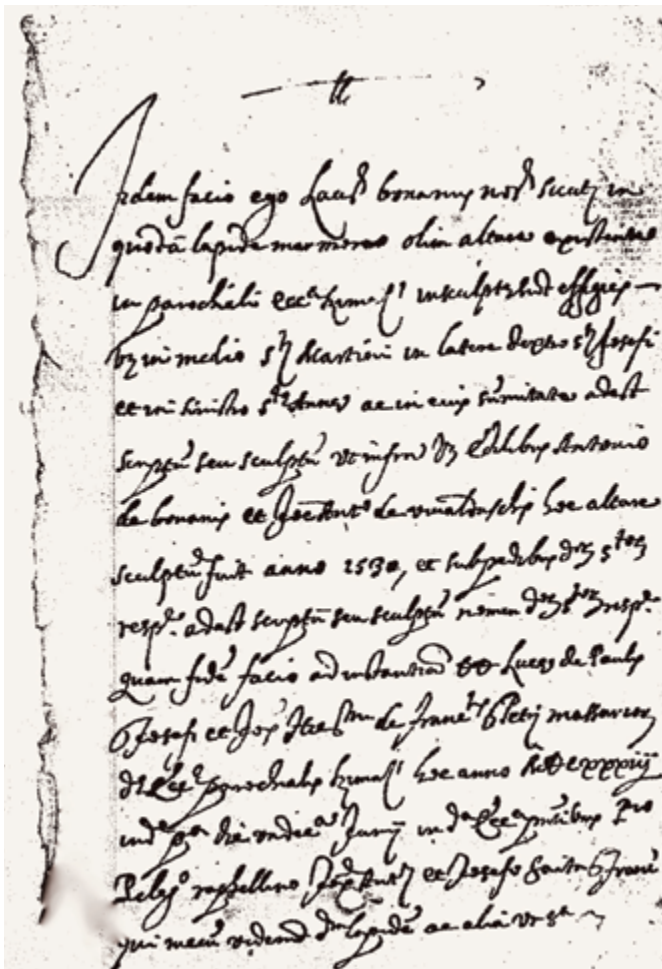
This is the content of the notarial deed:

*“I, Notary Lorenzo Bonano, testify that on a marble slab already on the existing altar, in the parish church of Riomaggiore there are effigies carvings in the middle of St. Martin to the right side of St. Joseph and on the left side of St. Anna; above the superior part there carved the massari names; Antonio de Bonani and Gio Antonio de Vivaldeschi which in 1530 and names of the Saints were sculptured under the feet of said Saints. I attest upon request of Luca de Paoli, Geronimo and Gio Geronimo Franceschetti and Pietro massari of the parish church of Riomaggiore in the year 1633 as proclaimed on 11th June in said church in the presence of Pellegrino Rafellino di Gio Antonio and Giuseppe Gaeta who with me observed the headstone and other described objects.”*



(Archivio di Stato di Genova, *Notai Antichi*, notaio Lorenzo Bonani, 5366)

The act augments questions; firstly, there is to wonder why the massari thought it necessary to have a document drawn up by a notary to describe the work, including its date (1530). The answer is not entirely simple. The marble was as per document, this high relief, originally an altar already presented in the church. The notary deed, probably attested its transfer to the new pulpit, as community patrimony. Where was the “marble slab” located? The construction of a chapel dedicated to St. Martin had been arranged by Gasparino son of Henry be quested on 10th January, 1387, a few decades after the construction of the Church of St. John the Baptist (1340) (Archivio Vescovile Lunense, *Parrocchiali*, Riomaggiore, 18/4/1). No assurance that this chapel had been, subsequently equipped with a marble altar. Popular legend reports that an altar with the effigy of St Martin was brought from the ancient church of Biassa, S. Martino *Vecchio*, when the new parish church was built below, as a testimony of the ancient relationship between the towns above Riomaggiore (Lemmen, Saricò, Casinagora) and the community



beyond the mountains. However, the inscription at the top indicates that the marble stone was sculpted in 1530, when Antonio Bonano and Gio Antonio Vivaldesco were massari, names that refer to families of Riomaggiore (Vivaldesco may be a deformation of Vivaldi).

Another question concerns one of the saints depicted. Ubaldo Formentini, affirmed in an article *Montenero e Riomaggiore e le loro opere d'arte*, e le loro opera d'arte,” which was published on the 50th anniversary of the Coronation of the Madonna di Montenero (Genova, 1947), that the saint on the right of St. Martin is St. Gioacchino, name referred to by popular traditions. In this regard, it should be emphasized that the above document was drawn up by a notary of Riomaggiore at the request of the massari and in the presence of two other witnesses, all belonging to families of Riomaggiore. It can be said that their indications correspond to the original denomination of the saints carved in marble.

## Recipes and canzonettas

A manuscript, found by coincidence in Riomaggiore, which contains forty-one recipes to treat various diseases, some even serious, and two songs; one of which



speaks about the victorious resistance of the Genoese against the Austrians, English and People from the Piedmont Region in Italy, in 1747.

The manuscript is small in size, just over fifteen centimeters by eleven, and consists of 30 pages, held together by a thin thread. The author is unknown. Following a number of research on these papers yellowed by time, could have belonged to Domenico Maineri, surgeon, who lived in Riomaggiore in the 18th century.

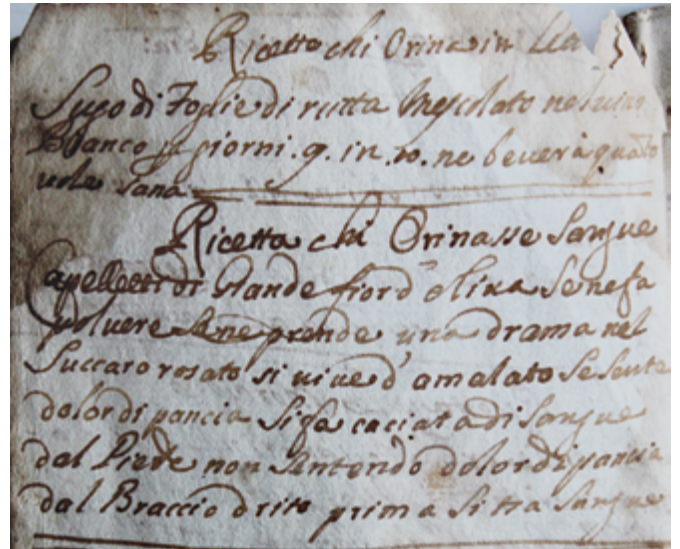
The document is very important: it gives us an unprecedented testimony on established ways. Folk therapeutics about two and half centuries old, sometimes trespassing into magic.

