



Sant'Eufemia a Maiella

The landscapes of extraordinary beauty, charm and surprise, tell us a common history, an ancient relationship of life between man and nature. Each corner contains a meaning to be discovered and emotions to capture. The inviolability of Mother Maiella and Morrone with their beautiful valleys, the smell of the earth and the long silences that enhance the sound, include Sant'Eufemia and its people!

A warm welcome from Mayor Francesco Crivelli!

www.santeufemia.gov.it

The new on-line website.

The new site of the City Hall of Sant' Eufemia a Maiella is now online. It contains plenty of news. First, the site is fully accessible and is divided into three major sections, Administration, ATM and Tourist Info.

The menu located in the first section is related to interesting links such as news, notices, alerts and so on.

In the "**DOOR**", you can find help for locating information, not only in this section, but you can also subscribe to the newsletter, send messages to the municipal office or report problems and concerns.

Finally, another important feature is the section dedicated to tourism where you will find pictures and information about the history and activities of our small town.

You can take a look at Sant' Eufemia through photos and videos published in the Gallery.

Welcome ... and have fun!

The Medieval Chest

In the gallery of the site we included a series of beautiful pictures of "La Rocca". Enjoy the magnificent scenes offered by this tiny hamlet.

The garden and the museum

A section of the site has been dedicated to two aspects of Sant'Eufemia.

In the tourist info section of the site, there are now two detailed,

consolidated sections of Sant'Eufemia, a destination for tourists and enthusiasts.

The Botanical Garden Daniela Brescia, has an area of 45,000 square meters, is one of the largest structures of heritage conservation *ex-situ* plant built in our town.

The Ethnographic Museum Marcello M. de Giovanni demonstrates the representation, disclosure, reconstruction and the study of the way of being and operating homo-laborans a mountain backdrop Maiella Morrone in Abruzzo, through the culture of objects, tools and equipment relevant to the agricultural, craft and forestry and pastoral activities.

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TOURIST INFO

HISTORY

LIKE A PEARL INSIDE ITS CHEST, IN THE HEART OF THE MOTHER MAIELLA, EXISTS ONE OF THE MOST BEAUTIFUL NATURAL SCENERIES OF ABRUZZO, S. EUFEMIA A MAIELLA.

SANT' EUFEMIA IS A MOUNTAIN TOWN , 900 METERS ABOVE SEA LEVEL, LATITUDE 42 ° 7 '0" NORTH AND LONGITUDE 14 ° 1' 0" EAST, ON THE WESTERN SIDE OF THE MAIELLA IN THE UPPER VALLEY OF THE RIVER ORTA, BOUNDED BEHIND, ON THE EAST SIDE OF THE HIGHEST PEAKS OF THE

MASSIF OF MAJELLA (MONTE AMARO M. 2793, I TRE PORTONI M. 2653, IL PESCO FALCONE M. 2646, MONTE RAPINA M. 2023 AND FURTHER TO THE EAST, MONTE ACQUA VIVA M. 2737) AND ON THE WESTERN SIDE OVER THE RIVER ORTA, FROM THE TOP MONTE MORRONE (D. 2061), MONTE MILETO (D. 1920), MONTE LA MUCCHIA (D.1985).

BORDERING THE TOWNS OF CARAMANICO TERME, FARA S. MARTINO, AND SULMONA, INHABITS THE EXTREME SOUTHERN PART OF THE PROVINCE OF PESCARA, WITH A TOTAL EXTENSION OF 40 KM² AND EXTENDS TOTALLY INTO THE MAIELLA NATIONAL PARK.

S. EUFEMIA, A VILLAGE OF 312 INHABITANTS, IS LOCATED ON AN UNDULATING TERRAIN AND IT PRESENTS A TERRITORIAL BASIS, INCLUDING THE LAMA BIANCA NATURE RESERVE AND BORDERING THE RESERVE ORFENTO VALLEY.

THE ORIGINS OF ST. EUFEMIA

NAME: SANT' EUFEMIA. IN DIALECT: S. FEMI, SANTA FUMIA.

THE EARLIEST EVIDENCE WE HAVE IS SHOWN IN THE CHRONICON CASAURIENSE AND IS AN ACT DATED SEPTEMBER 1064. IN WHICH BERNARDO DONATED THE CHURCH OF S. EUFEMIA LOCATED IN THE VALLEY OF CARAMANICO, WITH LANDS AND VINEYARDS TO THE MONASTERY OF S. CLEMENTE IN CASAURIA IN RETURN FOR A PERCENTAGE OF WHAT WAS PRODUCED.

GATHERED IN FAMILY GROUPS, SETTLERS OF THE MONASTERY GAVE RISE TO NUCLEUSES CALLED "VILLE" AND SO STARTED THE CONSTRUCTION OF HOUSES AND FARMS INCLUDING VILLA S. EUFEMIA, VILLA SAN GIACOMO AND VILLA RICCIARDI.

IN 1306, SANT' EUFEMIA IS MENTIONED IN THE ACTS OF THE PROCESS OF CANONIZATION OF BROTHER PETER OF MORRONE, ALREADY A POPE WITH THE NAME OF CELESTINE V, MANY PEOPLE IN THE HOUSE OF S. EUFEMIA TESTIFIED IN FAVOR OF HIS HOLINESS.

THE STORY OF ST. EUFEMIA IS LINKED TO CARAMANICO SINCE MEDIEVAL TIMES AND DEPENDED ON IT FOR BUSINESS AND ADMINISTRATION, BUT THERE ARE ALSO REPORTS DATING BACK TO THE YEAR 1145, WHEN THERE WAS A FEUD WITH THE COUNT OF MANOPELLO, COUNT BOAMONDO.

IN THIS SAME CENTURY THE EARL OF MINERVINO, JAMES ARCUCCI, BOUGHT THE FEUDAL RIGHTS OF S. EUFEMIA AND ROCCACARAMANICO FROM QUEEN GIOVANNA FOR 25,000 FLORINS. WITH THE DEATH OF JAMES ARCUCCI IN 1389, THE D'AQUINOS CAME TO CARAMANICO.

IN 1505, FERDINAND III, ASSIGNS THE FEUD OF CARAMANICO TO PROSPERO COLONNA AND THEN RETURNED IT TO THE D'AQUINOS.

IN THE WRITINGS OF 1576, BY FATHER SERAFINO RAZZI, HE WROTE ABOUT HIS STAY IN THE VILLA S. EUFEMIA: "ON APRIL 8TH, PASSION SUNDAY. "AFTER I HAD PREACHED IN CARAMANICO, I WENT TWO MILES HIGHER TO A VILLA OF ONE HUNDRED FIRES, CALLED SANTA'EUFEMIA, WITH MY HORSE AND BUGGY. THERE I SAID TWO SERMONS: ONE AFTER VESPERS AND ONE AFTER COMPIETA, IN A VERY CAPACIOUS CHURCH, FILLED MOSTLY OF WOMEN, BECAUSE THEIR HUSBANDS, MOSTLY SHEPHERDS ARE IN PUGLIA, HERDING SHEEP. THE INHABITANTS OF THIS VILLA ARE VERY DEVOUT, AND RESPECTFUL OF HOLY PRIESTS. I DISCOVERED THERE THE SACRED COMPANIONSHIP OF THE HOLY NAME OF GOD. TWO YEARS PRIOR, I HAD FOUND THE MOST HOLY ROSARY OF FATHER PAOLINO BERNARDINI OF LUCCA, WHO

PREACHED THAT YEAR, WHILE STILL IN THIS LAND. I OBSERVED HOW THEY HAD COVERED THEIR HOUSES, MOSTLY OF BEECH WOOD PLANKS ON ACCOUNT OF THE WINDS. LARGE AND HEAVY STONES WERE PLACED ON TOP OF THE PLANKS. IT WAS DONE BECAUSE IN THE WINTER IT IS NECESSARY TO REPEATEDLY CLIMB ON THE ROOFS TO SHOOT DOWN THE SNOW. THE DANGER IS NOT IN THE PLANKS, THEY ARE PLACED ONE ON TOP OF THE OTHER, AND RETAIN WATER AND DO NOT BREAK SO EASILY, AND THEREFORE THESE BOARDS OVER THE YEARS BECOME DAMAGED AND ARE REPLACED WITH WOOD FROM THE NEARBY FORESTS.

THE VILLAGERS OF SANT' EUFEMIA HAVE "GOOD" BLOOD AND DO NOT WANT TO MARRY INTO THE CARAMANICHESI PEOPLE."

IN 1636, THE MISTRESS OF THE LANDS OF S. EUFEMIA WAS THE PRINCESS OF STIGLIANO, WHICH WAS SUCCEEDED BY CASTRUCCIO DA CARAMANICO.

IN 1640, ANNA CARAFFA, PRINCESS OF STIGLIANO, SOLD CARAMANICO WITH ITS VILLAS TO BARTOLOMEO D'AQUINO TO WHOM IT REMAINED UNTIL 1806, WHEN THE MAJORITY OF THE KINGDOM OF NAPLES WAS LIBERATED FROM FEUDALISM.

S. EUFEMIA REMAINED THE ONLY FRACTION OF CARAMANICO AND ON MARCH 8, 1842, BY ROYAL DECREE, IT BECAME AN AUTONOMOUS MUNICIPALITY. SUBSEQUENTLY WITH ROYAL DECREE N. 1140 ON 22.01.1863, ASSUMED ITS CURRENT NAME OF SANT'EUFEMIA A MAIELLA. IN 1864, IT GAINED MUNICIPAL AUTONOMY INCORPORATING VILLA RICCIARDI AND SAN GIACOMO.

AFTER ITALY'S UNIFICATION, SANT'EUFEMIA AND THE WHOLE NEIGHBORHOOD KNEW THE PHENOMENON OF BANDITRY, PARTICULARLY THE ACTIONS OF THE ROBBER ANGELO COLAFELLA, A NATIVE OF THE TOWN. ON JANUARY 1, 1930 THE MUNICIPALITY OF ROCCACARAMANICO, BECAME AN EXTENSION OF S. EUFEMIA

DURING WORLD WAR II SANT'EUFEMIA A MAIELLA FELL UNDER GERMAN OCCUPATION AND ITS POPULATION SUFFERED DISPLACEMENT UNTIL THE SPRING OF 1944. AFTER THE WAR, EMIGRATION STRUCK THE TOWN, REDUCING ITS POPULATION SIGNIFICANTLY, AS OF THE 70'S, SANT' EUFEMIA WAS DISCOVERED AS A TOURIST LOCATION.

ART BETWEEN LEGEND AND HISTORY

IN TERMS OF ARCHITECTURE AND ART, THE PARISH CHURCH OF SAN BARTOLOMEO APOSTOLO, BUILT AT THE END OF '400, IS LOCATED IN THE UPPER PART OF THE TOWN, IN THE ITS NAMESAKE SQUARE, WITH THE BELL TOWER ON THE RIGHT. THE MAIN FACE IN "EXPOSED" STONE HAS THREE STONE PORTALS: THE CENTRAL PORTAL, IN ADDITION TO THE DECORATIONS OF THE BAROQUE STYLE, THE TOP SHOWS THE EMBLEM OF THE SS. SACRAMENTO (1653?) THE TWO SIDE DOORS, FROM THE BEGINNING OF THE '500 (THE LEFT ONE DATED 1516. THE DOORS ARE SIMPLE AND HAVE INSCRIPTIONS THAT REFER TO THE PARISHIONERS. THE INSIDE CONSISTS OF THREE AISLES, AT THE END OF THE CENTER AISLE, STANDS A PRECIOUS WOODEN CIBORIUM A PYRAMIDAL STRUCTURE (Mt. 6.15) WITH RICH DECORATIONS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES, WITH NICHES WHOSE MANY WOODEN STATUES WENT LOST DURING THE GERMAN OCCUPATION. IN THE LEFT AISLE, WE NOTE THE FINE WORKMANSHIP OF THE STATUE OF OUR LADY OF MERCY, COMMONLY CALLED THE MERCY, MADE OF TERRACOTTA (XVI) BY ABRUZZO ARTISANS AND ALSO THE BAPTISMAL FONT (XVIII CENT.). IN THE RIGHT AISLE IS THE STATUE OF

SANT'EUFEMIA (XVIII) AND THE STATUE OF SANTA GIOCONDA WHICH CAPTURES THE ATTENTION OF VISITORS, AND IS UNIQUE IN ABRUZZO.

IN ROCCA CARAMANICO, IT IS POSSIBLE TO VISIT THE CHURCH OF SS. TRINITY DATING BACK TO 1514, THE PATRON - OUR LADY OF GRACE - BUILT ON AN EXISTING OLD WATCHTOWER, AND IS VISIBLE ON THE LATERAL SIDE OF THE FORMER TOWN HALL, NOW THE ETHNOGRAPHIC MUSEUM "MARCELLO M. DE GIOVANNI, "A STONE BAS-RELIEF WHICH CAME FROM THE CHURCH OF S. ANTHONY, REPRESENTING THE SAINT.

THE PATRON SAINT OF S. EUFEMIA WAS NAMED AFTER A FOUNTAIN, CALLED "SANT' EUFEMIA FOUNTAIN". AROUND THIS FOUNTAIN, BEGAN A LEGEND WHICH TRANSFORMED INTO A BELIEF THAT THE WATER WAS SACRED. WATER FROM THIS FOUNTAIN WAS ATTRIBUTED TO HAVING HEALING PROPERTIES AND THAT IS WHY, IN THE PAST, IT WAS FREQUENTLY VISITED, BY PREGNANT WOMEN OR WOMEN WHO RECENTLY BECAME MOTHERS. THEY ASKED FOR PROTECTION FOR THE HEALTH AND GROWTH OF THEIR CHILDREN AND AN ABUNDANCE OF MILK TO ENSURE BENEFITS FOR THE CHILDREN. SO ALL FUTURE MOTHERS, NOT ONLY OF SANT' EUFEMIA BUT OF THE WHOLE ORTE VALLEY WENT TO THE COVETED SOURCE ALONG A PREDETERMINED PROCESS AND RESPECTING A PRECISE PRACTICE, WHICH WAS TO BRING ALONG A BOTTLE OF WINE AND A GLASS TO OFFER ALL WOMEN WHOM THEY MET ALONG THE WAY, WISHING THE PREGNANT WOMEN PRODUCTION OF PLENTY OF MILK. ON THEIR RETURN, THE PRACTICE CHANGED, THE EXPECTANT MOTHER WAS TO CARESS THE FIRST CHILD WHO WAS WITH THEIR MOTHER AND WISHED GOOD HEALTH TO THIS CHILD AND HOPING TO HAVE AS MUCH MILK AS THE WOMAN SHE HAD JUST MET.

