The journey of C.T. Ramage through the Cilento in the first half of the nineteenth century, between geography and history of an ‘unknown’ land

Abstract
Many travelers-writers have described the characteristics of the areas visited from a critical point of view, with wit and sense of observation. One of the most significant and unknown works concerning this literary current is the tale of the trip from Paestum to Policastro made in 1828 by C.T. Ramage: his sketchbooks are not only a description of the evidence of the past and of the archaeological remains of Ancient Greece, but a small geo-history of the Cilento (shortly before its insurrection of that same year), as the first stage of a journey that returns a fresco of the South of Italy as it was before the process of Italian unification, respect to its agricultural landscapes, customs and dietary habits, attitudes, superstitions, society, culture, religious and political affairs, comparable with the present context of the same territories.

Keywords
Perceptions • representations • narratives • travels

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Introduction
“We are like dwarfs on the shoulders of giants”: so wrote Bernard of Chartres in the twelfth century (Metalogicon, III, 4). That’s a metaphor which intends to express the dependence of the modern culture on the ancient, and it’s very adequate for the rediscovery of the important knowledge assets of the Grand Tour’s literature. Through long stays in Europe and in Italy, many traveller-writers have described the characteristics of the areas visited from a critical point of view, highlighting their strong and weak elements with great wit and sense of observation. One of the most significant and unknown works concerning this literary current is the tale of the trip from Paestum to Policastro, made in 1828 by Craufurd Tait Ramage: his sketchbooks are not only a description of the evidence of the past and of the archaeological remains of Ancient Greece, but a small geo-history of the Cilento (shortly before its insurrection of that same year), as the first stage of a journey that brought back a fresco of the South of Italy, as it was before the process of Italian unification, respect to its agricultural landscapes, customs and dietary habits, attitudes, superstitions, society, culture, religious and political affairs. So Ramage’s writings try to bring into focus such important aspects of the anthropic and natural geographical landscapes traversed, and they can help us, inductively, to reconstruct their social and economic structure. Ramage’s trip therefore is an aesthetic and geographical description founded on a subjective and objective spirit, in which influences caused by observation of natural beauty are not limited to mere aesthetic contemplation but, through culture and skills of observation, they give voice to the territory and its testimonies. Therefore, in this literary work the fundamental parts of a geo-historical process, whose consequences are discernible today, are evident in the critical points of Southern Italy, and of Cilento in particular, according to the same dynamics which were already widely and effectively described two hundred years ago.

Travel literature, territory and geography
Over the past fifty years, the areas of geographical research have expanded, with an articulation of the idea that space is no longer only measurable with Euclidean geometric coordinates. In particular, the cognitive sciences and functionalist theories have led geographers to also study the “invisible” aspects of landscapes (Ruocco 2010), according to precise “grammars” (Valle 2004). Therefore, from the 1990s onwards in the Italian scientific context, we can find a relationship between geography, literature, historic essays and criticism of travel literature. So, the research tools of geographers, together with those of sociologists and psychologists (cognitive and social), thus gave rise to “a new study and research paradigm which considers the travel experience and literary productions as useful not only to reconstruct the ‘geographies of the past’ and the contemporary ‘history of geographic knowledge’” (Scaramellini 2008, p. 39), but also to try to establish their respective contexts of reference. These, for the most part, revolve around the concept of landscape, understood as “space of artistic perception”, “container of myths, dreams, emotions” (Tosco 2007, p. 86) in an evocative dimension that – observes Quaini (2008) – raises more attractiveness than the strictly analytical aspects of the geography. So, since a long
time ago, in addition to “classical” studies in travel literature (in a descriptive and historical-humanistic way), the need to experiment with more innovative and “syncretistic” investigations has been established, from wider points of view (such as aesthetic and symbolic).

