

CZECH



ITALY



SLOVENIA



SWEDEN



PROJECT COMENIUS

Pilgrims, knights and swindlers

Daily life on land and by sea ways in Medieval Europe



Education and Culture DG

PROJECT COMENIUS

The Project Title:

Pilgrims, Knights and Swindlers

Daily life on land and by sea ways in Medieval Europe



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Introduction

The Project Title:

Pilgrims, Knights and Swindlers

The Project Summary

The project, moving from a specific historical-anthropological sphere, by means of common didactic activities, will build up important aspects of daily life around the 1000 A.D., linking it to figures in some way privileged of the lowest and smallest history. We will try to answer those questions that often, still today, the history books can't completely give: which reasons urged men and women of every age and of every social and professional condition to face the inconveniences of a pilgrimage? How did they prepare for the journey? And what dangers did they meet? What was the pilgrims' daily life? Students will have to document themselves, also experiencing the same hard work and learning to decode the iconic languages that still today the many parishes have left. They will have to make comparisons, in the variety of the many lands of Europe that have seen the same experiences of travel, for the search of the common roots. The final goal is to strengthen mutual knowledge between historical context represented in the partnership, even in view of evaluating and analysing if and to what extent these phenomena could be seen as a milestone, ante litteram ambassadors of a common European feeling



The Project Subject

In terms of didactic subject, the project will involve a very large number of traditional didactic subjects (History, Literature, Religion etc). In terms of problems to be tackled, the project tries to find possible solution to: Euro-scepticism : Today the European integration process has been threatened by different events in different countries. Students represent future citizens and involving them in such a project means to provide them the opportunity for experimenting a path towards European integration, studying and understating differences, finding and valorising similarities.

Motivation: It's even harder to motivate students, early leaving is an increasing phenomenon at European level. When we consider vocational and technical schools, the addressed themes are not priority so it's not easy to motivate students in this field. Providing active participation, large use of ICT as documentation sources the project tries to make more attractive the learning process, especially if we consider that using ICT means to bring into school activity what it's felt by students as something linked to free time.

Objectives

The general and contents objectives the project is going to develop are:

- To help the young people to acquire the basic abilities necessary for life, entrusted to experience of shared research work, either by means of advanced data transmission or ICT facilities.
- To develop the knowledge and the understanding of the cultural and linguistic European diversity and of its value between the young people and the teaching staff; in the particular instance of the present project, besides the single subjects and common didactic activities objectives which will be specified later on, a focused linguistic raining will be aimed to.
- To acquire specific knowledge about the material culture bound, in its wider valence, to the European routes, since IX-XII centuries, through diversified didactic methodologies.
- To increase European awareness in involved teachers and students: one of the final goal is to strengthen mutual knowledge between historical context represented in the project partnership, even in view of evaluating and analysing if and to what extent „pilgrims, knights and swindlers“ could be seen as ante litteram ambassadors of a common Europe.



Methodological objectives:

- To develop a new didactic strategy based on operative working, through the activation of:
 1. research and Production History Workshops;
 2. activity on the field (study visits , interviews, etc).
- To stimulate self autonomy, the assumption of responsibility and cooperative spirit.
- To acquire specific competences about the historical research in a situation.

Approach

The project is based on differentiation between 1st and 2nd years. Both years will see active role of students in planning documentation activity and in realization of didactic multimedia materials. First year: each involved school and its group of involved students will act at local level in the sense that, making reference to the general theme of the project, they will study it from a local point of view. At the beginning of the second project year, the final output of the first year will be made available for the other schools to be analysed, developed in order to make more intensive interaction between students. The aim is to create a learning community composed of all the involved students where, at the end, all the outputs will result from a deep interaction between them. Of course this will involve a large utilization of ICT and it will push students to practice (and then improve) communication in foreign language.



School Presentation

ITIS BERENINI

The Technical Industrial Institute A. Berenini in Fidenza (province of Parma) is a secondary school with the following specializations: Chemistry, Industrial Mechanics, Electronics and Telecommunications. Moreover there's also the "Brocca" experimentation course - the Scientific-Technological course - whose final Exam is the same as the one of the Scientific "Liceo" - secondary school. The school is situated in a territory where medium and small mechanical factories are particularly active, though the agricultural and food poles have been the most important economic activities in Parma territory for years and they connote it in terms of quality and quantity making it the leading economic sector. In recent years the school has slowly changed its traditional target of student. Besides strictly local Italian students (coming from a wide territory from neighbouring municipalities and provinces, being Fidenza a border land, we now have students coming from social disadvantaged areas: migrants from EU and countries from all over the world, sometimes belonging to families of refugees and victims of political persecution). This is one of the reasons that have urged the school to reconsider the activity of European cooperation, already carried out a few years ago by a Socrates-Lingua exchange partnership and by some independently activated experiences of Telematics projects. Other reasons are better explained in the project itself: in particular, to understand the sense of the common origins by means of common ways, sometimes deeply heterogeneous.



PETRUS MAGNI SCHOOL

Petrus Magni School is a secondary (age 13 – 16) and municipal school run by the local authority. It is a public school with 325 students. Vadstena is a small medieval town (10 000 inh. in the whole municipality) situated in a rural area in the south of Sweden. The pupils come partly from the countryside but mainly from the town. Vadstena is a town with many historical buildings and lots of cultural activities. Saint Birgitta (1303 – 1373) is an important part of this heritage; her years as a pilgrim in Europe, her connection with the Pope and her influence on the church and political life in Rome during this time. Today we have a pilgrim-center in the spirit of Saint Birgitta. The local government has recently agreed to welcome refugees with various nationalities.

The school is now doing its best to integrate these newcomers among our students. It's also working towards the change attitudes to foreigners among the pupils. The aim is to encourage and motivate students to see the progress of cultures, languages and different societies by studying the movements of history – local and international and compare it to our time. There are many tasks and questions in this subject to discuss. The school intends to involve 5 – 7 students with special needs in the project. The intention is to let the project permeate through the teaching of history, religion, geography, civics and art for 106 pupils.



SREDNJA EKONOMSKA IN TRGOVSKA ŠOLA NOVA GORICA



Nova Gorica is widely-known as »the town of the young and the town of flowers«, with a rose, the flower queen, in its town coat-of-arms. It is a bigger Slovene high school and university centres. Erjavčeva ulica street, once a magnificent chestnut tree-lined avenue, with one of the most beautiful squares at its end, links Nova Gorica with its first neighbour, a thousand year-old Italian town Gorizia. In this same street Srednja ekonomska in trgovska šola Nova Gorica secondary school is located. It first began in 1958 as School for Shop Assistants. Later on more programmes opened: Commercial course, School for Secretaries and Social Studies. In 1988 an extension to the main premises was built. At present students can attend a three-year vocational School for Shop assistants or School for Secretaries, and a four-year School of Economics including Commercial Course and Matura Course. Students complete a three-year vocational course by passing the so called final exam, those attending Commercial course sit the Vocational matura examination and the Matura course students take the Matura national examination. The vocational school leavers can upgrade their vocational education within two years and after a five-year course they can go on to colleges of higher education or university.

