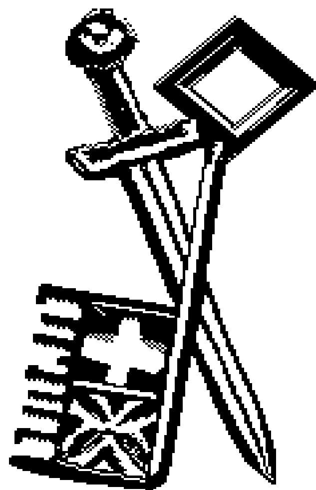
# CONFRATERNITY
# OF
# PILGRIMS TO ROME



# NEWSLETTER

April 2010 No. 9

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# Editorial

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

There are four articles, a Letter to the Editor, a brief 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

Rita Moreschini describes the journey she and her husband made on foot from Canterbury to Aosta last year, after which Peter Robins' article investigates the meaning of the term "Via Francigena." Francis Davey discusses William Wey's late fifteenth-century journey along the *Via Claudia,* after which Howard Nelson concludes his series of articles exploring the extraordinary richness that Rome presents to the modern pilgrim, with the sixth and final one dealing with sixth and seventh-century churches and the final conquest of paganism..

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. 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.

**Alison Raju**
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**Chris George**

## Walking from Canterbury to Aosta

**Rita Moreschini**

In 2008 we walked from Roncesvalles in Spain to Santiago de Compostela. It was our wedding anniversary present to ourselves, and it was great. No need for a detailed map, we just followed the copious signs and arrows, and when we did inadvertently stray (twice) a local person raced out of the fields to put us right. "El Camino" or "The Way of St James" led us directly to hostel accommodation at the end of each day's walk. If we didn't want to do a full day's walk we could always stop sooner as most towns offered some accommodation. As for food, drink and toilet stops, almost every small town along the route had a bar of some kind, so that four hours was probably the longest we ever went without finding relief. In fact one could almost describe the walk as a "bar-hopping" experience! There were always plenty of people on the track, so companionship and help in case of problems was readily available.

The experience was so exhilarating that we determined to do another long distance walk. We heard about the *Via Francigena* while staying in a small town in northern Italy. We joined the CPR, bought the guidebook for the section from Canterbury to the Great Saint Bernard Pass and set off towards the end of March 2009. We understood that the route was a work in progress with little infrastructure in place, especially in France, and it lacked the government support that made the well-organised *Camino* such an inexpensive proposition. But we were prepared to give it a go and determined to make the most of it.

The first part of the *Via Francigena* differs from its Spanish counterpart in almost every facet. Signage was poor, distances per day often too long for me (I managed 30km one day, but I was exhausted), accommodation difficult to find, and, apart from a few notable exceptions, expensive (especially in comparison to the *Camino*). Food and coffee stops were few and far between, and we found it best to stock up with staples like bread, cheese, sausage, dried fruit etc. as there was no guarantee of finding even the evening meal. We had several occasions to be thankful for the provisions we carried. We were the only two people doing the walk at this time and we found very few of the locals were even aware of the existence of the pilgrim route through their town. Those that were, however, were extremely enthusiastic and helpful. A butcher interrupted serving his customer to come outside and point us in the direction of the café; a family invited us to spend the night with them when we still had 7km to go for viable accommodation one wet afternoon; an elderly lady drove us 30km out of her way (and ours!) when hotels were closed to give staff a holiday for May Day. I have to say this walk has restored our faith in the basic goodness of most people, notwithstanding the constant bombardment of bad news from the media.

Our first day of walking from Canterbury to Shepherdswell was wet. We had to don our rain gear, both jacket and trousers, but we could do nothing to protect

our brand new boots from the mud in the ploughed fields we had to cross. My beautiful pale blue boots have never recovered and are now a nondescript greyish colour; though they are probably the most comfortable I have ever worn. We had facetiously told friends back home in Perth, Australia, that we planned to walk across the Channel using a very long snorkel, but in the event we settled for a ferry crossing from Dover. We walked from Calais to Wissant in driving rain with a strong wind along the exposed coastline forcing us to walk bent over sideways. Despite this first day in France we really had good luck with the weather. We only had about six days where we had to wear wet weather gear all day. At one point our friends in Italy were quite concerned for us because they had almost three weeks of continual rain, but we were quite dry. We had planned to meet friends in Gy, and they almost came to fetch us when it stormed in their town about 100km away, but again we had no problem. We were glad to have our wet weather gear against the cold, especially in the evening, and our trousers also served as groundsheets when we stopped for breaks.

We would set off early in the morning and take a break every hour or so. At lunchtime we would spread out our rain trousers, lie down with our heads on our backpacks and rest for from half to three quarters of an hour. Rod, my husband, would actually sleep, but I was quite happy to “rest my eyes” (along with the rest of me!) Finding somewhere suitable to stop was a challenge for Rod. The ground was generally wet and muddy, and though our rain trousers sufficed for the former, the latter proved more troublesome. We sat on abandoned brick palettes, woodpiles, logs, door steps and anything else that provided relief from the damp. The few days that it did rain were particularly difficult, as we could not take our customary breaks unless we were fortunate enough to find a town with a bar.

Much of the first part of the route in France was through agricultural areas and we saw many fields of canola, grain and potatoes. It was very picturesque, especially as the small towns, often with orange tiled housing, always with church spires, came into view. It was particularly beautiful when we walked through areas with cherry trees in full flower. The white blossoms were magnificent. In the region of the Somme and the Marne we came across First World War cemeteries. They varied greatly in size, some with a few graves among the civilian population, to dedicated war cemeteries. The largest we saw was the Cormicy military cemetery in the *Chemin des Dames* area, with at least 7000 crosses and an ossuary containing the bones of almost as many soldiers. Regardless of the size we always experienced the same overwhelming

cemetery close to Trefcon, which had the graves of a dozen or so British soldiers (Hussars), many of them killed in the same action on the 9th April 1917. We found that particularly poignant.

Just before Reims we started to see our first champagne country. (I just have to

mention here that our hostess in Hermonville the night before, found for us by helpful locals when we had exhausted our possibilities, had given us her phone number. “If you can’t find accommodation in Reims,” she’d said, ”call me and I’ll come and get you. It’s only 26km.” Another example of good people!) It was an extensive area and we saw many workers amongst the vines. Rod is an engineer and curious about everything, so he kept prodding me, since I can speak French, to ask exactly what they were doing. They were spraying, spreading manure, and tying vines to trellises. I could have lived without knowing this, but I invariably found myself complying.

At Mormont we found a hostess who knew about the *Via Francigena*, in fact was a supporter of it. We had found little awareness of it, apart from a few exceptions, in our travels. Our host in Guînes was developing hostel-type accommodation for it, and the *mairie* of Chateauvillain provided a refuge gratis. The hotels at Corbeny and Cussey sur l’Ognon gave pilgrim rates and menus. Otherwise any help we received came spontaneously from people unfamiliar with the pilgrim walk.

