

EDITORIAL

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The 2017 winter issue can be considered a theme one, proposing reflections on very specific subjects and case studies. In fact, *Almatourism*, with the support of the *European Association of the Vie Francigene*, publishes seven essays and seven articles and reports devoted to the historical sources of the European Pilgrimage of Romei and Francigeni, relevant to the so called Romee Routes, to the pilgrimages and to the European and Italian shrines. This heritage of religious interest is essential for many destinations and devotional travels (and beyond), with particular reference to the Romee and Francigene, starting with the Sigeric's Itinerary; in fact, he travelled to Rome in 990-994, when he was installed as Archbishop of Canterbury, and wrote a short diary about his way back home from Rome (Figure 1). His was the first Christian diary, whilst the oldest dates back to 333 AD, then one of the IV century and after others.

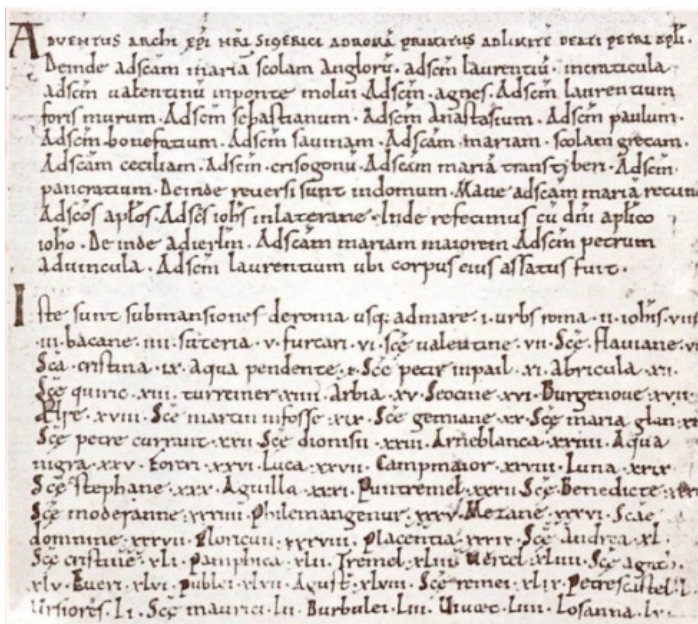


Figure 1: Sigeric's Diary.

www.viefrancigene.org/it/resource/blog/category/bibliografia-storica/

This issue provides an occasion on the international scale: a focus on the documentary sources devoted to pilgrimages and historical routes in support of the new and future touristic trends attracted by new and old cultural goods, also raising a greater awareness of the heritage. *Almatourism* supports medieval travel studies with a public history approach, introducing the complexities of intertwining this topic with local communities, pilgrims and tourists, stakeholders, public players, and others, aiming to achieve a greater social participation.

The long-standing question increasingly emerging in the international, national and local context arises from the difficult relationship among knowledge, conservation, and enhancement: a relational system underlying the "*patrimonializzazione*", that is the process of construction and fruition of contemporary heritage, the awareness and management of cultural assets and contemporary use of the past, like a heritage of pluralizing pasts (Ashworth, Graham, & Tunbridge, 2007). This means that we must start ever and again from the knowledge to choose our heritage

and its fruition, like the Unesco endless debate on tangible and intangible heritage and on the question of cognitive dichotomy demonstrates (Dallari, 2016).

The seven essays of this issue, deal with scientific rigor with a series of really important topics, like the cartography produced between the late Middle Ages and the Unification of Italy, a heritage which is among the most important categories of documentary sources for the history of the viability and the territory. The original maps (nearly all hand-drawn) support control and enhancement of the territory, as shown by L. Rombai, including the numerous pilgrim routes that cross Tuscany from north to south. The author firstly speculates about the existence of a data base, and possibly a type of map, then a historical road system “of pilgrim routes and holy places in Tuscany” in particular, on which work remains to be done with reference to the documentary sources, starting by these maps, as a model of good practice to be shared on a European scale for its pilgrimages and cultural routes. In this context, the *geometric* (like geographic) representations are endorsed for the value given to a range of other sources (written, oral and object-based) within the prospective of spatial-temporal research with a strategic and sustainable potentiality. There is a lack of studies regarding the cartography of viability and road networks, with particular reference to those on the *vie Romee* (the pilgrimages and cultural itineraries having Rome as a final destination), with structures created with the aim of supporting traffic (and sometimes pilgrim hospitality).

According to A. Benvenuti, the strategic and sustainable potentiality of an impressive religious heritage is a serious question for the future of a shared territorial knowledge; a lot of the historical documentation is unknown or not evaluated, from the different social, cultural and religious approaches that have always characterized every society in the time and the space as E. Kant would have said, categories that today we tend to interpret with the terms Heritage and Territory. The Via Francigena, the oldest and most important European pilgrimage, has often simplified the largest and most important historical-cultural theme of the medieval road network which, for example, could include the many *Romee*. *Almatourism* stresses how the Council of Europe, through the European Institute of Cultural Itineraries, requires the official recognition of a defined path, although aware of the geographical complexity and density of the heritage. The large documentary, library, artistic and architectural assets, produced thanks to the presence of ecclesiastical institutions at the local level, still remains to be known. The treasures of the Marian cult, like shrines and holy places in Tuscany, is very impressive and touching but still not valued.