The literature of the Grand Tour, as an artistic, cultural and social matrix of production, lends itself well to this purpose, confirming the famous allegory of “dwarfs on the shoulders of giants” attributed to Bernard of Chartres (Metallogicon, III, 4). In fact, this particular kind of literature increases geographical knowledge and, at the same time, “contributes to the construction of the myth of the landscape, and that of Italy in particular” (Mazzetti 2008 [a], p. 343), producing images that have become constitutive of a well-recognised identity, cultural and territorial, rooted in real existing contexts, since even the places of myth, for the most part, “have a name, and correspond to real places” (Ferrari 2010, VIII, p. 386). In fact, the stories of the Grand Tour (spontaneous or commissioned by some publisher: Mazzetti 2008 [b]) in major European cities of the 18th and 19th centuries, although giving importance to an experience reserved for the sons of aristocratic families (followed by bourgeois, writers and artists), have undoubtedly the merit of telling the “physical, geographical reality of the territory Italian, quite neglected until the second half of the eighteenth century” (Mazzetti 2008 [a], p. 342). It is certainly the case of valuable works such as the Voyage Pittoresque of the Abbot de Saint-Non and Goethe’s Journey to Italy, but also of some minor writings (excluding those of a stylised and stereotypical character). Geographical-historical research on territorial conditions in the past few centuries can thus be aided greatly by some of these texts, appropriately integrated with other contemporary sources.

The Cilento, between collective imagination and geographical reality

Through these reflections, this contribution, with the support of historical maps and some well-known texts from the 17th to the 19th century, follows the travel diary in the Kingdom of the Two Sicilies by Craufurd Tait Ramage (1868), minister of the Scottish church and professor of the sons of the English consul at the Court of the Bourbons of Naples. Animated by strong cultural interests towards Greco-Roman antiquities (and like almost all the Grand Tour travellers, attracted by Vesuvius too), Ramage travels through the Neapolitan domains “al di qua del Faro” (further on from the Faro); the reference is to the lighthouse of Messina: the main subdivision of the Kingdom was between its continental part (Royal Domains on this side of the Faro) and Sicily (Royal Domains beyond the Faro) and a small part of the Papal State. He thus drafts a fresco of the environmental, social, political and economic conditions of the pre-unitary South, only published in the form of correspondence in 1868, when, as he himself explains, those “who favor the Constitution prevailed, while the supporters of the Bourbons, I am sure, have had a good lesson, with being subjected, at least in part, to the same pains and concerns that they inflicted on their opponents” (Ramage 2013, p. 27).

Leaving Naples in 1828, the real journey of Ramage starts from Cilento, a part of the ancient Lucania according to the geographical, erudite meaning of the term, being part, from an administrative point of view, of the Districts of Vallo and Sala, in the province of “Principato Cita” [now province of Salerno], or west Lucania. Considered a closed world, with “traditions and customs of primitive mold”, “the land of the sad”, according to the definition of the Bourbon police, or “land of murderers and brigands, where violence was law anyway, the private revenge an undisputed principle” (Ramage 2013, pp. 49-50, 121), the “vast mountainous, and pleasant region of Cilento” (Ramage 2013, p. 38 [Fig. 1]), already disquieting because of its mysterious name (of late use but of ancient origin), the uncertain

10 Born in 1803 in Annfield (Scottish county of Midlothian), Ramage graduated in Literature from the University of Edinburgh in 1825, immediately becoming preceptor of the youngest children of Sir Henry Lushington, baronet and consul of S. M. Britannica in Naples. Here he spent two years, until he made the journey through the Kingdom of the Two Sicilies in 1828 and then returned home, where he married, continuing his work as a tutor of the sons of high-ranking families and dedicating himself to literary activities, with the publication of different works. Appointed in 1841 as Deputy Director of the Wallace Hall Academy of Closeburn, in Dumfriesshire, he became District Judge of the same county (1848), receiving a degree in Jurisprudence from the University of Glasgow (1852). He died in 1878.

11 After reaching Sapri, and from there, Calabria (Tyrrenian and Ionian), the Scotsman crosses part of the Lucanian and Apulian coast to Taranto, then heads towards Gallipoli, to the south-east. Here he sets sail to go up the Adriatic, after having passed the Cape of St. Maria di Leuca, and subsequently visits Brindisi, Foggia and the Molise, returning to Naples at the end of June.