WATER, AN INDISPENSIBLE ELEMENT FOR LIFE, REPRESENTED FOR THE WOMEN OF SANT' EUFEMIA, A PRECIOUS COMMODITY AND THE PRACTICE BECAME AN IMPORTANT RITUAL. THIS RITUAL WAS SEEN AS THE "RITES OF PASSAGE" FOR THE ENTIRE CYCLE OF HUMAN LIFE. IN THIS RITUAL, CAN BE FOUND DISTINCTIVE FEATURES SUCH AS AGGREGATION, UNION TIES AS WOMEN DID NOT GO TO THE FOUNTAIN ALONE, BUT ALWAYS IN A GROUP. TODAY THE FOUNTAIN OF SANT' EUFEMIA IS STILL THERE AS A TESTIMONY TO THE PAST AND A TRADITION THAT HAS NEVER BEEN FORGOTTEN. IT STILL HAS RUNNING WATER AND THAT WATER FLOWS BACK TO A LEGEND OF ANTIQUITY.

TYPICAL ARCHITECTURE OF THE AREA

THE PRESENT STRUCTURE OF SANT' EUFEMIA IS AN AMALGAMATION OF TWO DIFFERENT RESIDENTIAL AREAS: VILLA RICCIARDI AND VILLA SANT' EUFEMIA.

VILLA SANT' EUFEMIA OF AN EARLIER PERIOD IS LARGER AND OLDER THAN VILLA RICCIARDI. IT TYPICALLY HAS A MAIN STREET, VIA CAPO CROCE, FROM WHICH OTHER STREETS BRANCH OUT. THERE IS NO SHORTAGE OF ANCIENT BUILDINGS DATING BACK MAINLY TO THE '500, BUT THE OVERALL ARCHITECTURE IS SIMPLE, REMEMBER THAT IN THE PAST THEY LIVED ON ANIMAL FARMING AS THEIR ONLY RESOURCE TO WHICH WAS ADDED LIMITED AGRICULTURE. THE URBAN COMPLEX OF THE MUNICIPALITY IS SIMPLE AND IS BASED ON THE HOUSING NEEDS OF AN AGRO-FORESTRY-PASTORAL STONE BUILDING STRUCTURED WITH A GROUND FLOOR AND A BASEMENT THAT WAS USED AS A BARN AND A GROUND OR FIRST FLOOR OF A POSSIBLE HOUSE.

ARCHITECTURAL STRUCTURES OF TWO LARGE BUILDINGS, BELONGING TO THE MOST AFFLUENT

FAMILIES, IN THE COURSE OF THE CENTURIES, WERE DIVIDED INTO MODEST SIZED HOMES. LESS MODIFIED IS THE BUILDING DATING TO THE SEVENTH CENTURY IS LOCATED IN VILLA RICCIARDI, AND AS OF 40 YEARS AGO, IT WAS TURNED INTO A PENSIONE BY THE NAME OF "PENSIONE AZZURRA".

ROCCACARAMANICO HAS AN INTERESTING CASTLE PERCHED WITHIN THE WALLS AND TOWER AND JOINED WITH THE CHURCH OF SS. TRINITY, FROM 1514 OR BETTER KNOWN AS THE PATRON SAINT OF OUR LADY OF GRACE, CONSTRUCTED ON AN OLD PRE-EXISTING WATCHTOWER, AND THE FORMER TOWN HALL, FORMERLY THE CHURCH OF ST. ANTONIO ABATE.

ARCHAEOLOGY

REMAINS OF A MEDIEVAL SETTLEMENTS WERE FOUND IN THE AREA OF FONTE CAFAGGIO.

THE MEDIEVAL VILLAGE OF ROCCACARAMANICO

IT IS A CURRENT HYPOTHESIS THAT ROCCACARAMANICO, AROSE AS A STRATEGIC POINT FOR OBSERVATION AND DEFENSE, IN FACT, IN ANCIENT TIMES WAS CALLED CASTELLO DELLA ROCCHETTA. IN TIME, AS IT WAS VERY POPULAR IN ABRUZZO TO USE THE PREFIX "ROCCA" MEANING A STONEY OR ROCKY PLACE, AND SINCE IT WAS SECTION OF CARAMANICO, UNTIL 1806, IT BECAME "ROCCA DI CARAMANICO".

ON THE SLOPES OF THE MORRONE AT 1050-1080 M. ABOVE SEA LEVEL IS THE HIGHEST POINT OF THE PROVINCE OF PESCARA. IT'S HISTORY IS INTERTWINED WITH CARAMANICO.

SUCCEEDED IN THE TERRITORY OF THE LORDSHIPS OF D'AQUINO, D'ARAGONA, D'ANGIÒ, COLONNA AND CARAFA, IN DIFFERENT PERIODS OF ITS HISTORY.

THERE IS VERY LITTLE NEWS ABOUT THE AREA IN THE SIXTEENTH CENTURY AND IN THE EARLY PERIOD OF SPANISH DOMINATION. IT'S IMPORTANT, HOWEVER, TO LOCAL HISTORY, IN A DOCUMENT DATED JUNE 16, 1520 BECAUSE WITH THE CONSENT OF PROSPERO COLONNA, LORD OF THE LAND OF CARAMANICO AND ROCCHETTA, IT WAS STATED, AMONG OTHER THINGS, THAT THE TWO LANDS AND TENEMENTS, WERE DISTINCT AND SEPARATE (INDEPENDENT OF ROCCHETTA ALIAS ROCCACARAMANICO).

THERE ARE REPORTS OF TWO CHURCHES, THE FIRST DATING BACK TO THE CHURCH OF S. MARY IN 1514 AND THE SECOND CONCERNING THE CHURCH OF S. AGATA, 1568.

IN 1627 A VIOLENT EARTHQUAKE DEVASTATED THE SMALL TOWN, THIS PHENOMENON WAS REPEATED IN 1703, IN 1706 AND IN 1915. IN 1662, A COMPREHENSIVE PICTURE OF THE THE TERRITORY OF THE FORTRESS, ARE NAMED THE CHURCH OF SANTA MARIA DELLE GRAZIE AND S. ANTONIO ABATE OF WHICH STILL, EVEN TODAY, A PANEL OF STONE, CARVED ON THE SOUTH WALL OF THE BUILDING EXISTS.

THE LATTER WAS LATER RESTORED IN THE '30S ACCOMMODATING THE CITY HALL, PRIMARY SCHOOL AND IN THE PERIOD OF ABANDONMENT, BECAME PARTLY USED AS A SHELTER FOR ANIMALS. SINCE 1981, AFTER PARTIAL REPAIRS, IT IS THE HEADQUARTERS OF ROCCACARAMANICO ASSOCIATION AND SINCE 1999, AFTER FURTHER RESTORATION AND MODERNIZATION, IS HEAD OFFICE TO THE MUSEUM OF ETHNOGRAPHY "MARCELLO M. DE GIOVANNI."

IN THE SECOND HALF OF THE '700, THE ECONOMY OF THIS AREA SUFFERED SEVERELY AND DESTRUCTION OF FOREST RESERVES, DUE TO A GREATER EXTENSION OF THE PASTURES AND, SUBSEQUENTLY, OF THE POLITICAL AND SOCIAL CHANGES THAT LED TO THE INVASION OF THE KINGDOM OF NAPLES, BY GIUSEPPE BONAPARTE (BROTHER OF NAPOLEON BONAPARTE, WHO WAS KING OF NAPLES FROM 1806 TO 1808 AND SPAIN FROM 1808 TO 1813) THE EXPULSION OF THE BOURBONS AND THE PRESENCE ON THE TERRITORY OF BRIGANDAGE, AS A LAST BOURBON REACTION AGAINST THE PROCESS OF ITALY'S UNIFICATION.

THE MUNICIPAL ARCHIVE OF ROCCACARAMANICO WAS SET ON FIRE, WITH SEVERE LOSS OF VALUABLE EVIDENCE FROM THE PAST.

IN 1806, THE FEUDAL SYSTEM WAS ABOLISHED, CARAMANICO AND ROCCACARAMANICO WERE DECLARED FREE COMMUNITIES WITH INDEPENDENT ADMINISTRATIONS. SO SINCE 1806, WHEN IT BECAME ITS OWN MUNICIPALITY WITH ADMINISTRATION, THE OFFICIAL NAME BECAME ROCCACARAMANICO.

IN THOSE YEARS, IN LA ROCCA, THE AGRICULTURAL AND PASTORAL SYSTEM MET THE BASIC NEEDS OF THE POPULATION, WITH A SIMPLE AND LABORIOUS LIFE.

THE NINETEENTH CENTURY CAN BE CONSIDERED THE BEST TIME FOR THE EXISTENTIAL POSSIBILITIES OF THE MOUNTAIN VILLAGE, HOWEVER THE TWENTIETH CENTURY IS THE CENTURY OF ROCCACARAMANICO'S PAIN, BITTERNESS, STRUGGLE AND SURRENDER. WITH THE ARRIVAL OF THE INDUSTRIAL SOCIETY, BEGAN A SIGNIFICANT DEPOPULATION DUE TO EMIGRATION TO AUSTRALIA AND THE AMERICAS. THE VALUES OF AN ARCHAIC WORLD AND FOLK TRADITIONS BEGAN IN THE EARLY 1900, AND BECAME BLURRED BY THE NEED FOR WELLNESS REPLACING THE PHENOMENON OF POVERTY AND UNDERDEVELOPMENT THAT LED, OVER THE YEARS, TO BITTERNESS, PAIN AND STRUGGLES. IN 1929 THE GOVERNMENT ORDERED THE MUNICIPALITIES THAT WERE NOT IN A POSITION TO OFFER SERVICES TO BE AGGREGATED. SO IT WAS THAT ROCCACARAMANICO WAS UNITED WITH THE TOWN OF SANT'EUFEMIA, BY ROYAL DECREE OF KING VITTORIO EMANUELE III. DURING A HUNTING TRIP, VITTORIO EMANUELE III, WAS STAYING FOR SEVERAL DAYS IN A GUEST HOUSE.

THE "GHOST TOWN", ROCCACARAMANICO, AS IT WAS CALLED YEARS AGO, NOW SLOWLY RETURNS TO LIFE, THANKS TO THE PRESENCE OF THE "NEW ROCCOLANI." THIS WAS THE DESIRE AND THE CERTAINTY OF PASQUALE, "THE LAST ROCCOLANA" AND ANGIOLINA, AS SHE NEVER WISHED TO LEAVE THIS PLACE FOR ANYTHING IN THE WORLD.

TO SAVE THIS TOWN FROM DISAPPEARING OFF OF THE MAP, IN THE '70S A PHENOMENON OF TOURISM AROSE OF PEOPLE WHO LOVED THIS UNSPOILT CORNER, WHERE IT RETURNED TO REALISTIC FORM, VITAL AND ESSENTIAL TO REGAIN ANCIENT WISDOM, TO BREATHE THE BALANCE BETWEEN MAN AND NATURE, PAST AND PRESENT. OLD BUILDINGS WERE BOUGHT AND RESTORED. IN THE 1980S, THE TOWN MUNICIPALITY PROVIDED VARIOUS PROJECTS TO RETURN THE VILLAGE TO LIFE IN ALL ITS SPLENDOR.

THE MAJOR HANDIWORKS WERE CONSTRUCTED BY THE SIXTEENTH-CENTURY CHURCH, THE FORMER CITY HALL BUILDING IS NOW THE MUSEUM, THE "RUPE" WHICH IS THE HIGHEST POINT OF THE VILLAGE, CONSISTS OF A OVERHANGING ROCK PLUNGING INTO A BEAUTIFUL LANDSCAPE, AND THE STEPS TO A PANORAMIC SQUARE, MAIELLA, THE TERMINAL POINT OF CORSO UMBERTO, LEADS TO THE CLIFF CLIMBING OF OLD STONE BUILDINGS AND WINDING BETWEEN

MASSIVE WALLS OF THE CHURCH.

CHARACTERS

FATHER DOMENICO MARIA D'AMICO WAS BORN IN S. EUFEMIA A MAIELLA AUGUST 28, 1864 IN THE HAMLET OF SAN GIACOMO. AS A CHILD, HE ENJOYED BUILDING LITTLE CHURCHES AND ALTARS WITH STONES HE COLLECTED. ON FEBRUARY 2, 1890 HE WAS ORDAINED A PRIEST.

THUS BEGAN HIS LONG PILGRIMAGE, WITHIN 53 YEARS OF PRIESTHOOD SERVICE, HE RETURNED TO HIS MISSIONARY IN ABRUZZO. DURING HIS LONG JOURNEY, FATHER DOMINIC REBUILT AND RESTORED MANY CONVENTS AND CHURCHES (HENCE THE NICKNAME "BROTHER MATTONARO"): THE CONVENT OF SAN PATRIGNANO IN COLLECORVINO, THE PARISH CHURCH OF SAN GIULIANO TEATINO, THE CHURCH OF OUR LADY OF MERCY IN PENNE, THE REPAIR OF THE ROOF OF THE CHURCH OF SANT'EUFEMIA. HE BUILT A CONVENT IN TERAMO, THE CHURCH OF S. DOMINIC IN GUARDIAGRELE, THE CHURCH OF PIANE D'ARCHI IN PERANO, S. ANTONIO VILLA CONSALVO IN CRECCHIO, THE CHURCH OF ST. LUCIA MARTESE IN ROCCA S. MARIA OF TERAMO, THE CHURCH OF THE SACRED HEART CONVENT IN TERAMO ANNEX AND THE SQUARE OF THE MADONNA DELLE GRAZIE IN TERAMO.

HIS LAST AND MOST COLOSSAL WORK WAS THE CONSTRUCTION OF THE CHURCH OF STELLA MARIS, A ROMANESQUE CHURCH 45 METERS LONG AND 23 HIGH, BUILT BETWEEN 1931 AND 1940 IN THE PINETA OF PESCARA AND THERE HE REMAINED UNTIL DECEMBER 10, 1943 WHEN HE RETURNED TO HIS FATHER'S HOUSE.

THE ARCHITECTURAL CERTAINLY REMAINS, BUT ABOVE ALL HE WAS A GREAT PREACHER, CONFESSOR AND SPIRITUAL DIRECTOR, NOT ONLY TO THE PEOPLE BUT ALSO TO BISHOPS AND HIGH PRIESTS, PROVINCIAL MINISTERS AND GUARDIAN OF THE FRANCISCANS OF ABRUZZO, A TRAINER OF HIS "CARUCCI" (AS HE CALLED THE YOUNG PEOPLE OF NOVITIATES UNDER HIS DIRECTION) AND A PRISON CHAPLAIN.

PADRE PIO SPOKE OF HIM, "... WHY DO YOU COME TO ME, WHILE YOU HAVE A SAINT IN YOUR MIDST WHO REALLY DESERVES RESPECT AND CONSIDERATION? ..." HE HIMSELF SAID, "WHAT DOES IT MATTER TO BE HERE OR ELSEWHERE, AS LONG AS WE DO THE WILL OF GOD!"

FRANCESCO PAOLO PANTALONE "THE IRON MAN"

HE WAS BORN IN SANT' EUFEMIA A MAIELLA IN 1889 AND NICKNAMED BY GABRIELE D'ANNUNZIO AS "THE IRON MAN", A MADMAN WHO COULD BEND IRON BARS THAT TWO MEN COULD NOT EVEN LIFT.