Our first day off was in the beautiful city of Besançon. We decided to take a rest here, before tackling the start of hilly and eventually mountainous terrain, was warranted. Our first sight of snow came as we crossed the frontier into Switzerland not far from Sainte-Croix. This mountainous section was beautiful, but the highlight of our trip had to be walking along Lake Geneva from Lausanne to Villeneuve. The most frightening was walking along the mountain paths from Martigny to Sembrancher. Unfortunately, the Great Saint Bernard Pass was still covered with four metres of snow, so we took a bus from Bourg-Saint-Pierre through the tunnel to Etroubles in Italy.

We have been looking forward to resuming our walk in Aosta on March 19 this year and are now proceeding to Rome. We understand there is more infrastructure and awareness of the walk in Italy, but we will reserve our judgement. We fully expect to enjoy the final stage of our pilgrimage just as we enjoyed walking from Canterbury to Aosta despite, or perhaps because of, the challenges.

# Meaning and Usage of the Word “Francigena”

**Peter Robins**

There appears to be a fair amount of misinformation around regarding the term “Francigena”, so I thought I'd submit a little article on it.

**1. Usage**

I'm aware of two countries where the term *Via Francigena* is known to have been used, both with a similar meaning. In Spain, Santiago had *a Via Francigena* as well as a *Porta Francigena* (now the *Puerta del Camino*); the North Door of the cathedral (now the *Puerta de la Azabacheria*) was also known as the *Porta Francigena*. According to the American art historian Georgiana Goddard King, Astorga too had a *Porta Francigena,* though I've not been able to confirm this. I'm not aware of any *Porta Francigena* in Italy, but the roads were often referred to as "*Via Francesca/Francisca*" or *"Via Francigena*". (Of course, going the other way, Paris still has a *Porte d'Italie*.) It's very possible that Spanish documents similarly refer to what is now called the *Camino Francés* with the Latin equivalent, but I've not come across any research into this.

**2. First records**

Santiago's *Porta* and *Via Francigena* are referred to in the final book of the mid-twelfth-century *Codex Calixtinus*, the so-called "Pilgrim's Guide", so the term was in use by that time.

According to Renato Stopani,[1] who has extensively researched the usage of

in a contract, “Actum in Clusio”, in 876. This contract was part of the records of the abbey of San Salvatore on Monte Amiata in Tuscany, and is now in the State Archives in Siena. The first record of “Via Francigena” dates from 1024, in a document known as the “Privilegium Baiulorum Imperalium,” in a description of the confines of the territory of Troia. This document forms part of the *Codice Diplomatico Barese* in Bari.

Of course, these first records don't mean the term wasn't used elsewhere prior to that date, just that no record of such usage survives.

The records also don't mean that was the term used by local people. Most medieval documents, at least until the later Middle Ages, were in Latin, so the Latin term is what has survived. In the absence of documents in the vernacular, it's impossible to know how this referred to roads, etc. A note in the Fita edition of the "Pilgrim's Guide" gives the *Porta Francigena* as “Puerta de Francos,” but this is clearly a later Castilian term/translation.

**3. Meaning**

The terms have a similar meaning, “Via Francisca” being much the same as “Camino Francés.” The “-gena” suffix in “Francigena” has the additional

connotation of “coming from” or “originating in.”

It seems that the word “francigena” was also used in English documents to distinguish the Normans and their successors (Francigenae) from the indigenous English.

In all cases, the terms refer to

“Francia.” **4. Meaning of “Francia”**

The word “Francia” ultimately derives from the Franks, specifically the empire created by Charlemagne. This did not long survive his death, and was split among his three grandsons at the Treaty of Verdun in 843. The middle section soon splintered into various other parts, such as Lorraine and Burgundy. Although the Franks originated in German territories and the Ottonian kings continued to style themselves “Rex Francorum,” the territories in the eastern part of Charlemagne's empire ceased to be called Frankish, and became Teutonic or Deutsch. The part which retained the Frankish name was West Francia, which became “France” and its people “français.” According to Larousse, the first record of the word “France” dates from 1080. In modern Spanish and Italian, the word for “France” remains “Francia.”

The area covered by medieval Francia/France was however much smaller than

Saone corridor, a border which remained surprisingly constant until the expansion of France in the seventeenth century. Even within those borders, except for the crown domains in and to the north of Paris, effective power lay not with the king but with the provincial overlords, and much of the territory was disputed, particularly in the later Middle Ages with the Angevin kings of England. So even west of the Rhone-Saone corridor, there was no fully united “France” until the fifteenth century.

**5. Usage of “Francigena”**

Despite this, in both Italy and Spain, the Francia-related terms seem to have been used as a generic term for the people in the area beyond the mountains, Alps and Pyrenees respectively. Stopani quotes from Du Cange's *Glossarium mediae et infimae Latinitatis*,[3] itself referring to a document from Monte Regale in Piedmont: “ita et italis, quicumque transmontani francigenae appellabantur,” so those coming from beyond the mountains were called “francigenae.” However, the term occurs in widely different parts of the country, many a long way from “France.” This is particularly true of the usage in Sicily, from 1089 onwards, which Giuseppe Arlotta has researched. Most of the records in Italy refer to roads that “francigenae” would have used to get to Rome and beyond to the ports of Apulia; many of these will have been pilgrims. But it's hard to see how numbers in Sicily would have been high enough for the roads to be called “French.” Perhaps in this case “francigenae’ refers to the 'Normans', as in England? (The Normans also occupied Sicily.)

In the final book of the *Codex Calixtinus*, the term “Via Francigena” is used twice, both in the chapter on Santiago itself: once for the road in Santiago, and once describing the monastery of San Pedro just outside the walls as being on the *Via Francigena*. Elsewhere, with one exception, the *Codex* refers to the country as “Gallia,” not “Francia.” The usage is, though, inconsistent, generally using “Gallia” to mean everything north of the Pyrenees, but in one section distinguishing between the original crown domains and areas to the south. The exception is the description of Louis VI as “Rex Francorum,” though this sentence is apparently a later addition in a different hand. It's entirely possible that the difference in usage is due to the chapter on Santiago which contains the term “francigena” being written by a different person, a local, and/or at a different time from the others, which would seem to be French in origin, in one sentence with a reference to “we French.” Nevertheless, although the word “francigena” is not used for the whole road from the Pyrenees, here too the word is clearly a general term for “French,” those from beyond the mountains.

**6. Via Francigena and Rome**

The fact that the first record of “Via Francigena” in Italy is in Troia, in the east not far from the Monte Sant'Angelo shrine in the Gargano, makes it clear that the term did not in itself have anything to do with Rome (apart from in the sense that all roads lead to Rome!). It was rather a generic term for any route used by people from the other side of the Alps. In the case of Troia, they were probably pilgrims to the Holy Land heading for the ports of Apulia; it's likely they had journeyed via Rome, but not necessarily so, as someone who travelled down the east coast might still be “francigena.” A fourteenth-century document refers to the route south from Ravenna to the Marches as “stratam francigenam.”