Here are some recipes and most of the song from 1747.



**Remedy for enursis.** Mix rue leaves extract (typical Balkan plant and herb) in white wine for nine or ten days. Drink as much as you wish until healed.

**Remedy for hematuria.** Acorn caps and olive flowers pressed into powder, take little more than una drama (three grams of powder) and add rose sugar, Observe the sick person.



If there is stomach pain – bloodletting therapy from foot is done. If stomach pain is not felt bloodletting therapy is done from left arm.

**Remedy for pleurisy or sore point.** Fresh Egg yolk, lots of local honey or from Spain, lime – about the size of a walnut. Mix everything together.

Then dab hot, three or four times where there is pain. Experimented with good results.

**Remedy for scabies.** Six ounces of rose water, six ounces of bitter oranges, an ounce and half of a solid substance sublimed, boil all together . Apply preparation to affected parts, without greasing delicate parts. Cover parts with a large handkerchief.

**Cough remedy.** Mix barley water, sea fennel water, add Candied Sugar. Administer several times

**Another remedy for cough.** Three ounces of barley, three ounces of couch grass weeds, three ounces of

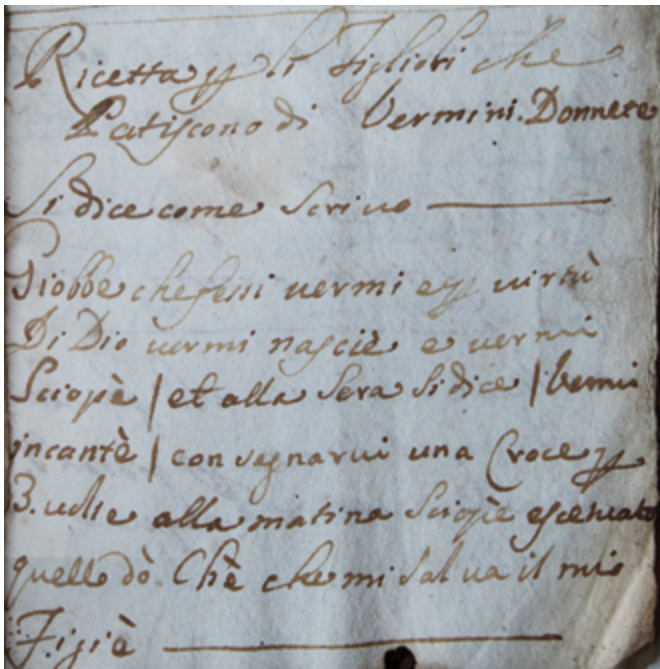
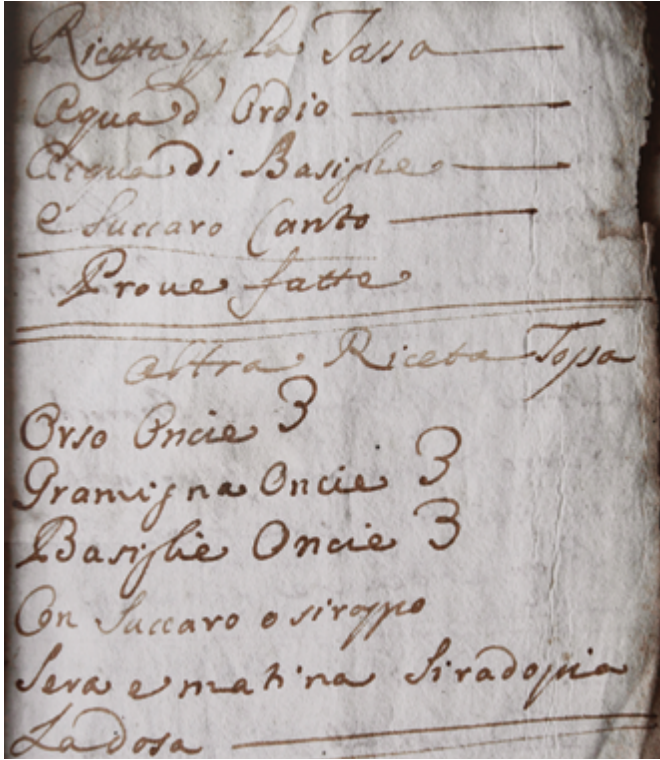




sea fennel, add sugar or syrup. Take one dose in the evening and in the morning the dose is doubled.

### Remedy for children suffering from worms.

Women, it is pronounced as I write. Giobbe, who



covered himself with worms and by virtue of God the worms were born and the worms were overcome. And in the evening, it must be said: the worms were enchanted – marking the sign of a cross for three times in the morning, they burst! So, I made the sign of the cross to save my son.

### New song

From Livorno a large  
 british fleet came to bomb the  
 Genoese Republic

(Refrain)

The English Admiral was sailing along the coast  
 and of the lighthouse they fired the wall of the city  
 a bad place

shooting everywhere

(Refrain)

The galleons have sailed  
 out of the port with a barge behind  
 for there is little awe of enemy ships

(Refrain)

Nice to see this barge, so well defended  
 with mooring ropes from stern to bow.

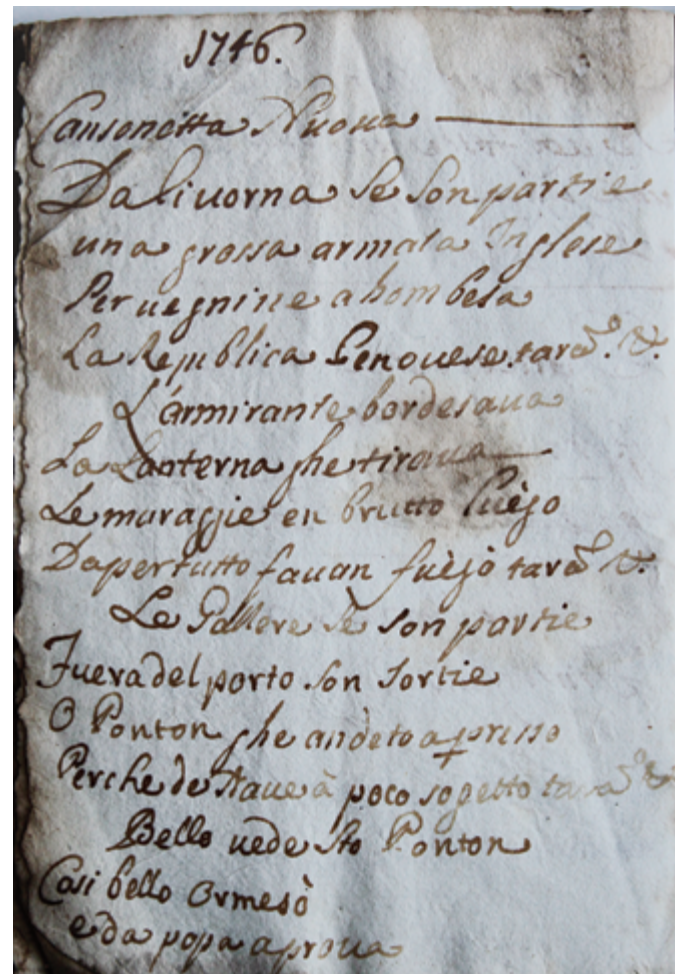
They were convinced they were bombing. It is better  
 to bring the stern back; the stutterers  
 (the british) boasted

