

Discover the built heritage

taravo



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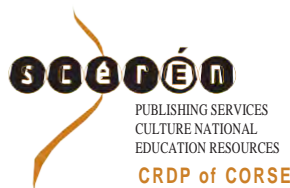
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Oriu. I Calanchi-Sapar'Alta
The first inhabitants of Corsica took advantage and develop shelters that offered their nature. Gradually transformed, the largest were used until recently as this oriu whose wall is of modern construction.



Aerial view of the site of Filitosa

On the hill of "Turrichju" rise the main monuments of the Bronze Age and the ruins of an enclosure: people exploit the defensive potential of the rocky chaos.

Statue-menhir Filitosa IX.

When they cease to be objects of worship or respect, the standing stones become building material: many fragments have been reused during a remodeling siding the external torra Central Filitosa.



archaeological treasures

The low and medium Taravo Valley has an exceptional density of prehistoric settlements and megalithic monuments, many of which are of great interest. It is closely associated with the history of archaeological research that have developed late in Corsica. The first monuments - a dolmen, menhirs - having been the subject of a detailed description in 1810 they produce. But it was the discovery in 1956 of the first large prehistoric together, Filitosa, which starting point is the great campaigns of excavations that revealed the immense archaeological wealth and advanced our knowledge of the Prehistory of Corsica.

MAJOR CONCENTRATION HABITAT PREHISTORIC

Research has so far helped establish a human presence in the Taravo Valley from the early Neolithic (sixth millennium BC.). The relief, the presence of fertile sediment deposits around the edge of the river and freshwater ponds on the coast, are a set of elements favorable to the development of agricultural and pastoral activities in the lower and middle valley. Characteristic of the Neolithic, this development is accompanied by an increasingly sedentary population, ranging from small communities in hamlets. This probably explains the high concentration of prehistoric habitats found there, from which it was determined phases of settlement

island, from the Neolithic to the Bronze Age (II millennium BC.). However, if many sites have been identified during archaeological excavations, few of them retain enough remains visible and accessible to be visited.

LE SITE DI CALANCHI-SAPAR'ALTA

The site I Calanchi-Sapar'Alta, private property in the municipality of Sollacaro, is illustrative. Historical monument and included among the "thirty most significant archaeological sites in France", it offers more to see than cavities (taffonu, sapara or oriu depending on size) used as shelters for some since middle Neolithic (fourth millennium BC.). The excavations carried out on the site nevertheless revealed the base of rectangular housing structures, some of which could reach about

100 m2. Corresponding to the start of the main occupation phase, Chalcolithic (early third millennium BC.) They are "the remains of the oldest houses on the island discoveries" (J. Cesari, of Corsica origins, p. 90).

The ceramic and lithic furniture found, corresponding to the funeral rites of the people at that time, has established that during the occupation phase, taffoni of smaller graves were reused. The existence of a textile crafts is attested, in turn, by the presence of spindle whorls that serve as flying time during its rotation. Thus, although that may no longer be a "visit", the site has brought a remarkable reminder of the location of human communities in the island at that time, and the preponderant place that take crops and livestock.



A question of method: stratigraphy *The granitic chaos offer, through a phenomenon of erosion, natural shelters that have been used as habitat, temporarily or permanently, to the present day. How, in this case, distinguish the different stages of their use? If the archaeologist can rely on found objects to possible fragments of bones or ceramic on the remains of utensils or weapons, or other elements emerged during excavations is the ability to place these items in a specific archaeological context that can provide the most significant information on their chronological position. In geology, stratigraphy can analyze the superposition of different layers formed in the ground over time. Generally, the deeper layers are older than those that covers them. It is then layers in place, and in this case all the documents obtained is homogeneous. But in archeology, often dealing with upset layers by human presence, rather combined strata that superimposed: there can be reversals when the sediment was dug deep when cultured for example, elements layers a and B may be found mixed with elements of a layer C. one speaks then of reformatted layers. To establish the position of the different layers relative to each other, then we will use a method of excavation by stratigraphic units (eg a home, planning for storage or crafts), taking greater account of possible changes with been produced. thus be understood as why the collection of objects in "wild" digs can be an irretrievable loss for knowledge.*



template overflowing gradually towards the center and wrapped in clay soil (which corresponds to the technique called false bay). This central part is flanked by small lodges which themselves could be covered with a slab ceiling. The torra Foce has the largest diameter (18 m); it is also the best preserved and most easily accessible. The entrance is through a corridor, where two branches digging into the wall thickness. The left is a ramp that allowed access to a floor. One can then imagine a tapered type of building, visible from the surroundings and offering a wide view of these, and comparable to some Sardinian nuraghe. This comparison now allows to operate a functional connection between these different types of buildings. These fortified buildings allowed at once a community to control the territory it operated and to shelter potential rival the wealth produced, even if every religious meaning associated is not excluded.

LTORRE DE ES FOCE AND BALESTRA

Monuments shaped tower of Foce (Argiusta-Moriccio) and Balestra (Moca Croce) were among the first investigative campaigns initiated by archaeologist Roger Grosjean in the fifties. Located at the top of small elevations (477 m and 502 m), they dominate the land with good potential

agropastoral and natural communication channels. Both are representative of the "Torre culture" that is taking place during the Bronze Age, culminating with Bronze (1500 BC.). These are circular plan buildings including a main room that was to be vaulted dome, by the accumulation of small stones



megalithism

Megalithism is not a stage of evolution, but a universal cultural phenomenon, Corsica, begins in the Neolithic way for completion later in the Bronze Age.

This phenomenon is expressed by the construction of graves, vaults (bancali) and dolmens (or Stazzone tole) and by erecting monoliths isolated or alignment, menhirs and standing stones. These places of worship, where men can celebrate the memory of their ancestors, testify to the anchoring of communities on a given soil, the existence of a number of religious beliefs, although we do not have the content and organization of a society that prioritizes because they seem to involve the coordination of a working group and present the emergence of a class of warriors.

Some names - the dolmen said Tola di u turmentu in Serra di Ferro is an example - bear witness to the will appeared with Christianity, desecrate these places by making the source of terror.

LE DOLMEN DE SETTIVA

Located atop a hill between Petreto-Bicchisano and Casalabriva, dolmen Settiva has the advantage of being in a good state of conservation, allowing to grasp the characteristics. It belongs to the category of dolmens engaged in the ground (other structures can be completely out



Settiva, dolmen and menhir partner.

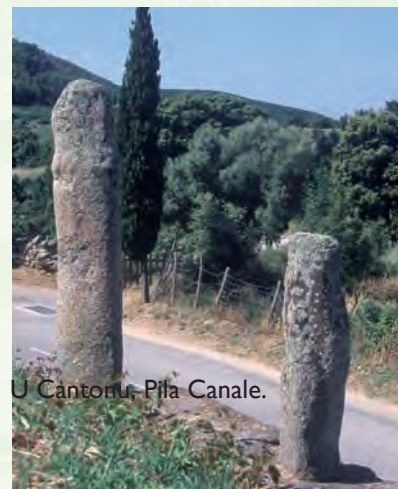
floor): the burial chamber is formed by large vertical slabs semi-buried and covered by a large slab. The set has at least two original features: firstly, the plan of all the large stones that delineate the mound in which the room was registered, not a full circle; secondly, the chamber is preceded by a small vestibule itself partitioned by slabs. He was associated with at least two standing stones, one of which has been adjusted, and perhaps a wider alignment.

The excavations, conducted by Roger Grosjean in 1970, delivered two archaeological levels. In the first, the bone fragments are evidence of reuse of the grave in the Middle Ages, and was found in the remains of the second twenty cups a single handle assigned to Early Bronze Age.

LA STATUE-MENHIR "UCANTONU"

At the end of the village of Pila Canale stands a menhir statue-restored, "Cantonu U" with a human figure and associated with a smaller menhir (Corsica, menhirs and standing stones are generally grouped into alignments, and most often in connection with a grave, or at least located on or tripped).

Although human attributes which are engraved there - eyes, mouth, spine and shoulder blades - tend to disappear, U Cantonu none the less an example of the special nature taken by the megalithic island, which covers a period from the late Neolithic until the end of the bronze age. Indeed, the Corsican menhirs are rarely simple upright blocks, but selected stones, more or less regularized and shaped up to appear as the first examples of art of statuary whose Filitosa offers a striking testimony.