'”Via Romea” would be a more appropriate name for a road to Rome. The opposite to the “–gena” suffix is “-peta,” and “romipeto/a,” meaning “going to Rome,” is also used, for both road and person.

**7. “The” Via Francigena?**

In the case of Santiago, with some minor variations traffic from France was largely concentrated on one road, from the Roncesvalles pass, so it's not unreasonable to talk about “the” French road to Santiago - though of course many if not most of those who came from “beyond the mountains” over this pass were not pilgrims and were not going to Santiago.

In Italy, the case is different. Whilst a high proportion of those who came from beyond the Alps, whether pilgrims or not, were likely to be going to or via Rome, several passes could be used to connect with “Francia,” and the term 'Via Francigena' was used for several different roads. The “core” usage, what Stopani ironically refers to as the “canonical” *Via Francigena*, from Pavia and Piacenza over the Mons Langobardorum and on to Rome via Siena and Viterbo, was that described for Sigeric's journey - what is currently being promoted as

“The Via Francigena.” Nevertheless, Sigeric's route is far from being the whole story. In his map of Compostelan routes in France, René de la Coste-Messelière labeled the *Via Domitia*, the road from Montgenèvre to the Rhone delta, as “Via Francigena.” This has its attractions as “The” *Via Francigena*, as it's the road linking the two shrines of Santiago and Rome, with the alternative papal city, Avignon, in the middle. However, the main route from the core territory of Francia, the Paris basin, was via the Mont Cenis pass, so this is the one with the best claim for being “The” *Via Francigena*.

**8. Via Francigena and Canterbury**

As with the Montgenèvre route, the idea of connecting the two important shrines and ecclesiastical centres of Canterbury and Rome is also attractive - especially to those of us who would like to start our journey to Rome in England. However, as a “Via Francigena” by definition starts in France, calling the road from Canterbury “The Via Francigena” is also well wide of the mark, as Canterbury is not, and never has been, part of France.

I'm not aware of any road in England being called '”the French road,” but the

in the Pas de Calais (not to be confused with Ardres a few kilometres further east), does refer to the local highway as "stratam publicam a Francia tendentem in Angliam". This was the Thérouanne-Sangatte road, also known as the *Voie Leulène*, which had a fork from Guînes to Wissant as used by Sigeric. Although the actual word “francigena” is not used, this was a road from Francia and so a *via francigena*. Particularly after Becket's death in 1170, there were undoubtedly many pilgrims on this “via francigena'” but they were more likely to be going to Canterbury than Rome.

On the English side, the road between Canterbury and Dover will also have been used by pilgrims to Canterbury. Those going the other way were just as likely to be going to more local shrines such as Notre Dame de Boulogne or Amiens as to faraway places like Rome.

**9. Pronunciation**

In Italy, the word is pronounced “fran-chee-gena” with the accent on the 2nd syllable. In modern Castilian, the soft “c” in Francia is pronounced as unvoiced “th,” but I would doubt if this was used in Santiago at the time of the *Codex Calixtinus*. In the thirteenth-century *Cantigas de Santa Maria*, for example, in the Galician-Portuguese of the time, the country is França, so was an unvoiced sibilant, as in France today, and as I think most English-speakers would pronounce it. Even in Italy, I'm not sure the “ch” is universal, as a song I have in Piedmont dialect refers to the country as Fransa. Either way, when in Rome... be aware that '”fran-chee-gena” is what you will hear.

## References

(1) I originally took the quotes from Renato Stopani from an overview article of his on the web; however, this appears not to be available any more. Fortunately, a more detailed

study of the usage appeared in his 2006 article “La diffusione degli odonimi medievali ‘Via Francesca’ e ‘Via Francigena’” in the journal of the Centro Studi Romei, “De strata Francigena. Studi e ricerche sulle vie di pellegrinaggio del medioevo,” issue XIV/1. My thanks to Fabrizio Vanni at the Centro who kindly sent me a copy of this. http://www.centrostudiromei.eu/ (Issue XII/1-2 from 2004 concentrates on Italian pilgrims to Canterbury.)

(2) There are more references to the occurrence of 'francigena/francisca' in an article by Giuseppe Arlotta, 'Vie Francigene, Hospitalia e Toponimi Carolingi nella Sicilia Medievale', available at http://www.edizionicompostellane.com/download/Arlotta-Via_Francigena_Sicilia.pdf

(3) The Sorbonne has recently created a searchable online version of Du Cange's *Glossarium*: http://ducange.enc.sorbonne.fr/FRANCIGENAE

(4) The Andres chronicles are in that treasure trove for all those interested in medieval chronicles, the Monumenta Germaniae Historica, Scriptores in Folio, 24. The road reference is on p708 http://bsbdmgh.bsb.lrz-

# William Wey and the *Via Claudia*

**Francis Davey**

One of the problems in following Wey's *Itineraries* is to determine just where he crossed the Alps on his way from England to Rome in 1458. By contrast his route to Venice in 1462 is rather easier to follow. For 1458 he provides, in his Chapter 8, a bare list of the places on his route "between Calais and Rome; Rome and Venice and Venice to Calais". He also gives the distances between them. For 1462, when he was not visiting Rome but making straight for Venice to take the galley to Jaffa, he does not give a simple list, but rather incorporates in the course of his narrative in Chapter 9 the names of places through which he passed, as well as the dates of his visit.

In examining the problem of his Alpine crossing in 1458 it is helpful to look in detail at his route four years later to see if that sheds light on the question.

In his final pilgrimage, in 1462, he explains why he was unable to follow the more usual route to Italy, that across the Low Countries to Cologne and then up the Rhine to Basel. This, for example, was the one taken by Richard of Lincoln, the doctor/astrologer/pilgrim, in 1454. This route gave the pilgrim the opportunity to visit the very important shrine of the Magi in Cologne. In 1462, however, because of "a war between two bishops" Wey had to go via Aachen and Trier, following the Moselle rather than the Rhine, to Epinal, Remiremont and so to Basel. In 1454 Richard had then been able to take the direct route across modern Switzerland and Lombardy to Lucerne and Lugano. He crossed the Alps by the St Gotthard Pass and passed through Como and Milan to Pavia whence the rivers Ticino and Po gave him a well-used route by boat to Venice.

Even when he had reached Basel in March 1462 Wey's problems continued. Because of "another war" he had to make another detour eastwards. He went via Lake Constance to Bludenz, along the Vorarlberg and over the Arlberg Pass to Landeck. There he joined the *Via Claudia Augusta* which he followed to Merano and on to Trent. Then, because he was not continuing to Rome, he turned towards Padua and Venice. The *Via Claudia Augusta* was a Roman imperial road over the Alps, which provided a direct route from the Danube at Donauworth, to Ostiglia on the Po. Its importance to the Roman army and administrators is obvious. It continued to be a well-known route for traders and travellers, especially pilgrims, for centuries. It has recently been way-marked as a long-distance cycle route. A road of this importance had at regular intervals along its length *mansiones*, the ancient and medieval equivalent of motor-way service stations with accommodation for travellers, and *mutationes*, later "post-houses", rest areas, where horses could be changed. Some of these, or their successors in the same locations, probably continued into the 15th century and figure in Wey's *Itineraries*. In Germany and Austria some of them still survive under the name *Hotel Post*.