12 Refer to Ramage 2013, p. 27. The notes are turned into a series of letters addressed to Mr. Morris Charles Jones, who had invited Ramage to tell him in writing of his experience between the cities of the south-western and south-eastern coast of Southern Italy. The literary escamotage is typical of didactic literature, in which the narrator of the path had to take place in direct form (Fasano online).

13 Ramage reaffirms this, when, having arrived near Torchiara, he writes: “You have to know that Lucania is the name of that part of Italy in which I am now” (Ramage 2013, p. 58). In a study some years ago, Aversano (1983), through research of archival documents, has reconstructed the temporal and geographical process that, during the Middle Ages and the modern age, testifies the replacement of the ancient toponym of Lucania (minor) with that of Cilento.

14 Refer to De Sanctis (1840). The Statistic of 1811 (De Marco 1988, p. 590) declares, however, that the district of Vallo, including the municipalities of “Vallo, Gio, Torchiara, Castellabate, Policla, Pisciotta, Torreorsaia, Laurino, Cammerota, and Laurito”, is considered Cilento.

15 Refer to Costituzione Politica del Regno delle Due Sicilie del 1820 [Political Constitution of the Kingdom of the Two Sicilies of 1820], Napoli 1848, p. 173, where we also read that the name of East Lucania denoted the Basilicata. For a wider discussion on the borders of Lucania over the centuries and on the origin of the name, see Antonini 1745.

16 According to a customary but incorrect etymological explanation, the name “Cilento” would have meant related to area, deriving from cis-Alentum (i.e. territory on the right side of the river Alento, compared to Salerno or the Abbey of Cava de’ Tirreni), an expression attributed to the Lombard or Benedictine-Cavens ruling class. It is really a place name (of pre-Roman origin), initially referring to a fortress placed on the summit of “Monte della Stella”, or to the same legal (Aversano 1862 and 1883). According to a more recent interpretation by F. Antoni (2012), the name could derive from that of an Etruscan divinity called precisely “Cilens”. From a historical point of view, contrary to what was considered in the past by distinguished researchers (as Muratori 1739, p.

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1 On the history of travel literature, refer to Pasano, online. Regarding geographical and historical studies on the topic, refer to Mozzillo (1992) and Scaramezzini (2009). For a wider reference on travel literature, refer also to the online listings of the National Central Library of Firenze (http://grandtour.bncf.firenze.sbn.it/bibliografia).
2 The geographical concept of “landscape” has experienced a lot of evolution in the last fifty years. In Italy, especially after the criticism of L. Gambi, it has merged into the concept of “territorialisation” (Raffestin 2005).
3 Freinet (2007, p. 128), in turn, approaches the conception of art as “production of the real”. But the idea of a profound interrelationship between reality and its artistic reproduction is above all philosophical, and goes back to the theory of Platonism of mimesis (Sinniscalchi 2012, p. 41, note 2).
4 On the formation of a collective mentality of Italy’s image through the “mirror” of the Grand Tour, refer to de Seta 1828.
5 The definition “Grand Tour” is attributed to Lassels (1670), who writes: “Traveling brings a man a world of particular profits […] and no man understands Livy and Caesar, Guczziardi and Monuc, like him, who hath made exactly the Grand Tour of France, and the Route of Italy” (pp. 25–26).
6 The British already adopted this custom during the 17th century, followed by the French and Germans: Italy was the preferred destination for these trips, with its art cities, including Rome, Florence and Naples (Giusou 2004, p. 7).
7 Refer to Mazzetti 2008 [c], p. 351.
8 On this question, refer to the link between historical-geographical studies and the territorial planning evidenced today by Turti (2002, p. 8).
9 The work of Ramage (Ramage in South Italy. The Nooks and By-Ways of Italy, Wanderings in Search of its Ancient Remains and Modern Superstitions, Liverpool 1868), translated in full and published in Italian (Ramage 1896) was recently republished, for the part concerning Cilento only (2013).
boundaries, the wild landscapes, the centres perched on steep and rough peaks, often deserted villages on the coast (Siniscalchi 2008).

