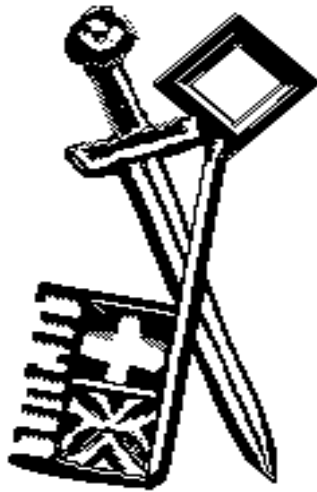


**CONFRATERNITY  
OF  
PILGRIMS TO ROME**



**NEWSLETTER**

**DECEMBER 2011 No. 14**

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## Editorial

This is the fourteenth issue of the Confraternity of Pilgrims to Rome's *Newsletter*.

There are three articles, one book review, a list of additions to the CPR library and the section entitled "Secretary's Notebook," containing short items of information likely to be of interest to our members

Howard Nelson discusses the *Einsiedeln Itineraries*, a description of a series of routes across the city of Rome contained in a 9<sup>th</sup> century manuscript, listing the churches and classical monuments to be seen to either side of each one. This is based on a talk he gave at the CPR Open Day in November, as was William Marques' presentation of the different wines and vineyards to be found along the course of the *Via Francigena*. Alberto Alberti invites the pilgrim to look around as the or she walks from the south of Italy to Rome, following this with a description of the group journey along the *Via Francigena del Sud* planned for April-May next year.

Articles on all aspects of the pilgrimage to Rome are invited for subsequent issues. As a rough guide they should be somewhere between 1000 and 1500 words, according to the subject matter, but longer articles can also be accepted. Book reviews (300-500 words maximum) are also invited, as is also information suitable for inclusion in the "Secretary's Notebook" section. In the interests of variety the editors have decided to limit accounts of pilgrim journeys to one per issue.

Short items can be sent in an email but longer articles should be included as attachments and most WORD and RTF documents are acceptable. If you send pictures, though, please do not integrate them in the text but send them as separate files.

We would like to thank Ann Milner once again for providing a PDF file for the electronic version of this issue.

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## The *Einsiedeln Itineraries*: Rome at the time of Charlemagne<sup>2</sup>

Howard Nelson

### *Codex Einsidlensis* 326 –introduction and analysis

The *Einsiedeln Itineraries*, a series of routes across the city of Rome from one gate to another, are contained in a manuscript of about 800 (*Codex Einsidlensis* 326), which also contains transcriptions of some 80 inscriptions collected in Rome, and most of which have since disappeared. It is held in the library of the monastery of Einsiedeln, in Switzerland, where it was discovered in the 1680s. It was first published in 1685. There was another edition in 1837, but I have relied on Gerold Walser's edition of 1987, which includes a facsimile, a transcription, translation, and commentary<sup>3</sup>.

Commentators have tended to assume that the MS represents a single work, but there is in fact no firm evidence that the inscriptions were collected by the same man who compiled the *Itineraries*. If anything, analysis of the content of each suggests the opposite. Of some 72 individual Roman inscriptions, only 15 are taken from churches or have a Christian source. The great majority are secular, with a small number of pagan texts among them. Of theca 160 sites listed in the *Itineraries*, on the other hand, the majority are Christian (churches or martyrs' tombs); and among the remainder, there is only one pagan site (Templum Iovis in Route 12).

A short final section of the MS lists the city gates and enumerates the different types of fortification in the Aurelian walls between each pair of gates.

The inscriptions, judging by those that have survived until the present, and where comparison is possible, are faithfully recorded, while the *Itineraries* include a fair number of errors (the first route, for example, confuses the location of the monuments on the right and left of the route<sup>4</sup>). There are also significant anomalies between the two collections. For example, inscription #15 clearly identifies the monument on which it was placed (in this case the Arch of Gratianus, Valentinianus and Theodosius, which has now disappeared) while the *Itineraries* merely record it as an arch. There are at least three cases (Santa Sabina, on the Aventine, inscription #25; San Gregorio, on the Celian, inscription #51; and San Pancrazio, outside the Porta Aurelia, inscription #26) in

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<sup>2</sup> This was first given as a talk to the CPR on 19 November 2011. I am very grateful for a number of helpful suggestions made to me at that meeting.

<sup>3</sup> Walser, Gerold, *Die Einsiedler Inschriftensammlung und der Pilgerführer durch Rom (Codex Einsidlensis 326): Facsimile, Umschrift, Übersetzung und Kommentar* .... Stuttgart, Steiner, 1987 (Historia, Einzelschriften, Heft 53). There is a copy in the CPR Library.

<sup>4</sup> I owe to Mark Hassall the ingenious suggestion that our pilgrim was taken round the city by a local guide –itself more than likely –who turned to address his audience with the words “On my right .etc”, his right, of course, being the pilgrims' left.

which an inscription is recorded, but the building where it stands is not listed in the *Itineraries*. These omissions, given the prominence of these churches, is so glaring that it can only be taken as persuasive evidence for separate responsibility for the two parts of the manuscript.

It may even be possible that we are dealing with four separate documents, bound together for convenience, because all dealt with Rome. All the *Itineraries* in the second part of the volume follow a standard layout, with the monuments listed as they lie to right and left of the route. One *Itinerary*, however (treated by Walser as no 12), which is bound in among the *Inscriptions* (and treated as #72), sets out the monuments in the form of a single list.

Curiously, again, the Mausoleum of Hadrian is not mentioned in the *Itineraries*, but is included as a fortification in the description of the walls.

There is of course the possibility that none of the sources of the present *Codex* is complete. Route 12 may be all that survives of a more comprehensive set; some of the otherwise remarkable omissions from the main body of the *Itineraries*, such as Santa Sabina on the Aventine, may have been covered in parts now lost; and we have no way of knowing whether the *Inscriptions* as we have them represent all that the compiler collected.

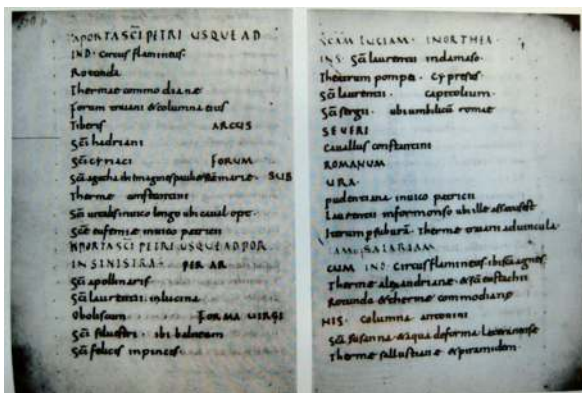
Be all this as it may, my focus for the moment is the *Itineraries* themselves, to which I shall turn shortly. One other question, however, has been frequently raised, and that is the nature and purpose of the *Itineraries*. Some commentators explain the anomalies by doubting whether the compiler ever visited Rome, suggesting that he worked from a map, possibly one inscribed into a circular frame or tabletop, and which therefore necessarily distorted the representation of the city. This notion is not as far-fetched as it may seem: Charlemagne's will, as recorded by Einhard, includes bequests of three such city-maps, including one of Rome (all three are lost, alas.)