of having left Genoa destroyed,

but they are the ones

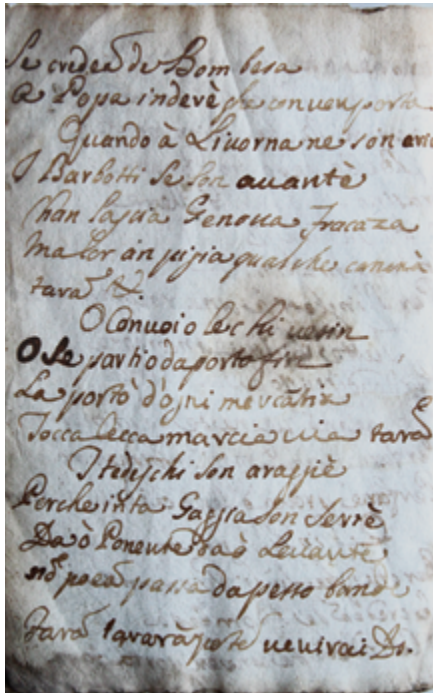
who took some cannon shots.

(Refrain)





The supply convoy is nearby,  
left Portofino,  
carried every kind of goods .  
Arrived, landed and left.  
The Germans are angry  
they are locked in a cage from  
the west and from the east,  
they could not pass anywhere.  
(Refrain)



## An epigraph and three bas-reliefs

There were some finds located in a small room of the Bell Tower of the Parish Church of St. John the Baptist. They can illuminate important moments in the history of the Church and the Community of Riomaggiore.

The epigraph is very clear. The rose window (oculus) was commissioned on 20th February, 1472 by the massari of the Church of St. John the Baptist, Michelino de Trenzarotti, Giacomo of the Basso family, and Pasqueta of the Gaeta family. The surname Trenzarotti has now disappeared, while Basso and Gaeta are still present in Riomaggiore.



The epigraph gives us a decisive element to date the beautiful rose window. The work was involved in the structural collapse of the facade which occurred around 1870. Following the event, the church underwent a major restoration and expansion, the work lasted about two years. One entire span was added and the facade was rebuilt in the neo-Gothic style. The rose window was not placed on the facade, but replaced by a painting. Only, several decades later, at the turn of the 1960, the parts that composed it were, reassembled to give life to the work that can be admired today.

It is not possible to say with certainty where the two bas-reliefs were originally placed. There is however, a significant element that unites the first work with the bas-relief located on the left on the

first portal of the southern side of the church. Also, in this case the same sequence of animal figures appears; a wolf, a fox with a bird, maybe a crow, on its back, and a rooster, under the sun symbol. Only, the dimensions are larger.

The second bas-relief depicts an enigmatic human figure. Maybe they were both located in the original facade that later collapsed? We cannot state this for sure. We can, however, imagine what effect they would have on the observer if they were placed at the top of the doorway.

It is what remains of the refined bas-relief representing the Last Supper, with the figures of two saints on the side. We do not know who carved it nor the date of its realization. The current state suggests that he was most likely involved in the structural failure of







the frontal part of the church in the second half of the nineteenth century. We can think that it could adorn the lintel of the original entrance portal of St. John the Baptist.



## 1545: Manarola and Riomaggiore repulse the assault of the pirate Dragut

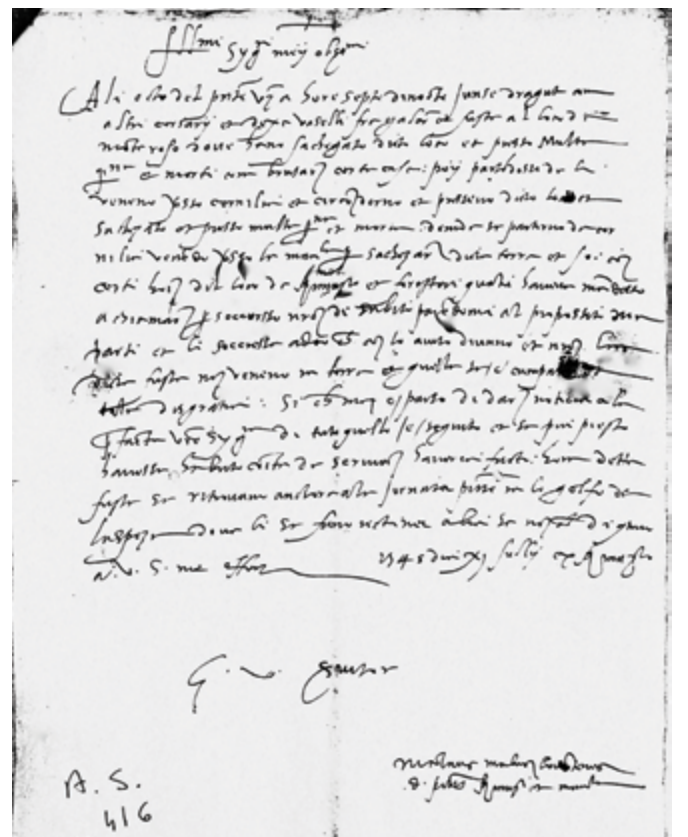
A report from the Mayor of Riomaggiore and Manarola, sent on 11th July, 1545 to the authorities, Genoese, describing an extraordinary event for the history of the Cinque Terre, a terrible day with an unexpected and lucky ending.

A few days prior to, 8th July, “at seven o’clock at night”, ten Muslim Privateers had the bows of their vessels facing Monterosso. Dragut, the famous and feared commander guided them under the command of Khayr al-Din, the said Barbarossa, Admiral of the entire “Turkish fleet.” Dragut had already been taken prisoner by the Genoese in Corsica, then freed by Andrea Doria who paid a ransom directed by Barbarossa. He then resumed his raids devastating the coast of the states linked to the Spanish power, as the Republic of Genoa.