U Cantonu, Pila Canale.

AN EXCEPTIONAL: FILITOSA

It should first be recalled how the site of Filitosa, the town of Sollacaro is a remarkable site, both aesthetically and historically listed building from 1967, and on the list of the hundred " historic sites of common interest to the countries of the Mediterranean ". Rich beautiful standing stones and the remains of several monuments, it is highlighted by a museum Depot will match that has a part of the archaeological material collected on the site, and a trail punctuated by audio terminals. The explanations they issue rely on theories developed by Roger Grosjean, whose work showed the scientific interest of the site, and can be considered the origin of the dynamism of archeology in Corsica. Today questioned these theories illustrate the difficulty of a scientific approach, which often can only be based on data

The central monument with the fragments of menhirs found in the wall.

Statue-menhir Filitosa
VI.

incomplete. What was the purpose these monuments? How to explain the destination and the reinvestment of standing stones whose meaning is to be determined?

In Filitosa, a number of them are armed. Thus, concern for realism expressed by the evolution of facial features and shoulders, add swords or daggers, sometimes hanging from a harness, a domed cap which can be interpreted as a helmet, and back, strokes marking the spine, shoulder blades raised and recessed ribs, which can also be interpreted as a representation of a breastplate.

Briefly speaking, we can say that Roger Grosjean lives in this late evolution of insular megalithism the expression of a conflict between the indigenous culture mega- lithic to invaders

the sea and bringing with them the metallurgy. The armed menhir statues would be representations of enemy leaders killed in action, by which "Megalithic" have sought to symbolically appropriate the strength of their opponents.

men- HIRS
Corsica were
found at the site
of Filitosa, which
they take their
name.





Menhir statue Scalza-Murta.
Found near the Genoese tower of Micalona, it illustrates the panels devoted to "the Shardanes theory."

Also, because it was an interpretation of torre prevail as "cultic monuments", associated with funerary rites from supplanting those megalithic populations Grosjean tended to focus on the idea that they could only be the work of 'victorious invaders imposing their own culture. By seizing Filitosa, the "Torreans" would have destroyed these statues contrary to their beliefs and their rituals, and would used to build their own temples, torre. According to Grosjean, it could be the Shardanes a "sea people" mentioned by the Egyptians and of which there is a representation of the reliefs of Medinet Habu Temple. If, indeed, the arming of these

Warriors reminiscent of statues of Filitosa: helmets rounded horns, wide swords worn on the chest, etc. This identification, however, pose problems of chronology.

In general, although due to its romantic character, this theory has retained some power of seduction, the current state of research tends to contradict it. It has indeed discovered in tower form of monuments of production elements of the warrior range shown in the standing stones (especially a dagger mold) who advocate a culture of continuity rather than a break caused by the conflict between two foreign ethnic groups, "Torreans" and "Megalithic". Moreover, the cult destination of these monuments is far from proven: massive structures symbolizing the influence of a community in an area, they seem rather



Mold dagger called "Terra Bella Castiglione" (departmental museum of Corsican Prehistory Sartene).

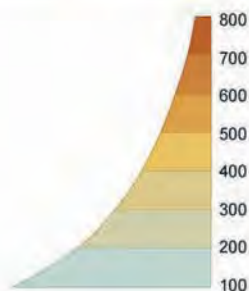
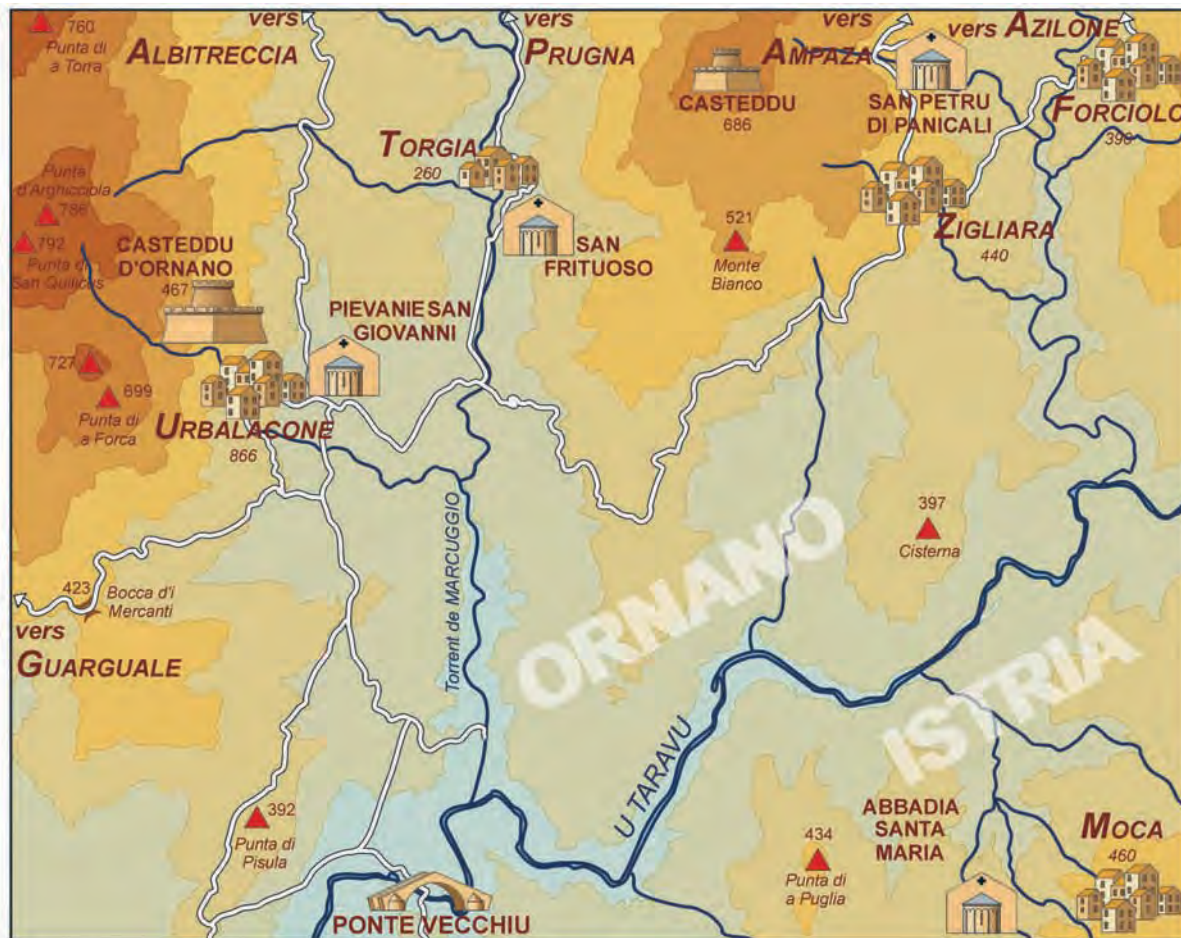
designed to ensure control and provide a safe haven for people and property in case of attack. Finally, because of rearrangements and restructurings experienced by these monuments, there is no evidence that the destruction of standing stones and their reinvestment in the face of the central tower corresponds to the time of its construction. Many elements therefore we miss to pierce the mysteries of Filitosa, but perhaps is this what also makes one of the charms of this unique place.



Statues menhirs Filitosa II, I Tappa, Filitosa I. Coming from various locations around the site, their alignment is not original.

THE HEART OF A MEDIEVAL SOIL: THE CASTLE AND PIÉVANIE D'ORNANO

Built on a hillside, above Urbalacone, around a rocky chaos, Castle Ornano monitors some of the villages but especially piève control passageways, from the plain and the rival lordship of Istria, to the high valley of Taravo and the neck of St. George. Secondary fortifications completed the device. Towers such as Torgia are modern foundation (sixteenth century); it is unclear whether they resume the oldest buildings. The piévanie is located below the castle, on a more welcoming site where we found traces of ancient occupation.