“Among his other treasures and property there are three tables made of silver ..the first table, which is square in shape and on which is traced a map of the city of Constantinople, shall be sent to Rome to the cathedral of the blessed Apostle Peter ..The second table, which is circular, and which is engraved with a map of the city of Rome, will be dispatched to the bishopric of the church of Ravenna. The third ..which shows the entire universe in three concentric circles ..[shall go to] his heirs and those who receive alms.”

Others explain the *Itineraries'* apparent inaccuracy by suggesting that they represent “a mental map” of the City, but I find this account even less convincing than the previous one.

The third possibility is that they do in fact represent an actual visit to Rome, and a series of journeys across the city, but written up later from possibly slightly inadequate notes and subsequently subjected to the vagaries of copyists' errors. Routes 7 and 8 (see below) seem to represent most clearly a logical sequence of routes between specific city gates; others (e.g. Route 4) describe themselves in similar terms, but break off halfway across the city; others again are simply fragmentary.

However, I am most persuaded of the authenticity of the text as a pilgrim guide by the layout of the manuscript itself, and by certain phrases that occur in the text.



Facsimile of Route 1 and the beginning of Route 2

A glance at the facsimile shows that the *Itineraries* are laid out in a tabular form, with the sites listed on facing pages as they fall to left and right of the route; but where the pilgrim passes directly over or through a particular monument, its name spans the two pages: thus, in the example pictured here, ARCUS SEVERI, FORUM ROMANUM, SUBURA, PER ARCUM and FORMA VIRGINIS (an aqueduct under which the route passes). I find it hard to imagine a more graphic representation of an actual walk across the city.

Further, the frequent use of “ibi” to introduce some special feature of a particular site –i.e. “here there are .[to be seen]”. Again, no-one working from a map would be in a position to give detail of this kind; nor indeed would anyone setting out to give no more than a mental map of the city. To me, this detail speaks eloquently of the guide-writer’s desire (in the 9<sup>th</sup> century no less than today) to share what he or she has seen with others.

There is no firm evidence that the compiler or compilers of the manuscript had any connection with Einsiedeln itself; but since there is no evidence to the contrary either, it is convenient to refer the compiler of the *Itineraries* as if he had been a monk of Einsiedeln. The question also remains as to why he visited

Rome when he did: the intriguing possibility has been raised that he was part of Charlemagne's entourage when he came to Rome to be crowned as the first Holy Roman Emperor by Pope Leo III on Christmas Day 800. We shall never know; but we can at least be sure that he saw the city as Charlemagne would have seen it.



The mosaic of the *triclinium*, the former dining hall of the Lateran Palace, and now visible near San Giovanni in Laterano. In the upper right hand corner, Pope Leo III and Charlemagne kneel at the feet of St Peter.

### **Rome, 300-800**

We cannot know what state the Republican and Imperial monuments were in around 800, but –given the solidity of Roman building, and the fact that there were no major building projects after Constantine left for the East, so that the classical buildings had not yet been too badly quarried for building stone - we can assume that they were still impressive enough, and for their identity, in most cases, to be remembered. It is probably safe to assume nevertheless that the Einsiedler's choice of sites would have favoured those associated with martyrs and their relics, even if the site itself was relatively humble.



The Colosseum, Palatine Hill and Circus Maximus in Italo Gismondi's model of the city in Constantine's time.

Rome probably reached the peak of its development under Constantine, and one of the best aids for exploring the city at that time, and in the subsequent centuries of decline, is the great model (at 1:250) of the 4<sup>th</sup> century city made by the archaeologist and architect Italo Gismondi between 1935 and 1971, and now displayed in the Museo della Civiltà Romana. With no large-scale new building after Constantine's time, the layout of the city and its streets would have been little different some 500 years later.

Constantine was the last emperor to live in Rome: the building of Constantinople, on the Bosphorus, began in 324, and the city was dedicated in 330. Subsequent rulers of the western Empire were based in Ravenna, and the papacy gradually filled the power vacuum left in Rome. Successive Popes built churches in prominent or populous places around the city centre, and by the end of the 4<sup>th</sup> century, despite the efforts of Julian the Apostate (r 355-363) to return to paganism, most of the leading families of Rome had converted. Disaster struck in 410, with the sack of Rome by the Goths under Alaric: a shock which reverberated around the known world. It is worth reflecting too how quickly Rome fell: less than 100 years after Constantine's victory. His was the last imperial building programme, and all the classical buildings will have begun to fall into decay from early in the 5<sup>th</sup> century. Earthquakes and the flooding of the Tiber sped this process, as did the second sack of the city, by the Vandals in 455. The great theatre called the Crypta Balbi was, it seems, abandoned by



450, and the space used thereafter as a dumping ground (the Einsiedler does not notice it). The last emperor of the west, living in Ravenna, abdicated in 476. The western Mediterranean economy collapsed: the road from Ostia to Rome, once so thronged with traffic, was covered in grass.

It is worth bearing in mind that for all our emphasis on and interest in the growth of the church in Rome, the city in this period was an ecclesiastical backwater. The theologians who, under imperial patronage, thrashed out the great christological controversies of the 4<sup>th</sup> and 5<sup>th</sup> centuries, were based in Alexandria, Antioch, and Constantinople itself; and the bishops of Rome were not represented at the great ecumenical councils of Nicea in 325 or Chalcedon in 451. In an overall perspective, and despite the importance we give it today, the development of Christianity in Rome must have been outside the pattern of the growth of the church in Byzantium and North Africa, and peculiar to the fact of taking place amid the ruins of Imperial Rome.

In 536 Justinian's general Belisarius recaptured Rome, but is said to have done more damage in the process than the barbarians who preceded him. Continuing conflict with the Ostrogoths led to the cutting of the aqueducts and the collapse of the drainage system: the decline of the population was hastened by the onset of endemic malaria. By the middle of the 6<sup>th</sup> century, say 200 years after Constantine, Rome, greatly shrunk, was a city of churches and monasteries standing around a decaying imperial core. Christian building, even though using material salvaged from imperial times (and still to be seen in the irregular columns of many of the early churches), was rarely on the former imperial scale. Santa Sabina and Santa Maria Maggiore, both built about 430, seem to be the last churches endowed with matching columns.

In the wake of the sacking of the catacombs by the Goths in 537, martyrs' bones were removed to city centre churches; the Pantheon alone is said to have received 28 wagon loads of bones (hence its original name, Santa Maria ad Martyres).

This is the milieu – a young religion gaining strength amid the massive decay of the imperial capital - in which Benedict of Nursia (480-547) came as a young man, to pursue the studies in Rome which he rapidly abandoned for the solitude of his cave at Subiaco ...

Pope Gregory I (s 590-604), the Great, much influenced by Benedict's moderate Rule – and who was also responsible for Augustine's mission to Britain – refrained from building new churches, and concentrated on reforming the papal estates so that they could feed the poor. Papal authority strengthened as Byzantine power declined – a process accelerated by the growth of Islam in former Byzantine territories in the first half of the 8<sup>th</sup> century.