To return to Wey's route of 1458 in Chapter 8 of *The Itineraries*: after leaving the Rhine at Speyer he lists the places through which he passed and in some of which he possibly spent a night. The list runs: Bruchsal, Bretten, Durmen (identity not certain), Vaihingen, Esslingen, Göppingen and Geislingen to Ulm. All these intermediate places have buildings of interest. Esslingen in particular escaped damage during the Second World War and most of the medieval city centre has been preserved. It was a place of pilgrimage in its own right having the bones of St Vitalis. These listed towns are not far apart, in several cases about 20 miles, which perhaps indicates that they were staging points where Wey spent a night (see Appendix). Ulm, of course, is a major German historic city with an important cathedral. It is where another famous 15th-century pilgrim writer, Felix Fabri, began his pilgrimages. From Ulm Wey lists Memmingen, Kempten and Nesselwang. Soon after this he probably joined the *Via Claudia Augusta* since the next place named is Heiterwang which is on the *Via*.

At this point there are two problems with Wey's list between Heiterwang and Tramin (see Appendix).

The first is that some of the places he names are out of order. Merano, now in Italy, is actually south of Nassereith, now in Austria, but Wey's outward-bound list gives it as north of Nassereith. For one travelling south its proper place is immediately *before* Tramin and Trent. Homeward bound Wey corrects the earlier error by giving the three places in the proper order from south to north after Trent as Tramin, Merano and Nassereith.

Secondly, in this section of his list he gives three locations which are not easily

three names appear on his return list but in a different sequence from that on the outward list, namely as *VII Kyrkys*, *Mount Nycholas* and *Mount Vernard*. These irregularities show that Wey's recollections, or notes made en route, have become confused. A similar crux appears in the narrative of Richard of Lincoln. It is not surprising that when a pilgrim had returned home and was writing his journal one or two slips were made. For some time I believed that these irregularities made it impossible to decide which pass Wey used to cross the Alps in 1458. I now suggest that the appearance of Heiterwang and Nassereith in both the outward and homeward sections provides the answer. William Wey could have used the *Via Claudia Augusta* in 1458, just as he did in 1462, by joining it at an earlier point between Nesselwang and Heiterwang, possibly a little north of present-day Reutte im Tirol, where there is a 400-year-old inn called the *Goldener Hirsch.*

Soon after Heiterwang the *Via* crosses the Fernpass and continues to Nassereith, mentioned on Wey's list. It goes on via Imst to Landeck, where Wey was to pick it up in 1462, and then follows the river Inn to Finstermunz and Nauders. Next it goes over the Reschenpass to Mals and Merano. This section, from Landeck to Merano and Trent, would have been identical with that

which Wey followed in 1462 and described in Chapter 9.

Despite the irregularities in Wey's 1458 list, noted above, the appearance in it of so many places on the *Via Claudia Augusta* indicates that having joined it just before Heiterwang he followed it all the way south to Verona and Ostiglia. If this suggestion is correct the mystery of which Alpine passes Wey used in 1458 is solved. They were the Fernpass and the Reschenpass.

This still leaves unanswered the question of which three places are represented by the names *VII Kyrches*, *Mownt Nicholas* and *Mounte Vernarde*? These three places were possibly between Nassereith and Merano. When Wey travelled along the *Via Claudia Augusta* in 1462 the names he gives in Chapter 9 between Landeck and Merano are:

Prutz (which he slightly misplaces since he gives it as a point before Landeck, whereas it is about 8 kms southeast of Landeck, further along the *Via Claudia Augusta*), Tösens, Nauders, Mals, Latsch and Merano. Assuming that all the locations Wey names were either places where he changed horses or spent a night, it is possible that one or more of the three "mystery" names of 1458 were alternative names for those which appear in 1462. In this case the place known as "Seven Churches" would have been of some size, i.e. more than a posting station. One may very tentatively offer Nauders as Wey's "Seven Churches". The churches of Nauders consist of:-

1. The parish church of St Valentin, consecrated in 1093.
2. The church of Mariahilf. The present building was consecrated in 1659, but was there an earlier one?
3. The cemetery chapel, reconstructed in 1830. Was there an earlier predecessor here too?
4. The hospital church of the Holy Spirit, probably begun in 1140.
5. The chapel of Mühlen. Mühlen was the old commercial area of settlement and its chapel, dedicated to the Virgin, was a place of pilgrimage.
6. The church of St Leonard. Its construction dates from about 1200.
7. A small chapel a short distance outside Nauders at Finstermunz.

In view of the existence of this number of churches in such a comparatively small area it would not be surprising if Nauders was known as *VII Kyrkys* – and so became Wey's name for it. In the main square of Nauders stands the *Hotel Post*. Its basement contains the remains of Roman stables which could have formed part of a *mansio*. From its name this establishment appears to have served travellers, possibly Wey himself, for centuries.

Still in the realm of speculation; is it not possible that the other two "mystery" names *Mownt Nicholas* and *Mounte Vernarde*, refer to the summits of the two passes Wey crossed, the Fernpass and the Reschenpass?

**Appendix** This is an extract from Wey's Chapter 8 listing the places southbound between Speyer and Trento.

| Wey's name | Distance given by WW from previous place in German miles | Likely modern name | Distance given by Google from previous place in English miles |
|---|---|---|---|
| Spyre | | Speyer | |
| Brussell | 3 | Bruchsal | 20.7 |
| Bryten | 2 | Bretten | 9.5 |
| Burname | 2 | Durmen (?) | |
| Fayg | 2 | Vaihingen | 33.7 (frpm Bretten) |
| Eslyng | 4 | Esslingen | 11.5 |
| Gypping | 3 | Göppingen | 17.7 |
| Gasslyng | 2 | Geislingen | 11.4 |
| Ulma | 3 | Ulm | 19.1 |
| Memmyng | 6 | Memmingen | 35.4 |
| Kempton | 4 | Kempten | 21.0 |
| Nesserwan | 3 | Nesselwang | 14.0 |
| Attrowang | 3 | Heiterwang | 21.9 |
| Mownt Nicholas | 3 | | |
| Merane | 6 | Merano | |
| VII Kyrkes | 6 | | |
| Mounte Vernarde | 2 | | |
| Nazare | 2 | Nassereith | 18.7 (from Heiterwang) |
| Tremyng | 6 | Tramin | |
| Trent | 4 | Trento | |

Extra information from Google:

Nassereith to Nauders is 44 miles
Nauders to Merano is 55.5 miles
Merano to Trento is 50.3 miles