Villages et hameaux

Château (casteddu médiéval)

Église ou chapelle

Pont génois

The fortified buildings

You can still see many fortified buildings in the Taravo, both of Torri and casi fortified village, or the coastal towers. All reflect a concern that is needed, both noble families - who argue from XIII^e century - Genoese only: to be able to face the attacks and to control the territory.

THE CASTLE, INSTRUMENT CONTROL SPACE AND MEN

Placed at the end of the eleventh century, under the authority of Pisa, city merchants, Corsica is experiencing a period of growth of trade and development of agricultural and pastoral activities. The first beneficiaries are the big island landowners, who then undertake to extend their possessions and to monopolize the rights of men at the expense of neighboring lords.

This "feudal mutation" that divides the island in thirty lordships, see gradually emerge in the south of Corsica a group of five families designated as Cinarchesi generic name. The valley Taravo territory was shared three of them: the Istria in the lower valley, the center Ornano and Bozzi in the upper valley. These families are documented since the thirteenth century. As feudal lords, they had the right of justice on the populations of their lordships and there could levy taxes. They were clan gathering parents, vassals and

Cinarchesi

Term meaning from XV^e century, five families of Corsican lords who dominate the southern nobility of the island: the della Rocca, the Istria, the Ornano, the Bozzi and Leca. They claim a common ancestor Cinarca, son of the legendary Ugo Colonna. Although parents, Cinarchesi are often rivals, each seeking to subject others to his authority. Officially vassals of the Municipality of Genoa, the Cinarchesi are masters in their lordships and jealously guard their independence. Maintaining this stately structure explains the term "Terra dei Signori" applied in the south, as opposed to the north, which has adopted a communal system under the direct authority of Genoa (Terra del Comune). At the end of XV^e century, the Office of St. George, anxious to impose its authority on the whole island, subjects or destroy lordships during "wars cinarchesi". From the XV^e The Cinarchesi remain influential families but no longer an independent power.

Customers who ensured their influence and military power.

The castle, u casteddu, they become an indispensable tool to symbolize their power and dominate their territory. It is in this fortress lies mostly the Lord, surrounded by his family and servants. He received his guests and it stores the products of its land or royalties paid by farmers, usually in kind. Thus a network of strongholds is it sets up within a broad

territory whose boundaries vary mercy of wars, alliances and betrayals. The casteddu d'Istria was on a peak overlooking Sollacaro, the d'Ornano on a rocky outcrop at the entrance Urbalacone, as to casteddu of Bozzi, it overlooked the town of Guitera. At the main castles, the heart of the manor, were added secondary fortifications, bunkers or simple tricks, watching the passes and valleys such as castles and Locari Urghjavari to the entrance of the Panicali Valley.

PISA

Battle of
Meloria in
1284

GENO
A

Office
St-Georges in
1453

First raids
"Turkish" in
1510

Fires of
1615 St Laurent

Popular revolts 1357-1358

Sampiero 1498-1567

FEUDALISM and CASTEDDI

TOURS



Around the rocky chaos, there are no more than a few vestiges of the tank (1). Walls, nothing remains, if not rare carved blocks (four) (2).

These buildings focus on tiny surfaces fundamental defensive elements: tower, tank and walls pierced by loopholes. But it is above the natural terrain that is the strength of these casteddi: high and very steep rocky peaks. Natural hills, bordered by vertiginous cliffs, are in fact defensive elements of primary importance that provide the digging of a ditch or complex building structures. In general, the Rocca, that is to say the manor part proper, is installed on the highest part of the site. It consists of a small dungeon (from 5 to 20 m2) quadrangular and two or three pieces which take place between the boulders. The tank, which can sometimes be up to thirty m3 of water is a

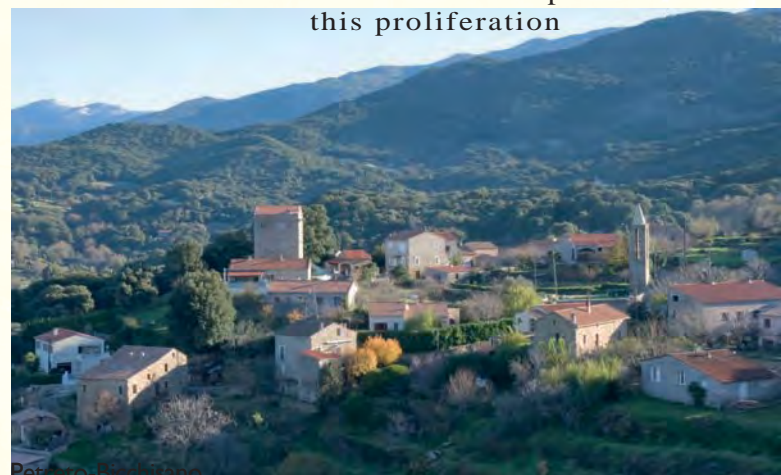
essential element that can survive prolonged siege. In some cases, a small

Chapel can complement this set. All these buildings are protected by a wall or simple ramparts backed the side of the spur. Between the late fifteenth and early sixteenth century, the Office of St. George decides to submit to his authority island lords, by negotiation or war. If these strongholds perpetuate to defend or launch attacks, they do not allow warlords to resist very long against the advancing Genoese troops, often numerous, well armed, and especially provided with machine guns. They are methods

ically destroyed before the start of the sixteenth century and it is still today remains modest.

TORRI AND CASI FORTI

Deprived of their castles, lords settled in villages and accompanying the process of reorganizing the structure of the territory and its habitat in scattered hamlets in favor of large villages grouped as they exist today. They built homes that combine both external signs of notability and defensive elements. Parents and customers build their homes around the central core, thus constituting family neighborhoods coherent and sometimes conflicting within the same town. According to the Genoese governor, the island has more than one hundred and fifty strong houses in 1553. Genoa adopts face this proliferation



Pedra di Bicchisano.

The torra suddana dominates the old access to the village Bicchisano, monitoring the transhumance trail running through the fief of Istria.

Private fortifications, a pragmatic but paradoxical behavior. It multiplies the legislation prohibiting such constructions which are an affront to the authority of the state, but concedes sparingly his benemeriti the right to fortify their homes, ostensibly to protect against incursions of the "Turks". In fact, building a forta casa in a village is a double warning to the village community: it shows the military power and the level of notability of a family but also points out that this family is

protected by the state that tolerates this against local authority.

LES TOURS'IAI STRIA SOLLACARO

The torra is a building whose architecture is perfectly suited to its function: the defense. It's verticality is privileged: the building, square, stands on three or four levels. It can be provided with a sufficiently developed array of passive and active defensive systems: deadly, piumbatoghju (gatehouse), hoardings or raised door.

The "neighborhood tricks" in Sollacaro, is a good example of this village location of lords. The towers, dating from the late sixteenth century, are installed at the end of a rocky outcrop on a defensive site overlooking the valley and initially separated from other parts of the village. Doors, originally raised from the ground to complicate access, have been the subject of

a lintel carved with the arms of Istria, which recalls the name of the founder (Ercole d'Istria for a Federico for the other) and the date of construction (1567 and 1571). Weakness of the defenses, the door is protected by a Brètèche (piumbatoghju) which allows you to send projectiles on assailants who attempted to force entry.

The houses can be strong also equipped with loopholes (archere) dug in the wall, adapted to firing crossbow and later musket, often discreetly hidden in

Sollacaro, 1719. Drawing Vinzoni Matteo, Archivio di Stato di Genova. The towers stand out from the rest of the frame.

wall unit or imitating the putlogs holes. Absent or missing in Sollacaro, these loopholes are found in the tower of Torgia or that of Moca-Croce.

The towers of Istria at Sollacaro.

special care. They are overcome

That of Federico, left, keeps a gatehouse.
It was remodeled less than

Ercole, whose walls are coated.