Monterosso was ransacked and set on fire, suffering deaths and kidnappings of many of its inhabitants. The surprise had thwarted its defenses. Then it was up to Corniglia, without a real system of fortification. The privateers “surrounded and took it” with serious consequences; Corniglia suffered devastation, deaths and kidnapping of people. “If we left Corniglia and arrived at Manarola we would massacre the land”. Manarola asked Riomaggiore for help. The men came

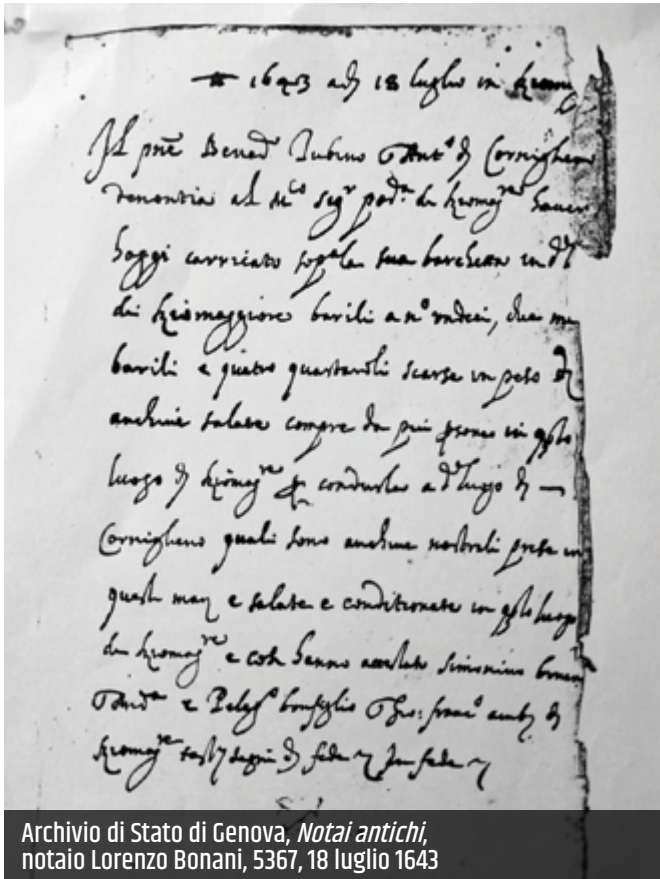
together. The inhabitants of the threatened village obtained an unexpected result: the vessels did not land, that is the privateers did not anchor. Manarola escaped “so much misfortune,” the mourning and the loss of women and men that happened in Monterosso and Corniglia.

Dragut’s ships, with their cargo of desperate humans anchored in the Gulf of La Spezia, were waiting for the affected communities to come forward to make ransom, paying for the liberation of the people who otherwise were destined to slavery, perhaps in the far east. It was not an isolated episode. Twenty years later, in August 1565, another privateer, Giaffer, penetrated the Gulf of La Spezia, took over Riomaggiore as told by the Mayor of Riomaggiore and Manarola.



Lettera del podestà di Riomaggiore e Manarola, 11 luglio 1545 (Archivio di Stato di Genova, *Archivio Segreto*, 416)

“At about six o'clock in the morning there appeared five Turkish vessels. They stormed onto the area of Riomaggiore.” The privateers “with divine help and men said they were rejected”, rejected without doing any damage. (Archivio di Stato di Genova, *Archivio Segreto*, 475, Lettera del Podestà di Riomaggiore e Manarola, 22 agosto 1565).



Archivio di Stato di Genova, *Notai antichi*, notaio Lorenzo Bonani, 5367, 18 luglio 1643

## Not just wine. Salted anchovies and fishing nets

Benedetto Tubino a boat owner from Cornigliano, Genova, declared that on 18th July, 1643, he had loaded a large quantity of salted anchovies in Riomaggiore. It consisted of “undici barili, due mezzi barili, e quattro quartarole” a total weight of about three hundred kilograms of fish preserved in salt, bought “by several people and then to be brought to Cornigliano”. Benedetto Tubino had felt the need of a notary to declare; how much was transported? The document was necessary to attest to origin and quality of the goods. It was in fact, as documented, “anchovies caught from the local seas, salted and packaged in Riomaggiore” thus, declared by inhabitants of the village: Simonino Bonanni and Pellegrino Bonfiglio, “testi degni di fede” or worthy of note.

The appeal to the notary therefore, constituted a sort of controlled denomination and trademark of origin as traditional food product of the Ligurian area and population.

The document also raised a second question. The Cinque Terre, in the seventeenth century, were known above all for its excellence in wine production, (*amabile* and *razzese*). It can be said, based on what is contained in the document, “Was Riomaggiore also dedicated to non-occasional fishing?” Another document, drawn up by Notary Lorenzo Bonanni, prior to the first, which answered the question.