The main break is the time to relax from too much information. Students can have a snack in the school dining room, where they can also meet their peers for a pleasant chat. The school magazine, the drama clubs and other extra-curriculum activities enable the youngsters to compensate for the tedious school work. Students are also invited to take part in international projects. The "practical company" is a challenge for students to found their own teaching company, which could be described as "the theory put into practice". This way students create and meet business-like situations, which is valuable experience for their real life jobs to come.

ST. URSULINE SCHOOL IN OLOMOUC

St. Ursuline school in Olomouc is a local school (pupils aged 6 – 15) which is the only Christian basic school in the region. It is half supported by a local municipality and a province of the Roman union of sisters Ursulines; the school is specific for its approach to pupils with special needs, its Christian background and for unique results in applying of school leavers for secondary education. The school has got a status of a faculty school which means that it cooperates with a local university by training new teachers, providing teachers that take part in final university graduation examination and other activities. Although there is an enormous interest of admission to the school, it does not dispose of the same budget which other public schools obtain from the state, and therefore it is also maintained thanks sponsorship. A lower number of pupils allows personal approach to pupils needs and is distinctive for its familiar atmosphere. The school specializes in teaching foreign languages, promoting IT abilities, provides many after school activities and takes part in variety of competitions at both local and national level. The school is situated in the city Olomouc which is after the capital – Prague – the largest historical preserve in the Czech Republic; its monuments are inscribed on UNESCO World Heritage list and in medieval times it was an important centre and crossway for pilgrims and trade.



Partial School Projects

This chapter contains projects that the students took part in at partner schools apart from the joined projects; each school tried to adapt the medieval theme to its lessons and school curriculum so that the school subjects could be interlinked and the students could acknowledge the project's theme inward and globally.





CZECH

ICT Research

At the beginning of the project we did a useful and easy research. Students' task was to complete the charts with data found on internet or in encyclopedias. They could choose between a state or a town of our partner institution. At the end they presented their outputs and the best were displayed.

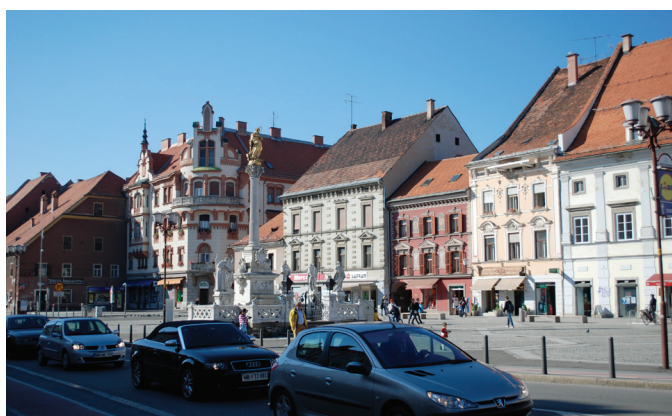
The blank charts are available in the insertion part for further use in lessons of geography, history or other international projects.

No.	Task	Slovenia
1	Flag	
2	No of inhabitants	2 019 392
3	Area (Slovenia - Czech)	20 253 km ² Slovenia - 18 807 km ² Czech
4	Capital city	Ljubljana
5	What is typical	Generally, Slovenes describe themselves as industrious, honest, a bit jealous, good singers who enjoy a good glass of wine, perhaps a bit on the melancholy side.
6	Geography	Slovenia is situated in Central Europe touching the Alps and bordering the Mediterranean. It lies between latitudes 45° and 47° N, and longitudes 13° and 17° E. The 15th meridian east almost corresponds to the middle line of the country in the direction west-east. [47] The geographical centre of Slovenia is at the coordinates 46°07' 11.8" N and 14°48' 55.2" E. It lies in Spodnja Slivna near Vače.
7	Climate	Continental, Mediterranean, Alpine
8	Historie	During World War II, Slovenia was occupied and annexed by Germany, Italy, Hungary and Croatia only to emerge afterwards reunified with its western part as a founding member of the Socialist Federal Republic of Yugoslavia. In 1991, Slovenia declared full sovereignty.
9	Language	Slovene
10	Currency	Euro

No.	Task	Sweden
1	Flag	
2	No of inhabitants	8,1% Swedish, 17,9% other - 9 263 849
3	Area (Sweden - Czech)	Sweden is one of the longest contries in Europe. So Czech republic would fit in Sweden 7 or 8 times. The total Area is 449, 964 km ² . It's the 55th largest country on earth.
4	Capital city	Stockholm
5	What is typical	The typical thing for Sweden is Midsummer eve. When people will celebrate Summer. It is celebrated 30 th August. They have very special bread. It is called Crisp bread
6	Geography	Situated in Northern Europe. It has maritime borders with Denmark, Germany, Poland, Russia, Lithuania, Latvia and Estonia, and it is also linked to Denmark.
7	Climate	Temperate climate, humid continental , subarctic, arctic.
8	History	Sweden emerged as an independent and unified country during the Middle Ages.
9	Language	Swedish
10	Currency	Swedish crown

No.	Task	Fidenza
1	Localization	<i>In North Italy</i>
2	No of inhabitants	<i>24 859 people</i>
3	Historic Sights	<i>Temple San Donnino and statue apostole's Simon</i>
4	Partner school – info	<i>ITIS Berenini, technical institute</i>
5	Transportation	<i>Bus and train</i>
6	Nearest Airport	<i>In Parma</i>
7	Currency exchange rate	<i>1 Euro = 25,18 CZK</i>
8	History	<i>Fidenza arose like place of pilgrimage on one from oldest historical ways – on footpath Via Franzigena , in year 1556 town was given to family Farnese</i>
9	Altitude	<i>75 m</i>
10	Average Annual Temperature	<i>-3°C in January, +29°C in July</i>