The travellers of the time did not pass Paestum (already difficult to reach: Capon 2012, p. 140), “because the road was insecure, haunted by brigands, full of dangers”, as Macfarlane warned, and again, several years later, Lenormant, who considered “the places beyond Paestum as lands where it was reasonable to make a will before entering” (Mazzetti 2008 [a], p. 342). Nevertheless Ramage leaves, alone and on foot (according to the Grand Tour), equipped with geographical maps, notebooks, straw hat and umbrella to protect himself from the sun (Ramage 2013, pp. 49–50 and p. 121). In a few days, going south and south-east, he reaches Agropoli, Torchiara, Il Mercato (today Mercato Cilento), goes up the summit of Monte Stella and heads towards Porcilli (today Stella Cilento) and Acquavella; he crosses the Alento valley and visits Velia with its abandoned castle of Castellammare della Braca, then Ascea, Pisciotta, Centola, Palinuro, Camerota, San Giovanni a Piro, Policastro and Sapri (Fig. 2).

The Cilento through the Ramage journey

Through Ramage’s diary, the disintegration of the relations between city and territory of the Bourbon Kingdom appears clearly, already taken over by G.M. Galanti, T. Monticelli and subsequently, by C. Afan de Rivera. The story opens with the lively description of the path, riding in a calash from Naples to Salerno, already full of contrasts: the poverty of the population and magnificent landscapes (Ramage 2013, p. 38), chaotic traffic and deep bonds between community and environment, urban discontinuity and architectural beauty, miserable crops for people and livestock and rich farming for the affluent classes, commissioned by Ferdinando IV of Bourbon. Concerning this, see Valerio 1993 and Cantile 2013. For an overview of the Cilento cartography in the 19th century, see also Aversano 2009, pp. 19–107.

Figure 1. Delimitation of the Cilento area on Google Maps (black line introduced by the author).

The delimitation was implemented on the basis of a geographical definition of “Cilento” denoting the entire southern part of the province of Salerno, bordered to the north-east by the Marzano and Eremita mountains and, to the east, by the Valle di Diano, starting from the plain to the left of the Sele river to the Gulf of Policastro.
The dry river it is possible "[The true description of the Kingdom of Naples, once again amended and extended] of S. Scolari, 1566; the Puglia piana, Terra di Bari, Terra d’Otranto, Calabria et Basilicata [Plain Puglia, Bari’s Land, Otranto’s Land, Calabria and Basilicata] of G. Mercatore, 1589; the Regni Neapolitani verissima secundum antiquorum et recentiorum traditionem of A. Ortelio, 1592). If the reference, as seems probable, is to the ancient centre called Castellum Cilenti located on Monte della Stella, we must however recognize its purely historical-cultural character, since the position of place name on maps of the sixteenth century, mentioned in parentheses, is completely wrong (as indeed the locations of many other toponyms are incorrect: it shall only be seventeenth-century cartography, in particular that of G.A. Magini, that will return an acceptable geographical approximation regarding the location of the centres).---The reference concerns the service of ancient Petilia and the blackened tops of its castle, also built by the Lombards during a period of wealth of the city, and its famous medical school.---The Scotsman often finds himself staying in miserable inns, sleeping on wooden planks and straw mattresses, with meals based on black bread, sausage or fish soup, accompanied by a bad wine. The misery of the inland areas of the province of Salerno, accompanied by a bad wine. The misery of the inland areas of the province of Salerno seems to be the backdrop of the present and the prosperity of the past.---The backwardness of the south area of Salerno seems to be even more evident: here, during the stop in Paestum – reduced to a small number of houses and afflicted by stagnant waters (Ramage 2013, pp. 49–49), with no trace of the old port, the ubication of which is still unclear (La Greca 2014, p. 57, and 2012, p. 62) – Ramage immediately experiences the environmental degradation and the poverty of the population, as the contemporary Atlas (Sheet 19) of Giovanni Antonio Rizzi Zannoni shows (Fig. 3).---The situation improves after the river Testene (deformation of the original name of "Pastena", as discovered by Aversano and as we can see in the cartography of the seventeenth century), with the climb to Mount Stella (1131 m a.s.l.), from whose peak, distinguished by the ruins of an inhabited centre (which, as Ramage realises, are not those of ancient Petilia), it is possible to enjoy an amazing view (Ramage 2013, p. 67), described by him with an appreciable geographical precision (which recalls, a century and a half in advance, that of the Italian geographer Aldo Settini: 1963, p. 156). The environmental degradation re-emerges from the misia of the Alento valley, swamped and without crops, after the rice fields had been the cause of even deadly diseases among the inhabitants.---The dry river and the karst caves of Palinuro (more connoted by the myth than by real natural peculiarities) are disappointing for Ramage, contrary to the river Bussento (with its long underground path, caves and swallow hole), and to the marshes of Policastro (abandoned by rich people in the hottest months, for fear of malaria: Ramage 2013, p. 133) and to the homonymous gulf, where the course of the river, returned to the surface several kilometres before, ends. The contrasts can still be seen in the hardened faces of the Cilentan citizens, grappling with a land that is unstable, not very generous, and torrid in summer (Yonder pp. 89–90), dispelling the belief in an idle southern population. Ramage, on its way to Torchiara and Il Mercato – site of annual fairs, as the toponym attests – experiences characteristics of the Cilentan territory that are still partly current: “small or mediocre-sized centres located on small
hills, large spurs and shelves, or on extreme slopes of limestone reliefs", often dominated by "an ancient fortress or an old massive baronial palace" (Sestini 1963, p. 155), between blackened houses and uneven and rough roads (Ramage 2013, p. 59).