THE STRONGMAN VISITED ALL THE CAPITALS OF EUROPE BEFORE IMMIGRATING TO AMERICA, HE NEVER FORGOT TO HELP HIS FELLOW CITIZENS IN NEED. HE WAS A BOXER, ATHLETE, SHOWMAN AND ACTOR IN HOLLYWOOD, WHERE HE MET RODOLFO VALENTINO. ON THE SITE: WWW.STRONGESTOFALL.COM YOU CAN FIND OTHER PHOTOS PUBLISHED BY HIS COUSIN'S GRANDDAUGHTER, WHO LEARNED OF HIS HISTORY AND IS PASSIONATE ABOUT THIS GREAT CHARACTER.

THE ROBBER COLAFELLA

IN THE LAST CENTURY, SEVERAL GROUPS RAGED IN SOUTHERN ITALY, GIVING LIFE TO THE PHENOMENON OF THE SOCIAL AND POLITICAL IMPLICATIONS CLASSIFIED BY HISTORIANS UNDER THE LABEL OF "SOUTHERN BRIGANTI." ALTHOUGH THE METHODS AND "COMPANIES" DID NOT DIFFER FROM THOSE OF DELINQUENCY, THE BRIGANTI HAVE ALWAYS DEVIATED TO THE A PROFOUND SOCIO-ECONOMIC CAUSE FROM WHICH THEY ORIGINATED.

ANGELO CAMILLO COLAFELLA WAS BORN JULY 25, 1834 IN SAN GIACOMO, A SECTOR OF SANT'EUFEMIA. HE WAS SMALL, VERY VIVACIOUS, SMART AND ABOVE ALL, PHYSICALLY FIT. PERHAPS ... THE VOCATION OF BRIGANTI RAN THROUGH HIS BLOOD.

BEFORE HE BECAME A FEARED BANDIT, AND LEADER OF A BAND FOR WHICH HE WAS PROCLAIMED THE GENERAL, HE WAS A STONEMASON. AS A BANDIT, HE WAS RESPONSIBLE FOR THE UPSURGE OF A FIRST SPARK OF REVOLT AGAINST THE SAVOY IN CARAMANICO AND SANT'EUFEMIA, IN OCTOBER 21, 1860. HE AND HIS MEN PLUNDERED AND DEVASTATED SANT'EUFEMIA AND NEIGHBORING TOWNS, KILLING, IN REVENGE FOR THE CAPTAIN OF THE NATIONAL GUARD OF PACENTRO, FOLLOWING THEIR RAID ON THE PREMISES WHERE THEY HELD THE ELECTORIAL OPERATIONS, WHICH WERE TO PENALIZE THE UNION OF THE KINGDOM OF THE TWO SICILIES TO THE KINGDOM OF ITALY, OVERTURNING THE BALLOT BOX AND CREATING CHAOS AND FEAR AS A TRUE REVOLUTIONARY.

ANGELO COLAFELLA THEN WENT INTO HIDING AND WAS PURSUED BY THE POLICE UNTIL HE WAS CAPTURED, TRIED AND IMPRISONED, BUT HE MANAGED TO ESCAPE AND DISGUISED AS A SHEPHERD, HE RETURNED TO SANT'EUFEMIA, HIDING IN THE WOODS, HOUSES AND COUNTRYSIDE. SO HE WENT TO GAETA TO REPORT TO FRANCIS II HIS EXPLOITS AND THE KING ENCOURAGED HIM TO PURSUE ACTION AGAINST THE SAVOY GIVING HIM 60 DUCATS.

ON 11 JANUARY 1861, HE INVADDED SAN VALENTINO, FREEING FORTY PRISONERS. HE WAS ARRESTED AGAIN AND SENTENCED TO HARD LABOR FOR LIFE, HE WAS LATER PARDONED AND, 28 YEARS LATER, HE RETURNED TO SANT'EUFEMIA AND ENDED HIS DAYS IN A CRAMPED ROOM ON THE GROUND FLOOR IN THE DISTRICT OF THE COUNTRY RICCIARDI.

THE STORIES WE SPOKE OF WERE THE EXPLOITS OF COLAFELLA WHO ACTED ON BEHALF OF THE BOURBON DYNASTY AND, IN PARTICULAR FOR MANY PEASANTS OPPRESSED BY THE BURDEN OF PIEMONTE. THE HARSHNESS OF THE REPRESSION BY THE POLICE SAVOY WAS DIRECTED NOT AT AN ORGANIZED GROUP, BUT TO A GROUP OF POOR, DESPISED AND EXPLOITED PEOPLE.

OPPOSITION TO "ACTS OF BANDITRY" TOOK THE FORM OF INDISCRIMINATE SHOOTINGS THAT BECAME THE ROUTINE PUNISHMENT, THE METHOD OF TERROR. BUT THEY FAILED TO WEAKEN THE ROBBERS, AND THEIR STRONG IDEALS OF SOCIAL AND ECONOMIC EQUITY.

THE LONELY QUEEN OF LA ROCCA, ANGIOLINA DEL PAPA

SPEAKING OF ANGIOLINA MEANS TO BE INSPIRED BY FAIRY TALES AND SHE APPEARED IN THE NATIONAL AND FOREIGN PRESS.

ANGIOLINA WAS RECEIVED BY THE POPE. A DOCUMENTARY ABOUT HER WAS PRODUCED ENTIRELY IN ROCCACARAMANICO AT THE END OF THE SEVENTIES. SHE PARTICIPATED IN THE "MAURIZIO COSTANZO SHOW" AND "READY ... RAFFAELLA?", AFTER BEING IN FRONT OF MANY AUDIENCES, MANY PEOPLE WENT TO "LA ROCCA" TO MEET HER AFTER THEY WATCHED HER ON TELEVISION.

LIFE IN SANT'EUFEMIA

PLACES TO VISIT

- 1 THE HISTORICAL CENTER OF SANT'EUFEMIA WITH ITS NARROW STREETS, ITS SQUARES AND FOUNTAINS
- 2 THE FOUNTAIN OF SANT'EUFEMIA
PATH STARTING FROM THE CITY HALL: PIAZZA DELLA VITTORIA, VIA FOSSATO BONOMO, THEN FOLLOW THE SIGNS
- 3 THE BOTANICAL GARDEN "DANIELA BRESCIA" OF SANT'EUFEMIA WITH AN AREA OF 45,000 SQUARE METERS IS ONE OF THE LARGEST CONSERVATION AREAS. IT IS DIVIDED INTO 22 AREAS, SOME IN TURN SPLIT, WHICH ARE HOMOGENEOUS VEGETATION FORMATIONS OR OTHER BOTANICAL COLLECTIONS WHICH ARE CHARACTERIZED BY SIMILAR SPECIES WITH PARTICULAR BIOLOGICAL AND MORPHOLOGICAL AND STRUCTURAL SIMILARITIES
PATH STARTING FROM THE CITY: PIAZZA DELLA VITTORIA, VIA R. CRIVELLI, VIA ROMA AND SS. 487
- 4 THE VILLAGE OF ROCCACARAMANICO ANCIENT FORTRESS OF EXTRAORDINARY BEAUTY THAT WAS ONCE A STRATEGIC POINT OF OBSERVATION AND DEFENSE ACCESS TO THE VALLEY
PATH STARTING FROM THE CITY: PIAZZA DELLA VITTORIA, VIA R. CRIVELLI, VIA ROMA, SS. 487 AND PROVINCIAL ROAD ROCCACARAMANICO
- 5 THE MILL OF ROCCACARAMANICO
PATH STARTING FROM THE CITY: PIAZZA DELLA VITTORIA, VIA R. CRIVELLI, VIA ROMA, SS. 487, FRAZ. SAN GIACOMO AND MULE PATHS
- 6 THE ETHNOGRAPHIC MUSEUM "MARCELLO DE GIOVANNI" IN ROCCACARAMANICO WHERE THE INSTRUMENTS AND TOOLS THAT ARE KEPT, REFLECT THE TRADITIONS AND WAYS OF LIFE OF THE INHABITANTS OF THE MAIELLA
PATH STARTING FROM THE CITY: PIAZZA DELLA VITTORIA, VIA R. CRIVELLI, VIA ROMA, SS. 487 PASSO S. LEONARDO AND PROVINCIAL ROAD ROCCACARAMANICO

PLACES TO EXPLORE

- 1 THE PEAKS OF MONTE AMARO AND MORRONE, ARE THE PRIDE OF THE MOUNTAIN PEOPLE, WHO KEEP AND GUARD THEIR MAJESTY IN THE VILLAGE;
- 2 MORRONE TABLEAU, CHANGEABLE, WHOSE COLORS ARE THOSE OF THE RAINBOW, BUT ALSO A BEAUTIFUL PIECE OF SCULPTURE THAT IS PERFECTED IN THE TOPS ALMOST PRESUMPTUOUS IN ITS SPIERS AND CLIFFS;
- 3 THE HIGH VALLEY DELL'ORTA GREEN AREA, WILD AND PICTURESQUE UPPER COURSE OF THE RIVER ORTA;
- 4 THE NATURE RESERVE OF LAMA BIANCA THAT EXTENDS TO THE TOP OF MOUNT AMARO. IT OWES ITS NAME TO THE STEEP ROCKY SLOPE (BLADE) WHICH IS CHARACTERIZED BY THE TYPICAL LIGHT COLOR OF THE LIMESTONE; AREA RICH IN BEECH FORESTS INTERSPERSED WITH STRETCHES OF PINE, A POPULAR DESTINATION FOR ALL LOVERS OF THE MOUNTAIN IS ALSO DESIGNED TO BE ENJOYED BY THE DISABLED AND THE ELDERLY;
- 5 THE INTERESTING MORPHOLOGICAL AS WELL AS LANDSCAPE OF THE CAVE OF THE "LUCIDI", "DELLE FEMMINE", "DEI BRIGNATI" AND "ZAPPANO" ARE SITES OF HISTORICAL SIGNIFICANCE FOR THE POSSIBLE PRESENCE OF ARTIFACTS FROM VARIOUS PERIODS.

6 "IL BOSCHETTO" PROVIDES VISITORS A PLEASANT REST, IN A MAGICAL ATMOSPHERE AND YOU CAN STOP AT THE FOOT OF THE "MADONNA OF THE BOSCHETTO." IT WAS POSSIBLE TO ERECT A STATUE OF THE VIRGIN MARY, IN THE YEAR 1954, THANKS TO THE FAITHFUL WHO OFFERED MONEY, WHEAT AND EGGS, AND TO THE MASONS WHO LENT THEIR SERVICES FOR FREE.

ATTRACTIONS

"HOMAGE TO THE PAST" MAIOLICA S. EUFEMIA A MAIELLA BY ENEA CETRULLO, IS A MURAL COMPOSED OF 70 CERAMIC TILES (20X20) EXHIBITED AT THE COUNCIL HALL.

DOWNTOWN

THE HISTORIC CENTRE OF SAINT EUFEMIA A MAIELLA IS MADE UP OF SMALL VILLAGES WHICH WERE BORN AT DIFFERENT TIMES AND WITH DIFFERENT CHARACTERISTICS, AS WELL AS THE VARIOUS DISTRICTS: SANT'ANTONIO, THE PESTO, PONTE SANTINO, CAPO CROCE, THE PIAZZETTA, SANT MATTEO, THE RICCIARDI, THE MARRSCCELL. AND THE COSTE, WHICH SURROUND THE TOWN.

THE SET OF HOUSES, DATING BACK TO 1500-1600, AROUND THE PARISH CHURCH IS THE ANCIENT OLD TOWN THEN, TOWARDS THE END OF 1700, HOUSES WERE CONSTRUCTED NEAR THE CHURCH OF ST. MATTHEW. WHILE BETWEEN 1800 AND 1900, THE OLD TOWN WAS ENRICHED WITH THE DISTRICTS OF RICCIARDI AND CAPO CROCE.

A UNIQUE FEATURE OF THE TOWN IS THE FACT THAT THE HOUSES AND BARNS WERE PLACED SEPARATELY. EACH DISTRICT HAD ITS NEIGHBORING TOWNS IN THE VILLAGE. THE OLD HISTORIC CENTER IS CHARACTERIZED BY SIMILAR HOMES BOTH INTERNALLY AND EXTERNALLY THAT FACE ALL OF NARROW STREETS CALLED 'RUELLE'.

THE HOUSES WERE BUILT ON THREE FLOORS, LEANING AGAINST ONE ANOTHER, TO SAVE THE CONSTRUCTION OF A WALL, BUT AT THE SAME TIME, BEING SIDE BY SIDE MADE THEM WARM AND COMFORTABLE. USUALLY, THE GROUND FLOOR WAS USED AS A WAREHOUSE FOR SUPPLIES AND WORKING EQUIPMENT AND ALSO FOR CRAFT ACTIVITIES. ON THE FIRST FLOOR THERE WAS A KITCHEN WITH A LARGE FIREPLACE. THIS WAS THE PLACE WHERE THE FAMILY GATHERED AND ATE MEALS DURING THE DAY AND WHERE THE WOMEN WOVE THE OUTFIT FOR THEIR MARRIAGEABLE DAUGHTERS AND IN THE EVENING , WITH THE DIM LIGHT OF A LANTERN, THEY WORKED THE WOOL AND TALKED ABOUT THEIR DAILY LIVES AND IN THE MEANTIME, THE MEN GATHERED AT LOCAL WINERIES AND SPENT TIME TOGETHER. ON THE SECOND FLOOR WERE LOCATED THE BEDROOMS.

USES - COSTUMES - TRADITION - FOLKLORE - ANECDOTES AND LEGENDS

MARRIAGE:

MARRIAGE IN THE TRADITION OF SANT'EUFEMIA WAS MOSTLY COMBINED FAMILIES, ESPECIALLY IN VIEW OF WHAT WE BOTH FAMILIES COULD HAVE GIVEN AS A DOWRY TO THEIR CHILDREN.

THE BOYFRIENDS WERE USUALLY YOUNG, AND BEFORE THE WEDDING, THE GROOM, ACCOMPANIED BY HIS PARENTS, WENT TO THE BRIDE'S HOME, BRINGING A GIFT OF A RING, NECKLACE AND EARRINGS, AND RECEIVING IN RETURN A SHIRT FOR HIMSELF AND A PRESENT FOR HIS PARENTS.

THE BOYS WERE FORBIDDEN TO HANG OUT FREELY, BUT ONLY DURING VISITS AT HOME, WHERE, SITTING IN FRONT OF THE FIREPLACE AND ALWAYS WATCHED, COULD THEY EXCHANGE A FEW FLEETING GLANCES. AFTER MARRIAGE, IT WAS THE CUSTOM TO BRING FAMILY AND FRIENDS IN A 'SALUIETT' (A STRICTLY WHITE DAMASK NAPKIN), MANY SWEETS, BEANS AND PIZZELLE, WHICH WERE DISPERSED TO THE MEMBERS OF THE FAMILY, AND ALSO ACCORDING TO THE ECONOMIC STATUS OF THE FAMILY OF THE BRIDE AND GROOM. THE "SALUIETT" BROUGHT BY A CHILD WAS PROMPTLY RETURNED FULL OF EGGS, IF RETURNED TO THE GROOM'S FAMILY (THE EGGS WOULD BE USED TO PREPARE OTHER PIZZELLE).