Anyway, the pilgrimage routes have remarkably influenced the collective imaginary and local culture, as can it can be appreciated not only in some artistic works but also in miracles’ tales. The example of Pistoia (Italy) provided by A. D’Apruzzo demonstrates how pilgrimage, «a kinetic ritual, full of real and – sacred - objects» (Turner-Turner, 1997) influences in the broad sense the culture of the places affected by this important phenomenon, and holds a very strategic cultural value for the contemporary touristic practices. P. Foschi, thus, suggests the key role of the persistent use of the road name itself (such as Fiamenga da Flaminia or Cassiola da Cassia) or the use in medieval documents of the term *strata*, meaning not only local but at least regional or trans-regional route. A coordinated series of initiatives of cultural relevance also useful for the acquaintance and tourism development of the territory must imply the study of the ancient testimonies of the path of travelers and pilgrims as a solid basis.

The case of pilgrims and pilgrimage in the sanctuary of Sainte Foy at Conques (as M. Papasidero describes) underlines the miracle stories and ritual practices, which are increasingly the focus of Icomos and Unesco attention, as a new religious property. The Croatian pilgrimages to Loreto is a contribution to the study of the links between the two sides of the Adriatic Sea in the 18th century, analyzed through the perspective of common roots with Judaism and Islam, and the

subsequent differentiation from other Christian confessions: an issue which requires further publication and analysis of documentary sources, as Z. Podhraški Čizmek says.

The essay of B. Borghi represents an interesting and innovative line of research for the heritage approaches and touristic practice: the study of ancient travel journals, like the journey to the Holy Land of Anselmo Adorno of Genoese families moved to Bruges at the end of 13th century. He was considered to be one of the most outstanding and influential men of the Middle Ages in that area of Western Europe between Flanders, the Duchy of Burgundy and Scotland and he left us an account of a journey, *Itinerarium Terrae Sanctae Anselmi Adorni* (end of 16th century), written by his son Giovanni. It is an extraordinarily rich source both for its detailed descriptions of places, customs and costumes of the populations of the Eastern Mediterranean as well as for its narration which highlights the polished and sensitive curiosity of such a man of culture. Italy as described by Anselmo: splendid, superb and elegant cities and overland routes – a very appealing description for the contemporary travelers in search of memories.

The articles and reports are almost all dedicated to the Via Francigena, as a new way to read Sigeric's itinerary relying on the Geographic Information System (GIS), as A. Innocenti suggests, or the Via Francigena's cultural routes on Mount Amiata (L. Porcelloni). Two researches are devoted to the lower Lunigiana region (Tuscany, Italy) tracking pilgrims and ancient pilgrimage routes (E. Salvatori and S. Mussi), and analysing problems and traces of ancient pilgrimages from the Holy Land to the Via Francigena (F. Vanni). Then we have the Pilgrimage to the Holy Face of Cathedral of San Martin in Lucca (Italy) in 1896, one of the most important stopover on the Via Francigena, thanks to research and studies on documents and news from the Archive of the Holy Face's Congregation (T.M. Rossi); I. Orsini presents a "light portrait" dedicated to Venantius Honorius Clementianus Fortunatus (530/40 – 610), the Venetian poet who, as a young man, crossed the Alps and, travelling through Central Europe, reached the territories of Gaul.

Finally, F. Galletti presents a concrete project for the dissemination of history and heritage, a series of educational projects, new challenges and perspectives that the International Centre of methodology for teaching history and heritage (DiPaSt) of the University of Bologna has undertaken over the last few years on history teaching and heritage education. The city of Bologna has become one of the most important cultural and tourist attractions regarding history, and the importance of the International Feast of the History (2017) is demonstrated by the fact that its patrons are the President of Italian Republic and the European Commission Representation in Italy. An important project which is carried out throughout the year and provides important insights for the International Feast of the History is called "The roots for flying: the protagonists of history", which combines research and history teaching carried out by teachers and students on any topic they choose to investigate. The Feast consists of meetings, conferences, exhibitions, guided tours and displays that are mainly held during the third week of October in various locations of the city of Bologna and its province: palaces, squares, streets, churches, cloisters, theatres, schools and administrative buildings.

This winter issue claims once again that tourism remains basically a social and cultural activity, and reconfirms the importance of UNESCO's policies that reflect endlessly on heritage and knowledge, between Memory and Contemporaneity. With the guest editor Ilaria Sabbatini, Almatourism wants to support a greater integration between different disciplinary fields starting from a greater social commitment in a logic of social participation and sharing of methodologies and bibliography.

In this vital debate of human society, Almatourism wants to contribute with this N. 16 of the winter solstice (2017), which has always been a symbol of waiting for the light in the life of every person and community.

With this vision in mind, Almatourism is pleased to wish all authors (more than 400 people) reviewers, the editorial team and all our collaborators a new year of peace and success.

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