TOURIST GUIDE



Comune di Perugia Turismo

UGIA

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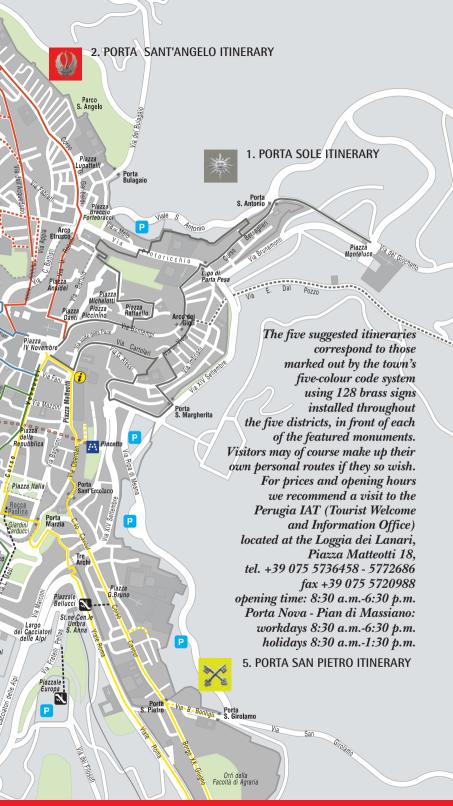
Perugia and its districts

y about the mid 11th century the town was already divided into five administrative boroughs or districts, which took their names respectively from the medieval city gates, first built in Etruscan-Roman times: Porta Sole, Porta Sant'Angelo, Porta Santa Susanna, Porta Eburnea, Porta San Pietro. Each Porta had its own representatives, called Priors or Decemvirs, in the city government, as well as public officials such as Captains of the Porta or Chiefs of the District. From the 13th century onwards, gradual urban expansion brought about the development of a number of villages in the country outside the gates of the city, built over ancient road networks across the slopes of the hill, and resulting in a star-shaped pattern in the town's layout. Thus, each district was traversed by a highroad which, after exiting from its own city gates, criss-crossed and safeguarded the surrounding countryside under its authority, before then joining the general road network. Each district had an ensign with its own colours and symbol: an animal, a saint, a saintly quality, or some other characteristic. Each district was made up of a group of parishes and a monastic order: the Carmelites in Porta Sole, the Augustans in Porta Sant'Angelo, the Franciscans in Porta Santa Susanna, the Servants of Mary in Porta Eburnea, the Dominicans in Porta San Pietro.

Consequently, the five itineraries proposed here correspond to the traditional routes and, as a result, cross through the ancient town districts. They begin in the historic centre and work out towards the suburbs, following historic, artistic and architectural landmarks related to the town's most important cultural events, before finally returning to the point of departure. The routes go from the north to the south of the town in an anti-clockwise direction, following the numerical order of the town's signpost system.





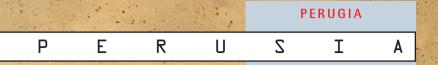






secon

City of art, "august" city of history, monuments and culture, and of a great Etruscan and Roman heritage.



The refined elegance of the triple lancet windows of Palazzo dei Priori. The suggestive atmosphere of the subterranean city. Last of all the delicious aroma of chocolate coupled with the extraordinary refrains of jazz music.



493 metres a.s.l. Pop. 160,724 (2005)

Perugia's earliest settlements go back to the 9th century B.C. From the 6th century B.C. onwards the town gradually developed into a harmonious fusion between town and hillside. the one adapting to the other over the centuries, reaching its maximum expansion in the Middle Ages. Etruscan Perugia, with its massive city walls, was one of the twelve key cities of the Etruscan Federation, developed between the Landone and Sole hills. The Etruscan Arch and the San Manno and Volumni Hypogea still bear eloquent witness to the Etruscan period. In the 1st century B.C. the town fell under Roman rule: in 40 B.C. the city was burned during the civil war between Octavius and Mark Anthony: it was later restored and rebuilt by the same Octavius (now Augustus Caesar), who named the town 'Augusta Perusia' to emphasise his dominion. In early Christian times the city expanded beyond the city walls. In 548 Perugia was totally destroyed by Totila.

In the 12th century, when the Byzantine rule ended, the 'Free Communes' came into being. This brought about radical changes in urban planning, with the town layout assuming its typical star pattern and the building of architectural gems such as Palazzo dei Priori and the Fontana Maggiore, as well as administrative changes, with the development of the circle of fortified villages that today still characterise the local landscape. In this period Perugia's prestigious university was also founded. Turbulent times followed under the rule of various lords, from Biordo Michelotti to Braccio da Montone. In 1425 the town fell to Papal rule, though in actual fact it was governed by the crypto-lordship of the Baglioni dynasty.

In 1540 there was the "salt war": the building of the Rocca Paolina marked the town's defeat, with the Baglioni district destroyed and partially incorporated into the Rocca Paolina. Tensions with the Church remained constant: in 1859 the town was sacked by the Pope's army in response to a people's revolt that led to the partial destruction of the hated Rocca Paolina.