- 13 -



of Istria *The arms of the lords of Istria often found on the lintels of their homes or on objects offered to churches and convents of their lordship. It includes the castle and the balance, common in the arms of Cinarchesi, symbolizing the two attributes of power and the independence of the lordly power to justice (the balance). The coat of arms is perhaps an illustration of that of Istria, or that of Cinarca?*



example of villagers document
habitat



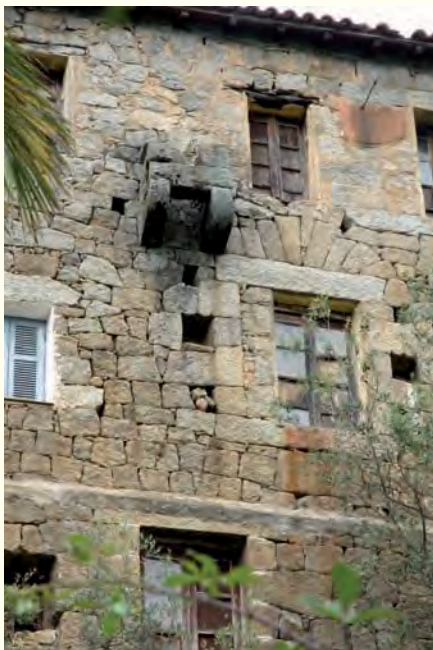
way a
removable ladder -
fended by a gatehouse.

The only large window is protected by the cliff rocks. Next to the medieval tower was the church of San Lussorio (not San Quilico, as it is often mentioned), whose mented until the sixteenth century. The village appears at the end of the eleventh century as belonging to Polverello count. Traces remain of the medieval tower, but the tower is still standing is modern foundation (late fifteenth or sixteenth century). The walls of the latter, relying on the rocky chaos awesomely, have not undergone modifications and give a preview of a house

The site of Frasso (town of Grosseto-Prugna) is a rare

Tour de Frasso.

the wall unit is similar to that of the tower, but was rebuilt in the seventeenth century and probably reused as agricultural building. The village was located between the medieval tower and the modern tower, and yet there are identified the remains of an oven and many low houses. The set is an archaeological heritage of great importance that should be preserved and operate.



House Giacometti Prugna.

Subjected to attacks by "Turks", the village of Frasso was abandoned in the late sixteenth century, despite the construction of fortified *casi* then partially reoccupied the early seventeenth century, as shown by the church's reconstruction. Her case is not isolated.

LES FORTI CASI DE APRugna

It is indeed in this context dominated by attacks by the "Turks", the chroniclers do not fail

do state that are built most fortified *casi* Prugna. Thus torra which stands on a rock, a casa Giacometti, her t- bears this inscription engraved in the cartridge of a corner stone: 1579 IHS PMZ Paolo Maria di Zizoli says Lucette Poncin.

"Zizoli having been taken by the Barbary pirates in September 1560 Paolo Maria then back on A Prugna" (Taravo Guide, p.57).

The "Palazzu Sampiero", or "house Vannina "

Sampiero Corso (circa 1498-1567) was born into a notable small family Bastelica. As his uncles, both captains, he chose the profession of arms and left Corsica to Florence where the Medici used. In 1536, he met Cardinal du Bellay and supported by Catherine de Medici, enters the service of the king of France, Francis I^{er}. Earning a reputation for great captain on the battlefields of Europe, he married in 1545 Vannina d'Ornano, integrating a noble family. It frequently is the stronghold of Vico d'Ornano (St. Mary Siché) in the heart of the manor of his stepfather,

Francesco d'Ornano. This house called "Sampiero" has, originally, many defensive elements (drawbridge, turrets, loopholes) characteristics of village residences of lords. In 1547, Genoa allied to Spain against France. Driven from Corsica, Sampiero becomes the enemy of Genoa, both by loyalty to his king by personal spite. The "French war" ended in 1559 by the restitution Corsica to Genoa, according to the conventions of the Treaty of Cateau-Cambrésis. The Genoese impose as strong house Vico d'Ornano is disarmed, to mark the disgrace of Sampiero.



The house was rebuilt, but it still has its gatehouse with battlements that protects the entrance. The niches and the discharge arc that frame the window *maestra* (now narrowed) open over the valley, also underscore the notability of the house. These factors, complemented by *boulin* holes and sundial, yet elegant form a whole.

A little further down in the hamlet, three other homes can be considered as fortified cases: one, dated 1580, still bears a gatehouse; overlooking the ravine, another is dated 1575 (illegible inscription). Next to it stands the strong house that could be the oldest because it has a door lintel on crows.

Genoese towers

In the sixteenth century, the major danger is attacks and incursions of Barbary pirates, mostly from Algiers or Tunis. In response, Genoa torn between building a fleet coast guards and construction of towers lookouts. She finally chose the second alternative, less expensive, but limited to a defensive logic.

Building towers protecting piaghji of Taravo communities was the subject of a coherent program ordered by the Republic of Genoa and funded by the city of Ajaccio, in association with the people and the lords of the region called "three pièves" (Ornano, Cauro, Taravo / Istria). It extends from 1580 to 1598 and a threefold objective: lock the Gulf of Ajaccio where Turkish fleets acted with impunity despite the presence of the citadel and Tower of Capitello; secure the coastal plains, the Republic wants to develop; protect the entrance of the valleys that allow "Turks" to go back to the villages of Taravo. Their role is also economical, since they allow to collect anchor duties, collecting customs duties and prevent smuggling.

It is planned to build six towers between the gulfs of Valinco and Ajaccio Porto-Pollo, the Capanella (Cupabia), Capo Nero, Capo di Muro, Capo di Coti (Castagna) and the Isolella that would link up with Capitello and Aspretto already built.

The construction is financed by an increase in the tax on salt. It takes twenty years to complete all the laps, the last ones being built Capo Nero and Capo di Muro in 1597-98, whose construction has dragged in length due to the remoteness of the town and the difficulty of protecting and supplying the site.

LA TOUR CAPO DI MURO

Easily accessible, the tower of Capo di Muro (Coti-Chiavari) is also well documented. It was built in 1597-1598 under the control of the Genoese master work, Britio Tramallo of Porto Venere, at the site of a former "Fire station" already served as a monitoring point.



Tower Capo di Muro

Four of them - Capo Nero, Capo di Muro, Capitello and Isolella - today enjoy a registration under the Historic Monuments.

Recently restored and open to visitors, it is classic plan. The walls are built of granite joined with lime and were originally covered by

a white coating. The entrance is situated high above the cord running over the entire circumference of the tower. Access is by stairs rebuilt in 1999. In the original construction, it was wooden and removable. The main living space, vaulted and paved, has a fireplace and oven, rare elements in the Corsican houses of the sixteenth century.

A hatch gives access to the tank located in the lower level. You can still see halfway up the holes for the joists, indicating the presence of an intermediate floor. A staircase, partly dug in the thickness of the wall, protected by Guardiola, provides access to the terrace which features a gallery of battlements to shoot attackers lying at the foot of the tower.

LA TOUR CAPITELLO

Another remarkable turn is that of Capitello (Grosseto-Prugna town). In a circumference of 42 meters to 11 meters high, it is one of the biggest tours of Corsica with that of Campomoro. Built in 1552, perhaps under the control of the Genoese architect Geronimo da Levanto, said he Levantino, it fits into the first defense posture of the young city of Ajaccio, with the tower of the Bloodthirsty, built in same years.

Its size and unique system of slots-battlements ensure him a shot capacity exceeding that of other towers. In fact, it was not designed as a simple watch, but as a forward defense



Tour de Capitello

to prohibit any unloading at the mouth of Prunelli, opening on the rich plain of Campo dell'Oro. It could also serve as a support for light cavalry stationed at Ajaccio, which constituted a small elite troop capable of acting quickly against the raids.

The coastal towers allow for better coastal protection, but vigilance Torregiani is not infallible and the network of fortifications quickly shows its limits: in 1598, the 'Turks' attack Calvese where they round up 53 people and fail to little to Sollacaro .

In 1619, the Ajaccien Aurelio Istria Sorba laments the area of Ajaccio is so dangerous then it seems "rather part of Africa a part of Corsica. "

The pressure of the Barbary piracy becoming less strong from the seventeenth century, most of the towers, deprived of their use will be gradually abandoned. Their recovery after the Revolution by the French military authorities, or in 1857 by the Department of Highways, will not remedy their gradual decommissioning.

Capitello however, retained its strategic interest to the twentieth century as it was integrated into the series of "Maginot forts" built in the 1930s to prevent an attack by the troops of Mussolini against Corsica.

If the bunker that was on the terrace was destroyed during the restoration of 1998, no anti-aircraft guns fired at the foot of the tower are still visible.