If "landscape modelled at a certain moment in history generally no longer works in later times" (Turri 2004, p. 171), the Cilentan one, persisting ancient forms and peculiar kinds of life (especially in the inland areas), has changed little, with positive (environmental and landscape preservation) and negative (economic-cultural backwardness, strong youth emigration) effects.31 This is also demonstrated by the presence of many monasteries and convents of different monastic orders (Ramage 2013, p. 63), reduced in part to lay use after the French laws of subversion of feudalism. A circumstance that, despite the importance of the role of the religious for the development of the territory (especially during the Middle Ages), does not cause sorrow in Ramage, who experiences the superficiality and the rudeness of the local clergy, by now distant from the material and spiritual needs of the population (concerning this, see Ebner 1973 and 1982). It is precisely the hospitality and extreme poverty of Ramage, who experiences the superficiality and the rudeness of the local clergy, by now distant from the material and spiritual needs of the population (concerning this, see Ebner 1973 and 1982). It is precisely the hospitality and extreme poverty of this latter (Ramage 2013, pp. 80–81) that prompt him to grasp, with sympathy, a certain cultural affinity between Scotland and the Cilento (Yonder pp. 116–117), including brigands (Yonder p. 68).

Visiting Porcile [sic] (Porcili) and crossing the valley of Acquavella (whose division between a few rich cultivated lands and many others left uncultivated (Yonder p. 75) reveals its economic depression), Ramage understands the real danger of the latter; he reassures himself however during the journey to Ascea and Sapri. An ex-official of Murat shows him the olive oil, corn, meats and cured meats, together with dried figs, as the finest food products in the area (Fig. 4),32 characterised by hills full of vineyards, olive trees, fig and oak trees, with houses surrounded by orange and lemon trees and lush apricot trees. On the other hand, the activities of the Ascea navy are not equally prosperous, because the fishermen are forced to yield half of their already modest earnings (derived mostly from the sale of anchovies and sardines)33 to the tax collectors of the government, with the salt tax.34 Ramage sees tax on the flour applied instead,

31 See Siniscalchi 2008, pp. 78–87. The Statistic of 1811 (1988, pp. 579–580) identifies precisely, in the isolation and absence of roads, one of the main reasons for the lack of civilization of some populations in the province of Salerno.