1. From the Porta San Pietro to Santa Lucia in Orthea
2. From the Porta San Pietro to the Porta Salaria
3. From the Porta Nomentana to the Roman Forum
4. From the Porta Flaminia to the Via Lateranense
5. From the Porta Tiburtina to Subura
6. Another route from the Porta Tiburtina to S Vitus
7. From the Porta Aurelia to the Porta Praenestina
8. From the Porta S Pietro to the Porta Asinaria
9. From the Seven Roads to the Porta Metrovia
10. From the Porta Appia to the Schola Graeca
11. Outside the city on the Via Portuensi
12. From the Porta S Pietro to S Paolo

### **Route 1: from the Porta San Pietro to Santa Lucia in Orthea**

One of the curious things about each of the three routes which begin from the Porta San Pietro is that none of them mentions St Peter's itself, nor the Mausoleum of Hadrian (now the Castel Sant'Angelo). I have concluded that, although there are several other surprising omissions, the compiler must simply have taken St Peter's and the Mausoleum for granted. The Porta San Pietro itself has disappeared, but must have stood at one end or other of the present Ponte Sant'Angelo.

Route 1 includes the Circus of Domitian (clearly outlined by the present Piazza Navona), San Lorenzo in Damaso, the Pantheon, the Theatre of Pompey, San Lorenzo in Lucina, Trajan's Forum and Column, the Curia (then a church dedicated to San Adriano), the Arch of Severus and the Roman Forum. It then makes a substantial loop northwards to pass the Baths of Constantine (now invisible under the Palazzo Palavicini-Rospigliosi), and several churches in the popular quarter of Subura, including San Vitale, Santa Pudenziana and San Lorenzo in Panisperna. It turns south again to pass the Baths of Trajan and San Pietro in Vincula. The church at which it ends, Santa Lucia in Orthea, is now lost.

### **Route 2: From the Porta San Pietro to the Porta Salaria**

Route 2, with the same starting point, heads slightly north of east, repeating the Circus of Domitian, but including the church of St Agnes, the site of her martyrdom, and still standing on the Piazza Navona; it adds Sant'Apollinare, but repeats San Lorenzo in Lucina and the Pantheon. It lists the obelisk which formed the gnomon of Augustus's great sundial (now re-erected in front of the Parliament building on the Piazza Montecitorio), the column of Marcus Aurelius, and the Aqua Virgo, which crossed the Via Lata (now the Corso) on arches (now destroyed, though traces of the aqueduct are visible from the nearby Via Nazareno) before turning east and making a considerable leap to pass the church of Santa Susanna and a group of sites (generally now lost) on the Pincio.

### **Route 3: From the Porta Nomentana to the Roman Forum**

Route 3 is pretty straightforward: it follows the line of the old Alta Semita (now the Via XX Settembre), from the Porta Nomentana (now the Porta Pia) on the north-eastern side of the city to pass the Baths of Diocletian and Santa Susanna. It continues down the spur of the Quirinal Hill, mentioning the figures of Castor and Pollux, with their horses, originally in the Baths of Constantine, and now on the Piazza Quirinale. The implication is that the statues had already been removed from the Baths, which are listed separately shortly after. The churches of San Marcello and SS Apostoli, near the southern end of the Via Lata are listed, and the route ends with Trajan's Forum and the church of San Adriano, which was installed early in the 7<sup>th</sup> century in the old Roman Curia.

### **Route 4: From the Porta Flaminea to the Via Lateranense**

Route 4 is also quite straightforward: starting from the Porta Flaminia, it follows the old Via Lata directly to San Marco at the foot of the Capitol. It begins, as it happens, with a building ("Parituum") which has not been satisfactorily identified, but each of the remaining sites is listed appropriately to left and right, and in the appropriate order.

What is remarkable is the omission of the Mausoleum of Augustus, visible even today from the Corso, and of the Temple of Hadrian, still visible as part of the Rome Stock Exchange<sup>6</sup>.

It is also curious that the route breaks off at the Capitol. It is unlikely (pace Walser) that the compiler did not want to repeat the sites given in Route 8, and more likely that it is simply incomplete. It must have listed several of the sites on the Forum, passed the Colosseum, and continued up the old Via Tuscolana (now the Via di S Giovanni in Laterano) to the Lateran area.

### **Routes 5 & 6 . From the Porta Tiburtina to Subura and San Vito**

Routes 5 and 6 overlap so closely that I follow other commentators in combining them. Why they appear to be separate in the MS is unclear. The routes start at the Porta Tiburtina, one of the few to retain its original form, having been cut off by the railway lines leading into Termini, and therefore saved from the need to accommodate itself to modern traffic. Santa Bibiana, the Nymphium of Alexander Severus (now standing on the Piazza Vittorio Emanuele II), and Sant'Eusebio are listed, followed by San Vito, Santa Maria Maggiore and the Baths of Diocletian. The routes end with several of the churches (e.g. Santa Pudenziana and San Lorenzo in Panisperna) which have already been listed in earlier routes.

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<sup>6</sup> I owe to Alison Payne the very plausible suggestion that the compiler deliberately omitted pagan sites; this is worth more detailed investigation.

### **Route 7. From the Porta Aurelia to the Porta Praenestina**

Route 7 crosses the city from west to east, from the Porta Aurelia to the Porta Praenestina. It begins with three sites on the Janiculum which are now lost, but Santa Maria in Trastevere, San Crisogono and Santa Cecilia in Trastevere follow, all clearly recognisable today. The route crosses the Tiber by the Pons Maior, now the Ponte Palatino, to pass San Giorgio in Velabro and San Theodoro and several sites on the Forum. It passes through Subura, visits Santa Maria Maggiore and several nearby churches before passing the Nymphaeum of Alexander Severus, the Sessorian complex (site of Santa Croce in Gerusalemme) and ending at what is now the Porta Maggiore.

### **Route 8. From the Porta San Pietro to the Porta Asinaria**

If Route 7 clearly goes from 9 o'clock to 3 o'clock on the map of the city, Route 8 equally clearly goes from 10 o'clock to 4 o'clock – evidence possibly of an entirely logical original scheme, which has become corrupted with the passage of time. The route passes a number of places on the Campus Martius, many of which are touched on in Route 1; similarly, the sites on the Forum are familiar from Route 7. From the Forum the route continues south-east to pass the Colosseum, San Clemente, SS Quattro Coronati and the Lateran Palace and Basilica, before ending at the Porta Asinaria (now a modest opening in the walls, out of use beside the more modern Porta San Giovanni).

### **Route 9 : From the Seven Roads to the Porta Metrovia**

Route 9 could be a fragment, since it is the only one that does not start at a city gate; or it could be a combination of two fragments, since two of the sites listed (San Sixto and San Giovanni a Porta Latina) are on the way to the next pair of gates, the Porta Latina and the Porta Appia. The route as we have it runs from the great crossroads at the eastern end of the Circus Maximus, where there are not seven roads, but where the monument to the seven days, the Septizonium, once stood, over the Celian, to the small Porta Metrovia at the south-eastern corner of the city.

### **Route 10 : From the Porta Appia to Santa Maria in Schola Graeca**

Route 10 may also be a fragment: it starts from, but does not end at, a gate. It is clearly enough defined however, passing the great Baths of Caracalla and two small martyr's churches before reaching the Circus Maximus, noting the Aventine to one side and the Palatine to the other. It mentions Santa Anastasia, and ends with Santa Maria in Cosmedin, on the bank of the Tiber.