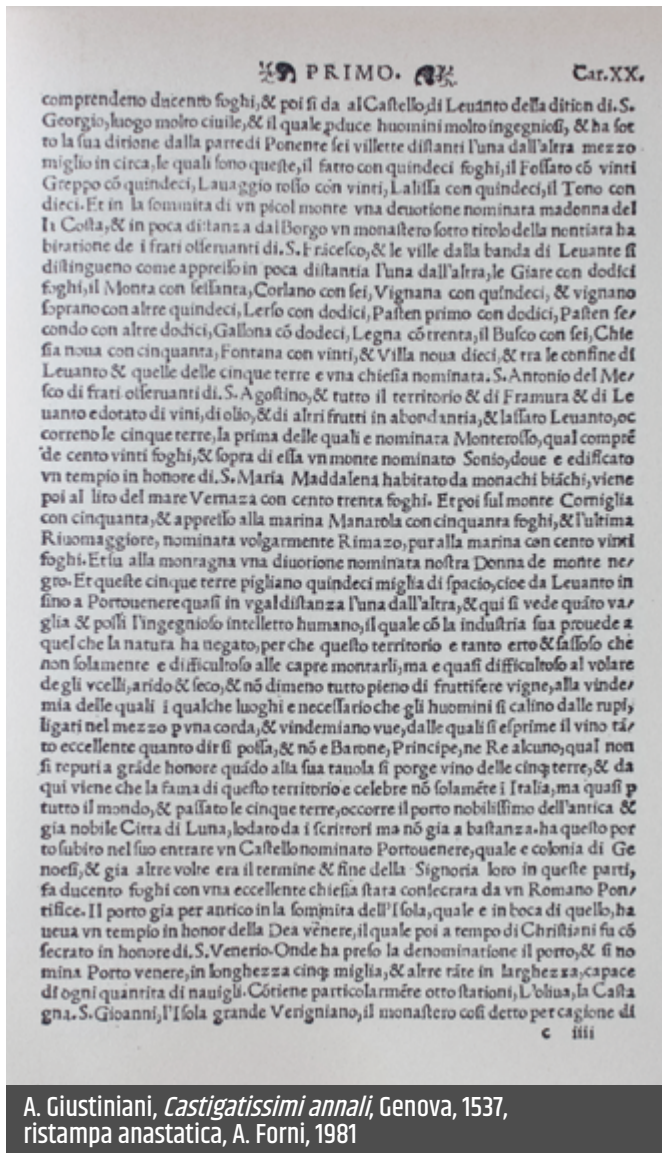
Many people in Riomaggiore were called in February, 1643 to testify about a large and complex inheritance of a wealthy, deceased person with no children. One testimony, Ambrogio Landini declared that the deceased “had eight or ten *speoni*” (nets used to fish anchovies) and that he “fished for a year on a *leudo* where I fished”. Another testimony reported the existence of *speoni* attached to the *barconi* or windows of houses, for drying. (Archivio di Stato di Genova, *Notai antichi*, notaio Lorenzo Bonani, 5367, 8 febbraio 1643).

The “leudo” are typical Ligurian boats. The number of nets and boat size seem to confirm an activity, complementary to viticulture, however, marginal, it required appropriate investments in equipment.



# Wine in literature

*Wine and the Cinque Terre were already terms strongly linked in the Middle Ages. From Vernaccia, Razzese, and Amabile to the current D.O.C. Cinque Terre and Cinque Terre Sciacchetra, the production of these renowned and well-known wines has represented the foundation of the identity of the Cinque Terre. Literary men, painters and naturalists had talked of the wines and the extraordinary landscape where they originated. The passing of time has also given us resolutions from local communities and from the judiciary of the Republic of Genoa to defend the quality of such an important product from an economic point of view. Finally, many notarial documents help us to better understand the mechanisms of trade in wine and grapes.*



A. Giustiniani, *Castigatissimi annali*, Genova, 1537, ristampa anastatica, A. Forni, 1981

## The myth of the birth of the Cinque Terre

Agostino Giustiniani, scholar and nobleman, Bishop of Nebbio in Corsica, depicted the landscape of the Cinque Terre in the *Descrizione della Lyguria* introduction to the records *Annali*. Somewhat rhetoric and awed by the observer, that is the reality of a profound transformation of the territory.

Human activities that merged into a mythical image. Its physical roughness which put animals to exercise and practice. Its roughness changed by man, transforming it into a production of wine, worthy to be put on the tables of princes and kings.

*“And here [on the coast of the Cinque Terre] you can see how valuable and possible the ingenious human intellect is, which with its production provides what nature has denied, this territory is so steep and stony that it is not only difficult for goats to climb them, but it is almost difficult for the birds to fly, arid and dry, and nonetheless all full of fruitful vineyards, for the harvest of which in some places it is necessary that men descend from the cliffs, tied by means of a rope to harvest the grapes, from which the wine is expressed as excellent as it can be called, and it is not Baron, Prince or King anyone, who does not deem it a great honor when wine from the Cinque Terre is served at his table. The fame of this territory is not only in Italy but from almost all over the world.”*

It is an extreme landscape which strikes the visitor to the point of making them imagine men who descended from the cliffs to collect grapes, and the goats and birds that shared with the winemakers the difficulties of facing the steep slopes of the coast overlooking the sea. A magical territory, able of bearing fruit that has

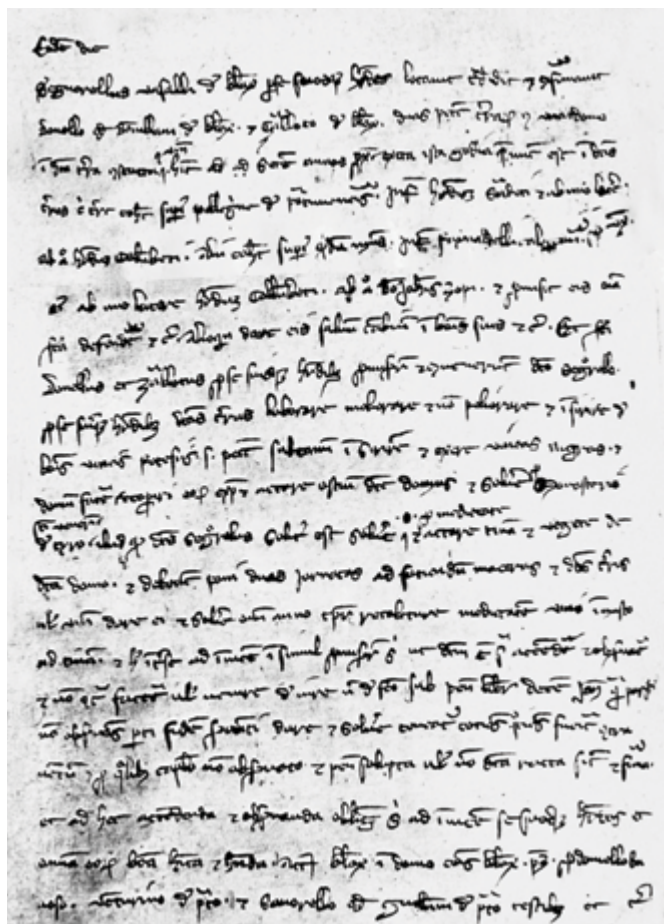
made the Cinque Terre known inside and outside of Italy. The reality of this image has persisted for centuries. Later, the methodical Savoy officials of the Prefettura di Levante, 1827, recall the hard work to build the terraces, in some cases with serious risks for the lives of the farmers.

*“The midday position, however, there are some which, for their sheer steepness, particularly the effect of the waters of the sea that corrode the aquifer would not be capable of spontaneously producing any vegetation, but despite this circumstance the love of profit transformed some portions of them into small fields, which were constructed and cultivated by the work and production of man, who put themselves in danger of losing their lives in doing so, to produce the exquisite wine of the Cinque Terre”.*

Dalla *Relazione statistica della Provincia di Levante per l'anno 1827* (Archivio di Stato di Genova, Prefettura sarda, 385).