# Rome for the modern pilgrim, 6: sixth and early seventh-century churches and the final conquest of paganism.

**Howard Nelson**

This series of articles is designed to give the pilgrim a chronological framework for Rome's extraordinary, and extraordinarily rich, jumble of churches and monuments. Previous articles[1] have looked at the earliest traces of Christianity,

programme, and at the more systematic Christianisation of Rome which began after Constantine had departed for the east. Having covered the churches built in the turbulent 5th century, which - despite the shock of the fall of Rome to Alaric

include some of the loveliest churches in the city (Santa Sabina, Santa Maria Maggiore, and San Stefano Rotondo among them), I turn finally to a small number of churches founded in the 6th and early in the 7th centuries, including

to be converted to Christian use. I conclude with the installation of San Adriano in the old Roman Curia: two developments which may be said to set the seal on the Christianisation of Rome. While the 5th century churches include some of the most beautiful, those built in the 6th and 7th centuries include some of the most interesting – SS Cosma e Damiano and Sta Maria Antiqua among them.

Most of the churches described here are illustrated much more fully in the Gallery,

sections *Rome: 6th century churches* and *Rome: 7th century churches*. Go to

If there is a theme emerging from a consideration of these churches, it is that of the gradual encroachment by the church into what had been the secular and political heart of the empire, the Forum, where four of the churches discussed here were installed; and though the Pantheon was converted before San Adriano was installed in the former Curia, the assimilation by the church of both political and pagan sites at the same time tells its own story.

[1] See CPR *Newsletter* #3, 4 , 5, 7 & 8 (April, August & December 2008; August & December 2009).

**SS Cosma e Damiano**

SS Cosma e Damiano, the apse and the "Temple of Romulus"

The Forum was the political, religious and ideological heart of the Empire, and although many of its finest buildings were sacked during the barbarian invasions, and the whole area allowed to fall into decay, a major step was taken in 527 with the foundation of SS Cosma e Damiano. The building in which the church was installed, almost without alteration, had probably been the audience hall of the city prefect – i.e. a secular, not a religious building – a site important enough to have had mounted on its exterior wall Septimus Severus's great marble plan of the city, *Forma Urbis Romae*.

The foundation is also noteworthy for its dedication, not to native Roman saints, but to two oriental saints, twin doctors who practiced their art, without charge, in the Roman province of Syria, and who were martyred about 287 (they are now the patron saints of doctors). There is some evidence that the hall, prior to its conversion, had been used as a medical centre – the doctor Galen is thought to have delivered his lectures in a hall nearby – and this may well account for the dedication.

The church itself is a simple square, without aisles, though with a large and richly decorated – and original – apse, showing a bearded Christ, floating on colourful apocalyptic clouds, and Peter and Paul presenting the two doctors with their martyrs' crowns, together with Pope Felix IV (s 526-530) holding a model of the church he had commissioned. Below this scene the Lamb stands on the mountain of paradise, flanked by twelve sheep representing the Apostles[2]. Equally remarkable – and made more so by the installation of a large glass

[2] Hugo Brandenburg *Ancient Churches of Rome from the fourth to the seventh century,* Turnhout, Brepols, 2004, pp. 223-230, includes close-up photographs of this mosaic, in which the faces can be seen to be of exceptional individuality and character.

window in 2000 – is the circular structure on the Forum side of the building, the so-called Temple of Romulus, which was probably built as a vestibule to the church about the time of its foundation. It is an imposing building in its own right, still with its original bronze doors.

Earlier churches, such as Santa Balbina and S Giovanni a Porta Latina[3], had been

is hard to overestimate the significance of this foundation, which made a clear statement that the Church now occupied the place formerly held by the Imperial authorities.

**San Pancrazio**

The Liber Pontificalis[4] credits Pope Symmachus (s 498-514) with the foundation of the basilica of San Pancrazio, a Diocletian martyr beheaded about 304 at the age of 14 and buried in a catacomb outside the Aurelian Gate. This church was rebuilt by Honorius I in 630,and it was remodeled again in the Baroque period, though the apse and the crypt of the 7th century building survive. Since 1662 it has been in the possession

The church is rather out of the way, but the climb up to the Aurelian Gate on the top of the Gianicolo is rewarded by some breathtaking views of the city from the *belvedere* of S Pietro in Montorio (which houses Bramante's famous *tempietto*, thought at the time to mark the site of Peter's martyrdom). A short walk beyond the gate brings you to San Pancrazio. The church itself is unremarkable, but the association with the saint, who has a particular connection with Britain, is worth a moment's reflection. Some of his relics were sent to Britain by Gregory the Great with St Augustine. St Pancras Old Church is thought to be one of the earliest sites of Christian worship in England; and his name lives on, even if

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[3] These two churches were covered in Confraternity of Pilgrims to Rome *Newsletter*, 8, December 2009, pp. 33-35.

unrecognized, in the nearby station which now connects us to Europe.

**Santa Maria Antiqua**

The site of Santa Maria Antiqua

A second church was installed in one of the buildings on the Forum not long after SS Cosma e Damiano. The building's original function is unclear. It was a small single-storey structure located on the opposite side of the Forum area, behind the Temple of Castor and Pollux, directly under the slope of the Palatine Hill, and connected to the palace buildings on the summit of the hill by a ramp: possibly it was some sort of vestibule or guard house. The few traces which remain suggest that it was originally richly decorated, and this – as in the case of SS Cosma e Damiano – may well have contributed to its choice.

When converted to Christian use, it consisted of an open courtyard preceding a narthex and a nave, a *schola cantorum*, and a sanctuary, itself flanked by two side-chapels.

Traces remain of a series of super-imposed wall-paintings made before the abandonment of the church, following an earthquake, around 850. The church seems to have become filled with soil; it was not rediscovered until 1702, and not excavated until about 1900, when the wall-paintings were discovered to be in relatively good condition[5]. They are still being investigated, and at the time of writing, the church is closed off for

The "palimpsest wall" in Santa Maria Antiqua

The church may owe its name to its location in an older building, but it seems more likely to derive from the presence of an early icon of Mary.

In 847, after the earthquake, the diaconate based on Sta Maria Antiqua was transferred to an oratory built by Pope Paul I (s 757-767) into the west portico of the Temple of Venus and Rome, which became Santa Maria Nova, and which, enlarged in the 12th century, still stands on the opposite side of the Forum.

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[5] I owe much of this information to a day course given by Dr Eileen Rubery at the Oxford Department for Continuing Education in November 2008. She is conducting a detailed analysis of the historical, political and theological significance of the images on the "palimpsest wall". Her study is, I believe, to be published in due course.