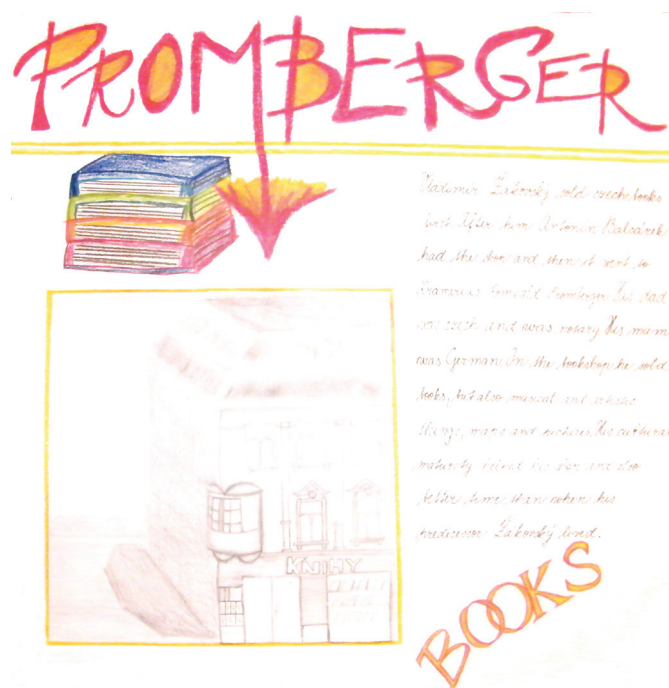
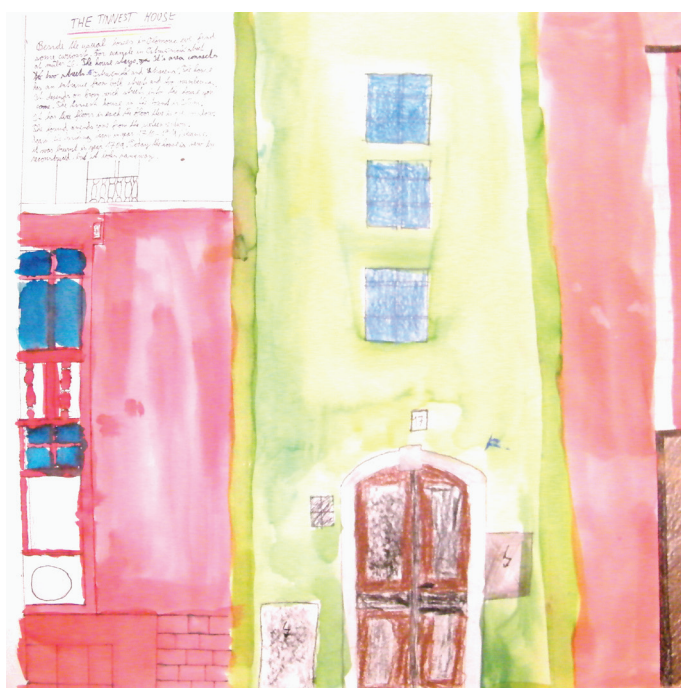
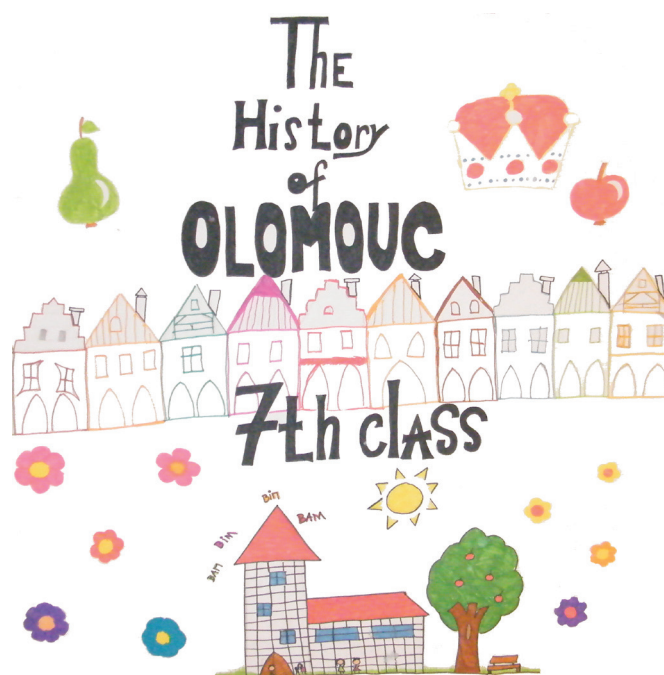
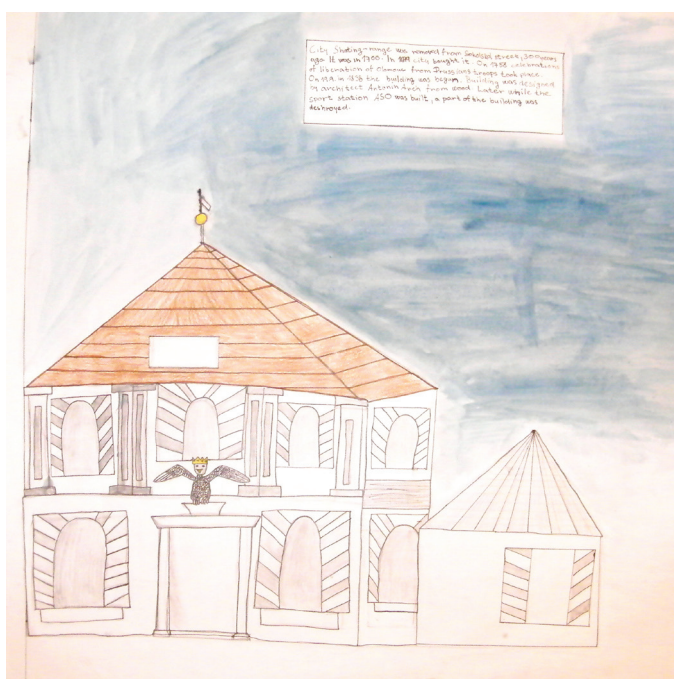
No.	Task	Nova Gorica
1	Localization	<i>In West Slovenia & Italy – Goricie</i>
2	No of inhabitants	<i>38 000</i>
3	Historic Sights	<i>Kostanjevica Hill lies at the border between Italy and Slovenia, and rises to about 143m.</i>
4	Partner school – info	<i>Stockholm</i>
5	Transportation	<i>Bus and train</i>
6	Nearest Airport	<i>Friuli Venezia Giulia Airport, Ljubljana Jože Pučnik Airport</i>
7	Currency exchange rate	<i>Kč 11,83 – SIT \ slovinický dolar – minulost, dnes Euro</i>
8	History	<i>Nova Gorica is a new town, built after 1948 when the Paris Peace Treaty established a new border between Yugoslavia and Italy.</i>
9	Altitude	<i>800 m</i>
10	Average Annual Temperature	<i>-2°C in January, +21°C in July</i>



Medieval Olomouc buildings

This project refers to old houses and other buildings in the historical part of our city Olomouc; first, students learnt about the history and interesting facts of these sights; then they designed a lay-out and finally drew and painted the picture to which a short description in English was enclosed. Students worked in groups with large sheet and at the end all the pages were sewn together.

This project also took part in the Bienale competition, it was exhibited for public and won an honourable mention prize.



Medieval Notions - Project

The pupils were to choose one of the notions related to Middle Ages. The notions were oriented to one of the elements of the medieval life. The pupils chose eg. medieval armour, medieval garden, medieval clothing, hygiene, medieval village and troubadour.

The pupils received information for their projects from various publications or the internet. They processed the text and pictures into one A4 sized page with the help of a text editor. Finally they edited the whole page layout.