### 1303: Roccese wine appears

The papers of Giovanni Bono, Notary in Biassa, are of



Archivio di Stato di Genova, *Notai antichi*, notaio Bono Giovanni, 145, 23 agosto 1303

considerable importance to perceive the relationship between the ancient villages of Casinagora, Lemmen and Saricò with the Community of Biassa at the beginning of 1300s. An act granting the sharecropping of cultivated land with vines offers us the first evidence of the existence of the *roccese* (later *razzese* or *rossese*), a vine variety that over time became widespread in the terraces of the Cinque Terre. Although not very productive in quantity, but of high quality, it was supplanted with other vines in the 19th century. *“Signorello di Vassalo di Biassa, for himself and for his heirs, leased and confirmed the transfer of two plots of land with a house built in said land with vineyards for the next seven years to Donello son of Bonvillano of Biassa and to Çarlotto di Biassa...And the undersigned Donello and Çarlotto, for them and their heirs, promised Signorello to work, improve and not worsen these lands and plant good roccese vines, even at the bottom pieces of the hillside, and eradicate the black vines (which produced red wine) and to redo the roof, readjust the door of the house, pay the Monastery of Tino owed by Signorello, half of the product, put the vats and barrels in their places, redo the dry walls in two days and to deliver within the agreed time, every year, half of the first cut of wine near the vats...”* [transcripts from original document in Latin]

Some considerations can be drawn from this document:

- Tino Island Monastery had a dynamic role in the expansion of the grape vine cultivation.
- The terraces had to be constantly maintained, and had an explicit contractual provision (two working days).
- The wine was pressed in the vats and then transferred into the barrels.
- Half of the product was delivered by the sharecroppers to the vats, in first cut phase. There was low confidence by the owners, regarding the ability to preserve the wine and in respecting the provisions of the contract by sharecroppers.





Immagine tratta dalla "Pomona Italiana" di Giorgio Gallesio

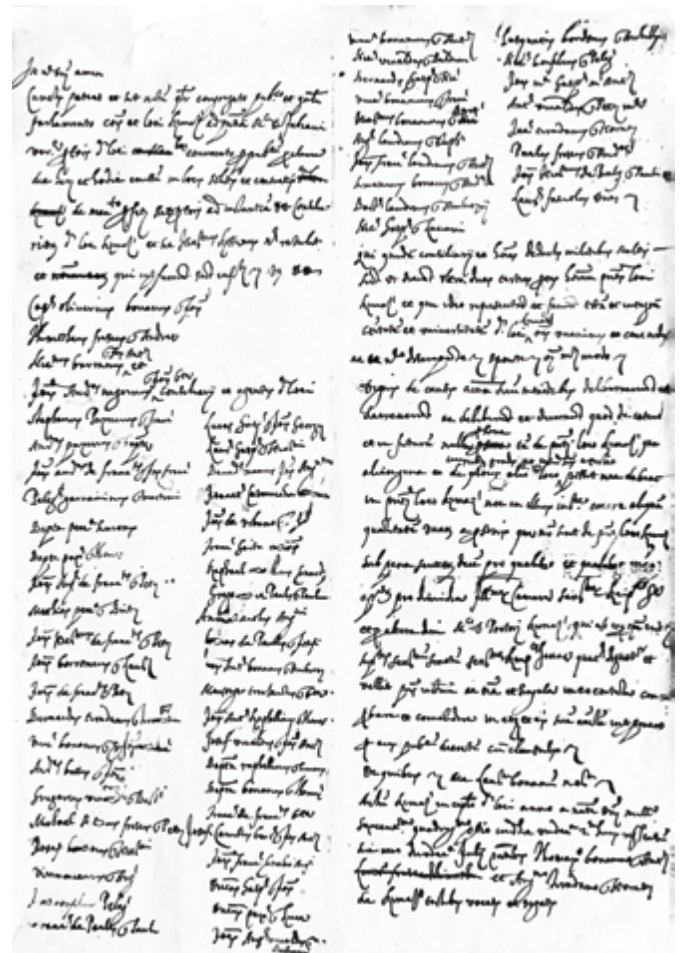
## 1600: The quality of wine defended by the community and the republic

Wine has represented a fundamental asset for the economy of the communities of the Cinque Terre for centuries. Henceforth, its quality had to be protected. There were two possibilities to intervene on a local level: Firstly, fixing the harvest starting date which was to be strictly respected in order to prevent premature harvests which could compromise its alcoholic strength and w. In addition, prohibiting local and foreign producers from buying grapes outside the territory of the community. Secondly, it was necessary to exclude the danger that grapes from inland areas and beyond the ridge, would eventually be in the barrel of seaside villages, inevitably altering the quality of the wine.

The decision made by the men of Riomaggiore gathered in Parliament on July 12, 1643, provided that "a penalty of two scudi shall be placed on any person whether from Riomaggiore or foreigner of any degree, must not want to buy nor have to buy grapes

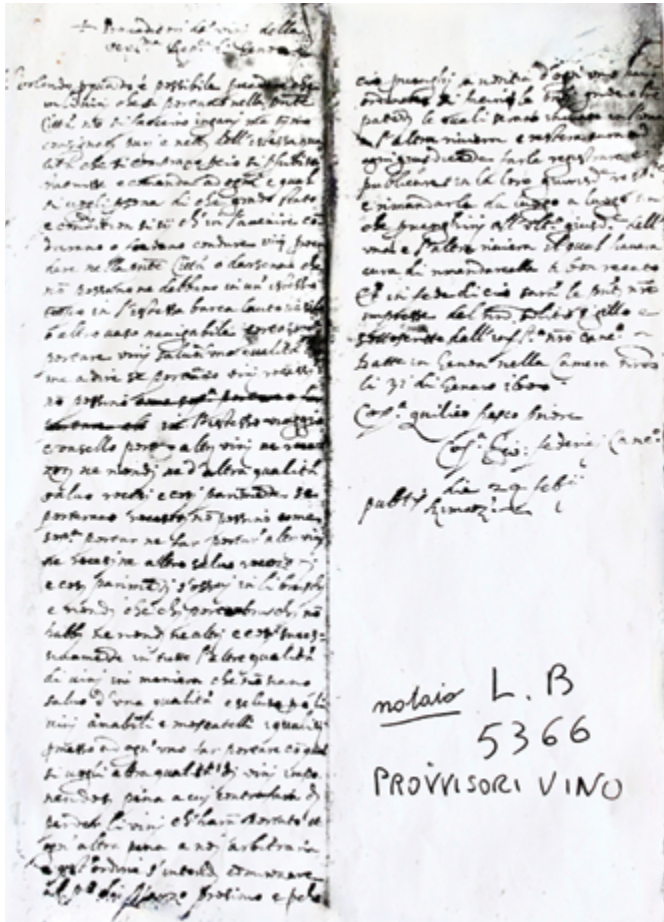
from people that are not from Riomaggiore."