### **Route 11: Outside the city on the Via Portuense**

In the MS, this section records a series of martyrs' tombs outside the city walls, by no means all on the Via Portense itself. It is one of the most confusing routes; indeed it is hardly possible to interpret it as a route at all. It looks like a collection of notes, possibly taken from different sources, and strengthens my belief that the text as we have it was written up later from slightly inadequate notes taken on the spot. For simplicity, and because it does not cover ground within the walls, I omit it here.

## **Route 12. From the Porta San Pietro to San Paolo fuori le Mura and back via San Sebastiano**

Walsert treats this, although it appears in the manuscript among the inscriptions, as a 12<sup>th</sup> route, and I follow him for completeness' sake. It is immediately noticeable that it is written out as a continuous text, instead of being presented, as are all the other Itineraries, in two columns on facing leaves of the manuscript. This suggests to me more and more that we are dealing with a miscellany of items, bound together because they all deal with Rome, but having as many as 4 different sources –of which two are intended as pilgrim guides.

The text describes a route which keeps quite close to the river as it crosses the Campus Martius, goes over the Aventine (the only route to do so), and leads out of the city by the Via Ostiense as far as San Paolo fuori le Mura. It then follows the Via delle Sette Chiese eastwards to include San Sebastiano and other martyrs' tombs, before re-entering the city by the Porta Appia. It visits some more sites within the wall before breaking off at the Circus Maximus and Santa Anastasia.

It is thus the most clearly recognisable as a route in the modern sense, leading the pilgrim from one site to the next in an appropriate geographical sequence, and indeed bringing him back more or less to his starting point.

## **Conclusion**

It would be too easy to say that the Einsiedeln manuscript raises as many questions as it answers. Undoubtedly there are problems about its origin or origins, its purpose or purposes, and about the relationship between the three, possibly four texts represented. Nevertheless, taken as a whole, it gives us an astonishingly detailed picture of the city as it was after some 500 years of decline; a city where many of the imperial monuments were still recognisable as such, and whose identity had not been forgotten; a city of many churches, most recalling men and women who had died for their faith, and whose memory justified a pilgrimage to their shrines; and a city, finally, whose layout had changed little since imperial times, and where it was still possible to follow the ancient streets.

There have been many guides to Rome and many of them devoted to pilgrims; there are bound to be many more. This however is one of the first, certainly one of the earliest surviving, and perhaps what is most striking about it is its similarity to modern guides. The guide-writer's desire to share what he or she has seen with others was as strong in the ninth century as it is now.

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"Tow path in Reverse" sign on the Canal de Guînes, just south of Calais

(Photo: Michael Krier)

**'Ostello Sigerico'** New pilgrim accommodation is now available in Gambassi Terme, open all year. The *Ostello Sigerico* is located in the former priest's house adjoining the *Pieve di Santa Maria di Chianni*, the church on the left-hand side off the road on entering the town. The *ostello* belongs to the parish of Gambassi Terme, who have formed an association to run it and provides dormitory-type accommodation (12€) for 12 pilgrims with sleeping bags in a separate building or 4 rooms in the main house with beds and sheets (24€). An evening meal is available for 7€ and breakfast if you want it for 3€. The complex has been very carefully restored, retaining the original character of the buildings, and is run by Anna (an architect) and her husband, who live on the premises.

## Wines of the Via Francigena\*

**William Marques**

I would like to take you on a journey down the *Via Francigena*, describe some of the wine areas on the route and explain a little about the regions from which they come.

### **Kent**

The cultivation of vines to make wine in Kent dates back, as in other parts of England, to the Romans. The Domesday book records vineyards in forty two locations in Kent, twelve of which were attached to monasteries. In the thirteenth century the Archbishop of Canterbury owned the largest vine estates in the country including a large vineyard at Teynham. We can be certain that there was a vineyard at St Augustine's Abbey, which you pass as you leave Canterbury, as it is recorded that in 1320 a new walled *vineyard* was built.

The only vineyard currently on the *Via Francigena* in England is Elham Valley Wines, run by a charity Family Investment Homes, which provides residential living to adults with learning disabilities and special needs. Elham Valley Vineyard is a mile south of Barham, on the B2065 on the AIVF route. The first vines were planted, in 1979 and they replanted their vineyards in 2011 to increase their quality.

### **Laon**

Laon was more famed than Reims at one time for its wines, as well as its lovely Cathedral, but you do not find too many wines in that vicinity these days. "Adieu ces bons vins de Lannoys" by Guillaume Dufay (fifteenth century) is, however, perhaps the oldest song mentioning a specific French wine .

### **Champagne**

From Reims to Bar-sur-Aube the *Via Francigena* passes through the Champagne region though not all the area is classified for production of grapes for champagne. The *Champagne region*, centred on the towns of Reims and Epernay, is the most northern of France's major vineyards. The distinct taste and purity of real champagne is due to the chalky soil and the continental growing conditions of the area.

Unlike most of the best French wines, champagnes are blended in order to produce either non-vintage champagnes (blended from different years) or vintage champagne, blended from wines of the same harvest. Consequently, the quality of the champagne ultimately depends on a balance between the quality of the grapes and the skill of the blenders. Champagnes are also ranked and promoted by producer (Bollinger, Pol Roger etc.), not by any more finely delimited appellation.



The classification of Champagne vineyards developed in the mid- twentieth century as a means of setting the price of grapes grown through the villages of the Champagne wine region. Unlike the classification of the Bordeaux wine estates or the Burgundy *Grand Cru* vineyards, the classification of Champagne is broken down based on what village the vineyards are located in.

A typical non-vintage blend is composed of grapes from up to eighty different vineyards. However for their prestige *cuvée* (such as [Moët et Chandon's Dom Perignon](#) or [Louis Roederer's Cristal](#)) Champagne producers will often limit the grape sources to only *Grand cru* vineyards. While single vineyard Champagnes are rare, they do exist. [Grower Champagnes](#), the product of a single producer and vineyard owner, located in *Grand cru* villages will often label their wines "100% *Grand cru*" if their wines qualify for the designation.

Nine of the seventeen current *Grand Cru* villages of Champagne producing the best grapes are on or adjacent to the *Via Francigena*: [Ambonnay](#), [Beaumont-sur-Vesle](#), [Bouzy](#), [Louvois](#), [Puisieulx](#), [Sillery](#), [Tours-sur-Marne](#), [Verzenay](#) and [Verzy](#). A landmark on the route is *Le Phare de Vezernay*, a "lighthouse" which was constructed as a publicity-stunt in 1909 and is now a wine museum.

### **Bar-sur-Aube**

The Côte-des-Bar lies some 70 miles south of Epernay and Reims between Bar-sur-Aube and Bar-sur-Seine. For this reason it is sometimes overlooked by visitors to Champagne, but it is nevertheless an important part of the Champagne region. Although most people think the Champagne region on the *Via Francigena* is just that small area between Reims and Chalons-en-Champagne, the Aube (now called Côte-des-Bar) produces some interesting grower Champagne (Dosnon & Lepage or the more expensive Cedric Bouchard).

### **Langres**

There is a local *vin de table* labelled "Bougogne blanc/rouge" but Langres was once the epicentre of Burgundy, before Dijon.

### **Besançon**

The route passes just north of the Jura wine region. The west-facing slopes of the Jura hills look out across the wide Saône valley to the slopes of Burgundy on the other side. The region covers six appellations and is related to Burgundy through its extensive use of the Burgundian grapes Chardonnay and Pinot Noir, though other varieties are used. It also shares a cool climate with Burgundy.