## SS Quirico e Giulitta

The façade, overlooking the Forum of Nerva

and one of the medieval wall-paintings now on display in the Crypta Balbi Museum

This little church on the edge of the Forum area stands where the entrance to the Forum of Nerva used to be, and which had been built over by a Roman *domus* in the 4th century. The original church – of fairly modest proportions - seems to have been installed in the hall of this building. Hugo Brandenburg[6] draws comparisons with San Giovanni a Porta Latina and Santa Balbina, each of which had been installed in the halls of earlier residential buildings during the previous century; but unfortunately SS Quirico e Giulitta is only open at service times, and I have so far been unable to gain access. Medieval frescoes were found during excavations in the 1930s; these are now on show in the Crypta Balbi Museum.

SS Apostoli, the façade

and the decoration in the crypt

Although this may be the basilica close to the Forum ascribed by the Liber

founded under Pope Pelagius I (s 556-561) to commemorate the final defeat of the Goths by Narses; therefore around 560. Its dedication to SS Philip and

[6] Hugo Brandenburg, op. cit, p. 232

James the Less is borrowed from Constantinople, a fact which argues in favour of the later foundation date. Nothing remains of the early church (which seems to have had the opposite orientation); it was enlarged in the 15th century and almost completely rebuilt, on a vast scale, in the Baroque style, early in the 18th century. The crypt is of some interest, however, having been decorated in the 19th century with frescoes in the style of the catacombs. One of the altars in the crypt claims to be the tomb of the two saints.

Sta Maria in Cosmedin, the façade

and the nave, with the *schola cantorum* and the *ambo*

This – partly because of the so-called *Bocca della Verità* installed in the narthex – must be one of the most tourist-visited churches in Rome, and it is hard to find a time when it is empty and quiet enough to appreciate the grace and beauty of its interior: but it is worth the effort. It stands hard by the old Roman *Boarium*, or meat market. A Christian oratory and *diacona* or welfare centre was established in the former market inspector's office, parts of whose arcaded colonnade survive in the nave of the present church, around 600. It was enlarged into a 3-aisled basilica under Hadrian I (s 772-795) and assigned to a Greek community (*Schola Graeca*) of refugees from iconoclastic persecution. It was rebuilt in the 12th century, when the *schola cantorum*, the Cosmati pavement, and the tall campanile were added.

Despite the 12th century changes, the interior retains much of its 8th century form. It is a tall clear well-lit space which has been saved from over-decoration, and gives a strong sense of the atmosphere of a medieval Roman church.

In the former sacristy, now the souvenir shop (and most inappropriately) there is an early 8th century mosaic representing the Adoration of the Magi, formerly in

**Santa Maria ad Martyres = Santa Maria Rotunda = the Pantheon**

Santa Maria Rotunda, the former Pantheon

The dome and the interior (photo Michael Krier)

The first Pantheon, or temple to all the gods, was built around 26 BC by Marcus Vipsanius Agrippa, a close political ally of Augustus (formerly Octavian, Julius Caesar's nephew and successor, who ruled as the first of the Roman emperors from 27 BC to 14 AD). He had been one of his ablest generals, and supported him after his final victory at the Battle of Actium in 31 B.C. by financing several ambitious public building works in the capital, including the Pantheon, a Baths, three aqueducts, and many fountains. He married Augustus's daughter Julia[8] and seemed his obvious successor, but both he and his two children predeceased Augustus.

Agrippa's temple burned down in 80 AD, as did Domitian's replacement shortly afterwards. Hadrian (r 117-138) was responsible for the extraordinary building which survives to this day, though he was careful to give the overt credit to Agrippa himself in the prominent inscription on the architrave. In overall size and layout, Hadrian's building seems broadly to follow its predecessors; Hadrian's principal innovation, which still astonishes today, is the dome, 43 metres in diameter, and twice the size of any earlier known (and indeed a metre wider than the dome of St Peter's). It is made of unreinforced Roman concrete, a technique sufficiently refined only in Hadrian's time to allow construction on this scale, coffered on the underside to reduce weight, and with a 9 metre wide hole or *oculus* at the top to provide the building's only – but entirely effective - source of natural light[9].

The forest of columns supporting the entrance consists of single blocks of stone quarried in Upper Egypt, and weighing almost 100 tons apiece: and the rest of

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[8] They are depicted as members of Augustus's family on the beautifully restored and

[9] Thorsten Opper, *Hadrian, Empire and Conflict* [Exhibition Catalogue], London: British Museum, 2008, pp. 110-125.

the building is on a similar vast and grandiose scale.

As we have seen, church-builders had not been reluctant to adapt formerly secular buildings to Christian use – hence in part at least the adoption, and continuing influence, of the (originally secular) basilica form. But they had hesitated to convert pagan temples to Christian use until the beginning of the 7th century, when after three centuries of neglect, the Pantheon was given by the Byzantine Emperor Phocas to Boniface IV to become, in 609, Santa Maria ad

from barbarian despoliation of a city-centre church of 27 cart-loads of bones from the catacombs.

There is an icon of the Virgin and Child, dating from the church's foundation, above the high altar.

Though there have of course been many restorations, much of the original marble revetment on the interior walls remains, and the floor retains its original design. Words can barely capture the impact made by the space, the changing light, and the sheer size of this building; one can only go there and stand in wonder.

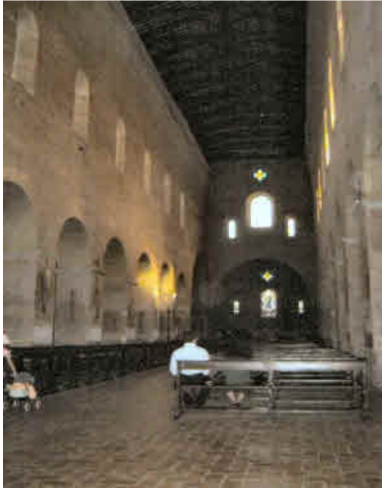
**Santa Maria sopra Minerva**

It might have been appropriate to include Santa Maria sopra Minerva, just

behind the Pantheon, and installed, as its name implies, in a former Temple to Minerva. However, we have no firm foundation date, and indeed, the wording of the Einsiedler's references to it suggest the possibility that it was actually under construction when he visited in about 800[10]. Nevertheless, it reinforces the trend, begun with the Pantheon, of the church's willingness to take over and adapt

[10] "*Minervium, ibi S Maria".* This suggestion is supported by Richard Krautheimer (*Profile*, p. 252), who says that the oratory to S Maria in the former temple of Minerva dates only

## The Abbey of Tre Fontana



The interior of SS Vincenzo ed Anastasio

The façade of San Paolo alle Tre Fontana

We touched on this site in the first article in the series, on traces of Peter and Paul, as the supposed site of Paul's martyrdom. It lies to the south of San Paolo fuori le Mura, on the Via Laurentina, about 1 km south of its junction with Via Cristoforo Colombo; though rather out of the way, it is a tranquil and beautiful spot, and well worth a visit.

Of the three churches on the site, the third and most distant, S Paolo alle Tre Fontana (5th century; rebuilt 1599) contains three altars, slightly below present floor level, marking the sites of the three springs believed to have opened when the saint's severed head bounced three times, and the stump of a stone pillar, said to be the block on which his execution took place.