The decree was mandatory and implicit including the land that some farmers of Riomaggiore owned in other jurisdictions such as Carpena and La Spezia. Worsening the quality of the wine would result in a decrease in the price of the product: a gross damage for a territory destined almost exclusively to viticulture. The *Provvisori del Vino* (Provisioners of Wine) of the Judiciary System established in Genoa, at the end of the 16th century, oversaw the procurement of essential consumer goods for the urban population.



Minuta della deliberazione del Parlamento di Riomaggiore, 12 luglio 1643. Archivio di Stato Genova, *Antichi notai*, notaio Lorenzo Bonani, 5367)

This was done to avoid falsifications and opportunists, in particular by "patrons" of the boats transporting the wine from the Rivas, the magistrates intervened by issuing decrees or "public announcements." This document was very explicit; to prevent whoever bought wine in the landing areas along the coast, and once on the high seas, could alter its quality by mixing wines, "inferior" with "good" wines, profiting on price



Copia manoscritta della grida dei Provisori del vino della Repubblica di Genova, Archivio di Stato di Genova, *Antichi notai*, notaio Lorenzo Bonani, 5366

These public announcements are found in the Historical Archives of the Municipality of Genoa, dated 11, February, 1611 ( A. S. C. GE, *Manoscritti*, 760, Provisori del vino, carte 197-198.)

differences. Among the products that were expressly mentioned to be preserved were the “roccese” or “razzese”, then typical white wine of the Cinque Terre. “Roccese” could not be embarked together with “rocesotti”, or “mezzi roccesi”, “bruschi” or “riondi”, all of inferior levels of grapes.

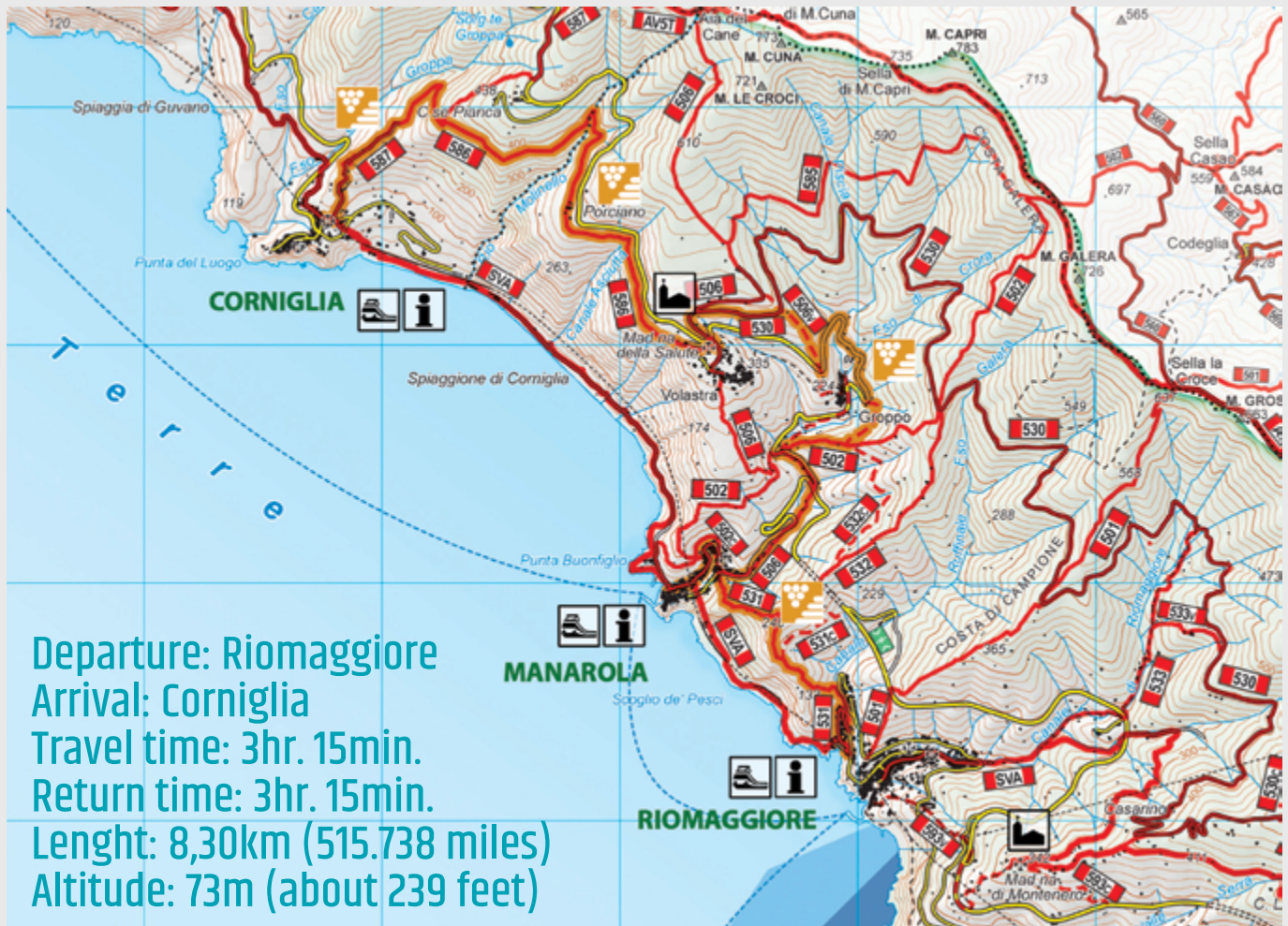
The decree of the provisioners reads as follows: “...whoever in the future will deliver or will have wines delivered to be sold in the present City [of Genoa] or dockyard...cannot nor should they be in the same boat [leudo] or vessel [vaselo] or other navigable vessels to carry or have carried wines of only one quality as if to say that they cannot carry red wines in the same journey or vessel, neither rocezzotti, nor riondi, nor any other, only rocezo”.

The decree of the Provisioners knew of an exception concerning the Cinque Terre. In addition to the “amabile wine”, the most prestigious between Riomaggiore and Monterosso, there was “Moscatello”, originally from Taggia, which could be transported with any other quality of wine. Its esteemed quality was such to discourage any bad intentions.