INSTEAD, THE BRIDE WAS GIVEN A "CONCA", POTS, "GH'MANIR" (A DIPPER USED TO POUR THE WATER IN THE BASIN), A COPPER BED WARMING PAN, AND A FEW PIECES OF LINENS.

A WEEK BEFORE THE WEDDING, THE GROOM WENT TO THE BRIDE'S HOUSE TO PICK UP A WICKER BASKET CONTAINING A DOWRY CONSISTING OF: LINENS, BLANKETS, FOUR PILLOWS OF WOOL, A BOWL AND A WATER JUG, A BAG OF WHEAT AND MAIZE. THE GROOM AND A "FILARELLA" OF FRIENDS, WITH THE BASKET ON HIS HEAD, AND BROUGHT IT ALL TO HIS HOME, BECAUSE THAT'S WHERE THE COUPLE WOULD LIVE. THE BRIDE'S MOTHER, AT THE END OF THE LINE, BROUGHT A BROOM AS A GIFT TO HER DAUGHTER.

ONCE THEY BECAME HUSBAND AND WIFE, AND IF THERE OCCURRED SOME DIFFERENCES OF OPINION, THE HUSBAND RECITED THIS RHYME:

"SE UO-LIU FA GNA PAR A TE...NN T'AIU-DA MA-R-TÈ!!!"

(IF YOU WANTED TO DO AS YOU PLEASE ... YOU SHOULDN'T HAVE GOTTEN MARRIED!)

STILL USED TODAY, IS TO GIVE PIZZELLE AND CONFETTI, BUT THE TRAY, WHICH REPLACED THE 'SALUIETT', HAS BEEN ENRICHED WITH COOKIES AND CANDY.

THE BIRTH

THE BIRTH OF A CHILD BROUGHT JOY AND HAPPINESS IN THE HOME, AND CHILDREN WERE BORN AT HOME. THE NEW MOTHER WAS CARED FOR BY THE MOTHER-IN-LAW AND MOTHER, WHO COOKED A DELICIOUS SOUP IN A "PGNET 'GH COCD" (A TERRACOTTA POT) TO HELP HER RECOVER FROM THE SUFFERINGS OF BIRTH. THE MIDWIFE, WENT TO VISIT THE BABY EVERY MORNING, ALWAYS ADVISING "N BEDD RUSC DH OU" (ONE EGGNOG) TO THE NEW MOTHER.

HER GODMOTHER, CHOSEN BY THE PARENTS TO CHRISTEN THE BABY, GAVE AS A GIFT TO THE FAMILY, A LARGE WICKER BASKET WITH "N'FILAR DH PAN, 'NA IADDIN, ZUCCHER AND CAFÈ, PASTIN, CIOCCOLAT, 'NA BOTTIDH OF UERMÛT AND UENTUN OU."

(A LOAF OF BREAD, A CHICKEN, SUGAR, PASTA, CHOCOLATE, A BOTTLE OF VERMOUTH AND 21 EGGS).

THEY HAD TO BE 21 NOT 20 EGGS, IN FACT THE EVEN NUMBER WAS CONSIDERED A BAD OMEN, BECAUSE IT MEANT TO WISH THEM TWINS FOR THE NEXT TIME.

COMMON PRACTICE WAS TO WRAP THE BABY'S LEGS IN ORDER TO GROW STRAIGHT.

THE BAPTISM

THE DAY OF BAPTISM THE CHILD'S FATHER, THE MOTHER AND THE GODPARENT WENT TO CHURCH FOR THE RELIGIOUS FUNCTION AND ON THEIR RETURNED THE GODMOTHER WOULD INSERT IN THE BINDINGS OF THE CHILD, MONEY OR A GOLD CHAIN AND WOULD SAY

"A SCIT PAGAN E RIENR CRISTIAN "(THE CHILD LEFT THE HOME AS A PAGAN AND RETURNED AS A CHRISTIAN).

THE FUNERAL

THE FUNERAL WAS A SAD OCCASION, ALL RELATIVES AND NEIGHBOURS WENT TO THE HOUSE TO BLESS AND TO WATCH OVER THE DECEASED AND TO PRAY AND KEEP COMPANY WITH THE FAMILY UNTIL THE TIME OF THE BURIAL.

OUT OF RESPECT, THEN CLOSE RELATIVES BROUGHT FOOD (A MEAL OF CONSOLATION).

THE DAY OF THE FUNERAL, AFTER THE MASS, ALL ACCOMPANIED THE DECEASED, WOMEN IN TWO ROWS IN FRONT, RELATIVES AND THE MEN BEHIND. THE COFFIN WAS CARRIED ON THEIR SHOULDERS TO THE CEMETERY.

WHEN HIS WIFE DIED, THE HUSBAND ACCOMPANIED THE COFFIN TO THE CEMETERY, BUT IF IT WAS HER HUSBAND TO DIE FIRST, THE WIFE STAYED AT HOME TO CRY IN FRONT OF THE FIREPLACE.

HE SAID: "E' MEDH JE 'N MORT CH' CENT 'MESS FELT" (ACCOMPANYING A DEAD MAN IS LIKE TAKING PART IN HUNDRED MASSES).

IN THE FOLLOWING DAYS, AND, FOR AT LEAST SEVEN DAYS PRIOR TO A MEMORIAL MASS (WHICH WAS CELEBRATED A WEEK LATER) IT WAS CUSTOMARY TO BRING "DH RCUNSDH", A PRESENT CONSISTING OF FOOD THEY SERVED, ACCORDING TO POPULAR BELIEF, TO REFRESH THE SOUL OF THE DEAD. THE FUNERAL, WITH MINOR DIFFERENCES, IS STILL CELEBRATED SIMILARLY TODAY.

THE FIREPLACE

IN LIGHT OF THE ABOVE, IT IS NOT DIFFICULT TO IMAGINE THE IMPORTANCE OF THE FIREPLACE IN THE HOMES OF OUR ANCESTORS. OF COURSE, THE WARMTH OF THE FIRE WAS NOT ENOUGH TO HEAT THE HOUSE, BUT AROUND THE FIRE GATHERED THE FAMILY! DURING THE NIGHT OF CHRISTMAS, IT WAS CUSTOM TO PUT THE "LOG" IN THE FIRE TO WARM THE BABY JESUS. WHEN WE WENT TO SLEEP, THE LOG WAS COVERED WITH ASHES, AND IN THE MORNING, WHEN THE FAMILY WOKE UP AND TOOK AWAY THE ASHES, THE CIOCCO (PIECE OF WOOD) WAS STILL LIT (THE REMAINING ASHES, WERE THEN SPREAD IN THE FIELDS IN ORDER TO INCREASE THE FERTILITY OF THE EARTH). AROUND THE FIREPLACE, THE FAMILY PLAYED A GAME, ALL WITH THEIR FEET ON THE STEP OF THE HEARTH, REPEATED A RHYME, AND AT THE END OF EVERY LAP, A FOOT WAS REMOVED UNTIL THERE WAS ONLY THE FOOT OF THE WINNER.

THE RHYME WAS AS FOLLOWS:

"PIT PITÈLL, CALOR S'Ì BELL,
N'SANTA MARÌ, CASCALÒ PIT PICCIÒ,
MENÌ, GIRÀ, FIJ D'RE TIR GHE PIT CA' TOCCH A TE"

FOOT, LITTLE FOOT, HEAT, YOU ARE
BEAUTIFUL,
S. MARY'S, LITTLE FOOT,
SON OF THE KING,
IT'S YOUR TURN TO REMOVE YOUR FOOT

THEN BEFORE GOING TO SLEEP, THEY HAD TO "RABBELLÀ" THAT IS, TO COVER THE COALS WITH ASHES FOR THE NEXT MORNING, WHEN THE FIRST THING WAS TO REVIVE THE FLAME OF LIFE.

TRADITIONS

RELIGIOUS FESTIVALS, FOR THE MOST PART, MEET AN ANCIENT RITUAL AND CUSTOM. EARLY IN THE MORNING THE PARTY STARTS WITH GUN SHOTS / FIRE WORKS AND THE BAND PLAYING ALONG THE STREETS OF THE TOWN, THEN FOLLOWS, THE RITE OF THE HOLY MASS, IN SOME CASES, BY THREE PRIESTS (MASS PARADE). IN THE AFTERNOON, THERE IS A PROCESSION FOLLOWED BY THE BAND AND FINALLY THE EVENING WAS ENLIVENED BY A CONCERT. ESPECIALLY IN THE PAST, EACH FEAST DIFFERED BY DISTINCTIVE RITUALS.

FEAST OF ST. ANTHONY ABATE, JANUARY 17TH

FROM THE STORIES TOLD BY THE GRANDPARENTS, WE KNOW THAT AT THE END OF THE HOLY MASS, IN FRONT OF THE CHURCH, THE "PALMENTERI" WERE AUCTIONED OFF, AND CHEESE, POULTRY ETC. WERE OFFERED BY LOCAL FARMERS AND GROCIERI. WITH THE PROCEEDS OF SALES, THE ORGANIZING COMMITTEE ARRANGED TO PAY THE EXPENSES OF THE FEAST. THEN THE FARMERS AND SHEPHERDS BROUGHT THEIR ANIMALS TO THE SQUARE AND HAVING KINDLED A GREAT FIRE, THE PARISH PRIEST BLESSED THE CATTLE. IN ADDITION, TRADITION WAS A HORSE RACE THROUGH THE STREETS OF THE TOWN. TODAY, EVERY YEAR ON JANUARY 17TH, IN HONOUR OF ST. ANTONIO, DEVOTEES OFFER BLESSED BREAD TO LOCAL FAMILIES.

FEAST OF ST. ANTHONY OF PADUA, JUNE 13

THE NIGHT BEFORE, AFTER HAVING PREPARED THE SAINT, THE BELLS RANG TO ANNOUNCE THE START OF THE FESTIVAL. PEOPLE WENT TO CHURCH TO PRAY THE VESPERS WHICH WAS OFTEN ACCOMPANIED BY THE MUSIC OF THE BAND. IN THE MORNING, TWO MEMBERS OF THE FEAST COMMITTEE FOLLOWED THE BAND PLAYING IN THE STREETS OF THE TOWN WITH A BAG OVER THEIR SHOULDER, KNOCKING DOOR TO DOOR, GATHERING DONATIONS THAT USUALLY CONSISTED OF WHEAT AND EGGS. THEN THE PARISHIONERS FOLLOWED THE PROCESSION ACCOMPANIED BY THE BAND WHOSE MUSICIANS WERE INVITED TO LUNCH BY THE FAMILIES OF THE TOWN.

FEAST OF ST. JOHN THE BAPTIST, JUNE 24

THE ELDERS BELIEVED THAT ON THE NIGHT OF JUNE 23 FOLLOWING INTO THE 24TH, THE ELEMENTS OF NATURE, AIR, WATER, FIRE AND EARTH HAD SPECIAL POWERS. SO THEY GATHERED HERBS, PREFERABLY WET FROM THE DEW OF THE NIGHT, BECAUSE THEY WERE CONSIDERED SPECIAL AND ABLE TO HEAL SICKNESS AND CAST OUT DEVILS AND WITCHES. IT WAS NOT JUST A SUPERSTITION, IT IS KNOWN THAT ONLY CERTAIN DAYS OF THE YEAR YOU CAN GET THE HIGHEST ACTIVE INGREDIENTS FROM PLANTS (BALSAMIC EFFECT). ON JUNE 24, BONFIRES WERE LIT SO THAT THE CROPS WERE ABUNDANT, THEY SANG AND DANCED AROUND THEM, IN HOPE THAT FATE WAS PREDICTED. THERE IS A PARTICULAR CUSTOM, STILL PRACTICED TODAY, "S. JOHN ALLA BOTTIGLIA", A WHITE BOTTLE OR A LITTLE FLASK IS FILLED WITH WATER IN WHICH EGG WHITES OF A FRESH EGG ARE

DROPPED. THE BOTTLE IS THEN PLACED ON A WINDOW SILL

THE NEXT MORNING THE FAMILY GATHERED, KNEELING, ADMIRING THE BOTTLE, IN WHICH THERE WAS A MAGICAL RESEMBLANCE OF A BOAT, COMPLETE WITH A MAST AND SAIL, AND, ALSO, IT IS SAID, THE IMAGE OF THE SAINT.

TODAY ON THE OCCASION OF THIS FESTIVAL AND CONTEXTUAL NIGHT, BELIEVED TO BE A MAGICAL TIME FOR ALL HERBS, THE "FESTA DELLE ERBE" IS ORGANIZED.

IT STARTS WITH A GUIDED TOUR AROUND THE AREA SANT'EUFEMIESE TO DISCOVER THE HERBS, WHICH, COLLECTED DURING THE STROLL, ARE THEN COOKED AND TASTED TOGETHER WITH TYPICAL LOCAL PRODUCTS AT THE PIAZZETTA DEI FIORI.

FEAST OF ST. GIOCONDA, JULY 27

IT WAS HARVEST TIME, THE FARMERS, ALTHOUGH FEAST DAY, WENT INTO THE FIELDS UNTIL NOON, WHEN A BLAST OF FIREWORKS WAS HEARD TO ANNOUNCE THE BEGINNING OF THE FEAST, SO EVERYONE WENT HOME.

SANTA GIOCONDA WAS CALLED "THE HOLY PISCIATARA" BECAUSE IT WAS HOPED TO INVOKED RAIN AND IT WAS ENOUGH TO BRING HIS STATUE IN PROCESSION FOR RAIN TO OCCUR.

IT WAS CUSTOMARY FOR CHILDREN, HOLDING A PICTURE OF THE SAINT, TO RUN THROUGH THE STREETS OF THE TOWN WITH A BAG TO COLLECT GRAIN, WHILE THE MEN OF THE FESTIVAL COMMITTEE WENT INTO THE FIELDS COLLECTING SHEAVES OF WHEAT DONATED BY THE FARMERS.

EVEN THE SHEPHERDS OFFERED A DAYS WORTH OF CHEESE THAT WAS SOLD DURING THE "IAL" (ROD) THAT TOOK PLACE IN THE SQUARE IN FRONT OF THE CHURCH AND WHERE THEY ALSO SOLD THE PALMENTERI THAT HAD BEEN BROUGHT THERE BY THE VILLAGE WOMEN ON THEIR HEAD. IN THE EVENING, THERE WAS A CONCERT WITH A BAND, AND THE "DANCE OF THE PUPA" WHICH IS STILL IN USED TODAY. AT THE END OF THE EVENING, A DRAW TOOK PLACE (THE LOTTERY) WITH PRIZES OF LAMBS AND COPPER BASINS WHICH ATTRACTED THE INTEREST OF THE PEOPLE.

FEAST SAN BARTOLOMEO AP. PATRON SAINT OF S. EUFEMIA, AUGUST 24

IT IS SAID THAT HE WAS A GENUINE MAN,"

A MAN IN WHOM THERE WAS NO DEVIOSNESS (JOHN 1.45 TO 5)"

HE PASSED FROM SCEPTICISM TO AN ACT OF FAITH,

, DECEIVED NO ONE, HE WAS A GOOD WORKER ...