The best and most distinctive of Jura whites are made from the "Savagnin" grape variety, which is found only in this region. The famous "yellow wine", *Vin Jaune*, is an expensive apéritif wine not unlike Amontillado sherry, made exclusively from the Savagnin grape variety and which gives the wine a delicious sherry-like taste. The most prestigious appellation for *Vin Jaune* is Chateau Chalon. This wine is made from late-harvested grapes, and then left to mature in casks for at least six years.

### **Lausanne**

The vineyards east of Lausanne are known as Lavaux and are generally more highly regarded than those to the west (La Côte). All are in the *canton* of the Vaud.

### **Vaud - Lavaux**

The Lavaux is a narrow strip of terrain stretching for about 30km along the northern shores of Lake Geneva from the eastern suburbs of the city of Lausanne to the Chateau de Chillon, just south of Montreux. It includes some of the most dramatic and beautiful scenery of any wine growing district in Switzerland, and possibly in the world, with steep terraced vineyards - sometimes with terraces only 3 or 4 rows of vines wide - plunging down from the villages on the hillside above the lake right to the water's edge. This is the heart of the Vaud, with the origins of many of these man-made vineyards directly traceable to the holdings of the great Cistercian Monasteries of the Middle Ages. The vast majority of the production here is of Chasselas-based whites; the chalky limestone soils, with underlying alkaline earth, are ideal for the Chasselas. The climate too is helpful - the mean temperature is the mildest in Switzerland, influenced by the moderating effects of the lake, and heat reflected from the lake and radiated by the stone walls of the terraces. These ideal growing conditions produce, especially in the communes of Chardonne, Dézaley, St. Saphorin, and Epesses, superb wines which reflect the highest quality possible from Chasselas. Lavaux whites vary in style from *commune* to *commune*, but in general will be floral, dry, with a smoky nose of gunpowder and flint. Some growers experiment also with other white varieties, including Chardonnay and Pinot Gris, and a small amount of Lavaux red wine is also made, from varieties such as Pinot Noir, Merlot, and Syrah.

### **Aigle**

Aigle, with its fairytale castle, is in the Vaud Chablais region between the more famous Lavaux and Valais regions. Founded in 1908, Badoux make a wide range of wines from grapes grown in and around Aigle and neighbouring Yverne, and further afield in the Valais, and of relevance to this section are their respectable Fendant "Sept Dizains" and Dôle "Caroline".

## Martigny

Martigny is in the Valais, where some of the finest Swiss wines can be found. The *canton* of Valais is arguably the pre-eminent wine growing district in Switzerland today. Vines are grown along an 80km strip of the Rhône valley, which extends from Martigny to Brig.

## Saint Bernard Pass

Saint Bernard dogs are often portrayed wearing small barrels of brandy around their necks. The brandy was supposedly used to warm the victims that the dogs found. The monks of the Saint Bernard Hospice deny that any Saint Bernard dog has ever carried casks or small barrels around their necks; they believe that the origin of the image is an 1820 painting by Edwin Landseer, perhaps the “Alpine Mastiffs Reanimating a Distressed Traveller” (which became a popular engraving in 1931 by Charles Landseer). The monks did keep casks around for photographs by tourists.

If the story had been true I would like to think that they would have carried Genepy Saint-Roch, a traditional liqueur of the Aosta Valley. It is produced by the oldest distillery in the region, the [Saint-Roch Distillery](#). Like many European herbal liqueurs *gé né pican* be an acquired taste. It is less sweet than many *digestifs*, and the flavour imparted by the herbs is reminiscent of camomile. It is naturally pale gold in colour, but some varieties have a final maceration of the wormwood which yields a light green colour. Because *gé né p* is produced by steeping the aromatic wormwood flower heads in a strong, clear alcohol such as vodkas or a pure grain alcohol, it cannot be considered an equivalent to Spanish *aguardiente* or French *eau-de-vie* as all of these require their plant ingredients and flavourings be distilled with the alcohol. Further separating it is its added sugar content, which clearly marks *gé né p* as a liqueur rather than a spirit.

## Aosta

The Aosta Valley is probably the most unknown large wine-producing area on the route in the UK. The region has a single [DOC](#) (*Denominazione di Origine Controllata*) denomination that covers a total of twenty-five styles of wine and seven geographically designated sub-zones. Because of the mix of grapes, language and place names on the Aosta valley wine labels it can sometimes be a little confusing figuring out what's inside a bottle.

The Valle Centrale through which the *Via Francigena* passes is the region's most productive area and is further sub-divided into four areas: Enfer d'Arvier, Torrette, Nus and Chambave. The last 3 areas are on the route.

- The area of the Torrette located east of Arvier produces a dry wine made with at least 70% Petit Rouge and smaller quantities of Dolcetto, [Fumin](#), Gamay, Neyret, Pinot noir.
- The village of [Nus](#) produces a wine made with at least 50% Vien de Nus and at least 40% Petit Rouge. White wines are made in this area from

a [Pinot gris clone](#) known as Malvoisie, including a sweet [passito](#) straw wine.

- East of Nus is the sub-zone of Chambave which includes the communities of [Chambave](#), [Châillon](#) and [Saint-Vincent](#). The red wines made here are composed of at least 60% Petit Rouge with some Dolcetto, Gamay and/or Pinot noir. The white wines made here are from the [Moscato Bianco](#) grape.

The Bassa Valley is known primarily for two styles of wine.

- The [Arnad-Montjovet](#) area produces a medium-bodied dry red wine made from at least 70% [Nebbiolo](#) with some Dolcetto, [Freisa](#), Neyret, Pinot noir.
- The area near the commune of Donnas produces wine made from at least 85% Nebbiolo with some Freisa, Neyret, Pinot noir and [Vien du Nuys](#).

Aosta valley wines are difficult to find in the UK. One of the few that are readily available from specialist wine merchants is from the Morgex area but this is not on the route of the *Via Francigena*..

### **Ivrea**

After Ivrea you pass through the zone for Erbaluce di Caluso, a sweet wine.

### **Pavia**

Wine made from the [Croatina](#) grape around Pavia, is known as *Bonarda dell'Oltrepò Pavese*, producing a mildly tannic wine similar in style to Dolcetto

### **Lunigiana**

The DOC of Colli di Luni, is a source of increasingly fine white Vermentino. The (2010) version won an International Trophy (top award) at the Decanter World Wine Awards.

### **Lucca**

The wine area to the north of Lucca is not on the *Via Francigena* but there are some estates in the Colline Lucinense.

### **Chianti**

The *Via Francigena* passes through the Chianti region roughly between San Gimignano and Siena. (This is not the *Chianti Classico* region which is to the east of the route.)

Chianti is probably the most well known Italian red wine and was historically associated with a squat bottle enclosed in a straw basket, called a *fiasco* ("flask"; pl. fiaschi) much used as candle holders by Italian restaurants in England. However, the *fiasco* is only used now by a few makers of this wine and most Chianti is bottled in more standard-shaped wine bottles.

Chiantis tend to have medium-high [acidity](#) and medium [tannins](#). The acidity in the wines make them very flexible with [food and wine pairings](#), particularly with [Italian cuisines](#) that feature [red sauce](#), as well with as [beef](#), [lamb](#) and [wild game](#). Basic -level Chianti is often characterized by its juicy fruit notes of [cherry](#), [plum](#) and [raspberry](#). Basic everyday-drinking Chiantis are at their peak drinking qualities often between three and five years after vintage, with premium examples having the potential to age for four to eight years.