Each of the topics was presented in front of the whole class.

Examples of chosen topics:

medieval armour, medieval garden, medieval clothing, medieval hygiene, medieval village, troubadour

Středověké Brnění

KROUŽKOVÁ ZBRŮJ

Brnění, též brň, je označení pouze kroužkové zbroje. Ta se vyráběla spojováním miniaturních kovových kroužků. Konce každého kroužku byly spojeny buď nýtováním, nebo kovářem. Levnější typy kroužkové zbroje byly vyráběny tak, že kroužky byly vysekané z plechu. Příkladem kroužkové zbroje je tzv. Svatočelavská zbroj. Kroužková zbroj se v době své největší slávy skládala z kroužkové košile a nohavíc.

Supinová zbroj

Základem tohoto typu podklad, na který jsou připevňovány plechové zbroje se pogné (Asyrie, Racko, Řím, hoplitů se objevily desky nebo kovové látky. Římané tuto zbroj v Evropě byla využívána až do konce 12. a 13. století. Její vzhled je zdokumentován například v Bibl Karta Holstho či Svatočelavském Zlatě. Její základ tvořila dosť oděná hlavně proti bodným ranám, byla později nahrazena lamelovou či spíše kroužkovou zbrojí.

Falerová zbroj

Falerová zbroj se skládá z vysekaných kroužků tzv. "faler", které se navlékly na kožené řemínky, jež se poté našly na látkový podklad.





Středověká zahrada

Středověká zahrada, je zahrada, lidmi upravený pozemek s umělé vysazenou vegetací, ve stylu typickém pro Evropu v období přibližně od 5. století do začátku renesance ve 14. století. Zahrada v tomto období a takto upravená byla určena k výukovým účelům, k reprezentaci, pěstování potravin, léčivých rostlin a volno časovým aktivitám, nebo byli takto rozdělena na jednotlivé části, které byly takto zaměřeny.

Středověké zahrady jsou geometrické zahrady, vyznačují se pravidelností, nebo i symetrií. Středověká zahrada, nebo takto koncipovaný park, je stejně jako egyptská, římská a perská zahrada zjevně a zřetelně ohraničená budovami a zdmi. Na zdech někdy mohou být namalovány zjednodušené motivy architektura.

Středověké zahrady se postupně vyvíjely v další zvláštní architektura. Středověké zahrady se postupně vyvíjely v další zvláštní architektura. Středověké zahrady se postupně vyvíjely v další zvláštní architektura.




Středověká hygiena

Ve středověku byla velmi špatná hygiena. Zatímco v dnešní době ten, kdo se nemyje je mezi lidmi označován za špinavce nebo čuňče, ve středověku ten, kdo se za celý život nemyl, mohl být i považován za svatého. Např. kněz se směl umýt pouze dvakrát za života a běžní lidé se myli sází jednou do měsíce. Zvláštní je, že ve městech byl na zemích mnohem větší nepořádek než na venku. Proti lidem neměli v domě záchod, ale chodili na nočník. A po uložení si vyhodili obsah svého nočníku na ulici. Představte si, že jdete po ulici a najednou vám na hlavu spadne obsah nočníku. Jistě byste přišli naštvaní, nebyli? Zatímco my se topíme ve smogu, tak oni se topili v exkrementech. Možná právě proto nosili i muži vysoké boty. Obléčení se samozřejmě taky nepalo nijak často, takže docela dost přácho.

Ono se tehdy totiž věřilo mnohým nesmyslům! Těba tomu, že čistota může i zabíjet. Byli lidé, kteří například mysleli, že je zdraví škodlivé si v noci otevřít okno kvůli vyvětrání, protože vzduch je v tuto dobu jedovatý. A voda? Proba, vždyť by mohla způsobit třeba úplavici a přivolat mor. Veškerou špinu, nemoci, vši, mouchy, blechy a další havěť chápali jako boží test za pozemské blýchy. Podle nich nějak pečovat o tělo správně křesťanovi rozhodně nepřibude, viděl v tom jasný projev pýchy a marnivosti.



V průběhu doby o sebe začali aspoň bohatší trochu dbát. Takže si po ránu omýli obličej v činném nebo mosazném umyvadle, vypláchli pus a někdy se navušili. Do mýdly se poměrně brzy dostaly lázně, v 16. století se už v Čechách běžně používala dovozená italská parfemovaná mýdla. V prostředí plném špíny, zápachu a špatné hygieny se dařilo i smrtelným nemocem. Je jasné, že při takovém moru (jinak zvaném černá smrt) nemohlo malomocenství končit jako kolika legrace. Navíc se morové epidemie neustále vracely. Lékařská pomoc žádná, nijak zvlášť samozřejmě nezabíralo nějaké vykouzlání obydlí, prami oděv či nošení při sobě uzličků s votavým kořením, a tak lidé umírali po tisících. DANIEL FLEK




Středověké odívání



Dějiny evropského odívání za doby raného středověku, v době, kdy po zániku římské říše v Evropě vznikaly nové státy, byl oděv i v vznešených vrstvách jednoduchý. Naproti tomu v gotické obléčení se vyznačovalo mnohotvarostí střihu, který zdůrazňoval tvar postavy. V období renesance, se každá země Evropy vyznačovala trochu jinou kulturou a s ní se lišil i oděv. Pro Itálii, kde renesance vznikla, byla typická honostná oděv, španělská móda byla oděv. Pro Itálii, kde renesance vznikla, byla typická honostná oděv, španělská móda byla oděv. Pro Itálii, kde renesance vznikla, byla typická honostná oděv, španělská móda byla oděv.

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Středověké vesmice

Rané středověké vesmice byla zpravidla založena v nížinné poloze se snadno dostupným vodním zdrojem. Většina lidí ve středověku žila ve vesmicích. Tu tvořilo zpravidla deset až padesát domů. Hlavní skupinou venkovského obyvatelstva byla rolníci – poddaní králi, šlechticů nebo církevních hodnostářů. I když se jejich rolní povinnosti snižovaly, život měli velmi těžký. Svým nevolnictvím museli odvádět poddanské daně. Většina z nich platila v penězích, které získávali prodejem úrody na městských trzích. Část poddanských daněv zůstala pro vlastní potřeby. Největší se žito, které nevolníci žádali bezzemci. Ti museli pracovat na cizí půdě. Lepší měli bohatí sedláci, ovšem těch byla jen část venkovského obyvatelstva. Centrum společenského života byl kostel, kde se vesmice scházeli k pravidelným bohoslužbám. Žal se užívat troj polní systém, kde bylo pole rozděleno na 3 díly a každým rokem se střídalo – ozim, jať a úhor. Většina vesnic začala stavět i své krčmy, mýlny, křemene a na ní navazovaly hospodářské dřevěné nebo proutěné budovy se sklepy a podzemními prostory. Jednotlivé domy se skládaly z ječky s pecí nebo ohništěm, stě a křemene a větší stavení měly i patrovou výšku, která byla zapuštěna do země. K vesmicím patřily přilehlé louky a pole. Pavel Ondřík