AND, WITH THESE QUALITIES, THE LORD MADE HIM THE FOUNDATION OF HIS CHURCH TOGETHER WITH THE OTHER APOSTLES.

THAT'S WHY WE ARE PROUD, HE IS OUR PATRON SAINT!

THE FEAST IN HONOR OF ST. BARTOLOMEO AND SANT' EUFEMIA IS THE MOST IMPORTANT FESTIVAL, BECAUSE WE CELEBRATE OUR PATRON SAINTS. IN THE MORNING, THE BEGINNING OF THE CELEBRATIONS IS ANNOUNCED BY GUN SHOTS AND THE SOUND OF THE BAND WHICH TAKES PLACE AFTER THE RITE OF THE HOLY MASS. IN THE AFTERNOON, SAINTS BARTOLOMEO AND EUFEMIA ARE CARRIED IN PROCESSION.

THE EMOTION IS STRONG EVERY YEAR, BECAUSE AT THIS TIME, THE EMIGRANTS VISITING HOME PARTICIPATE BY CARRYING THE SAINTS, ALTERNATING WITH THE VILLAGERS.

IN THE EVENING THERE IS USUALLY A CONCERT AND THE "DANCE OF THE PUPA."

FEAST OF OUR LADY OF GRACE, SEPTEMBER 8

THIS FEAST WAS CELEBRATED IN THE VILLAGE OF ROCCACARAMANICO AND TO ATTEND THE CELEBRATION, THE PEOPLE OF SANT'EUFEMIA WENT ON FOOT TO THE "ROCCHETTA". THERE WERE OFFERINGS OF CONFETTI OF SULMONA BY THE FESTIVAL COMMITTEE . THERE WERE THREE DAYS OF FESTIVITIES. IN THE EVENING THERE WAS DANCING OUTDOORS AND FIREWORKS. UNFORTUNATELY, NOT ALL THE SOLEMN FESTIVALS ARE CELEBRATED TODAY, BUT THESE OLD TRADITIONS, ESPECIALLY HONOURING THE SAINTS, WOULD LIKE TO BE REVIVED BY THE VILLAGERS.

FOLKLORE

"LU DDU BBOTT"

IN ROCCACARAMANICO, LIVED A MAN NAME PASQUALINO, WHO WITH HIS DDU BBOTT AND OTHER INSTRUMENTS USED TO WELCOME FRIENDS AND VISITORS TO ENJOY THEMSELVES. ON SPECIAL OCCASIONS, IT 'STILL PLAYED TODAY BY A SENIOR IN S. EUFEMIA.

THE BAND

AT THE END OF WORLD WAR II, THE PARISH PRIEST, DON MAURO IEZZI, HAD THE IDEA TO BRING TOGETHER YOUNG AND OLD IN A MUSICAL BAND. THE ELDERS HAD PLAYED AS TRUMPETERS IN THE MILITARY, THE YOUNGEST, HOWEVER HAD NO MUSICAL EXPERIENCE, SO MAESTRO NICOLA GROSSI, NICKNAMED "MAGNASSUTT" OF CARAMANICO, WAS HIRED TO TEACH THE YOUNGER MEN MUSIC.

IN CARAMANICO A BAND ALREADY EXISTED, AND CARAMANICHESI WERE NOT CONVINCED THAT THE SANT'EUFEMIESI WOULD SUCCEED, THEY SAID: "A DONKEY CANNOT CLIMB A POPLAR THAT "SI FA" (MEANING: THAT MAKES, BUT IN ITALIAN SI FA ARE ALSO MUSICAL NOTES) THE BAND SANT'EUFEMIA".

INSTEAD SANT' EUFEMIA DID SUCCEED IN PUTTING TOGETHER A BAND WITH 40 MEMBERS. WITHOUT THE ECONOMIC MEANS TO PURCHASE UNIFORMS, THEY ASKED FOR HELP FROM RELATIVES WHO HAD EMIGRATED TO THE USA.

THE FIRST SYMPHONY WAS PLAYED IN CARAMANICO, QUITE A HARD HIT, WHICH WAS AMPLIFIED BY THE NAME CHOSEN: "IT STARTED THE BAND SI FA" WHERE THE STATEMENT THAT LEAVES NO DOUBT, JOINED TWO MUSICAL NOTES, WITH A DOUBLE SIDED REMARK THAT "THE BANDA SI FA."

THEY BEGAN THE FIRST CONCERTS WITH SUCCESS, FIRST IN TURRIVALIGNANI, THEN MIGLIANICO IN PESCARA AND SO ON. THE BAND CONTINUED TO PLAY UNTIL 1954, ALTHOUGH DECIMATED OVER TIME DUE TO EMIGRATION.

ANECDOTES

IT IS SAID THAT, WHILE HE WAS SOUGHT AFTER BY TWO POLICEMEN IN SAN GIACOMO, ANGELO

CAMILLO COLAFELLA WAS CAPTURED NEAR A SMALL WOODEN BRIDGE NOT FAR FROM THE VILLAGE. COLAFELLA WITH HIS CANDID AND INGENUOUS EXPRESSIONS, BUT WITH THE CUNNING OF A FOX, ASKED: "WHO ARE YOU LOOKING FOR?" THE POLICE SAID, "THE ROBBER CAMILLO COLAFELLA, DO YOU KNOW HIM? ... HAVE YOU EVER SEEN HIM? ... DO YOU KNOW WHERE HE IS?" AND COLAFELLA REPLIED:" I KNOW EVERYTHING ABOUT THE ROBBER COLAFELLA AND IF YOU COME WITH ME, I WILL TAKE YOU TO HIM, BUT UNDERSTAND THAT I WORK ... AND IF YOU GIVE ME A SMALL MONETARY COMPENSATION, I WOULD BE MORE THAN HAPPY TO COME WITH YOU INTO THE MOUNTAINS. "IN FACT, COLAFELLA WAS COMPENSATED. ALONG THE WAY, BETWEEN PATHS AND MULE TRACKS, THE THREE PROCEEDED IN SINGLE FILE, THE POLICE AHEAD AND HIM BEHIND. ALONG THE WAY THERE AND BACK, COLAFELLA USING A PIECE OF PLASTER STONE, WROTE ON THE BLACK JACKET OF THE OFFICER: "THE ROBBER IS ME" AND THEN AFTER THEIR RETURN, OF COURSE, TO NO AVAIL, WHILE GOING OVER THE BRIDGE, COLAFELLA WITH A RAPID MOVEMENT SHOVED THE TWO OFFICERS, MAKING THEM FALL INTO THE RAVINE OF THE DITCH, THEN IMMEDIATELY FLED.

TO GET CHILDREN NOT TO LEAVE THEIR SIDE, MOTHERS TOLD THEM, TO FRIGHTEN THEM, THAT ON THE STREET "*C'SCEU LA IAMMATA ROSC AND DH MAZZAMRIDH*" (THERE WAS A RED BALL OF WOOL AND A DRUMMER) AS IF TO SAY BEWARE OF THE WOLF. THE FRIGHTENED CHILDREN REMAINED AT HOME.

STILL TODAY THIS CUTE STORY THAT HAS A RED FOX AS ITS PROTAGONIST, WHICH HAS NO FEAR OF HUMANS, IS REFERRED TO WHEN THE NEED ARISES. BUT FROM WHERE DID THIS NEED ARISE? FROM HUNGER, OF COURSE! SOME PEOPLE IN THE TOWN, NOW FOND OF THIS LITTLE WOLF, LEAVE FOOD OUTSIDE THE DOOR OF THE HOUSE AND SHE PROMPTLY, ALMOST EVERY NIGHT, TURNS AWAY FROM ITS DEN AND COMES TO THE TOWN TO DINE.

CULTURAL ACTIVITIES

MATCHED UP WITH THE CITY OF REGGIO EMILIA BECAUSE OF THEIR COMMON FAITH FOR LA S. GIOCONDA. THE MATCHING ARISES FROM THE COMMON ADORATION OF SANTA GIOCONDA WHOSE REMAINS ARE KEPT IN AN URN IN THE MAIN ALTAR OF THE CHURCH OF S. PETER REGGIO EMILIA.

THE SANT' EUFEMIA AIR

THE CATHEDRAL OF UTRECHT, IN THE NETHERLANDS, HOUSES A MOSAIC DEPICTING A MONK, BARTOLO DI SANT'EUFEMIA, AS IT IS DESCRIBED IN A TILE PLACED ON THE WALL. THE MONK LIVED FOR MANY YEARS IN THE PROTESTANT SECTION OF HOLLAND TO SPREAD THE CATHOLIC FAITH, BUT NEAR THE END OF HIS TIME, DUE TO RESPIRATORY CONDITIONS, HIS HEALTH WAS PUT IN DANGER, AND HE WAS SENT TO SANT' EUFEMIA, TO SPEND THE LAST DAYS OF HIS LIFE. HERE HIS HEALTH FLOURISHED TO SUCH AN EXTENT THAT HE LIVED FOR MANY YEARS, AS WELL AS COMMUNICATED TO HIS BROTHER IN HOLLAND. WELL KNOWN, ARE THE POSITIVE EFFECTS OF HIGH ALTITUDE ON THE LUNG FUNCTION, NOT ONLY OF CHRONIC BRONCHITIS, BUT ASTHMATICS AND THOSE WHO UNDERGO REPEATED INFLAMMATION OF THE AIRWAYS. A GROUP OF RESEARCHERS WANTED TO DETERMINE WHETHER THERE WAS ANY SCIENTIFIC BASIS TO SUPPORT, AS PER TRADITION AND EXPERIENCE HAD OVER TIME, RESULTED IN A FLOW OF PEOPLE TO THE

TOWN. THIS EXTENSIVE RESEARCH, CONDUCTED WITH EQUIPMENT DESIGNED TO PICK UP POLLEN, HAS SHOWN THAT SANT' EUFEMIA IS AN UNCONTAMINATED OASIS, WHERE ECOLOGICAL INTEGRITY IS PROTECTED IN ALL ASPECTS OF ATMOSPHERIC, HYDROLOGICAL AND WILDLIFE.

TYPICAL PRODUCTS AND CUISINE

PRODUCTS

BY THE ABLE HANDS OF THE LOCAL "MASTERS CASARI", WORK WITH MILK FROM THE LOCAL SHEPHERDS TO PRODUCE SPECIALTY CHEESES: FIOR DI LATTE; BOCCONCINI, SCAMORZE, BUTTER, RICOTTA, CACIO CAVALLO, PECORINI, GOATS CHEESE AND COW CHEESES OF EXCELLENT UNMATCHED ORGANIC QUALITY.

BY THE HANDS OF ABLE BAKERS, COMES THE FRAGRANCE OF FRESH BREAD, AND ITS UNIQUE TASTE IS A RESULT OF THE PURITY OF THE WATER WITH A MIXTURE OF FLOUR.

EVERY DAY, WITH DEDICATION AND HARD WORK, OUR SHEPHERDS, UNDERTAKE TO PRODUCE AND TO OFFER ANOTHER TYPICAL PRODUCT.

DH'ASSAPRIT, DH'ORB E SISEMBRE

IN THE AREA OF FOOD, THERE WAS DH'ASSAPRIT (THE HAM BONE). LUCKY WAS THE ONE WHO POSSESSED IT. THEY WOULD TAKE IT ALONG WITH HALF A SAUSAGE IN A BIG POT, AROUND THE TOWN BETWEEN RELATIVES AND FRIENDS. IF IT RETAINED SOME OF THE TASTE AND SMELL AT THE END OF HIS TRAVELS, BEANS AND LENTILS WERE ADDED.

DH'ORB (THE ORAPI) ONCE GREW EVERYWHERE, EVEN IN THE GARDEN, TODAY IT IS RARELY IN THE DISTRICT, BUT FOUND IN THE NETTLES, ALWAYS IN SPRING. THERE ARE AREAS OF HIGH MEADOWS, WHERE WITH THE RETURN OF SHEEP IN THE SPRING, MUCH OF L 'ORBA IS EATEN BY THE SHEEP. WOMEN OF TOWN USE L'ORBA TO PREPARE STUFFED PIZZA, BAKED IN THE OVEN OR ON THE FIRE, OMELETTES OR IT IS FRIED WITH BEANS, PASTA OR POTATOES AND ALWAYS SEASONED WITH LARD. THE SISEMBRE IS MINT SCENTED AND IS WIDELY USED AND WAS EATEN ON FRESH BREAD.

KITCHEN

CHARACTERIZED BY AUTHENTICITY AND EASY, FLAVOURFUL FIRST COURSES:

- SAGN SCARCET
- PIANGIOCCH
- SAGN E FACIUDH
- SAGN E PATAN
- "MACCARUN ADH CARRATUR"
- GNOCCUDH
- PLENN

- FODH, PATAN E FACIUDH
- PAN COTT
- "CUNNIT"
- PATAN `MBUNN E MAGN
- SRGITT PAST LEUT
- THE SHEPHERDS' CUISINE CONSISTED OF A VERY SPECIAL DISH: "PECORA ALLA CALLAR" IT IS STILL COOKED TODAY BY SOME MEN, AND IT VARIES IN INGREDIENTS, BUT THE MAIN INGREDIENTS DATES BACK TO THE OLD RECIPE. THIS DISH IS DIFFICULT TO COOK BECAUSE IT REQUIRES PATIENCE, STRENGTH AND THE COOKING TIME IS VERY LONG. IT IS COOKED FOR ONLY SPECIAL OCCASIONS. IN THE PAST THIS DISH WAS SHARED BETWEEN FRIENDS TO CONSOLIDATE FRIENDSHIPS.

SECOND PLATE:

- ARROSTICINI
- ARROSTO
- CRAPITT CAC'E OV

PIZZE:

- PIZZA CON GLI ORAPI
- PIZZA C'DH SFRIUDH

EASTER DESSERTS:

- PIZZELLAT
- PIZZELLAT ALLISS
- CAUCIUN AL FORMAGGIO
- PALOMM
- CAUÀDH
- BISCOTTI

CHRISTMAS DESSERTS:

- CICERCHIAT
- FRITTI COL BACCALÀ
- FRITTI DI PATATE

- CAUCINCIDH (CON RIPIENO DI CECI E CACAO)

DOLCE TIPICO DELLE FESTE (MA BUONO IN TUTTE LE OCCASIONI):

DESSERTS TIPICAL OF FEASTS (BUT GOOD FOR ALL OCCASIONS):

- 1 LE PIZZELLE: USED IN THE PAST ON THE OCCASION OF WEDDINGS AND IN ANCIENT TIMES, USED IN THE CREATION OF *PALMENTERI*.
- 2 ALL OF THESE TRADITIONS ARE STILL PRACTICED TODAY.

NATURE AND TERRITORY

SANT'EUFEMIA, THE NATURAL RESERVE OF LAMA BIANCA AND THE ORTA VALLEY TELL OF AN ANCIENT RELATIONSHIP OF LIFE BETWEEN MAN AND NATURE.