St. Francis Convent, Petreto-Bicchisano



Steeple, Zigliara



San Petru di Panicali

Religious buildings

Taravo preserved only a few traces of buildings - piévanes churches, chapels taking the Romanesque or convents - around which organized the religious life in the Middle Ages. Few have actually resisted the shift of the center of the religious life to the parish, or disorders that have repeatedly agitated the valley.

CHURCHES ROMANES

At the end of the eleventh century, the Pisans undertaking to reorganize the religious structures of the island, which will continue throughout the medieval period. The five ancient bishoprics (Ajaccio, Aleria, Nebbio, Mariana, Sagone, plus Accia the twelfth century) were reconstituted and, within these dioceses, the basic religious constituency is the pieve, whose boundaries are those an inhabited land. Each piève has a church, also called piève or piévanie, which is the only one where you can practice baptisms.

At the time, the Taravo four pièves: Talavo, in the upper valley, and San Giovanni Battista church piévanie Guitera, Ornano, on the right bank Taravo with piévanie San Giovanni Battista Urbalacone, Cruscaglia on the left bank Taravo whose piévanie church, also under the name of San Giovanni Battista, was near Petreto- Bicchisano, and Valle, in the lower valley, the piévanie appears to have been moved during the Middle Ages. In the sixteenth century, the piévanie of Valle San Giovanni

Battista Casalabriva, but there, in the town of Sollacaro, a place called "Pieve vecchia" adjoining the place name

"Santa Lucia" where there are ruins evoking a church and suggesting the existence of another piévanie or another piève which there remains no trace. Other unknowns exist in the study of medieval religious division of the Taravo. At the end of the nineteenth century, Bishop of Foata, Bishop of Ajaccio native of Azilone, supposed that the church of San Petru di Panicali (town Forciolo) could be the "mother church" (ie -dire the piévanie) villages Forciolo, Zigliara, Azilone Ampaza and. But no known source attests to the existence of this piève.

The piévanie church is often built in the geographical center of the pieve in the countryside: without being attached to a village or a hamlet, yet it is the common church for all the inhabitants of the land who gather there for important events religious or secular. Other smaller buildings were constructed in connection with a

habitat, a castle, a hermitage or to make, along paths, the boundaries of the pieve (confines of chapels). piévanie the church's word reminds her baptismal service, and its size corresponds to the need to receive believers from all the pieve.

There is unfortunately more piévans preserved buildings in their original state in the Taravo. The piévanes Valle, Cruscaglia and Talavo are ruined, the d'Ornano is still open for worship but was rebuilt in modern times. If the walls are, for the most original, the windows were enlarged and rebuilt the apse there remains no trace carved decoration. Only two chapels (not piévanes) ruined but still standing, preserved remains of their medieval structure: the San Petru Panicali, which was the subject of a recent excavation and Santa Maria d'Ornano (now Santa Lucia chapel) in Sainte-Marie-Siché, extensively reworked in modern times, which retains some elements of its original décor but now threatens ruin.

1000

1100

Cathedral of
Pisa in
1116

1200

Death of St Francis
of Assisi in 1226

1300

1400

1500

Council of Trent
1545-1563

1600

ROMAN STYLE

Corsica under the

a
u
t

hority of the Archbishop of
Pisa in 1077

BAROQUE



Church of San Giovanni Battista, below Urbalacone.
The church piévané was remodeled but is still surrounded by its cemetery.

EXAMPLES OF ROMANESQUE BUILDINGS

The absence of a Romanesque church preserved in elevation in the Taravo forces us to cross the characteristics of three buildings have read keys of this type of architecture.

Most Corsican Romanesque churches were built between the twelfth and thirteenth century on the model of Pisan buildings, although in Corsica, because of the limited capacity of rural communities, churches can not claim the pomp of their models. Their size, quality cut stones, the number and fine carved decorations are all signs of the wealth of the pieve, which adds to the symbolic nature of these monuments. Thus the church Panicali can be dated from the twelfth century and was renovated in the sixteenth, as evidenced by an inscription. The style of the San Giovanni Urbalacone also located in

Partially obscured by a modern jointing, this wall unit is found in its original appearance in San Petru di Panicali and Santa Maria Siché, on the northeast wall. The quoins are always particularly carefully, because they are considered a sign of quality of the building.

The main gate of San Giovanni is topped by a discharge arc semicircular and had originally a lintel carved in a single block of granite that formed the basis of the arc.

The care at the corners and at the door, the use of lintels often supported by crows, the presence of relieving arches above the doors or windows, is found in civil architecture

XIIth century, the Santa Maria may be older.

The overall dimensions of a piévané we are given by San Giovanni Urbalacone. The church was partly rebuilt in the nineteenth century, a view more in respect of medieval architecture utility. However a drawing and descriptions, prior to the renovation, allow to know its original appearance.

This is a building with a single nave, ending in a semicircular apse. The present apse is larger than the original. The modest dimensions can surprise for a piève whose population is estimated at 500 lights (about 1500 inhabitants) in the sixteenth century, but the piévané is not intended to receive covered all believers together.

The exterior walls are made of quad (cut stones), the alternating rhythm facades.

island of the late fifteenth and until the seventeenth century. It distinguishes the notable houses built by master builders.

The arched window located above the church door had before the renovation of the building, a cross shape. In the original building, the side walls were pierced with loopholes-shaped windows (although they have no defensive role) that have been enlarged in the nineteenth century, as the cruciform window, to better illuminate the interior from the church.

If there remains no decor element carved in Urbalacone church, they are still present in Santa Maria and San Petru.

The church of Santa Maria d'Omano has been greatly transformed since the Middle Ages. However, the north side façade retains a cornice composed of arches resting on corbels plumb. These corbels are

1

2

3

Side facade of the church of Santa Maria. 1: arcade; 2: modillon; 3: bacini location.

carved decorative motifs among which are a grimacing human head. A small

Carved cavity under the cornice suggests that the facade was also decorated with bacini, small ceramic bowls glazed inserted

res in these hollow spaces. Traces of dead-end shaped windows are still visible. The church of San Petru di Panicali is partially collapsed but retains its apse in a cul-de-four, with a beautiful bow semicircular elevation. It helps to get an idea of missing apses of San Giovanni and Santa Maria. It is pierced by three narrow openings surmounted each

a archivolt; the roof is covered with small slabs of granite (teghji). The apse is also decorated with an arch on corbels at particularly carefully decorated. Under a cord, carried by the rings, which runs along the cornice, there are geometric shapes (diamond, cross), heads of animals (bovine, ram)

a head adorned with a headband and a facade with three doors. These sculptures may have symbolic meaning or be left merely decorative elements

the fantasy of the sculptor. analysis symbolic being hazardous, it can simply

observed that the sculptors represented Christian symbols and of the animals utilities, essential to the life of a rural community.

Facing east, the apse is dominated by the remains of a wall decorated with an arch, which also had a cruciform opening now disappeared. The documents show the presence of small bell with two bells for the churches of Santa Maria and San Petru (bell tower that currently adorns the Santa Maria date the modern era church). The monumental bell like Carbini are rare because expensive to build. Most of the time, the bells were to be attached to a tree or to a nearby church wooden structure constituting a "rustic steeple."

Nothing remains of the interior of these churches or furniture. While Bishop Mascardi, bishop of Mariana, during a pastoral visit in 1587, specified that the apse was decorated Urbalacone "Ancient paintings."

church remains di San Petru Panicali.

The apse of dome present a beautiful rainbow semicircular.

church apse retail San Petru di Panicali.

The archivolt of the opening is the work of an experienced stonemason.

The roof of these buildings could be made, depending on the availability of building area, with clay tiles, shingles (scandule), slate plates or teghji as San Petru. All these churches were surrounded by cemeteries that testify to the tradition of burying the dead in consecrated ground. Urbalacone that was used until the twentieth century.

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THE CONVENTS

In those churches for private piety or pastoral, there are the monasteries (Abbadie) whose appearance is not well known to the Middle Ages. In these convents, the church is surrounded by buildings, often very modest, for the daily life of the monks.