Středověký trubadúr

Jihoafrancouzský středověký autor a interpret mládných písní S postavou muzikanta-bádníka-vypravěče, který putoval mezi vesnicemi či šlechtickými dvory, se setkáváme v dějinách mnoha kultur. V jazyce Francií byli trubadúři básníci, skladatelé a interpreti středověké světské milostné poezie (12. až 13. století). Trubadúřské písně byly převážně o hrabství a lásce. Trubadúři většinou pocházeli z řad šlechty (asi 1150 – 1120, Adam de la Halle). Německou obdobou byli minnesänger. Jejich tvorba byla slová, přednes doprovázel hrou na strunný nástroj. Podle kurtoazních pravidel opěvovali hrou na strunný nástroj. Podle středověkých básníků-hudebníků byla Provence i další regiony jižní Francie, trubadúři představovali elitu. Své básně psal v oksitáňštině, tedy v jazyce d'oc, která na jihu dnešní Francie převládala až do 15. století. Ústup tohoto "jazyka trubadúrů" přineslo až připojení Provence k Francouzskému království v 15. století a především francouzská revoluce (1789-1799). Za vůbec prvního trubadúra je označován Vilém Akvitánský (Guillaume d'Aquitaine, též Guilièm IX lo trabador, 1071-1126), a k jeho následníkům řadí básnicki tak významné autory jakými byli Dante, Boccaccio a Villon. K tématům Vilémovy tvorby patřila láska, ženy i vlastní sexuální dobrodružství, a jeho otevřenost i ostravilpřívzbuvovaly jak skandál tak i obdiv.




Middle Ages Day - Long Live the Knights!

This medieval day was designed specifically for our youngest pupils; over one hundred students took part in this spectacular day full of competitions, shows, dances, medieval fighting and searching for the treasure. The whole day started and ended in the school gym where the students called the medieval ghost out of a coffin and had to fight him. During the day they had to compete in smaller groups and could gain a key to treasure which they found at the end. They also presented some of medieval dances and music. A video of this day was shot and later commented by two students in English. The whole script and the Stances of the competition are presented in the publication insertion part as a useful didactic material. The video is a part of an enclosed DVD.



Other Projects

Our students also worked on smaller projects or touched the middle age in their lessons of literature or history. There are few items we pick up from all.

Project review

Students searched the project websites and wrote a review of one meeting or an event they chose themselves; some of the reviews were used in English magazine which was created by 15 year old students in English lessons.



Medieval habits

13 year old students learnt about the habits and hygiene in middle age in their history lesson.

Old Czech legends

12 year old students were taught old Czech myths and legends, heroes and knights.

Pilgrimages

A group of students examined some of medieval pilgrim routes in Moravia within a hiking group which exists more than 8 years at our school.



Videopostcard

The videopostcard of Olomouc was a continuous project of eleven 14 years old students who shot a short video about the history of our town which is the second largest historically preserved town after our capital, Prague. Their goal was divided into several steps; first, they wrote the scripts which were gradually shaped into the final version. After that the students shot the video in the interior of churches and other buildings as well as outside in the city centre. Then the video was edited and completed as a short film, separately for each of the three groups of students in which they cooperated. These videos were also sent to Olomouc Archbishopric and to the international competition called Videopostcard for the British Queen. They were also presented to the public at school.



The Script Sample

Štěpán: Hello, I am Stephen and these are my friends.
Dominik, Adam and Daniel. We are Tourists from Dresden in Germany and we visited Olomouc because we are interested in history.
Adam: Yes, I think we can start with the tour.
Daniel: We are losing time. Let's go.

Hradisko

Adam: So is this Hradisko?
Dominik: It looks so. Daniel, give me a guidebook.
Daniel: No it is my guidebook
Dominik: I only want to borrow it
Daniel: Never ever you destroy. all.
Dominik: You nasty!
Daniel: So Hradisko was founded in 1078 in honour of saint Stephan. In the forties of the 12th century it had been expelled and after Benedictines came Premonstrates. Around 1430 the convent was demolished and burned by the Hussites. Around 1640 the fortified settlement was demolished by the Swedes who took the rare books. Since 1802 the Hradisko became military and it is so to this day.



Adam: Interesting.
Stephan: And what about Premyslid Palace, do you want to go there?
Adam: Why not!

Premyslid Palace

Daniel: Premyslid Palace is located on Wenceslas square. So let's go
Adam: Oh its so nice. The original complex was built in the 12th century, then burned and was rebuilt in the late romasque style. After extinction of Premyslid dynasty the castle was let to the church. Since 1962 the entire castle complex has been declared a national cultural monument.
Stephen: Now We must really go to the train.
Adam: Too bad I felt well in Olomouc
Daniel: Me too!!
Dominik: Yes but If we do not arrive on time, the train will leave without us.
Adam: Too bad! Lets go!





ITALY

Pilgrims, knights and swindlers

Everybody knows what the Via Francigena was, even through its many names -from “Francesca Way” to “Strada Romea”-, the route that during all Middle Ages centuries joined faraway lands, cutting longitudinally the present Europe, from England to Rome and then to the Holy Land. Canterbury’s Archbishop Sigeric surely wasn’t the first important traveller to do it entirely.

However, when in 990 he came back home from Rome where he had received the bishop’s investiture by the Pope’s hands, he left a precious script which minutely described the 79 stops of “Via Francigena of Mount Bardone”, divided by Sigeric and in particular the route that passed near here; in fact, historians have identified mount Bardone with the actual Cisa pass (photos 17 to 25). For Sigeric the number 36 stop corresponded to “Sancte Domnine”, in other words today’s Fidenza.

All this, as we have just said, it’s rather well-known; it is less known, though, who travelled on that way and how. We often think that they were only the pilgrims who wanted to go to Rome on the Apostle Peter’s and on Saint Paul’s tombs, who then stopped for the various stages at minor Churches (as the stop at Saint Donnino’s tomb in Fidenza), to ask for mercy for the spirit, but often for the body as well. Actually, the Via Francigena was an important route to unify the regions of Europe in a time of scarce and uncertain connections.

The layouts which came from the East of Europe convened on it, along with the way to Santiago from the West with its many minor routes, and finally with the routes which came from the North.

Saint Brigitte left, for example, from the far Sweden in 1349 to go to Rome, crossing exactly these lands. Men, women and children of all ages and of all social conditions and classes travelled along the “Via Francigena”, pushed by different reasons and not the least by money. There were merchants who travelled taking all kinds of goods with them, but there were also thieves, swindlers and prostitutes looking for the salvation of their soul and body, abandoned

children and desperate orphans. The journey could last years, among big dangers. The crossing of the rivers and mountains brought the most terrible dangers for the traveller- the scholars for example attest sometimes that the pass of Mount Bardone, represented dangers which were sometimes insuperable: a pack of wolves and raiders who waited for the rich passengers, but also those who took the least indispensable with them. The journey, in short, was filled with dangers.