32 The information – confirmed by the Statistic of 1811 (1988, p. 591, in which we read: “The salamis of Cilento are perhaps the best of the Kingdom, such as hams, lards, etc.”) – is reiterated by Sestini 1963, p. 154.

33 The data is also in the Statistic of 1811 (1988, p. 591). Regarding the developments of the situation in the medieval and modern age, see Capano 2001, pp. 18–23.

34 It was a government monopoly since the time of Frederick II of Swabia, with a significant profit for the state, which did not allow citizens to draw water from the sea and let it evaporate in the sun to obtain salt. Concerning this, see D’Arienzo 1991[a], pp. 3–24, and 1991[b], pp. 65–74. The salt tax, already lowered during the Napoleonic decade (see Colletta 1861, p. 30), is then reduced by a third by Ferdinando II in 1848 (see Pagano 1853, p. 25).
Figure 4. Benedetto Marzolla, Carta dei prodotti alimentari delle Provincie Continentali del Regno delle Due Sicilie [Map of food products of the Continental Provinces of the Two Sicilies Kingdom], Napoli 1856. Scale of 60 miles per degree (approximately 1:2,500,000). Also printed on silk, in very rare specimens, the map shows, through 51 figurative symbols, but without statistical data, an overall view on the distribution of raw materials and the various foods produced in the Kingdom of Naples. According to what Ramage writes, Cilento is characterised by the symbols of figs, dried fruit and wine near the coast, while, further inland, abundant salami, fresh fruit, pigs and, to the left of the Sele, corn. On the coast, on the other hand, we can see the symbols of a “Tonnaja” at the height of Agropoli and the capture of “sea fish” in the stretch between Agnone and Acclaroli (changes and enlargements are introduced by the author).
near Centola, on the river Molpa (now Lambro), in one of the many parish mills controlled by the Bourbon government where the farmers had to bring the grain to grind.

Ramage is even more impressed by the “security card”, an annual renewal document that is obligatory for all the citizens of the Kingdom (but “almost unnoticed by the rich”), which they must wear (on pain of imprisonment). Nonetheless, in reference to this, the diary does not express negative evaluations (except indirectly: Yonder p. 103): Ramage, a foreigner travelling in the Kingdom of Naples at the end of the 1920s, knew he had to be careful.

A warranted precaution, considering the anti-government sectarian movements, the role played by the Cilento in the revolution of 1799 and the bloody revolt that broke out between the months of June and July of that same year, 1828. Ramage experiences this nervous climate in particular at Pisciotta (an ex-Masonic Lodge) and in Camerota, where he realises he should be wary, while at Policastro he finds an incandescent situation, bearing in mind the inhabitants and the Bourbon guards, looking for “certain unfortunate Carbonari” chased “almost like wild beasts” (Ramage 2013, p. 132). So he has the opportunity to notice an emblematic psycho-social trait of the Cilentans, bestowed with personal courage but wary and incapable of “giving life to an organized resistance” (Yonder p. 132). The suspicions of local authorities about him are also born of his (unintentional) meetings with some revolutionaries, including Don Teodosio De Dominics, owner of the lands of the ruins of Velia stood, and Ramage’s guide during the visit to the visible remains of the ancient city, at that time still buried. The visit is an important moment of the journey, because Ramage describes what was left of ancient Velia — the walls, a cistern, the tombs and the medieval ruins of Castellammare della Bruca (as Velia was called during the Middle Ages) — before the excavations of the end of the century, discovering, to his detriment, that the medieval tower, used as a pigsty, was infested with fleas. A local antique dealer reveals to him the existence of a double port of the ancient city (later confirmed by archaeological excavations and the custom of landowners to hide, keep or resell the artefacts found at the antiques market in Naples (already famous for the sale of fakes). The following view of the so-called “tomb of Palinuro” arouses many perplexities in him instead: Ramage is not mistaken, since the Cenotaph is an ancient monument in Lucania erected to invoke the divine benevolence following pestilence (in this regard, see Greco 1975, pp. 94–95). Similarly, he notices the medieval origin of the remains of the presumed city of Melphes, on the mountain above the mouth of the river Molpa (today Lambro), as well as the stronghold of the city of Buxentum (today Policastro Bussentino), formerly a Roman colony and, earlier still, Greek, from which the Bussento river evidently gets its name.