AS GUARDIANS OF THE ANCIENT MOTHER MAIELLA AND MORRONE VALLEYS, WITH THEIR WILD AND UNIQUE CHARM, EMBRACE SANT'EUFEMIA AND ITS PEOPLE. SIMPLE PEOPLE WHO WORKED HARD ON THE LAND AND ENJOYING ITS FRUITS, HAVE ALWAYS MAINTAINED A STRONG LOVING, RESPECTFUL AND PRESERVING RELATIONSHIP WITH NATURE.

SANT EUFEMIA IS LOCATED IN THE CENTER OF THE VALLEY DELL'ORTA, HALFWAY UP THE MONTE RAPINA, AMONG THE MOUNTAINS OF MAIELLA AND MORRONE. ITS TERRITORY IS INCLUDED ENTIRELY IN THE NATIONAL PARK OF THE MAIELLA AND INCLUDES THE NATURE RESERVE OF LAMA BIANCA.

THIS IS AN AREA EXTREMELY ATTRACTIVE FROM A NATURALISTIC POINT OF VIEW, FOR THE VISITOR WHO WANTS TO ENJOY AND UNWIND IN NATURE AND TREAT THEMSELVES TO A REAL "VACATION FOR THE SOUL."

IT IS A LAND RICH IN PASTURES, FORESTS OF OAK AND BEECH, MARBLE QUARRIES AND IRON MINES. ON THE MORRONE SIDE, AT THE TOP, THERE ARE GEOLOGICAL CHANGES OF LIMESTONE ROCK, OR SEDIMENTARY ROCK FORMED FROM PLANT AND ANIMAL ORGANISMS FROM THE JURASSIC AND CRETACEOUS LIMESTONES ROLLED FROM 1900 TO 1200M., FOLLOWED FURTHER DOWN BY DEBRIS, EXISTS GROUNDWATER AND IN THE LOWER PART OF THE GLACIER MORAINES, THERE IS BLUE-GRAY CLAYS WITH INTERBEDDED SANDS MORE OR LESS CLAYED IN THE LOWER PREVAILING TYPICAL FORMATION OF THE MAIELLA, MARME, SANDSTONE AND SILTSTONE OF THE MIOCENE.

ON THE MAIELLA SIDE, AT THE TOP, THERE ARE GLACIER CIRCLES, CALCILUTITES PREVAIL AND STRATIFIED CALCARENITE WITH ABUNDANT FORMATION OF PALEOGENE. LOWER DOMINATE BIOTITES, LIMESTONES OF VARIOUS KINDS, COARSE BRECCIAS, WHICH ARE LIMESTONES OF VARIOUS KINDS FROM THE UPPER JURASSIC - CRETACEOUS, FOLLOWED UP AT THE BASE ALL'ORTE BY MORAINIC DEPOSITS. THERE ARE INTERESTING CAVES SUCH AS DEI CORVI, DELLE FEMMINE AND DEI BRIGANTI. PREDOMINATE IN THE UPPER CANYONS AND BRECCIAIE.

BOTANICAL GARDEN "DANIELA BRESCIA"

THE BOTANICAL GARDEN OF ST. EUFEMIA A MAIELLA IS NAMED "DANIELA BRESCIA" WHO WAS A YOUNG EMPLOYEE OF THE NATIONAL PARK OF MAIELLA AND DIED YOUNG.

THE GARDEN HAS AN AREA OF 45,000 SQUARE METERS AND IS ONE OF THE LARGEST STRUCTURES OF HERITAGE CONSERVATION EX-SITU PLANT BUILT IN OUR TOWN.

IT IS DIVIDED INTO 22 AREAS, SOME IN TURN SPLIT, WHICH ARE HOMOGENEOUS VEGETATION FORMATIONS OR OTHER BOTANICAL COLLECTIONS AND ARE CHARACTERIZED BY SIMILAR SPECIES OF BIOLOGICAL AND MORPHOLOGICAL AND STRUCTURAL CHARACTERISTICS.

ALONG WITH THE TYPICAL ENVIRONMENTS OF THE MAJELLA, FLOWERBEDS FOR EDUCATIONAL PURPOSES ONLY ARE ALSO GROWN. CURRENTLY HOUSED IN THE GARDEN, ARE ABOUT 500 SPECIES AND A TOTAL OF MORE THAN 2000 SPECIMENS OF HERBACEOUS SPECIES, TREES AND SHRUBS. WHEN FULLY OPERATIONAL, THE FACILITY WILL OFFER A CATALOG WITH OVER 2000 SPECIES.

TOGETHER WITH BOTANICAL AREAS, THERE IS A NURSERY (1450 SQUARE METERS), TO ENSURE THE SUPPLY OF PLANTS FOR THE GARDEN, TO ENSURE A CERTAIN AVAILABILITY OF MATERIAL, SECURE LOCAL ORIGIN AND FOR ENVIRONMENTAL RESTORATION MEASURES IN THE PARK.

IN SUPPORT OF THE NURSERY SECTOR OF ACCLIMATIZATION, OF ABOUT 2500 SQUARE METERS, WITH A GREENHOUSE EQUIPPED FOR THE PREPARATION OF THE YOUNG PLANTS TO SUBSEQUENTLY BE TRANSPLANTED. A VISIT TO THE GARDEN IS ENRICHED WITH PLANTS SUCH AS THOSE OFFERED BY THE BANKS OF THE LAKE WHICH RECREATES A TYPICAL BOG.

SECTORS OF THE GARDEN

MIXED DECIDUOUS TREES

IT IS THE TYPICAL FORMATION OF THE BAND ALTITUDINAL RANGE, MOSTLY BETWEEN 300 AND 800 METERS ABOVE SEA LEVEL, CHARACTERIZED BY THE PRESENCE OF OAK (*QUERCUS PUBESCENS*) WHICH IS ACCOMPANIED BY MANY OTHER SPECIES OF TREES SUCH AS MAPLES (*ACER CAMPESTRE*, *ACER* AND *ACER MONSPESSULANUM OBTUSATUM*) , HORNBEAM (*OSTRYA CARPINIFOLIA*). AT THE EDGE AND IN PARTS WITH MORE LIGHT MEET VINES SUCH AS CLEMATIS (*CLEMATIS CLEMATIS*) AND IVY (*HEDERA HELIX*) AND SHRUBS SUCH AS THE CAP OF THE PRIEST (*EVONYMUS EUROPAEUS*), THE LABURNUM (*CYTISUS SESSILIFOLIUS*), THE DONDOLINO (*CORONILLA EMERUS*) AND MANY OTHERS.

THE CERRETA

OAK DOMINATED BY *QUERCUS CERRIS* STANDS, MOSTLY BETWEEN 500 AND 1200 M ABOVE SEA LEVEL USUALLY ON ACID SOIL. THE SOIL PRODUCES A VERY RICH SPECIES OF FRUIT SUCH AS APPLE AND WILD PEAR (*MALUS SYLVESTRIS*, *PYRUS PYRASTER*), ROWAN (*SORBUS AUCUPARIA*, *SORBUS MOUNTAIN*, *SORBUS TORMINALIS*), HAZEL (*CORYLUS AVELLANA*) AND OTHER FRUIT TREES. VERY DENSE UNDERGROWTH IS RICH IN FERNS AND ESPECIALLY GEOPHYTES SUCH AS SNOWDROPS (*GALANTHUS NIVALIS*), SQUILL (*SCILLA BIFOLIA*) AND THE CROCUS (*CROCUS VERNUS*) THAT MAKE THEIR APPEARANCE IN LATE WINTER.

THE FAGGETA

REPRESENTS THE MOST ADVANCED FOREST FORMATION OF THE MAJELLA, WHERE IN ADDITION TO BIRCH (*FAGUS SYLVATICA*) ARE MAPLES (*ACER PSEUDOPLATANUS*), YEW (*TAXUS BACCATA*) IN THE MOST SHADY AND COOL, LIME (*TILIA CORDATA*), WHILE THE EDGES AND CLEARINGS ARE NOT RARE, DEADLY NIGHTSHADE (*ATROPA BELLADONNA*), LILIES (*LILIUM LILIUM MARTAGON* AND *CROCEUM*) LABURNUM (*LABURNUM ANAGYROIDES*) AND THE COMMON COLUMBINE (*AQUILEGIA MAGELLENSIS*).

THE MUGHETA AND SHRUBS PROSTRATE

DOMINATED BY MOUNTAIN PINE (*PINUS MUGO*), WHICH IS ACCOMPANIED BY OTHER PROSTRATE SHRUBS, SUCH AS DWARF JUNIPER (*JUNIPERUS COMMUNIS* SS. DWARF), THE SAVIN (*JUNIPERUS SABINA*) AND BEARBERRY (*ARCTOSTAPHYLOS UVA-URSI*). THE MUGHETA FOR ITS CHARACTERISTIC OF RELITTUALITÀ ALPINE MAJELLA IS ONE OF THE MOST TYPICAL AND UNIQUE PLANT FORMATIONS.

ABETINA

THE SILVER FIR (*ABIES ALBA*) IS IN THE CENTRAL APENNINES IN RELICT FORM.

AT THE TIME OF POST-GLACIAL WARM PHASE, SILVER FIR POPULATIONS HAD TO BE MUCH LARGER. IN THE NEXT PERIOD, COOL AND MOIST SILVER FIR HAS BEEN REPLACED BY BIRCH. TODAY NUCLEI RESIDUES ARE LOCATED IN THE NEARBY FIR FIR-WOOD ROSELLO, CURRENTLY IN THE REGIONAL RESERVE.

CASTAGNETO

THE CHESTNUT IS WITHIN THE SUBMONTANE RANGE, MAINLY BETWEEN 600 AND 900M ABOVE SEA LEVEL. LIKE THE OAK, THE SWEET CHESTNUT (*CASTANEA SATIVA*) PREFERENCES ACIDIC SOIL, WHICH IS WHY THE MAJELLA LIMESTONE MOUNTAIN, BY DEFINITION, IS QUITE RARE. THE PRESENCE OF THIN SPECIMENS, SOMETIMES MONUMENTAL IN SIZE, DATES BACK TO MEDIEVAL TIMES, WHEN THEY WERE IMPLANTED IN PLACE OF THE OAKS.

ARID GRASSLAND

PASTURES ARE OF SECONDARY ORIGIN, RESULTING FROM THE DESTRUCTION OF FORESTS AND INCLUDE NUMEROUS AND VARIED FLORISTIC CORTEGE, DEPENDING ON THE SOIL PROFILE. IN THESE AREAS DOMINATED BY GRASSES, INCLUDING SESLERIETO WITH DOMINANCE OF *SESLERIA*, THE BROMETO BUILT WITH *BROMUS ERECTUS* AND PASTURE STIPE WITH DENSE CLUMPS OF *STIPA PENNATA*, A SPECIES TYPICAL OF ARID SOILS.

ARID MOUNTAIN PASTURE

PASTURES ARE OF SECONDARY ORIGIN, ORIGINATED AS A RESULT OF THE DESTRUCTION OF THE FOREST BY MAN TO OBTAIN SPACES FOR THEIR FLOCKS. BESIDES THE PRESENCE OF ASSOCIATIONS TYPICAL OF THE BASAL PLANE ARE NUMEROUS OTHER FORMS OF PASTURE: FROM BRACHIPODIETO (*BRACHYPODIUM RUPESTRE*) TO SESLERIETO APENNINE (*SESLERIA TENUIFOLIA*). MEADOWS ARE USUALLY GRAZED BY SHEEP.

MOUNTAIN PASTURE MESOPHILIC

IT IS CHARACTERIZED BY THE PRESENCE OF NUMEROUS FLORISTIC ENTITIES, INCLUDING PEDICOLARE OF HOERMANN (*PEDICULARIS HOERMANNIANA*), VARIOUS ORCHIDS SUCH AS ORCHIDE (*ANACAMPTYS PYRAMIDALIS*) AND THE HAND ROSEA (*GYMANDENIA CONOPSEA*) AND NUMEROUS OTHER SPECIES. IN THIS SECTION, PLANTS OF HYDRIC GRASSLANDS HAVE BEEN PLANTED, WHERE THE SELECTIVE FACTOR IS THE WATER THAT ABOUNDS IN THE SPRING WHEN THE SNOW MELTS, AND IN SHORT SUPPLY DURING THE HOT SUMMER DAYS.

HABITAT FOR FEE RUPICOLO

THESE ARE VERY SELECTIVE ENVIRONMENTS THAT HOST PLANTS ADAPTED TO LIVE IN EXTREME

CONDITIONS. IN ADDITION TO THEIR BEAUTY, PLANTS THAT ARE FOUND ARE CHARACTERIZED BY THEIR PHYTOGEOGRAPHICAL INTEREST, IN FACT THERE ARE MANY ENDEMIC SPECIES: FOR EXAMPLE, MAJELLA THE COLUMBINE (*AQUILEGIA MAGELLENSIS*), THE CAVOLINII CAMPANULA (*CAMPANULA FRAGILIS* SS. *CAVOLINII*) AND MANY OTHERS. IN THIS AREA, WALLS WERE RECONSTRUCTED BY CLIFFS AND ROCKS.

ORGANIC FLOWER AND FRUIT DIVERSITY

THIS IS A SECTION OF DIDACTIC - ORNAMENTAL IN WHICH WERE CHOSEN DIFFERENT TYPES OF PLANTS WHICH DIFFER IN THE SHAPE OF THE INFLORESCENCE (A CAPITULUM, TO UMBEL, SPIKE, CORYMB ETC.). IN ADDITION THERE ARE PLANTS THAT DIFFER IN TYPE, SHAPE, COLOR AND FLAVOR OF THE FRUITS.

PEAT BOG

THE BOG IS A VERY PECULIAR HUMID ENVIRONMENT, CHARACTERIZED BY THE CONSTANT PRESENCE OF WATER WHICH ACCUMULATES DUE TO THE PRECIPITATION OR FOR CAPILLARY RISE FROM THE GROUND. IN THESE CASES, THE DECOMPOSITION OF ORGANIC MATTER IS SLOWED DOWN AND REMAINS INCOMPLETE, ACCUMULATING THE SO-CALLED "PEAT".

THE VEGETATION CONSISTS MAINLY OF SPHAGNUM WHICH IS ACCOMPANIED BY SEDGES (*CAREX*)*PANICULATA* AND *DAVALLIANA*), THE COTTON-GRASS (*ERIOPHORUM LATIFOLIUM*), THE CLOVER (*MENYANTHES TRIFOLIATA*) AND OTHER PLANTS.

TYPICAL REGIONAL AND LOCAL CULTIVATION

IN THE AREA, THERE ARE CULTIVATED FOOD PLANTS OF INTEREST WHICH WERE AT ONE TIME IN OUR REGION AND IN PARTICULAR IN PELIGNA. TODAY THESE PLANTS REMAIN SPORADIC INDIVIDUALS IN COMPLETE ABANDONMENT. FOR THIS REASON, THE EX SITU CULTIVATION IN BOTANICAL GARDENS COULD BE AN IMPORTANT STIMULUS FOR THE RECOVERY AND RESCUE OF THESE ECOTYPES. PARTICULAR ATTENTION HAS BEEN DEVOTED TO APPLE, PEAR, CHERRY, ROWAN AND OTHERS.