### **Siena**

There is a Chianti DOC for Siena. But at Felsina (just north east of Siena) I am told that when Siena's beds were full of pilgrims on the *Via Francigena*, they used to retreat to the Felsina estate and stay in the old farmhouses. There was even a Benedictine monastery on the estate, which is being converting into a music venue.

### **Montalcino**

Brunello di Montalcino is a small medieval village located about 564 metres above sea level. The wine district is centred to the north-east of the village in densely wooden and hilly terrain. Monte Amiata provides a sheltering influence from the south-east and tempers the region's climate and rainfall. Compared to the nearly 41,000 acres of planted land in Chianti, Montalcino is a relatively small wine region with around 3,000 acres planted.

Red wine has been made in the Montalcino area since the early fourteenth century. In the mid-nineteenth century, a local farmer named Clemente Santi isolated certain plantings of Sangiovese vines in order to produce a 100% varietal wine that could be aged for a considerable period of time. In 1888, his grandson Ferruccio Biondi-Santi a veteran soldier who fought under Garibaldi, made the first "modern version" of *Brunello di Montalcino* that was aged for over a decade in large wood barrels. By the end of World War II, Brunello di Montalcino had developed a reputation as one of Italy's rarest wines. The only commercial producer was still the Biondi-Santi firm. The high price and prestige of these wines soon encouraged other producers to emulate their success and by 1970 the number of producers was twenty-five, by 1980 there were fifty-three and by the turn of the twenty-first century there were nearly two hundred producers of Brunello di Montalcino, mostly small farmers and family estates.

### **Montefiascone**

And last but not least –Est! Est!! Est!!!.

The story behind the name of Est! Est!! Est!!! di Montefiascone has been widely repeated for centuries and, though likely to be apocryphal, has served as a tourism draw for the region and giving some notoriety to the wine.

While variations of the tale exist, the basic legend involves Johann Fugger, a twelfth-century German bishop on his way to Rome, who sent out a servant ahead to find places with the best wine for the bishop to enjoy. Visiting villages throughout Italy, the servant would scrawl *Est* (Latin for "It is") on the door of the places he found to have good wine for the bishop's party to visit later. The legend has it that the servant was so impressed with the wine being served at a Montefiascone inn that he enthusiastically scrawled *Est! Est!! Est!!!* on the door.

It also said that the bishop himself was so impressed with the wines that he cancelled the rest of his journey and stayed in Montefiascone until his death. Today, there is a tomb in the church of San Flaviano that claims to be the resting place of Bishop Fugger.

As this is an article about wine areas this is where the journey finishes.

If you are interested in tasting wines from the areas mentioned, English and French wines are easily available from supermarkets and wine merchants, as are the more common Italian wines such as Chianti and Brunello. Swiss wines can be obtained through Nick Dobson Wines and less common Italian wines through Amordivino.

\*This article is based on the presentation given by William Marques at the CPR Meeting on the 19<sup>th</sup> November 2011

\* \* \* \* \*

## Look around, if you want to get to know the land you walk through

**Alberto Alberti**

One of the best values offered by pilgrimages is the points of interest you meet continually along the way. Agriculture is one of these, and an important one. Important for the environment, it tells you about the geology of the land and a lot about the local people and its civilization and important, too, as it anticipates what you are going to eat. So I will say something about the agriculture of the 220 km stretch of *the Via Francigena* south of Rome along the *Via Appia*, which the ancient Romans called "Regina Viarum" ("Queen of All Roads"). It is the itinerary I know best, from long experience, but it still presents me with surprises. Let me just mention the four major products of the territory: olive oil, wine, cheese and bread, all items that were already cultivated and produced in Roman times as attested reported by authors of twenty centuries ago. Medieval pilgrims obviously used them as major components of their diet.

I am full of admiration seeing the large olive groves spread out over the fields and the hills. The wind moves the branches and turns the dark green leaves upside down, revealing a lighter green of the other side. The groves seem to follow the blowing of the wind. Walk in springtime through the orange and lemon groves and the perfume of the trees in blossom is so sweet that you think it is the perfume of Paradise. Later on you are enchanted by the quantity and colour of the fruit that contrasts so sharply with the colour of the vegetation. But proceed further and certainly you will pass a vineyard that reminds you of an ancient civilization and also of what you have been drinking the evening before. You can't miss the flocks of sheep either, on the hills and mountains along the route. Large fields of corn along the way give the onlooker a reassuring sensation of plenty.

You are not surprised, then, by the sturdy and realistic character of the farming people living in this territory. They don't seem to have as much imagination as the people living along the coast of the same region. The properties on the land are generally small and almost every family has a small grove of olives and oranges. The flocks of sheep are often small too and just adequate for the family needs. Yet the quality of the products is very high indeed. Everybody prides himself on producing the best quality in the area, a claim it is hard to deny..

**Olives** These are, in practice, only of the "Itrana" strain, from the river Garigliano to Cori. They are called "Itrana" because the most typical production area is around Itri on hills at some distance from the sea. The olives cannot be used as they are as they are very bitter. According to an ancient practice, attested in the Latin literature of over 2000 years ago, they are put in fresh water for about a month when they are first harvested and afterwards pickled for about five months. By then they have gone black and the taste is very pleasant, slightly bitter if eaten as such. They are a good ingredient in many dishes,

especially with fish. The oil, with an intense, good perfume, is also of excellent quality. The best is obtained by milling the olives the same day they are collected from the trees, from October till March. As far as Cori the terrain is calcareous, which prevents water stagnation, while north of Cori it is volcanic, richer in certain salts. The strains of olives in the latter are different, "Leccino" and "Frantoio," for example, which still produce good oils but with a more tender taste. They can only be harvested in November and December. The orange groves are scarcer here too.

A few technical remarks will be of interest: The value of olive oil is due mainly to the different treatments it receives. The most accurate one gives the so-called "Olio extravergine" (acidity below 1%). Then there is "olio vergine" (acidity below 2%) and "olio di oliva vergine corrente" (acidity below 3.3%). The remaining is classified as "olio di sansa". The classification is a measure of taste, of flavour, perfume etc. but also indicates the content of healthy components such as oleic and azelaic acid, antioxidants (e. g. tocoferols), activity against LDL [low-density lipo-protein], cholesterol and so on.

**Wine** Vineyards can be found all along the itinerary of the *Via Francigena*. However, the most famous areas for the production of wines of excellent quality are around the town of Cori and the hills before Rome, the so-called *Castelli Romani*. In these areas white wine is the most common, a wine of an intense yellow colour, with a pleasant and characteristic perfume. The taste is dry, intense and delicate due to the mixture of different strains of grapes, such as Malvasia, Trebbiano, etc. Around Cori are some special products such as the Cori Bianco, the Cori Rosso and the Nero Buono, on the Castelli the Frascati. They all have the official guarantee of origin (DOC) [Demoninazione di origine controllata].