The first church you reach, SS Vincenzo ed Anastasio was founded by Honorius I in 625, and rebuilt in the 13th century: it is a gaunt, bare building, perhaps fitting

## San Adriano

The Roman Curia on the Forum, site of San Adriano from 630 to 1930

The foundation of our last church was as significant in its way as the slightly earlier conversion of the Pantheon to Christian use: in 630, the hall on the Forum in which the Roman Senate had met, the Curia, was transformed into a church and dedicated to San Adriano. Unsurprisingly, the original building was richly decorated, and no changes were made when it was given its new use: even the raised tiers of seats for the Senators were kept. It was restored late in the 8th century, and in the 12th, reused columns were added to turn it into a three-aisled basilica.

In the 1930's, however, it was decided to restore the Curia to its pre-Christian state; all the 8th and 12th century changes were reversed, and although the reflect the condition in which it was given to the Christian church in the first place.

## Conclusion

This seems an appropriate point to draw this series of articles to a close: we began with the traces of Peter and Paul among an established but much-threatened community of Christians, in a city still largely confined within the Servian walls; we looked at the earliest surviving examples of Christian

iconography to be found on the rock walls of their underground cemeteries; and we puzzled over the ambiguities of Constantine's church-building programme, even while noting the way in which he gave particular honour to those who had borne witness with their lives to their faith. Once he had left for Constantinople (and despite some set-backs), the church embarked on its own missionary programme; and we saw how, after the fall of the western empire, and despite the ravages of the barbarian invasions of the 5th century, the papacy moved into the imperial vacuum, putting up churches that echoed ever more closely the grace and beauty of classical buildings. The final step in the Christianisation of Rome, for the moment at least, was reached when the Church finally overcame its reluctance to re-use actual pagan temples, most notably of course the Pantheon; and when the even the old Roman Curia became a place of Christian worship.

There is of course much more to be said, and many more beautiful and interesting churches to explore. Indeed we shall never exhaust the fascination of Rome. But if this short series has served to give you, the pilgrim to Rome, a of the Christian west, it will have served its purpose.

* * * * * * *

## Additions to the CPR Library, December 2009 to March 2010

**Howard Nelson**

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

**Opper, Thorsten**, *Hadrian, Empire and Conflict*. Catalogue of an exhibition at the British Museum, July-October 2008. London, British Museum Press, 2008. 256 pp.
Location: CPR. Acc no: #4857

**Stephenson, Paul**, *Constantine: unconquered emperor, Christian victor* , London, Quercus, 2009. 358 pp.

Location: CPR. Acc no: #4889

## Letter to the Editor

# The Road to Rome: in the Footsteps of a Medieval Pilgrim

I was inspired by Mark Hassall's article in the last *Newsletter* to have another try at finding an online copy of Adam of Usk's *Chronicle*, and this time was successful: the 1904 edition is now available on the Internet Archive. Since writing my article on routes to Rome (*Newsletter* 3), I have also found that there is another MS in the British Library (Harley 2321) containing an itinerary from England to Rome, seemingly fifteenth century. This follows much the same route as Adam via Cologne, the Rhine valley and the Saint Gotthard pass to Milan.

Mark comments: "a direct route across France in the early fifteenth century, then intensely hostile to the English because of the Hundred Year's War, was perhaps unthinkable." Yet Adam, on his return from Rome in 1406, did precisely that. He crossed the Mont Cenis pass though, and in a variation on the usual route via Chambéry and the Mont du Chat, he visited the Grande Chartreuse. He crossed the Saone/Seine watershed via Saint-Seine, continuing along the Seine valley to Paris, much the same route as Matthew Paris which Mark mentions. He was still out of favour in England however, and had to continue his exile for a further couple of years in Bruges, visiting Amiens on the way where he remarks on the relics of John the Baptist.

So, although pilgrims and other travellers undoubtedly did have to change their routes at various times and in various places due to conflicts, I'm not sure

France was particularly hostile to England in the early fifteenth century. The Hundred Years War was not, after all, unremitting war: I've seen it described as a "series of periodic skirmishes", with lengthy periods when not much happened at all. Most of the French seem to have had no problem with the provisions of the Treaty of Troyes in 1420, whereby Henry V would succeed Charles VI as king of France. Perhaps later in the century, after the English had been driven out of France, English travellers preferred to bypass France via Belgium and the Rhineland, as William Wey did. If so, it did not last very long, as in 1506 we find Sir Richard Guylforde crossing France (also via the Mont Cenis pass) on his way to Venice and the Holy Land.

Peter Robins

# Secretary's Notebook

**Bronwyn Marques**

**Membership** We have 137 paid-up members as at April 8th 2010 and more joining.

***Membership by country*** is now 75 from the United Kingdom, 20 from Australia

Zealand, 2 from Denmark, France, Italy and Sweden, and 1 from Belgium, Norway and South Africa. We issued 32 pilgrim records in 2009; this year we have already issued 14.

**Subscriptions** Our on-line bank account is now up and running. Reminder emails will soon be going out to those who only paid for 1 year and want to renew their subscription.

**Website** This has now been redesigned for easier use and as well as the ability to pay subscriptions mentioned above there are a number of other changes. The most important of these is that there is now a members-only section, which has back issues of all our *Newsletters,* the accommodation list and other items such as minutes of meetings, the annual accounts and reports. Members will by now have received the passwords which will be changed from time to time.

**CPR Library** The CPR library is situated on the first floor of the CSJ offices, 27 Blackfriars Road, London SE1 8NY (open on a regular basis on Thursdays from 11am to 3pm and at other times by appointment) and details of the items held can be found via our website.

***NB: Missing Book*** Evelyn Waugh's novel *Helena* is not on the library shelf nor recorded as out on loan. If anyone has borrowed it or perhaps forgotten they have it, would they please return it to Howard Nelson, c/o the CSJ office.

Pilgrims' journals are always a welcome addition to the CPR Library. A series of journals written over the years provides an overview of the development of the route itself and you could be part of that history. If you would like to donate a journal (word-processed, in a binder or folder) of your pilgrimage to the CPR Library please send it to Howard Nelson.

**Accommodation List** If you would like a copy of the CPR accommodation list please email culverwood3@yahoo.co.uk and request a copy. As explained above, the list is also available in the members- only section of our website.

Due to the small number of people who walk the route compared to the *Camino Francés* your feedback is even more valuable in updating and refining the list. We plan over the course of the next year or two to use the list as a basis for a

number of CPR guides to the *Via Francigena* similar to those published by the CSJ. In order to minimise size and weight the *Via Francigena* will be split into at least three booklets.

**CPR Photo Gallery** The CPR Photo Gallery is available via our website. I would encourage 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.

**Alan Steele** On April10th Alan Steel set off to walk from Assisi via parts of the *Via Francigena, Via Tolosana, Camino Aragonés, Camino Francés, Camino del Salvador,* and the *Camino Primitivo* to Santiago.