A most important part of the pilgrim’s journey was the preparation: everything had to be programmed in the smallest details. The stops, the money to bring (the highest sums of money were sewn in the jacket or in the most hid-

den places), the food, the clothes. The shepherd’s staff -the pilgrim’s stick- had to be blessed through a ceremonial which changed according to the purpose, or according to the saint whom the pilgrim was more devoted to. And finally he could leave: the pilgrim endured great efforts, extreme temperatures, physical pains -above all at his feet- hunger and thirst. You should not think anyone could bear all this: pilgrims had to have great physical and spiritual resistance,



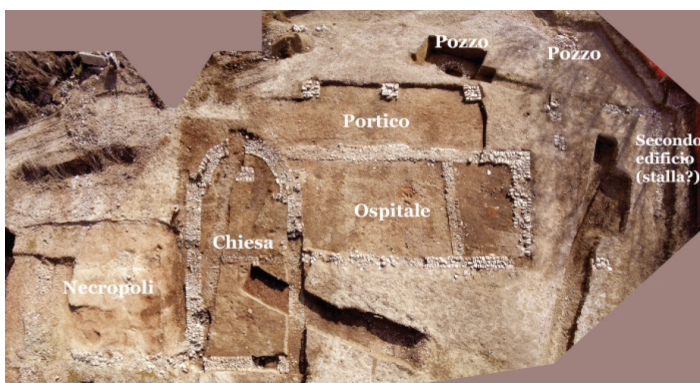
greater than usual. But even if they were strong and robust, they encountered many difficulties. The language, for example, was a big problem: crossing many provinces and states, they met a lot of languages and different dialects. To communicate they used gestures or a common language, known by the speakers. They would have to wait a few years before a European ecclesiastical wrote a book containing some useful expressions translated into several languages.



The Food

The food for the travel was usually bread and cheese, but also fat and eggs. To drink, wine was absolutely essential, either because it favoured the circulation of blood or because the alcoholic content kept it sterile; water, instead, was preserved in flasks: the images generally show the flask -which could be of different types- hung to the pilgrim's staff. The cheapest was an emptied pumpkin correctly treated.

However, food was very different according to the pilgrim: it obviously depended on the social class and on the money of the pilgrim: in the famous Mount Saint-Michel Abbey, in France, hospitality was offered at different floors: knights, for example, stayed and had their meals upstairs, the common guests downstairs. After all, they chose where to stay: at common people's homes, or in monasteries and abbeys, or at hospitals usually annexed to churches and parishes. In these places it was possible to have hot meals: sometimes hot soups (a mash of legumes and millet, fat and oil for the poor, roast meat for the rich).



and cure explains how in the Middle Ages places where tired and sick pilgrims stopped could be transformed into places of cure and often of death.

The hospital of Saint Bartholomew recently discovered at Spilamberto, near Modena, clearly shows that next to the "place of Hospitality", the Church and the shed for the animals, there was the cemetery in which 20 tombs were dug: some were clearly of pilgrims coming back from Santiago. Next to the corpses, in fact, they found the remains of either the pilgrim's staff or the shells of Saint James.



There also were inns where people had to pay, but travellers didn't use them a lot, at least up to the XII/XIII century. Nobles, in fact, used to stay at their peers' houses, and so did the bishops; even because clergymen were not allowed to stay at taverns for reasons of dignity. Then, taverns rarely offered meals besides a bed where to sleep. The pilgrims had to bring food with them or buy it on the spot. The Pilgrim's Guide was an important travel vade-mecum the pilgrims brought for the journey. On the way to Santiago, in the XII century it could be possible to appreciate nice bread and good wine, but also meat, fish, fruit, milk and honey; certainly much more and better than what any people of an average social class could have at their own homes.

What did people really eat in middle ages?

As there weren't real books of cooking recipes, as nowadays, it's difficult to know what and how people ate in the Middle Ages. The recipes, in fact, were transmitted orally, they were subjected to continuous changes and they adapted to regional varieties. Nevertheless, from documents of the time, nourishment historians have reconstructed with precision the nourishing map of the time. One of these scholars, Christian Boudan, in his book „The World's Cookeries“, says:” The French cooking -aristocratic and bourgeois- isn't different from the model that is used to utilizing ingredients like stale or toasted bread (soups, “panade“, boiled meat), nuts into the soups or in stewed meat, the juice of sour fruits (“agresto”-unripe grapes juice-, citrus fruits), vinegar and spices in dishes of meat or poultry, as the sourish flavour is appreciated“. Sometimes, cooks left something written: Pope Martine V `s cook, the German Jean de Bockenheim, left his favourite

recipes written on a little register and he associated every recipe to the category of people it was particularly suitable to. So we know, for example, that Slavs liked little birds, such as thrushes, blackbirds, starlings; but also fresh cheese and sweet spices cakes, chicken broth and meat-balls. English people, instead, preferred beef and pigeon pies or cheese and eggs soups. Finally Germans enjoyed calf meat and rice, made with ewe milk and almonds. For the pilgrims who arrived at Rome there was a light dish, a broad beans soup: "Take them, wash them well with warm water and leave them in for the night. Then boil the broad beans in fresh water, hush them up well and add white wine. Dress with onions, olive oil or butter and a little saffron."

We can also say that the real Medieval food, common to all social classes, was bread. Of course, not everyone had the bread made of white wheat, which was generally destined to the rich; some people had the one made of rye-brome; others had the bread made of either such as millet and barley, or bread made of chestnuts and broad beans flour. In order to eat bread during famine periods, as Rodolfo the Glabro said, some people added soil to the little amount of flour. On the other side the word "companagium" (filling, something to eat with bread), introduced into European languages in the XIII century and used by all social classes, certified the importance of bread compared to all the other types of food.

And now let's try some peculiar recipes.

Black Cuttlefish (Cooking book of Tuscan Anonymous)

Take the cuttlefish, open it, take off the black part and keep it. Cut the cuttlefish into little pieces and fry it in oil with spices (pepper, ginger, cloves). When it's fried, add little water and boil it. Melt the black part with nice white wine, and put the cuttlefish into the broth with sweet herbs (parsley, marjoram) and spices, then serve.

Icelandic Chicken (Anonymous manuscript, early XIII century)

Cut a young chicken into two parts, wrap it totally with sage leaves and cut some bacon on it, adding salt. Cover it with a kneading (pastry made of water and flour softened with fat/butter, oil or lard), bake it in the oven, as if it were bread.

Civet of eggs (Anonymous, *Le Ménagier de Paris*, 1339)

Break the eggs into some oil, then take some onions cut into rolls and fry them; after that boil them in "Agresto" (unripe grape juice, used in the Middle Ages instead of vinegar or lemon) and vinegar; now boil the ingredients all together; finally put 3 or 4 eggs in each dish and pour the sauce which mustn't be very thick over them.