The Taravo valley were several: the abbazia Santa Maria Assunta of Moca-Croce, called "Abbadia di Cruscaglia" which belonged to the Benedictine convent of San Benigno Genoa had two dependencies: the abbazia Santa Maria "di Taravo" in the pieve Valle (current town of Olmeto) and San Leonardo "di Talavo "Zicavo. AT Santa Maria was the Siché Franciscan convent d'Ornano, built in the fourteenth but ruined the nineteenth century, of which only the leveling courses. Several baroque decorative elements were transferred to other churches of the village (altar and holy water to the Santa Lucia chapel, tombstone of Ornano



Oratory of Santa Maria Assunta



Inside the convent of San Francesco d'Istria in Petreto-Bicchisano.
Upstairs were the monks' cells.

in abbazia Moca-Croce.

in the current parish church).

These medieval Abbadie, mostly ruined or missing, have not been excavated and are very well known. The best preserved is that of Moca-Croce but it is difficult to distinguish the medieval buildings of more recent construction. In these convents are added two funda- Franciscan datings dating from the sixteenth and seventeenth centuries the convent of Petreto-Bicchisano, founded in 1591 by the lords of Istria, and of Zicavo, from 1628, ruined in the late nineteenth century, of which there remains a wing.

LE CONVENT SYEAR Francesco
D'ISTRIA

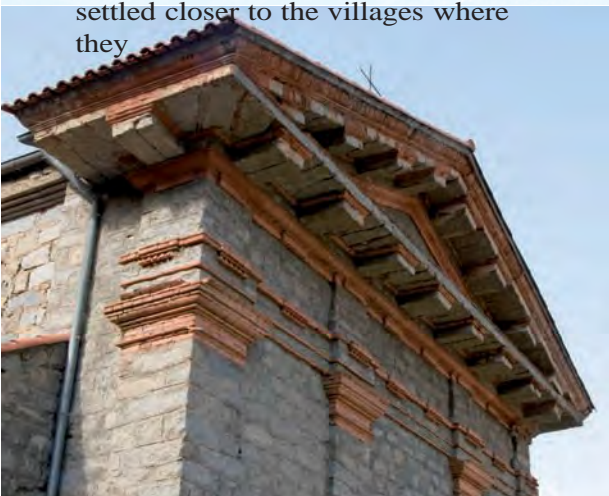
Founded in 1591, San Francesco d'Istria is the last preserved convent of the Taravo Valley. Its construction was wanted by the

Lords of Istria and imitating della Rocca in Sainte-Lucie-de Tallano and Leca Vico. Work of piety, convent, located on the paths of transhumance, also served as a relay for men and herds. Its initial U-plane is found in other Franciscan monasteries of the island. The western building housed the monks' cells, a molded support window distinguishing the cell prior; the south wing was the joint; the wing is destroyed was that of the chapel, which served as burial to the lords of Istria and had a arca (mass grave). The convent church was adorned with rich furnishings that are found in the churches of the village, as the high altar in polychrome marble and statues of Franciscan saints in Saint Nicolas or the pulpit of the church choir the Annunciation.

The convent known in the seventeenth century "casa dei professori" was also intended to train the novices, thus ensuring better literacy of the local population. Its size and location in the crossroads village of Petreto explain that the monastery welcomed the consultation during the revolutions of Corsica and served in barrack troops. Become gendarmerie and agricultural building in the nineteenth century, it is now a private residence.

MODERN CHURCHES

Between the fourteenth and sixteenth century, the church piévané, whose location depended on the ancient hamlets, finds himself isolated and gradually abandoned. That is now the parish, centered on villages, which becomes the religious constituency base. Convents follow the same trend. While medieval Abbadie favored the secluded places, modern convents settled closer to the villages where they



Pediment of the Church of Sollacaro.

unfinished church of Zigliara.

exercising their preaching. However, the religious administrative structure operated by accumulation and not by elimination, the priests parishes have long kept rites or tracks that connected the old piévanie. So in the Talavo the piévan center Guitera faded in favor of the village of Zicavo, more dynamic. The priest des-serving Zicavo has reclaimed the title of piévan. Likewise, the priest of Olmeto, until the eighteenth century carried the title of Abbate, by reference to "The abbazia di Taravo". People often continue to practice baptism in ancient piévané church and bury their dead there. The parish churches, which were in the Middle Ages only modest chapels linked to a hamlet, are gradually rebuilt between

enlarged to accommodate the population of the village. As for the medieval buildings, they are either destroyed or integrated into the new building.

A last wave of construction takes place in the nineteenth century, demographic and economic apogee of rural communities. Churches are built in neo-baroque style, as the unfinished church of Zigliara, or Romanesque as Santa Maria and Siché Petreto-Bicchisano.

The medieval chapels became 'Rural churches "whose memory remains alive until the eighteenth century, when experienced varied. They can be restored and remain in office as San Salvatore Ampaza or San Giovanni Urbalacone, disappearing into the bush, as the piévanie Guitera, used stone quarry, as the convent of Santa Maria Siché or building agricultural as San Petru di Panicali before restoration.



View of Zicavo.

Located in the valley, in the heart of a mountainous cirque, Zicavo was long the largest urban South. Once surrounded by crops and orchards, the village, product of peasant life, typically backs onto the hills and spread over several ridges following the contour lines.



Forciolo, the "street". Neighborhood U Poghju Supranu.

Walking through the village, we can see the evolution of architectural styles. Here all started notables houses^{xvi} century and raised in ^{xviii} Casonu adjoin one of the second half of ^{xix} century.



Bread oven, near the old mill in the hamlet of Torgia.

The ovens are always symbolic elements of the domestic economy Taravo.

Rural heritage

The Taravo villages are rich with many examples of architecture that can be called "vernacular". The fifteenth century until the early nineteenth century, built villages is the construction methods of fruit shared by the whole community.

It consequently has a unity and coherence expressing an environment, constraints and a specific story.

A DOMESTIC ARCHITECTURE VERNACULAR

For iconic and rich history that are the towers of the coast, they express less fundamentally the culture of the southern island communities than do the simple village homes from the same era. They are the product of a rural society that practice subsistence agriculture, and communities to protect themselves from threats which the island is the object. The frame of the unit is reflected primarily by the use of the humble shepherd to the imposing substantial house, granite as a building material, and by the same simplicity in shapes: rectangular with a roof whose slightly inclined faces barely beyond the walls.

Until the fifteenth century the Corsican rural habitat is rather made up of hamlets consisting of low houses on open space and relatively dispersed, sometimes near the coast. This is mainly from the fifteenth century,

especially in the sixteenth century, with the dismantling of casteddi and pressure of Barbary piracy. Most that houses, for security reasons, will focus on the hilly areas and regroup on ridges, often through neighborhoods. In the early seventeenth century, the most important sets are in the High Taravo in Zicavo and, to a lesser extent, Ciamanacce, where examples of old buildings are numerous.

Yet popular since prehistoric times, the coastal areas, the piaghji will no longer occupied



Sheepfold on set Coscione. Some renovated sheep can be used today for refuge.

by the seasonal dwellings Nières of Ornano descendant families and Talavo for wintering cattle, the autumn sowing or harvest of early summer. It was only during the nineteenth century, reflecting the return of security and the interior villages of overcrowding, as families settle there permanently. Ap- seem so new common or as Pietrosella Serra-di-Ferro.

DES WITNESSES OF OLD BUSINESS.

In the mountains, the sheep are where resources are available for summer pasture, especially near Coscione plateau. Buildings of small dimensions, they often have a single room devoted to the shepherd of housing; the walls are granite, with high pickup stones. In some cases it will add paillers (i pagliaghji) mûrissoirs cheese (i casgili) or enclosure, sometimes even an oven. Most of the time, the ovens

1500

Bag Sartene
1583

1600

GENOA

1700

Treaty of Versailles
1768

P.Paoli G^a Nation 1755-
1769

1900

SECOND III^e REPUBLIC
EMPIRE 1870-1940
1852-1870

2000

separated homes and public use, common to different branches of the family. Only the wealthiest families or isolated houses feature an oven of their own, in an outbuilding of the house or nearby.



Grovicae oven.

Besides baking bread, they can ser vir to finish drying chestnuts, which gives the flour its flavor.