**Conclusions**

Through Ramage’s diary we tried to roughly reconstruct a small geographical monograph of the Cilento before the Unification of Italy in, as much as possible, a holistic vision. Thus a direct connection emerged between the cultural isolation and the difficult relationship of the Cilentans with a hard and hostile environment, even more so because of the presence of problems and territorial fractures punctually recorded by the coeval and, in many ways, still current statistical analysis. The Cilento was in effect one of the “suburbs” of the Kingdom of Naples and Ramage experiences its state of abandonment, seeing the Cilentans deprived of the possibility of better life prospects, taking on a daily struggle for survival, from every point of view. Overcoming the initial prejudices, the Scotsman gets to the point of believing that the dangers to which his friends believed him exposed “exist only in their fervid imagination. I like everything I’ve seen of these people; nothing can exceed the goodness, courtesy and hospitality shown to me without distinction, by all those whom I have approached” (Ramage 2013, p. 89).

It therefore remains for us to reflect on the fact that the story of this travel experience shows the persistence of problems still existing: social marginalisation, bad roads, economic backwardness (between archaic agricultural structures and backward settlement of land), irrational exploitation of slopes, and land use changes, which are continually exposed “exist only in their fervid imagination. I like everything I’ve seen of these people; nothing can exceed the goodness, courtesy and hospitality shown to me without distinction, by all those whom I have approached” (Ramage 2013, p. 89).

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After a survey carried out by Schleuning in 1889, only in 1927 was a first excavation carried out, a campaign conducted by Maiuri and financed by the Magna Grecia Society, which was continued in 1935. Wider research began in 1950 (with Pellegrino Claudio Sestieri) while, starting from 1961 (with the excavations of Mario Napoli), a methodical and programmed excavation campaign began (see the Italian Encyclopaedia Treccani, sub-item “Velia”) by F. Kitzinger, G. Tocco Scarelari [http://www.treccani.it/enciclopedia/velia_%28Enciclopedia-dell%27 Arte-Antica%29]. Concerning this, see also De Magistris 2008.

Ramage (2013, p. 86), however, already sees this hypothesis confirmed in a verse of the Aeneid (VI, 366), where Virgilio writes: “Portusque require Velinos” (“to look for the ports of Velia”).

While the location of the port at the mouth of the Palistro is certain, what is less certain is that of the other port north of Velia. In this regard, see Capano 2012, pp. 159–160, note 65.

Regarding the erroneous identification between Melphes and Buxentum supported among others by Baron Antonini (1745, p. 397), see Romanelli 1815, pp. 368–376, and Capano 2012, pp. 165–166. As for the origin of Bussentino (whose name is “taken from an abundant plant in these places, the boxwood, in Greek pyxos, in Latin buxus, from which Buxentum”); La Greca 2010, p. 21), see Natella&Peduto 1973, pp. 483–522 (where a rich bibliography can be found); Bencivenga Trillmich 1988, pp. 701–729.
cultural forms of an extensive type, large extension of the productive harvest.

These are hurdles aggravated by the economic changes of post-World War II, with the emigration of thousands of Cilentans and the depopulation of the internal hilly areas, the company division, the process of tourist transformation of the coastal strip, the hydrogeological instability and the inadequate management of road infrastructure, of which the internal areas suffer, often isolated for days after floods. All these circumstances still make Cilento “a singular geographical entity closed” (Mautone 1990, p. 227) and “one of the weakest inland areas of the South” (Yonder p. 235), for which we continue to wait for sustainable development interventions (considering also the existence of the National Park of Cilento, Vallo di Diano and Alburni), accompanied by important infrastructural issues – especially of mobility/transport – of regional and interregional importance, already well identified by the Territorial Regional Plain of Campania (November 2006).

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