Where people lived: The Bacchini Street „Huts“

If you want to have a fair idea about how and where people lived in Borgo San Donnino (medieval name of Fidenza) during the high Middle Ages, you have to go to visit two houses which date back to the VII and VIII centuries. They are an important document not only for the town but for the whole Italy, because it is very rare to find remains of that period.

The "huts" that are at Bacchini Street (that's the name of the ruins of those houses), were discovered in 1992, during the construction of a building, in the same place where in the past there was an ancient cloister.

It was found only a little of the houses, because they were completely made of wood, a very perishable material. Nowadays it's very rare to find the original carpentry of a medieval building. We also know how popular were in the Middle Ages the building materials made of wood.

In fact, the scholars speak of the Middle Ages as a real “world of wood” because with this material tools for everyday life were built, and also the building structures, from the most modest to the most ambitious. In the palace of Charlemagne at Aachen many architectural structures, including those aimed to tasks of high representation, were made of wood. In the case of the huts at Bacchini Street you are faced with unique finds of Italy, as some oak parts with which they were built were perfectly preserved, allowing a precise reconstruction of the same. The best preserved of the two houses, is only slightly larger than ten metres in length and five in width. The inside is divided by a partition, in two rooms. Reconstruction made by archaeologists can be seen from the photo. Many materials were recovered in both metal (work tools) and ceramics (bowls), and also of plants fibres such as wicker baskets, plates, spoons, wooden combs and a container obtained by emptying a small pumpkin, all in a fairly good condition: all this has led to the reconstructed style of life of the people who lived in those homes.



The medieval character

Merchants, servants, professions and road-living people were outside the three estates. Servants had rewards depending on whom they served and how they served him. Merchants had their power mutating basing on their incomes. Richer merchants lived in London, while poorer ones lived in smaller cities too. Many different kinds of people lived on the road. There were beggars, tumblers and jugglers and hermits.

Woman

Women are usually described by their marital condition. They were categorized in maidens, wives, nuns and widows. The status of a maiden or wife depended on that of the man who supports her. From birth until widowhood they are living under the control of someone else, in most cases a man. Women are blamed for all the moral weaknesses of society. Medical knowledge hold that women had a physical need to have sex. Nonetheless, there were some great advantages to being a woman. They had not to fight in wars. High-status women shared the power of their husband and this was applied further down the social spectrum. Discrimination against women is only legal and not personal. Old women were seen as having gained much in wisdom. The life of a woman in middle ages depended of her luck in marriages. If a good marriage would mean a good life, a bad marriage could be fatal.

The Law

Common law was changed to suit circumstances and those changes were made by members of parliament in front of the king. Even if most of the acts were completely ignored by the people, a few of them had a vital importance. The parliament hood another function: it was the highest court in the land and trials for treason took place there.

Royal Judges

There were three central royal courts, each one with its own functions: financial arrangements, criminal cases and appeals. Judges were the principal agents of royal justice in the Kingdom. There were different kinds of trials: the eyre, the trail baston, the assize and the gaol delivery. The sentence was usually hanging, and there were few other punishments.

Commissions of the peace

Keepers of peace were local men and so corruption was unavoidable. In 1361 was established the office of justice of the Peace: judges had the power to restrain, punish and arrest peace-breakers. They had to have some law knowledge but they were well paid to reduce bribes.

Organised crime

Because of the lack of security in moving sums, those who could organise a gang stood in a good position to obtain large sums. About a third of criminal gangs were composed of family units, but usually they weren't that terrible. More dangerous were criminals who used force against their victims. Criminals had very often links with nobles and important people.

Ecclesiastical courts

Many sorts of cases could be brought in front of ecclesiastical courts, but it wasn't cheap to. So, they were summoned only in extreme circumstances. The majority of cases are concerned with sexual offences. Clergymen had a great benefit: even if judged guilty, they wouldn't face death penalty.

Sanctuary

If you were guilty of a crime, you could claim sanctuary by getting to a Church, and you were safe to up to forty days. After that, you had to be taken and judged or you could try to reach exile from the Kingdom. Thus, exile was difficult to reach.

Health and Hygiene

Ideas of illness

The most common cause of illness is, according to most opinions, divine judgement. Health and suffering must have origin in divine care. Other ideas about the origins of disease were bound up with astrology. The alignments of the planets and stars had significance for the health of individuals as well as communities. According to other theories, good health depended upon the good relationship between the four humors in the human body.

Dirtiness and Cleanliness

During the Middle Ages, people had a sense of spiritual cleanliness. For most of them, this kind of cleanliness was more important than their own. The relationship between cleanliness and identity required individuals to pay attention to their personal appearance. It reflected the status of their social network. There were different methods according to wealth and social class. The public bathing spread diseases rather than preventing them. Both sexes did wash their hair with a mixture of spices. A similar mixture was used for the teeth.

Diseases:

Plague

The Great Plague (also called “Black Death”) was one of the most horrific events in human history. It destroyed large portions of the population and left parts of the country completely empty of people. No doctor of medicine could help the victims. The deaths in 1348-9 were so numerous that the statistics aren’t much clear.

Leprosy

Before 1348 leprosy was the most terrifying illness which people could imagine. Leprosy in the fourteen century could include all manner of skin ailments, including eczema, psoriasis and lupus. If you were infected you were forced to wear a covering cloak and to ring a bell wherever you could go and you were regarded as one of the living dead.

Tuberculosis

As leprosy declined, tuberculosis was on the rise. This was an infectious disease which came in many sizes and you could get it from drinking infected cows’ milk. It’s interesting that tuberculosis had a supposed cure: the person of the king had the power to alleviate the suffering by touching the sufferer.

Medical Practitioners

Physicians

If you fell ill you would need to seek out a physician or doctor of medicine, but qualified physicians were rare. There were probably fewer than a hundred medical degree holders in the whole of England. They could establish your illness using the positions of the Sun and of the Moon. An alternative was to go to the hospital.

Surgeons

Surgeons were more commonly found than physicians. They varied in skill and experience from barbers to highly experienced medical professionals as skilled as the best physicians. The principal barber’s service was shaving and trimming beards, but they could also let blood to maintain good health.

Travelling

If you had to travel, the first problem was to decide which route to take. There were very few maps of the country and those which existed were not to scale and they were not intended to help travelers. The best map, the so called Gough Map, included roads and towns. People also used other techniques as the position of the stars and of the sun.



Roads

There were the great highways that included Roman roads built before the end of the second century. These have remained in use throughout the Saxon and Norman centuries. The highways had to be kept in good repair for the king's travels. Other roads weren't so well maintained.

Bridges

The first stone bridges were built during the reign of King John. In these years it was built London's most important bridge. The other bridges date from 13th century. The increasing wealth of the merchant classes influenced the building of bridges. Their good shape depended upon the local bishop.