**Cheeses** You will find stretches of grazing land all along the *Via Francigena*. In the southernmost areas there are many herds of buffalo, which were introduced into the country in the 6<sup>th</sup> century AD. The buffalo give a milk with a peculiar strong taste, very suitable for the production of "mozzarella". This is a soft cheese, to be used within a fortnight from production, and be stored in the same liquid of its production. Mozzarella can also be produced from milk of cows' milk, with a lighter taste. It is a little less tasty and it has a higher cholesterol content. Both have a light taste but don't be mistaken: they still have a high calorific content. Further north many flocks of sheep and goats can be seen grazing beside cows. Not surprisingly several types of cheese are produced of excellent quality. After the cheese has been obtained from the milk, the liquid deprived of any fat can be heated again and white flocks come to the surface. They are put in small wooden baskets to let the water drain away and in this way "ricotta" is obtained, a white light product with increasingly intense tastes if produced from cows, sheep or goats. It is excellent if spread on white pizza or with the addition of a little honey.



From cows milk other cheeses are “scamorza,” to be used only when “matured” (at least a month), and the very rich “caciocavallo”(at least five months).

**Bread** Each small town and village along the *Via Francigena* has its own characteristic bread. Not surprisingly, because until some forty years ago the bakers used to allow housewives the use of their ovens, often heated with wood, to bake their own bread. The qualities are different but all excellent. Very famous is the bread from Genzano which you find it in loaves ranging from 0.5 to 2,5 kilos. The thick brown crust is due to raw cereals being spread over them before baking. The bread inside has an ivory colour with a special perfume, a rich taste and about 40% water content. It can be used with every type of food, but its flavour is best coupled with pork meats, such as “porchetta”, ham and salami. Each loaf must have a label to identify its origin. Another special bread comes from Lariano. It is also wood-baked and with some raw cereal mixed with the white flour in the preparation.

They are made with flour of the “tender” quality (generally the “hard” quality is used for pasta and it has more proteins and larger grains).

**Vegetables** Their quality and abundance are worthy of mention, the artichokes of Sezze, for example. They are large in size, but very delicate after cooking. The production time is comparatively short: just less than a month in the springtime. They can be deep-fried in olive oil or roasted in the embers of a bed of dry vine branches. The inside, in the centre, is filled with oil and an herb called “mentuccia.” A real speciality.

Special quality broccoli is obtained in the hills of the Castelli Romani and is best savoured in wintertime. They have a pyramid-shaped top part, an intense brilliant green colour, but the interior is white. They have a sweet taste, very delicate and are a special ingredient for *pastasciutta* [pasta] and some fish soups. Many herbs are collected in the fields as ingredients of soups to give strong flavours: e.g. fennel (finocchietto selvatico), mentuccia, chicory, rosemary, thyme, oregano and many others. The local mushrooms, truffles and chestnuts deserve a special mention.

I have mentioned the above products just because their production and uses are widespread and characterize the territory. Their special quality is well known in the country and they have a long history. Of course the local cuisine has a tradition of variableness and high quality quite at the level of the Italian tradition. To know about it the only way is to test it personally. But a survey was not the purpose of these notes. Join our group of pilgrims next April from Teano to Rome (see below). You will be with expert connoisseurs of the local food besides all the treasures of the itinerary.

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# A Long Walk on the *Via Appia*: 230 km from Southern Italy to Rome April 17th - May 2nd 2012

Alberto Alberti

**The Roman *Via Appia*** (*Regina Viarum* or *Queen of all Roads*) goes back to the 4th century BC. Apostles walked it and also emperors, popes and saints such as St. Francis of Assisi and St. Thomas Aquinas, writers such as Petrarch, Tasso, Goethe and Hans Christian Andersen as well as music composers. The paths of the *Via Francigena* or *Via dell' Angelo*, run along the *Via Appia*, used by pilgrims for 10 centuries but today almost forgotten. We are striving to revive them, going over the river Garigliano to Rome (some 230 km in 15 days).

**The itinerary** is very interesting and varied (Roman temples, Cistercian basilicas, monasteries and hermitages, sandy beaches along the sea, mountains, along the shores of four lakes, in natural parks, in woods, crossing thick Mediterranean vegetation, through medieval villages. 20% on original Roman roads, 40% on mountain or country paths. On the negative side: some 8 % of the way is on main roads with heavy traffic and 22% is on tarmac roads (but with limited traffic).

**The route** starts on April 17th from Teano to Sessa Aurunca, then Castelforte, Minturno, Formia, Gaeta, Itri, Fondi, Terracina, Fossanova, Sezze, Bassiano, Sermoneta, Cori, Norma, Velletri and Castelgandolfo, arriving in Rome on May 1<sup>st</sup>, with a Welcome ceremony the following day.

## Cost per person

- In Italy *insurance* is a legal requirement for any group with a guide (2€ per day).
- If required: a *back-up vehicle* is available for luggage (1 item per participant) and assistance (3€ per day)
- Accommodation*: comfortable double rooms, breakfast & evening meal. Average cost: 45 € per day per person.
- Two nights in hostels (multi bed rooms)*: 32€ Pilgrims can, however, arrange their own accommodation

**We are** a small (20 members) non-profit association, the “Gruppo dei Dodici” (“Group of Twelve”) of friends, expert in pilgrimages but not tourist operators. Our guides pay their own expenses. English and elementary German spoken.

**Our objective** is to re-establish a path from the south of Italy to Rome. To promote it we take part in events and mix with the local population in order to develop the cultural/spiritual aspects of the route and friendship among the fellow participants of different nationalities. We reproduce original conditions of pilgrimage. We enjoy the cultural, spiritual and social values of the way, recalling the work of artists (Goethe's *Italienische Reise* describes this route, for

example) and attend concerts local composers of medieval music. Collaboration and participation is welcome. At the arrival on May 2<sup>nd</sup> we receive the *Testimonium* (a certificate of pilgrimage document from the Vatican). Some participants, though by no means all, are religiously motivated.

You do not, however, need to take part in all these events/activities but can simply enjoy time on your own if you wish.

**Note**

- Participation in only a part of the walk is not encouraged, but accepted for more than 4 stages.
- The walk is not physically demanding, but some previous training is recommended.
- The group will be limited to about 18 people, hopefully some 50% foreigners.
- Foreign pilgrims on previous walks are willing to answer your queries.

**Who to contact:** Alberto Alberti, Largo Pepere 24, 00151 Roma Tel.: 39065370765; Mobile: 393.491648614. E-mail: ro\_albea@hotmail.com

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## Book Review

### ***Via Francigena: Part 1, Canterbury to the Great Saint Bernard Pass***

Alison Raju, *Via Francigena: Pilgrim Trail Canterbury to Rome, Part 1, Canterbury to the Great St Bernard Pass*. Cicerone Press 2011, 236pp., maps, colour photographs, £14.95 ISBN 978 1 85284 487 5 ,

It is a frequently voiced cliché that you should never judge a book by its cover. This new guidebook by Alison Raju does indeed have a wonderful front cover depicting a pilgrim riding into Canterbury, the detail being taken from a part of Canterbury Cathedral's West window.

So does the book match its cover?

The simple answer is a resounding "yes."

The age-old route from Canterbury to Rome has become known as the *Via Francigena*. In 990 Sigeric Archbishop of Canterbury went to Rome to receive his Pallium from the then Pope. On his return to England Sigeric's clerk wrote a description of the route travelled and listed all the places where they spent the night. This guidebook follows, and sometimes re-invents, this route for the modern pilgrim walker.