ARBORETUM (GYMNOSPERMS)

IT IS A COLLECTION OF TREES BELONGING TO GYMNOSPERMS, NAMELY THOSE SPECIES CHARACTERIZED BY THE "NAKED SEED". WITHIN THE GROUP OF GYMNOSPERMS CONIFEROUS IS THE RICHEST SPECIES AND IS CHARACTERIZED BY THE GENERALLY SMALL LEAVES (NEEDLE-LIKE OR SCALE-SHAPED), OFTEN IMPREGNATED WITH RESIN. THE GROUP INCLUDES TWO CATEGORIES: TAXALES AND PINALES.

FOOD PLANTS

IN THIS AREA, THE OF CULTIVATION OF PLANTS IS USED BY HUMANS FOR FOOD. PLANTS WITH EDIBLE PARTS USED IN MANY HUMAN ACTIVITIES. MANY OF THESE HAVE CONSIDERABLE ECONOMIC IMPORTANCE AND ARE INTENSIVELY CULTIVATED, OTHERS HAVE ONLY LOCAL SIGNIFICANCE. OF THE 250,000 KNOWN PLANTS IN THE WORLD, ABOUT 12,000 ARE USED AS FOOD OR FOR OTHER USES, OF THESE, ONLY 20 PLANT SPECIES PROVIDE 85% OF THE FOOD NEEDS FOR CONSUMPTION. WE REFER TO THE MANY BEANS (BEAN BREAD, COFFEE BEAN, BEAN FORTY DAYS ETC.), CEREALS INCLUDING SOLINA AND MARZUOLO AND MANY OTHER VARIETIES.

MEDICINAL PLANTS

THE AREA INCLUDES THE MEDICINAL PLANTS USED IN TRADITIONAL HERBAL PREPARATIONS. THE TERM OFFICINAL DERIVES FROM THE FACT THAT ONCE THESE PLANTS WERE PROCESSED IN LABORATORIES CALLED "WORKSHOPS". TODAY, HERBS ARE NOT ONLY MEDICINAL, BUT ALSO AROMATIC, COSMETIC AND SO ON. THERE HAS BEEN BLESSED THISTLE (*SYLIBUM MARIANUM*), THE BELL ENULA (*INULA HELENIUM*) HYSSOP (*HYSSOPUS OFFICINALIS*) AND MANY OTHERS.

ARBORETUM (ANGIOSPERMS)

HOLDS A COLLECTION OF TREES BELONGING TO THE ANGIOSPERMS, THAT IS CHARACTERIZED BY PLANTS SEEDS ENCLOSED IN A STRUCTURE, OVARY, WHICH PROTECTS THEM. THE GROUP INCLUDES THE MOST ADVANCED AND THE MOST COMMON PLANTS ON EARTH. WITHIN THE ANGIOSPERMS, EXISTS THE MONOCOTYLEDONS AND DICOTYLEDONS. NELL'ARBORETO, THE MAPLES (*ACER OBTUSATUM*, *ACER CAMPESTRE*, *ACER PSEUDOPLATANUS*, *ACER PLATANOIDES*), HORNBEAM (*CARPINUS BETULUS* AND *CARPINUS ORIENTALIS*) THE COMMON ASH (*FRAXINUS EXCELSIOR*), POPLARS (*POPULUS NIGRA*, *POPULUS ALBA* AND *POPULUS TREMULA*), ETC.

BRACKEN

IN THE AREA THERE IS A COLLECTION OF FERNS, TYPICAL PLANTS OF THE UNDERGROWTH OR OTHERWISE ENVIRONMENTS WITH POOR LIGHTING. THE FERNS ARE THE GROUP MOST ADVANCED AND LARGEST OF ALL PTERIDOPHYTES AND ARE CHARACTERIZED BY THE REPRODUCTIVE SYSTEM. THE BRACKEN (*PTERIDIUM AQUILINUM*), THE MAIDENHAIR FERN (*ADIANTHUM CAPILLUS VENERIS*) THE SCOLOPENDRIA (*PHYLLITIS SCOLOPENDRIUM*) AND MANY OTHERS.

BOTANICAL COLLECTIONS SPECIALIST

IT IS A COLLECTION WHERE YOU CAN ENJOY A WIDE ASSORTMENT OF ROSES, FROM *ROSA GALLICA* PROGENITOR OF THE FIRST EUROPEAN CULTIVATED ROSES (ORIGINAL FROM THE EAST) TO THE NUMEROUS HYBRIDS GROWN. EXAMPLES OF CULTIVATED ROSES ARE THE ROSE CENTIFOLIA, CULTIVATED IN ANCIENT TIMES AND WAS BROUGHT TO EUROPE AT THE TIME OF THE CRUSADES WITH THE DAMASK ROSE. IT IS EXTRACTED FROM THE PETALS OF ROSE OIL, (IT TAKES 4 TONS OF ROSE PETALS TO DISTILL A QUART OF OIL).

COLLECTIONS ORNAMENTAL PLANTS

GARDEN OF BUTTERFLIES

IN THIS AREA, PURELY DEMONSTRATIVE, ARE CULTIVATED SPECIES OF EXOTIC ORNAMENTAL PLANTS DEDICATED TO THE "BUTTERFLY GARDEN", SOME PLANTS ARE PARTICULARLY ATTRACTIVE TO MOTHS, MANY OF THESE PLANT SPECIES, ALLOW THE PERFORMANCE OF THE ENTIRE LIFE CYCLE OF SOME SPECIES OF BUTTERFLIES. THE VISITOR CAN ENJOY THE SPECTACLE OF THE BUTTERFLIES SO INTENT ON FEEDING ON THE FLOWERS AND CAREFULLY OBSERVING THE PLANTS, YOU WILL NOTICE ALL THE TRANSFORMATIONS FROM CATERPILLAR TO BUTTERFLY.

COLLECTION OF SHRUBS

THE SECTION IS DEDICATED TO THE SHRUBS IN THEIR DIVERSITY OF SHAPES AND COLORS. THERE ARE HOUSED SPECIES ADAPTED TO THE MEDITERRANEAN ENVIRONMENT, MOUNTAIN AND UBIQUITOUS SPECIES. AMONG THE MANY CULTIVATED SPECIES, WE POINT OUT *VEVICARIA*

(*COLUTEA ARBORESCENS*), THE SALVIONE YELLOW (*PHLOMIS FRUTICOSA*), THE CITISI (*CYTISUS SPINESCENS*, *SESSILIFOLIUS* AND *CYTISUS SCOPARIUS*) AND SEVERAL OTHER SPECIES.

PLANTS PHYTOTHERAPY ABRUZZESE

ABRUZZO IS ONE OF THE RICHEST ITALIAN REGIONS FROM THE POINT OF VIEW OF MEDICINAL PLANTS AND WHICH HAS ALWAYS REMAINED THE TRADITIONAL USE OF PLANTS FOR HEALING PURPOSES. IN PARTICULAR, IN THE TERRITORY OF THE MAJELLA, ESPECIALLY ON THE EASTERN SIDE, THE COLLECTION OF CERTAIN WILD PLANTS HAS BEEN A COMMON PRACTICE IN THE PAST, PARTICULARLY FOR SPECIES SUCH AS THE YELLOW GENTIAN (*GENTIANA LUTEA*), GERMANDER (*TEUCRIUM CHAMEDRYS*) MARROBBIO (*MARRUBIUM VULGARE*), SAVORY (*SATUREJA MONTANA*) AND MANY OTHERS.

FODDER PLANT

FIELD GROWN PLANTS ARE USED FOR FEEDING LIVESTOCK WITH PARTICULAR REFERENCE TO THE LEGUMINOSAE. THE MOST REPRESENTED SPECIES BELONG TO FORAGE WILD AND FERAL AS THE WILD SAINFOIN (*ONOBRYCHIS ALBA*), THE (*EDYSARUM CORONARIUS*), THE SWEET CLOVER (*MELILOTUS OFFICINALIS*).

TREES PROTECTED BY L. R. ABRUZZO N ° 45/79

THERE ARE SECTIONS IN THE ABRUZZO REGION THAT ARE PROTECTED BY THE L. R. 45/1979, AND WHICH, SINCE THE 80S FOR MORE THAN 30 YEARS, HAS PROHIBITED THE COLLECTION AND DAMAGE OF THESE PLANTS. THERE ARE PLANTS THAT ARE OFTEN COLLECTED BY CITIZENS DURING THE CHRISTMAS HOLIDAYS, GENTIAN LIQUEUR OR USED THE PEONY FOR THE FLASHINESS AND THE BEAUTY OF ITS FLOWERS.

RUPICOLO HABITAT

THIS AREA IS HOME TO THE VEGETATION OF THE CLIFFS, WHERE THE PLANTS HAVE ADAPTED TO EXTREME ENVIRONMENTAL CONDITIONS, SUCH AS PROLONGED SUMMER DROUGHT, POOR SOIL, RICH IN SALTS. IN THESE AREAS, THERE ARE DIFFERENTIATED SPECIES WITH SPECIAL MECHANISMS ADAPTERS, SUCH AS VARIOUS CRASSULACEAN WITH WATER RICH TISSUES, THE *SEDUM* AND *SEMPERVIVUM* AND PLANTS WITH WIDESPREAD PEVERINA (*CERASTIUM TOMENTOSUM*), THE CENTAURIES (*CENTAUREA TENOREANA*, *CENTAUREA AMBIGUOUS*), OR ROCK ROSES (*HELIANTHEMUM APENNINUM*, *HELIANTHEMUM NUMMULARIUM*).

SEMENSAIO, NURSERY, FLOWERBEDS EXPERIMENTAL

THE SECTOR COVERS A TOTAL AREA OF ABOUT 1700 SQUARE METERS OF WHICH 850 IS EQUIPPED AS A NURSERY. THE WHOLE AREA IS USED FOR THE PRODUCTION OF QUALITY PLANTS, WITH PARTICULAR ATTENTION TO THE CULTIVATION OF LOCAL PROVENANCES TO BE USED PRIMARILY IN THE PLANTING IN THE NATIONAL PARK. THE NURSERY IS MAINLY AIMED AT THE RECOVERY OF TRADITIONAL CULTIVATION AND THE MULTIPLICATION OF PLANTS AND INDIGENOUS FOREST. THE RETRIEVAL AND PRESERVATION OF LOCAL FRUIT, IN MANY CASES HAS BECOME QUITE RARE, YOU CAN PROGRAM THE CONSTRUCTION OF PLANTS THAT CAN, AMONG OTHER THINGS, MAKE AN IMPORTANT CONTRIBUTION TO THE FOOD NEEDS OF WILDLIFE. THE SEEDLINGS OF FOREST SPECIES PRODUCED ALLOW, WITH CERTAIN GENETIC MATERIAL, THE IMPLEMENTATION OF RENATURALIZATION AND, MORE GENERALLY, TO IMPROVE THE CONDITIONS OF BIODIVERSITY IN THE PARK.

"MARCELLO DE GIOVANNI" ETHNOGRAPHIC MUSEUM

THE ETHNOGRAPHIC MUSEUM REPRESENTS, DISCLOSURES, THE RECONSTRUCTION AND THE STUDY OF EXISTING AND HOMO LABORANS OF THE MAIELLA MOUNTAIN DISTRICT-MORRONE, IN ABRUZZO, THROUGH THE CULTURE OF OBJECTS, TOOLS AND EQUIPMENT RELEVANT TO THE AGRICULTURAL ACTIVITIES, CRAFTS, FORESTRY AND PASTORAL.

THE SYMBOL OF THE MUSEUM IS THE BRANCH OF LABURNUM, A WILD PLANT OF THE GENUS CYTISUS MAIELLA WITH BRIGHT YELLOW FLOWERS THAT BLOOM IN MAY, CALLED IN THE ABRUZZO DIALECT, MAJO, MAJA, MAGGOPÈNDOLO, MAIELLA, IN THE RITUAL OF FALLING IN THE FOLK TRADITION OF ABRUZZO, THE PLANT WAS USED FOR THE DECLARATION OF LOVE, AND THEN TRANSPLANTED OR HUNG AT THE DOOR OF THE DESIRED GIRL, DURING THE NIGHT OF MAY DAY. IF SHE WAS CONSENTING, SHE WOULD PUT THE BRANCH IN A VASE OR EXPOSED IT TO THE WINDOW OR ON THE BALCONY AND THEN THE YOUNG MAN COULD MAKE AN OFFICIAL REQUEST ENGAGEMENT. THE MUSEUM – VECCHIA IDEA DELL' ASSOCIAZIONE ROCCACARAMANICO, FOUNDED IN 1981, WITH THE PRIMARY PURPOSE OF RESTORING LIFE TO THE ANCIENT DEPOPULATED VILLAGE BY EMIGRATION. IT WAS HEADED BY PROF. MARCELLO DE GIOVANNI, REMEMBERED BY ALL FOR HIS INTENSE ACTIVITY DEVOTED TO STUDYING THE DIALECT, AND CUSTOMS OF THE PEOPLE OF ABRUZZO AND THE PROVINCE OF PESCARA. MARCELLO DE GIOVANNI PERSONALLY MANAGED THE CREATION, ORGANIZATION AND LIFE OF THE ETHNOGRAPHIC MUSEUM IN CONJUNCTION WITH MEMBERS OF THE ROCCACARAMANICO AND THOSE WHO HAVE SHOWN SENSITIVITY TO REPLENISH OBJECTS AND ANCIENT DOCUMENTS THAT NOW FORM THE CORE OF THIS KIND OF CULTURAL DEVELOPMENT IN THE SMALL VILLAGE OF ROCCACARAMANICO.

THE MUSEUM BEARS WITNESS TO THE IDENTITY OF "MOTHER MOUNTAIN" AND HAS ALWAYS BEEN THE CRADLE OF HARDWORKING PEOPLE AND MYTHS: THE SAME MOUNTAIN THAT INSPIRED THE GREAT LATIN POETRY OF OVID AND THE SUBLIME EXPERIENCE MONASTIC AND ASCETIC HERMITS OF THE MIDDLE AGES, INCLUDING THE EMERGING SINGULAR SPIRITUALITY AND WITNESS CHARISMATIC PIETRO DA MORRONE (THE FUTURE POPE 'CELESTINE V') AND THE CONGREGATION OF THE 'BROTHERS OF THE HOLY SPIRIT' THEN CALLED "CELESTINE", ONE OF THE MOST PROFOUND EXPRESSIONS OF MEDIEVAL PIETY AND REVOLUTIONARY.

BIRTH OF THE MUSEUM

IT WAS FOUNDED IN JULY 1999 BY THE CITY OF SANT'EUFEMIA A MAIELLA, ROCCACARAMANICO ASSOCIATION AND PROF. MARCELLO DE GIOVANNI, WHO HAVE FORMED A SEPARATE ENTITY, THE MARCELLO M. DE GIOVANNI ASSOCIATION.