Blooming in the nineteenth century, the mills recall the importance past olive groves and chestnut groves in the region's economy. In most cases, mills using hydraulic power have a horizontal wheel. They will be gradually abandoned during the following century.

Due to the rural economy, even a block diagram organizes the structure of the houses until the early nineteenth century. So generally there is a stage underbody ment to use operating: animal shelter, reserve space for a wheel or



Mill near Torgia in an Ubrione.

Near the hamlet of Torgia is one of the few examples of Corsican large mills dedicated to both grain, chestnuts and olives, which involves three types of wheels. Its vertical bucket wheel has disappeared today, but it still has its supply channel. We find another example of this type Ultichetu, below Casalabriva.

a press. This floor does not communicate with the raised ground floor of the house itself, which is accessed either by an external staircase which sometimes adds steps (u scalonu) or walk-through uneven terrain. Upstairs located in the attic is the common room and a fireplace without a chimney (u fuconu). Performed by family members, village or by skilled workers, they are evidence of expertise from reproductive of the surrounding models and ancient techniques. The unit of the walls is uneven but shows a certain art of assemblage: the stones are varied and partially recut dimensions; they really are not contiguous and are sometimes rigged with small fragments (i scaddi). Stones larger

or the most elaborate are for lintels, the window frames or quoins. The frames support only enough light blanket.



House for Sant'Amazze, Pignola. Dated to the first half of XIX century, it corresponds to the model of the farmhouse.

Agricultural Penitentiary in Cotti-Chiavari (1855 - 1906)



The idea of combining, for economic progress, criminal enforcement operation of a farm, is at the origin of the opening of three prison farms in Corsica. This experiment was intended to be extended to the entire French territory if successful. She came in addition to the projects that Napoleon III wanted to implement for the agricultural development of the island and was intended: the draining of swamps and malaria eradication; the clearing of uncultivated land; the modernization of agriculture and livestock, all with a workforce of several thousand men assigned to the task, and financed by funding from the Ministry of Interior.

Penitentiary Cotti-Chiavari, established in January 1855 and hosts a

population of rural origin and youngish, 200 detainees beginning, and to 700 in 1856, recruited for their physical fitness or skill.

Against earnings of approximately 1/10^e the practiced wages, they transform and cultivate an area of 2200 hectares spread over the municipalities of Cotti, Frasseto and Quasquara. Despite the parole climate, discipline is very strict on those sentenced to 15 or 20 years in irons. Moreover, moving in the summer in the village of Cotti and Laticapso did not stop malarial fevers cause great mortality.

Finally, due to lack of profitability, the penitentiary is deleted 1^{er} July 1906; inmates are sent to prison Cayenne.

THE HOUSE: SOCIAL ELEMENT OF DISTINCTION

The oldest houses still standing in the Taravo are datable to the fifteenth century, when notable families are building mansions in the heart of hamlets. This is probably because they were a way for their owners to assert their social status that these houses have been preserved, despite the alterations they have suffered. They differ in effect from the other houses by the quality of their structure and the specific refinements which they are subject. The quality of the wall units and quoins, the attention to doors and windows, are the main elements of recognition. Paradoxically, these

ostentatious sometimes found on the façade facing the valley and not to the street, that is to say the least visible to contemporary visitor. This is explained by the fact that the streets and roads of the current villages dating mainly from the nineteenth century and do not correspond to the medieval organization. Manufacturers have placed decorative elements on the facade, which was then the most visible from outside the village to which they went. decor elements popular in medieval times, sometimes inspired by religious architecture, will designate a house built in the fifteenth or sixteenth century (photo below cons): massive lintels (1) on corbels (2), sometimes enhanced a discharge arc (3); mullioned window decorated with a column which today has mostly disappeared (4); presence of a window

close surmounted by a archivolt (copy or re-use of a decorative element of Romanesque churches). The late sixteenth century was characterized by a more polished device: no horizontal beds, but cut stones to be contiguous and assembled without being braced by small fragments (see photo p.28).





House to Zicavo.

Dated 1609, it was amended to XVIII^e century: the old windows (spandrel stone) were replaced by a central window with molded support.

The openings are wider and the elements used to strengthen the walls can also become decorative elements such as stones spandrel under window sills. The main window can be framed niches can accommodate small statues. Torri and fortified casi can combine these signs of notability with defensive elements that also have a symbolic role, the right to fortification being granted sparingly by Genoa in its benemeriti (see photo p.15).

In the seventeenth and eighteenth centuries, the architecture of notable houses pacifies and features new decor elements: the facades have greater symmetry; apertures, narrower but taller, are framed by molded supports, or Branchetti. The village of Forciolo, which were installed lords Bozzi with their vassals and clients, a fine example of these developments

Nobles and notables

Village communities of southern Corsica are characterized by the presence of a notability, common lifestyle but with different origins. The term refers nobile families "living nobly" for generations, not working the lands they own and favoring the profession of arms. We distinguish Signori (Lords) which have feudal rights on their land (to tax, arming his vassals, administering justice), as Bozzi, and gentilhuomini (gentlemen) who are noble lordships without, like Ciamanacce . From theXVI^e century wars cinarchesi and the wars of Sampiero, promote the emergence of a new class of notables of popular origin, capizzoni. Those, noble or not, who served faithfully Genoa receive a reward, a benemeranza. Affluent their property value and their customers, notable also hold local public office. The progressive abolition of feudal rights by Genoa clears the initial differences between nobles and notables, bound by their lifestyle and marriage alliances. Although the old noble families, i sgio (signori) retain a particular prestige, principali terms capizzoni, capi, designate either these rural notables.

architectural. In the district U Poghju Supranu, based houses of the fifteenth or sixteenth century which remain doors ravens, were built in the seventeenth and eighteenth centuries, tall houses accumulating evidence of notability. The most neat floor, true ceremonial floor (piano nobile) is the second: his presence is a comfort brand. It has a window maestra

- 28 -



House for Forciolo, maestra window.



placed in the middle of facade above the door and enjoying all the attention.

U Palazzu still has a high door defended by a gatehouse on its oldest façade. The tower was extended and transformed in the eighteenth century by Paolo Battista Forciolo, giving rise to new ordering of the west facade (which gave formerly a garden). Stucco framing three windows of the second floor, with molded supports and lighter stones, indicate the ceremonial floor. A cartridge under the window maestra, bears the date of the repair of the house: 1727.

Sink the gargoyles (acquali), carved in the shape of head, testify nagements im- hygiene and comfort enjoyed by the house.



Forciolo, rebuilt the facade Palazzu.

Grosseto
 . The provision on the hillside houses of old neighborhoods differs from the alignment of the mansionsXIX^e century along the path which was imperial before national.



The agro-pastoral economy, which had structured the habitat of the region will begin to decline in the late nineteenth century to make way for other territorial structuring elements marking the end of this vernacular architecture. With the Second Empire and especially the Third Republic, new roads are traced, new buildings

Public are built - fountain in the heart of the village, town hall, school, police station - which profoundly alter the structure of the villages. New homes are built, casoni or palazzi, houses "bourgeois" transposing urban models or "chalets" second homes continental inspiration.



The so-called bridges "Genoese"

The highlight of the island's architectural heritage, their donkey silhouette, raised their arch barrel, their narrow paved road or pebbled, low height of their parapet, are characteristics that belong to the landscape for centuries. Made during the Genoese domination, they respond to a development concern of the territory by the Office of St. George, who tries a revival of trade and agricultural development of the island.

Three of these bridges still spanning the Taravo: upstream to downstream, the Ponti di Trinita has Corrano between Olivese and the Ponti Vecchju near the bridge of Abra, and the bridge Calzola. Often attached to it small oratories and chapels, like that which gave its name to the bridge of the Trinity. The latter shared with the bridge



Calzola similar construction scheme, noticed by P. Merimee in his Notes from a trip to Corsica, "Instead of perpendicular cross rivers, bridges intersect obliquely and approaches are themselves oblique to the axis of the arches. Their plan would appear a Z. "Even détérioriés, one can still find the build quality of their arch that required, as recalled A.-M. Graziani," the construction of large wooden hangers is pressed on batteries and on which is produced an arch bricks or stones attached. "

Several bridges no longer at their arch that single row of blocks paired with which one can still cross the river.