Given the distance involved, some 945km, a huge amount of research and work has gone into this guide, not only into finding a route through three countries but also into all the other details pilgrims need to know and consider in preparation for their journey. There are interesting facts on the history of the route and an overview of the geography/terrain to be experienced. Planning for the journey covers all the obvious things and some not so obvious; such as things to consider if choosing a companion and timing the journey in order to avoid arriving at the Great Saint Bernard pass when it is snowbound. Other practical information covers the types of accommodation to be found on the route, telephones, post offices, pilgrim passports and much, much more. The guide is written in a simple manner that is easy to follow and is very comprehensive.

As much of the route through France is not way marked the author has tried to find a route that is as direct as possible, is as safe as is possible and remains true to the spirit of the route by linking the places recorded in Sigeric's "diary."

This guidebook measures 11.5cms by 17cms and weighs 268grams, has laminated type covers and is highly practical. It is also the only dedicated walkers guide, in any language, to the whole of the *Via Francigena* (Part 2 through Italy will be published in 2012). It is the guidebook we have all been waiting for.

**Joe Patterson**

## Additions to the CPR Library, September to November 2011

Howard Nelson

*Note: this list does not include items published in the Newsletter.*

Gorman, Michael: "Manuscript books at Monte Amiata in the eleventh century", in *Scriptorium .International Review of Manuscript Studies* , Vol. LVI, 2, 2002, pp. 225-293

Location: CPR PAM 38. Acc. No: #5237

Mambrini, Stelvio: *La Via Francigena e l'Abbazia del S.S.mo Salvatore al Monte Amiata. Monte Amiata, (The Abbey)*, 2010. 50 pp.

Location: CPR. Acc no: #5238

Milner, Ann: *Postcards from the Edge: Diary of a walk from Rome to Jerusalem, June 2010-September 2011*. 96pp typescript, 2011.

Location: CPR. Acc. No: #5218

Raju, Alison: *Via Francigena: pilgrim trail from Canterbury to Rome, 1: Canterbury to the Great St Bernard Pass*. Milnthorpe, Cicerone, 2011. 235 pp.

Location: CPR. Acc. No: #5239

Staccioli, R.A.: *Roma, passato e Presente, con ricostruzioni*. With a DVD. Rome, Vision Roma. 2008. 100pp.

Location: CPR. Acc no: #5219

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## Secretary's Notebook

Bronwyn Marques

### Membership

We currently have 228 paid up members from the following countries: Australia 27, Belgium 3, Canada 7, Cyprus 1, Denmark 2, Finland 4, France 4, Ireland 8, Italy 2, Kenya 1, New Zealand 3, Norway 3, Poland 3, South Africa 3, Spain 2, Sweden 3, Switzerland 1, USA 40, UK 111.

**Our recent open meeting** was held at St James Church, Piccadilly on the 19th November. There were 3 presentations:

1. *The Einsiedeln Itineraries: Rome in the time of Charlemagne* by Howard Nelson. Howard gave an explanation of the itineraries and showed us a journey down one route in 2011. An article based on the presentation is at the start of this issue of the *Newsletter*.

2. Book Launch of *The Via Francigena Canterbury to Rome: Part 1 Canterbury to the Great St Bernard Pass*, by Alison Raju. Alison showed us details from the route she has covered in the book. This is the first detailed route guide for walkers to the first part of the *Via Francigena*. It is reviewed in this issue of the *Newsletter* and is available from the CSJ Bookshop ([www.csj.org.uk/bookshop](http://www.csj.org.uk/bookshop)) and all good booksellers.

3. *Wines on the way to Rome: A tasting of wines from the vineyards through which the Via Francigena passes* by William Marques. To end on a lighter note William brought 6 wines from the route of the *Via Francigena* to taste and spoke about the regions they came from and other wine regions for which there were no samples on the afternoon. An article based on the presentation is included on page 15 of this issue of the *Newsletter*.

### **AGM and Practical Pilgrim Day**

This will take place on Saturday, March 3<sup>rd</sup> 2012 in the Conference Room at St. James Piccadilly, starting at 10.30am. If you are thinking of attending please inform the secretary so that we have an idea of how many people to expect. A detailed agenda will be sent out in the New Year

### **Via Francigena del Sud**

As before, Alberto Alberti invites those interested to a group walk, 230 km on the *Via Francigena* from the south of Italy to Rome, April 17<sup>th</sup> - May 2<sup>nd</sup> 2012.

See [http://www.romae Francigena.eu/A\\_Long\\_walk\\_2012.html](http://www.romae Francigena.eu/A_Long_walk_2012.html) as well as Alberto's article on page 26 above.

### **New publications**

Angela Seracchioli's extension of her *Di Qui Passò Francesco* on to Monte Sant'Angelo has now been published.

<http://libri.terre.it/libri/collana/0/libro/318/Con-le-ali-ai-piedi>

Monica D'Atti and Franco Cinti, have produced a guide to *the Via Francigena del Sud*.

<http://libri.terre.it/libri/collana/0/libro/320/La-Via-Francigena-del-Sud>

Monica D'Atti and Franco Cinti, have also produced a guide to the coast route from Menton.

<http://libri.terre.it/libri/collana/0/libro/343/La-Via-della-Costa>

### **CPR Library**

This is situated at the CSJ (Confraternity of St. James) offices at 27 Blackfriars Road, London SE1 8NY and details of the items held can be found via our website. The office is open every Thursday from 11am to 3pm and at other times by arrangement.

### **CPR Photo Gallery**

The CPR Photo Gallery is available via our website. It has been significantly enlarged and now covers the entire *Via Francigena* and Rome. We would encourage all those with photos of good enough quality to make them available to other members via the website. Please look at the Gallery section of the website for more information.

### **A word of warning**

If you catch the airport train between Rome Termini and Fiumicino Airport, make sure to **VALIDATE** your ticket (in the yellow machines in different parts of the station) before you get on board. If one is out of order, seek out one that is working or, failing that, go straight to speak to the ticket inspector as soon as you get onto the train and explain the situation.

These inspectors are **extremely** vigilant as regards checking tickets and serve on-the-spot fines to passengers who have not validated them before they travel..

### **Floods**

Due to the recent floods in Italy there may be damage to the paths from Fornovo di Taro to Sarzana and beyond this winter.

### **Pilgrim's Progress**

In issue #13 of this *Newsletter* (August 2011) we reported that American members Martha Lopez, Lin Galea, Pamela Brown and Wanda Roach started walking from Canterbury on July 2<sup>nd</sup>, after a pilgrim blessing in the cathedral there and the "California Quartet" was, at the time, on its way through Switzerland. Unfortunately Wanda had to return home shortly afterwards but the "California Trio" continued their pilgrimage and, 115 days after they started, arrived safely in St. Peter's Rome on October 24<sup>th</sup>. Congratulations!

We hope that they will write an account of their journey for a future edition of this *Newsletter*.

*The Confraternity of Pilgrims to Rome AGM and Practical Pilgrim Day will take place on the 3rd of March 2012 at the Conference Room at St James Church, Piccadilly. A detailed Agenda will be sent out in the new year.*

**Confraternity of Pilgrims to Rome**

**Founded November 2006**

**[www.pilgrimstorome.org.uk](http://www.pilgrimstorome.org.uk)**

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