**Paul Chinn and Babette Gallard**, intrepid guide-book writers, are undertaking

from Arles to Vercelli via the Col du Montgèvre. They are walking to raise money for a classroom in Burkina Faso. See their blog at http://burkinaschool.blogspot.com/

**Francigena Librari** Francigena Librari have set up a web-page where you see displayed some of the old maps available at the Biblioteca Nazionale Marciana di Venezia for towns along the *Via Francigena*: http://www.francigenalibrari.beniculturali.it/map-citta.html

**Cammino di Sant Augustino** This project was started some time ago. Its main route is a circuitous loop in the area north of Milan known as the Brianza. A new branch connecting with Milan and Pavia, where Sant Augustino's relics are, is being officially opened on April 24 in Milan and May 15 in Pavia. It seems the ***Via del Sale*** has also been waymarked (by Augustinian brothers) as a further link from Genova to Pavia. This ancient salt way has been promoted by the Province of Pavia for quite some time, but only south of Varzi, and for the section between Varzi and Pavia, this new route seems to expect walkers to walk along the main road, which doesn't sound very walker-friendly. However, if this bit could be improved, it would provide some interesting links.

**AGM/Practical Pilgrims Day March 6th 2010** For the first time this year the AGM was held in conjunction with the Practical Pilgrim Day. Minutes of the AGM will be published in the Members Section of the website.

There was a good turnout for the Practical Pilgrim Day, which followed the CSJ blueprint. Joe Patterson and Ann Milner gave presentations: Joe did a review of the route, its history, the way-marking and maps and guide-books while Ann spoke about her experiences of the route, which included some wonderful photos. There was plenty of time afterwards for questions and answers. At the end of the day those who were able make it enjoyed a very pleasant evening at

**Forthcoming Walks –** ***Please visit our website for more details regarding the events listed below.***

**1. Saints' Way Walk - April/May 2010** This is being arranged by Ann Milner and Joe Patterson. The Saints' Way starts on the north coast of Cornwall at Padstow and crosses to the south coast, arriving at Fowey. It connects a number of religious sites including shrines, standing stones, holy wells, chapels and churches. Although there is no historical evidence for an established "Saints' Way", parts of the trail are very ancient, dating from the Bronze Age. Traders and drovers from Ireland and Wales used the route to avoid the treacherous waters around Lands End. It may well have been used by Christian pilgrims in the Dark and Middle Ages en route to Rome, Santiago de Compostela and even the Holy Land. Certainly there is evidence of pilgrimages being made to places 'abroad' in that licenses to carry pilgrims were granted to ships of Fowey in the period from 1361 to 1461. The Tourist Office in Fowey stands on the site of a medieval resthouse for pilgrims.

The walk will be over three days and take place either around 2nd week of April or 2nd week of May. Numbers will be very limited.

**2. Europa Compostela – 28 th May 2010** The CPR is taking part in this Pilgrim Relay. This year is for Santiago, a Holy Year, and to mark it pilgrimages are being organised along the many St James' routes as well as *the Via Francigena*, the destination being Santiago. Each pilgrim group will carry a Bourdon (pilgrim staff) and a "Golden Book" (for participants and those they encounter to write reflections on the pilgrimage. Groups will converge at different points along the way, finally reaching Santiago in September.

A group will be staring 28th May from Canterbury as part of the Europa Compostela celebrations. There are many groups walking from all over Europe including Rome and Canterbury all due to arrive in Santiago on the 28th September. The Canterbury and Rome group meet at Besancon on the 28th June from here they walk together to Santiago via Vezelay. All are welcome to join us on the 28th May and walk as little or as far as you wish. Please contact the Secretary if you are interested.

**3. Walk along the Via Appia - April 2010** A walk along this old road that dates back to the 4th century BC. Is again being organised by Alberto Alberti. Unlike

**Books** ***A new "Topo" guide*** has been produced by the AIVF covering part of the route to Rome along the Rhine, based on the journey made by the Icelandic Abbot Nikulas von Munkathervera in 1154. This contains 16 maps plus info. sheets, like their other "Topo" guides to the iVia Francigena through Switzerland and Italy (and covers the 190km route from Basel/Bâle to Vevey. See www.francigena-international.org for more information.

## And finally…

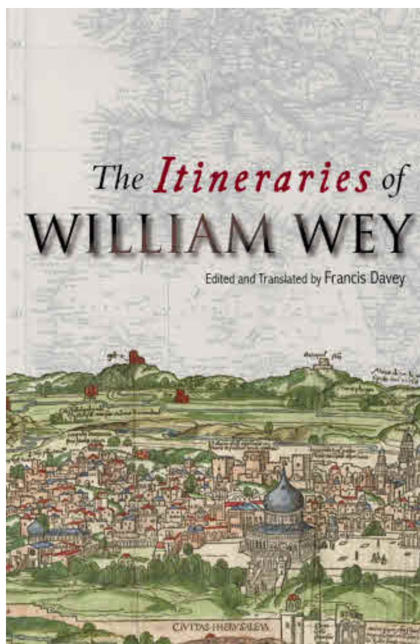
### The Itineraries of William Wey

*Edited and Translated by Francis Davey*

William Wey, fifteenth-century Devon priest, Fellow of Exeter College, Oxford and Bursar of Eton College, made three pilgrimages between 1456 and 1462 – to Compostella, Rome and the Holy Land. Prompted by friends, he wrote a compelling account of his experiences and here, for the first time, his complete text has been translated into modern English.

Wey's narrative adds a personal dimension to the phenomenon of pilgrimage. An intriguing and devout person, Wey is adventurous, highly observant and very resourceful. While waiting for the pilgrim galley to sail to Jaffa, for example, Wey spent over a month in Venice and gives a colourful description of a mercantile city in its heyday. Not only was Venice a good place to exchange money and stock up on provisions, here he witnessed in awe the elaborate funeral procession of the Doge and the inauguration of his successor. He also provides practical advice on kit, such as taking a small chamber pot should you be too ill to climb to the upper deck of the galley, conduct and currency. Francis Davey has followed in Wey's footsteps, identifying some of the relics and shrines mentioned in *The Itineraries* that exist to this day, such as the hand of St John the Baptist in Cetinje in Montenegro. Medieval pilgrim accounts are rare and this book provides a rare insight into travel, religious faith and the topography of

### A new book by one of our members





**Product format:** Hardback
**Price:** £27.99
**ISBN:** 978 1 85124 304 4
**Extent:** 272pp
**Pictures:** 1 b+w image and 2 maps **Format:** 234 x 156 mm
**Publication**: April 2010



Bodleian Library Publishing
Osney One
Osney Mead
Oxford
OX2 0EW
Tel +44 (0) 1865 283850
Fax +44 (0) 1865 277620
publishing@bodleian.ox.ac.uk

**Confraternity of Pilgrims to Rome**

**Founded November 2006**

**www.pilgrimstorome.org.uk**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