GLOSSARY

Apse protruding part of the building of the body to which it relates and which has its own volume. In Corsica, the Romanesque apses are usually vaulted cul-de-four (in the form of quarter sphere).

discharge arc: it allows relief the pressure on the lintel, by spreading it over a bow, often formed quoins, which rejects the sides.

Arcade: Following small free bays covered with a bow. When they are backed by a solid wall, as in the Romanesque buildings of Corsica, we speak "To blind arcade."

Archer: deadly, or open bay in a wall for cover shooting, the slots often flare at the ends.

Archivolt: body moldings that crown the curved portion of a door or window. also means a carved stone arch above an opening.

Device: type size and layout of stone or brick in building a wall or a wall element. Breteche: rectangular cubicle overhanging, often above an opening, and housing a hoot battlements to allow shooting (vertical down).

Campanile: term borrowed from Italian to mean a turning isolated tower.

Casteddu or castellu: generic term in Corsica a fortification from prehistoric times to the Middle Ages.

Chaining angle: stones fitting system on the corner of a wall to avoid its dislocation.

Claveau: stone shaped like a wedge, whose assembly allows the formation of an arc or a vault. Safe: megalithic tomb little open at the top.

Crow: stone protruding inwards serving as a support for the lintel.

Cord: horizontal molding or trim body, no other function than decorative. He can score, for example, the boundary between the two levels of a Genoese tower.

Cornice ornament projecting, formed overhanging moldings on each other. In the Romanesque churches of Corsica, it is often supported by a blind arcade itself resting on corbels. Dolmen "lying stone", posed on vertical blocks. collective tomb open front. Maestra window: window "Mistress", that is to say, wide and beautiful opening on the first floor in the old houses.

Fire: family unit (in Corsica: 3.5 to 5 people on average) as a basis for the collection of taxes. Lintel block of stone, wood or metal piece covering a bay and load receiving portions located above to see the two support points. Battlements (piumbatoghju): Defence cantilevered element, resting in the Torri and casi Forti, on consoles, and having an opening for dropping shots at the attackers at the base of the wall. Menhir "standing stone", isolated or aligned.

Modillon: little support, sometimes

under a ledge, or the fallout of an arch, to decorative purpose.

Nuraghe: Building shape of a truncated cone that is found primarily in Sardinia. This kind of Cyclopean building appeared to the Middle Bronze Age to 1660 - 1550 BC. J.-C. Office of Saint-Georges institution Financial when the Republic of Genoa delegated the management of Corsica from 1453 to 1562.

Spandrel stone: quadrangular stone beneath a window support (especially a maestra window).

Piève: administrative and religious division, established with the Pisan domination, which subdivides a diocese. On the religious level, it is replaced by the parish; administratively, it is by the township in 1790. By extension, means the main church of the territory, which has exclusive baptismal service.

Semicircular: curvature in a semicircle.

Statue-menhir: menhir fashioned to represent at least a human figure and its anatomical attributes.

Teghja: stones cut into thin plates and used to hedge

many roofs in Corsica granite. This is an equivalent of the slate that they are shale.

Putlog hole: hole left in the masonry after removal putlogs (wood parts fixed in the masonry for the construction of a scaffold).

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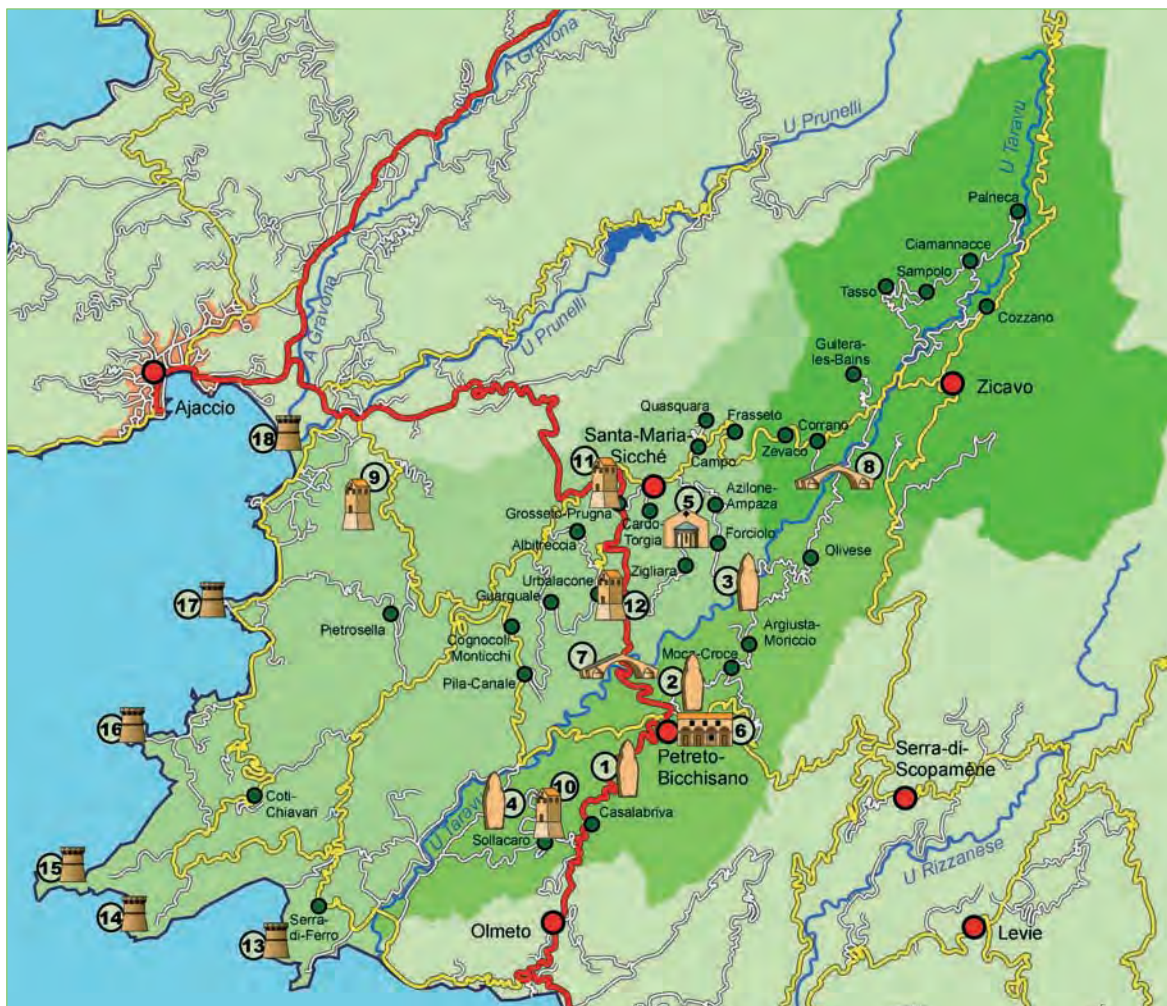
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The Taravo valley includes the townships of Zicavo, Santa Maria and Siché Petreto-Bicchisano. Valley's longest (60 km) and largest (10 km) of the Corse-du-Sud, which runs the Taravo, it communicates with the Prunelli valley to the north by the St. Georges collar, Rizzanese basin south by the collar of the Alta Rocca Cilaccia and northeast by the col de la Vaccia. It forms a natural unity, historical and human well marked.



- Canton of St. Mary Siché
- township of Petreto-Bicchisano
- canton of Zicavo
- Head of Canton
- town

- prehistoric site
 - 1. Dolmen Settiva
 - 2. Tare Balestra
 - 3. Tare Face
 - 4. Filitosa
- religious Romanesque building
 - 5. San Petru di Panicali
- Convent
 - 6. St. Francis

- Genoese bridge
 - 7. Ponti Vecchiu
 - 8. Ponti di a Trinita
- strong tower or house
 - 9. Frasso
 - 10. Sollacaro
 - 11. Prugna
 - 12. Urbalaccone

- Genoese tower
 - 13. Capanella
 - 14. Capu neru
 - 15. Capu di Muru
 - 16. A Cadagna
 - 17. Isulella
 - 18. Capitellu