# THEME-BASED ITINERARIES

## Landscape of terraced vineyards



The millennial culture of the vine has represented for the Cinque Terre area, an element capable of profoundly modifying its physiology. In fact, in the past this was the dominant activity in the area. However, given the geomorphological conformation of the land, man had to obtain from steep slopes - strips of cultivable land, called *cian*, supported by dry stone walls.

The terrace-in-strips design as we see it today is therefore the result of a centuries-old work of a linked civilization to wine. The traditional system for growing vines was at one time a "low vineyard" system, but it was first replaced with the "pergola" (wooden frames for vineyards) and recently with the "wired" system (linear series with equal distances from each other). Furthermore, to make it as easy as possible, monorails imported from Switzerland have been installed in these areas since the 1980s.

This wine landscape, characterized by thousands of km of dry-stone walls, has been recognized as a UNESCO World Heritage Site since 1997. The landscape of terraced vineyards can be clearly admired along the route that leads from Riomaggiore to Corniglia, passing through Gropo, Volastra, the small nucleus of Porciana and Case Pianca, on a route

with a remarkable panoramic view, full of stairways partly in stone and in part carved into the rock. Along the path it is possible to taste excellent wines such as the Bianco and the Sciacchetrà DOC Cinque Terre.

With a small detour to Manarola, it is possible to observe the mill wheel in the central part of the town, from which, according to some hypotheses, the word Manarola originates, in the dialect *Manāōa roea*, which could derive from "Magna roea", precisely large wheel.

Source: Cinque Terre National Park website



**Download the  
brochure of the map  
and illustrations  
by the artist Mario Pegollo**

Scan the QR Code with your smartphone.



# Map guide Paths of Cinque Terre National Park







N	P	A	L	D	T	DF
501	ROMAGGIORE	SELLA LA CROCE	2350	560	1:30	EE
502	MANAROLA	SELLA M.GALERA	3100	650	2:30	EE
502C	MANAROLA V. DISCOVOLO	MANAROLA MARINA	650	85	0:20	T
504	SANT'ANTONIO	SOHARA	2400	350	1:35	EE
504C	SOHARA	INNESTO SENT.535	800	290	0:50	EE
506	MANAROLA	SELLA MARVEDE	3950	586	2:40	EE
506V	TORN. GROppo	INNESTO SENT.506	1100	180	0:35	E
507	VERNAZZA	CIGOLETTA	3100	597	2:20	EE
508	VERNAZZA	ROCE DRIGNANA	3350	485	2:15	E
509	MONTEROSSO	MAD.SOVIORE	2750	451	1:45	EE
528	CAMPGLIA	IL PERSICO	1350	308	1:30	EE
528C	PERSICO	C.OMO	500	50	0:20	EE
528V	IL CHIOSO	NAPONE	400	277	1:00	EE
530	TELEGAFO	VOLAstra	9950	171	2:50	T
530C	BRAMAPANE	CANA (SCALA SANTA)	750	110	0:20	EE
531	ROMAGGIORE	MANAROLA (BECCARA)	1250	235	1:00	EE
531C	PARON. CORNIOLO	VIA BECCARA	360	25	0:15	E
532	BECCARA	COSTA CORNIOLO	1100	160	0:30	E
532C	INNESTO 502	COSTA CORNIOLO	750	3	0:30	E
533	ROMAGGIORE (pm. 593)	VIA DEI SANTUARI	1350	195	1:00	E
533V	INNESTO 533	VIA DEI SANTUARI	350	120	0:30	E
534	SANT'ANTONIO	ROSSOLA	1450	508	1:25	EE
535	CAMPGLIA	ROSSOLA (STRADA)	3200	157	1:45	E
536	BIVIO 504	MONESTEROLI	1100	419	1:10	E
537	TELEGAFO	PUNTA PINEDA	1450	512	2:30	EE
581	REGGIO	S.BERNARDINO	5000	26	2:30	EE
582	REGGIO	IL TERMINE	2250	224	1:15	EE
585	VOLAstra	SELLA M.GALERA	1900	290	0:45	E
586	VOLAstra	C.SE.PIANCA	2300	82	0:50	E
587	CORNIGLIA	CIGOLETTA	2450	511	2:20	EE
58A	MONTEROSSO	S.ANTONIO MESCO	2700	298	1:15	EE
58A	LEVANTO	S.ANTONIO MESCO	4350	293	2:15	E
591	IL TERMINE	S.ANTONIO MESCO	7250	241	1:55	E
591C	COLLA GRITTA	SELLA CROCCETOLA	1200	254	0:40	E
58A	ROMAGGIORE	MANAROLA	1100	20	0:25	E
58A	MANAROLA	CORNIGLIA	2900	70	1:15	E
58A	CORNIGLIA	VERNAZZA	3450	185	1:45	E
58A	VERNAZZA	MONTEROSSO	3600	170	2:15	E
58A	ROMAGGIORE	TELEGAFO	4500	497	2:15	E
591C	SS 370	MAD.MONTENERO	440	88	0:20	E
591V	ROMAGGIORE	MAD.MONTENERO	1150	338	0:55	EE
AVST	PORTOFENERE	TELEGAFO	8400	560	3:20	E
AVST	TELEGAFO	CIGOLETTA	6850	226	2:40	E
AVST	CIGOLETTA	IL TERMINE	6250	297	3:30	E
AVST	IL TERMINE	CROCCETOLA	1909	66	0:50	E

N: sentiero/trail no./sentier/Weg - P: partenza/departure/départ /Start - A: arrivo/arrival/arrivée/Ziel - L: lunghezza/length/langueur/Länge - D: dislivello/elevation gain/dénivellation/Höhenunterschied - T: tempo/time/temps/Zeit - DF: difficoltà/difficulty/difficulté/Schwierigkeit - T: turistica/tourist/touristique/Touristen - E: escursionista/excursionist/de randonnée/Wanderer - EE: escursionisti esperti/expert excursionist/randonneurs expérimentés/erfahrene Wanderer

The map guide is made in graphic coherence with the REL poster designer present on site along the routes, it shows the vastness of the Park's hiking network and is aimed at trekking lovers who, through this intuitive and easy-to-use tool, the trekker will be able to better plan his own outdoor itineraries in the Cinque Terre.

In addition to the more technical information on the paths divided section by section, (height difference, length, difficulty and travel times), the map collects all the useful information on the area as; the services available to hikers and advice for making the most of the beauties of the landscape.



Download the map  
guide of Cinque Terre  
National Park

Scan the QR Code with your smartphone.