THE BOARD OF DIRECTORS, ASSISTED BY A COUNCIL OF FOUNDING MEMBERS, CONSISTS OF SEVEN MEMBERS, FOUR OF WHICH REPRESENT THE LOCAL MUNICIPAL ADMINISTRATION.

THE BUILDING

THE MUSEUM IS LOCATED IN THE FORMER CITY HALL ROCCACARAMANICO RESTORED IN AN EXEMPLARY WAY IN 1997-98 ERDF FUNDS ALLOCATED BY THE EUROPEAN UNION AND THE REGION OF ABRUZZO IN THE FIELD OF ENVIRONMENTAL PLANNING PARKS AND NATURE RESERVES (POP ABRUZZO 94-96). IT CONSISTS OF FOUR ROOMS ON TWO FLOORS (THREE FOR THE MUSEUM AND ONE FOR A MULTI-PURPOSE HALL AND ADMINISTRATION. IT WAS FORMERLY THE CHURCH OF SAINT ANTHONY, WHICH HAS A PANEL CARVED IN STONE ON THE EAST SIDE. IT HAS

UNDERGONE SEVERAL RENOVATIONS, ESPECIALLY INSIDE, EVEN AFTER THE FIRE WHICH RESULTED IN THE PERIOD OF NATIONAL UNIFICATION THAT DESTROYED THE LOCAL ARCHIVES. IN 1927. THE BUILDING HOSTED THE ELEMENTARY SCHOOLS UNTIL THE SIXTIES. WITH THE EMIGRATION OF THE POPULATION, IT SUFFERED FROM NEGLECT, ABANDONMENT, THE RIGORS OF WINTER, AND EVEN USED AS A SHELTER FOR LIVESTOCK. FROM 1982, WHEN IT WAS GRANTED, IN ASSOCIATION WITH ROCCACARAMANICO WHICH PROVIDED THE SUPPORT OF THE MUNICIPALITY FOR ITS REPAIR AND FOR TWELVE YEARS, HAS BEEN SAVED FROM COMPLETE RUIN.

PROGRAMMATIC AND CULTURAL SUMMARY

THE PRIMARY OBJECTIVE OF THE RECONSTRUCTION OF WORKING CYCLES, FARMING, FORESTRY, PASTORAL, CRAFTS AND RELATED CHARACTERISTICS OF CREATIVITY AND CULTURAL ANTHROPOLOGY IS PURSUED, INSPIRED BY CRITERIA OF ORIGINALITY AND SPECIFICITY. THEREFORE, THE 'MARCELLO M. DE GIOVANNI ETHNOGRAPHIC MUSEUM OF THE MAIELLA NATIONAL PARK, NEXT TO THE FEATURE GENERAL INFORMATION IN THE VARIOUS SECTORS, TRIES TO ACHIEVE A SINGULAR ROLE THAT INTEGRATES THE EXISTING REGIONAL MUSEUM SYSTEM, CHOOSING THEMES, FINDINGS AND AVENUES OF RESEARCH AND A POSSIBLY DIVERSIFIED STUDY.

FORESTRY AND PASTORAL ACTIVITIES

THROUGH THE COLLECTION OF ARTIFACTS AND A PANELLING STATEMENTS OF SUPPORT, IN THIS RANGE, ARE SOME MAIN THEMES: PASTORIAL OBJECTS, TOOLS AND ITEMS OF CLOTHING, WHICH INTRODUCE THE VISITOR TO THE MYTHICAL WORLD OF PASTORAL CIVILIZATION, HABITS OF THE ABRUZZESE SHEPHERD, PROCESSING OF MILK AND THE ARMS OF TRATTURELLI STREETS BETWEEN ABRUZZO AND PUGLIA, ON REPAIR OF THE TRULLO WITH DRY STONES, PASTORAL NINETEENTH CENTURY CUSTOMS, SHEEP SHEARING, FOOD AND BAGGAGE OF TRANSIENT SHEPHERDS; TRAVEL THROUGH THE MOUNTAINS WITH PACK ANIMALS, THE CHARCOAL, THE EXPLANATION OF THE PRODUCTION OF COAL, DEFORESTATION AND TILLAGE WITH TYPICAL TOOLS FOR THE REMOVAL OF TREES AND SHRUBS, REMOVAL OF THE STONES.

AGRICULTURAL ACTIVITIES

THE FARMER WAS DISTINGUISHED BY HIS OUTFIT (WITH HORN COTE, PORTABLE ANVIL ETC.), TOOLS AND EQUIPMENT, (VARIOUS TYPES OF SICKLE, HOES, FORKS, RAKES, ETC.). FOR THE CARE AND PREPARATION OF THE LAND, FOR THE CULTIVATION OF CROPS, AND THE HARVESTING OF WHEAT USING THE WOODEN PLOUGH WITH VARIOUS TYPES OF IRON YOKES FOR OXEN AND MULES, THRESHING, MILLING AND SIEVING.

CRAFTS

AMONG THESE CRAFTS, THERE ARE SOME MACHINES THAT ARE CORDS MADE OF SHEEP INTESTINES, WHICH WERE USED IN ITALY FROM THE '500 TO THE BEGINNING OF THE '900. THE PROCESSING OF SHEEP CASINGS FOR THE PRODUCTION OF MUSICAL STRINGS BEFORE, AND SURGICAL THREADS HAD GENERATIONS OF ARTISANS LOCATED IN ORTA VALLEY (SALLE AND MUSELLARO). THEY CONTRIBUTED TO THE SUPERIOR QUALITY OF THE PRODUCTS IN THE EUROPEAN FIELD, WORKING IN THE FAMOUS FACTORIES IN ROME AND NAPLES. FOLLOWING THE MONUMENTAL FRAME WITH THE COMPLETE EQUIPMENT OF THE BLACKSMITH, WHO UNTIL A FEW YEARS AGO, CRAFTSMEN STILL PRACTICED THE SHOEING OF DRAFT AND TRANSPORT ANIMALS. SOME PROCESSED PRODUCTS, INCLUDING ARTISTIC WROUGHT IRON, PROVIDES GUIDANCE ON

SKILL AND INVENTIVENESS OF THE BLACKSMITH. OTHER CRAFTS ARE REPRESENTED BY OBJECTS AND TOOLS OF CARPENTRY, BAKERY, CONSTRUCTION, THE STICK AND THE COBBLER'S WORKBENCH, SEVERAL WOVEN CANESTRAIO OR DOMESTIC ARTEFACTS , ACTIVITIES SUCH AS SPINNING, WEAVING, SEWING AND EMBROIDERY.

THE HOUSE

ELEMENTS OF THE DECOR (INCLUDES THE BED OF STRAW, THE CUPBOARD, THE RACK,). ACCOMPANYING THE MAIN OBJECTS OF THE KITCHEN (ARE VESSELS OF DIFFERENT TYPES AND FUNCTION, LADLE, 'GUITAR', 'PIZZELLE' IRON), TO ONE OF THE FIRST ELECTRIC STOVES, LIGHTING (OIL LAMPS) AND HEATING (WARMING-PAN, TOOLS OF THE HEARTH, BRAZIER, ETC). IT CAN ALSO BE APPRECIATED AS A REPRODUCTION OF NOTARIAL EIGHTEENTH CENTURY, WHICH IS A DETAILED INVENTORY OF ALL THE FURNISHINGS CONTAINED IN A DOMUS PALATIATA OF ROCCACARAMANICO.

DOCUMENTS OF CUSTOMS, SOCIAL AND RELIGIOUS HISTORY

SOME DOCUMENTS SUGGEST TOPICS AND SEARCH PATHS, SUCH AS MOUNTAINS AND BRIGANDAGE WITH LETTERS OF BLACKMAIL OF A NOTORIOUS BANDIT IN THE AREA, THE COSTUME AND JEWELLERY OF ABRUZZO, WITH SOME PUBLICATIONS OF VALUE AND COLOR REPRODUCTIONS; ARTEFACTS OF POPULAR RELIGION OF ORTA VALLEY.

DAYS AND OPENING HOURS FOR VISITORS:

JUNE-JULY - SEPTEMBER AND OCTOBER EVERY WEEKEND

FROM H. 10.00 TO 12.30

FROM H. AT 16:30 H. 19:30

AUGUST: FROM 1 TO 21 EVERY DAY

MORNING FROM H. 10.00 AM TO 12.30 PM

AFTERNOON FROM H. AT 16:30 H. 19:30

EATING AND SLEEPING ACCOMMODATION

HOTEL PARCO DELLA MAIELLA

DI COSMO

VIA ROMA 2 TEL 085920398 PARCODELLAMAIELLA@ALICE.IT

HOTEL DI NARDO & VITALI

DI NARDO ADA

VIA MARCONI TEL 085920117

PERSICO LUCIA

VIA FOSSATO BONOMO 7

IL RIFUGIO DEL LEONE

ROCCACARAMANICO

JUNCTION

LA STELLA ALPINA

VIA FOSSATO BONOMO 21 TEL. 085920218

A CASA DI ANTONIETTA

VIA PASTINE 7

TEL. 0858542130-3478649717 COCCIA19@COCCIALONGA.COM

AGRICAMPEGGIO COLLE DEI LUPI

DISTRICT SAN GIACOMO 1 TEL 085920366

WWW.COLLEDEILUPI.IT MF.TIMPERIO@TISCALINET.IT

B & B LU CANTON

C.SO UMBERTO ROCCACARAMANICO

TEL 085920244 ILCANTONE@ROCCACARAMANICO.IT

FONTE DI MARCO

ROCCACARAMANICO

TEL 085920192 MOB 3287478536

FONTEDIMARCO@ROCCACARAMANICO.IT

LA MAIELLA TURISMO

VIA MARCONI TEL 085920117

RESTAURANTS**RESTAURANT "L'ASTORIA"**

VIA ROMA 5 TEL 085920219

HOTEL RESTAURANT PARCO DELLA MAIELLA

VIA ROMA 2 TEL 085920398

TRADE**DAIRY F.LLI DEL MASTRO S.N.C.**

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BAKERY OF SANT'EUFEMIA A MAIELLA

VIA PASTINE PHONE AND FAX 085920152

"DELIZIANDO" TYPICAL PRODUCTS

VIA ROMA

BAR

BAR - PICNIC AREA "IL BOSCHETTO"

PICNIC AREA AND SPORTS FIELDS
C / O GROVE 3272866621

BAR MAIELLA

VIA ROMA TEL 085920151
HANDICRAFT

TOURIST SERVICES

THE EQUESTRIAN PARK OF MAJELLA MORRONE

IT IS LOCATED IN THE FOREST (BOSCHETTO). IT OFFERS TOURISTS, IN ALL SEASONS, OF VARYING DURATION OF 2,7 OR 14 DAYS OF CUSTOMIZED PACKAGES, WITH AN "ADVENTURE" OR "HOLIDAY".

THE "ADVENTURE" INCLUDES STOPS IN RURAL AREAS WITHOUT ASSISTANCE, WHERE THE REAL TREKKER CAN USE THEIR ORGANIZATIONAL SKILLS AND ABILITY TO ADAPT TO VARIOUS SITUATIONS AND WHERE SUPPLIES CONSIST EXCLUSIVELY OF HAY AND SUPPLEMENTARY FEED FOR HORSES AND DONKEYS AND VETTOVAGLIAMENTI FOR RIDERS. IN THIS HOLIDAY PACKAGE, PAUSES AND STOPS ARE ORGANIZED AND PARTICIPANTS STOP AT B & Bs, COTTAGES AND HOSTELS WITH ROOMS WITH PRIVATE BATHROOM.

EACH PACKAGE IS DESIGNED, EXCLUSIVE EXCURSIONS FOR EXPERIENCED RIDERS AND ALTERNATIVES FOR BEGINNERS.

LOC GROVE TEL 3939230158

WWW.HORSEMOUNTAINADVENTURESASD.IT PARCOEQUITURISTICO@YAHOO.IT

HOW TO REACH US

BY CAR

FROM NORTH AND SOUTH

FROM THE A14 ADRIATICA

FROM THE NORTH: IN THE DIRECTION OF ANCONA, FROM THE SOUTH: TOWARDS PESCARA, FOLLOW THE DIRECTION OF ROME, TAKE THE MOTORWAY A 25, EXIT AT SCAFA / ALANNO FOLLOW THE DIRECTION SCAFA / CARAMANICO / ROCCAMORICE, TURN IN THE DIRECTION OF SS 5 TIBURTINA, CONTINUE TO SCAFA AND CONTINUE FOLLOWING THE SIGNS TO SANT'EUFEMIA A MAIELLA

FROM PESCARA

TAKE THE A25 MOTORWAY TO ROME, EXIT AT SCAFA / ALANNO AND FOLLOW THE SIGNS TO THE MAJELLA NATIONAL PARK AND CARAMANICO THEN SANT'EUFEMIA.

BY TRAIN

RAILWAY PESCARA - SULMONA: GET OFF AT SCAFA-S. VALENTINO-CARAMANICO TERME.

CONTINUE BY BUS TO THE SUBURBAN RAIL COMPANY ARPA.
TO CHECK TRAIN TIMETABLES VISIT THE WEBSITE OF THE STATE RAILWAYS
WWW.FERROVIEDELLOSTATO.IT

BY BUS

ARPA (REGIONAL PUBLIC BUS ABRUZZI):

LINE PESCARA - CARAMANICO TERME - SANT'EUFEMIA

LINE SCAFA - CARAMANICO TERME - SANT'EUFEMIA

FOR INFORMATION ON ALL THE ROUTES TO REACH SANT'EUFEMIA CONSULT THE COMPANY'S WEB
SITE HARP WWW.ARPAONLINE.IT

USEFUL NUMBERS

City Hall

Piazza della Vittoria Phone 085920116 Fax 085920951

e-mail: anagrafe.eufemia@libero.it

info@pec.comune.santeufemiaamaiella.pe.it

www.santeufemia.gov.it

Police Station

Caramanico Terme Via della Libertà Phone 085922203

Forestry Corps

State Via Roma Phone 085920127 Fax 085920268

Pharmacy

Via Roma Phone 085920008

Abruzzo AID

Phone 118

Doctor

Caramanico Terme C.so Umberto Phone 0859290135

First Aid

Hospital PEOPLES Phone 0859898222

First Aid

Hospital PESCARA Phone 0854252450-0854225666

Medical Office

Dr. Sante Pardo Phone 085922194

ASL

Scafa Phone. 0859898811 - 0859898807

FIRE

Emergency Phone 118

ITALGAS

Problems and interruptions Phone 800900999

Airport Abruzzo

Phone 0854324201

Roadside Assistance

Patrizio Tobia Phone 085928364

ARPA

Phone 0854324411

Holy Patron

S. Bartholomew Ap. (August 24) S. Eufemia (September 16)

Distances

from Rome 209 Km

from L'Aquila 117 km

from Teramo 113 Km

from Chieti 59 Km

from Pescara 57 Km

from Sulmona 68 km

from Passolanciano 54 Km

from Passo San Leonardo 10 Km