Tolls

There was one non-religious way of keeping bridges in good repair: levy a toll on those who cross them. People imposed prices to everything. If you were a stranger, the tolls would be heavier. These tolls vary from place to place and if you didn't pay them you wouldn't have a significant advantage.

Road transport

The travelers had to pay attention to attacks. Before leaving you needed to buy a horse. The "destriers" were the most expensive horses. In bad weather you needed some protective clothes or waxed over-mantle. The more you took with you, the slower your progress was. Only female members of the royal family could travel by coach. When aristocrats and women were unable to ride, they could travel by litter.

Water transport

The danger of being lost at sea diminished rapidly with the improvement of mathematical tables and astrolabes. They could be used for measuring the angles of stars in order to navigate.

Ships

At the end of the century the main kind of ships that you could see in English waters were hulks and cogs. They were different in the way they were made. When Genoese large vessels started to appear in the British waters, English ships were built larger for long voyages.



SLOVENIA

The Comenius report

When starting our work on the project, we realised we hardly had any data on the topic. We invited our colleagues, the teachers of Slovenian and history to join us. Together we wanted to find out what impact the early Middle Ages had had on the area we live in now. We got in touch with Ms Neva Makuc of the Institute of History in Nova Gorica. She kindly offered help, gave us a lecture on the theme and materials for further research, which enabled us to find out what an important role concerning pilgrimages Štivan-San Giovanni had played in our region at the time. We decided to visit the place, where the local priest and an amateur researcher of the Štivan-San Giovanni history Mr. Ugo Bastiani supplied us with the materials he had compiled over the years, which proved to be an invaluable source of information for our students involved in the project. What made their work particularly demanding, but even more interesting, was the fact that they were supposed to use both foreign languages they learn at school, English and Italian. Their hard work resulted in their presentations in Sweden: not only was the aim of their research to get familiar with the history of the time, but it was also source-based history learning along with cross-curricular activities. What is more, they learned how to summarise and translate.

All in all, through this project work we were all given a precious opportunity to recognise each other's and our own abilities to work and co-operate on a different, higher level, which, unfortunately, is not always possible in the classroom environment.

Life of a pilgrim

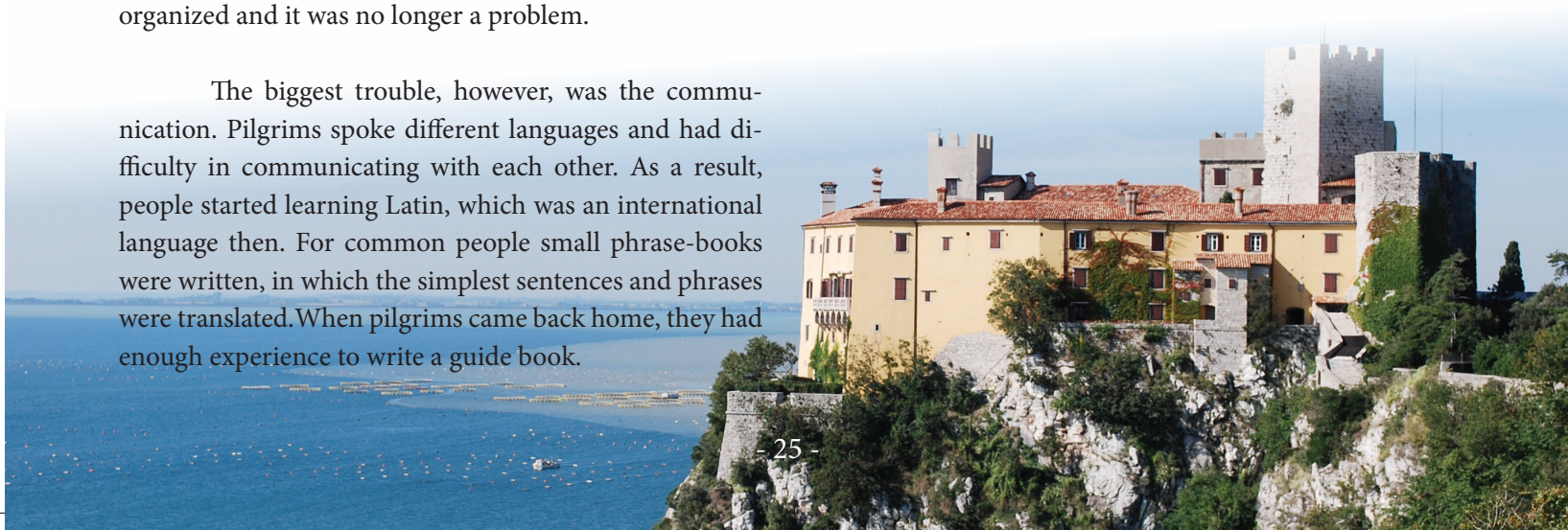
by Ana Leban & Katja Erzetič

The desire of exploring new places where our ancestors were born and lived has always been in human nature, especially at places where the most important historical events occurred. Many people went on pilgrimages to the river Ganges and Benares, where Buddha showed them the right view of the world. Moreover, thousands of religious Muslims made a pilgrimage to Mecca, which they visit even today. Finally, Christians have been keen pilgrims as well.

Among others, St. Paul was said to be the first one who went to Jerusalem under the leadership of Apostol James, hoping to reveal places of Jesus' passion and resurrection. Later on, other places became popular with pilgrims - one of the most important ones was Rome, where the Pope lived. Pilgrims mostly visited places where they hoped to meet a saint who would listen to them and forgive their sins.

It was an individual's decision to become a pilgrim, a deed dedicated to oneself. But still, even travelling alone, there was always a chance for a pilgrim to meet companions on the way or to be accompanied by a group. In the 11 century groups of pilgrims became so numerous that 3000 pilgrims altogether travelled from Bamberg to the Holy land under the leadership of bishops from Magonza. Some of them travelled on horse back, others walked. Farmers provided food for them, but they rarely put them up. It was only in the late Middle Ages when accommodation for pilgrims got organized and it was no longer a problem.

The biggest trouble, however, was the communication. Pilgrims spoke different languages and had difficulty in communicating with each other. As a result, people started learning Latin, which was an international language then. For common people small phrase-books were written, in which the simplest sentences and phrases were translated. When pilgrims came back home, they had enough experience to write a guide book.



Pilgrims

by Astrid Matko & Gaja Žižmond

In the Middle Ages the Catholic Church was exposed to numerous changes, and the emergence of pilgrimages was one of them.

At that time pilgrimage was not approved by the Church and only criminals were forced to pilgrim to the Pope to be given a shrift. Later on, other religious people also started to pilgrim. Initially, pilgrims were thought to be individuals who travelled around the world. Finally, they were defined as people who started their spiritual journey to a specific religious place, far away from the local parish.

Early pilgrims setting out for their pilgrimage were of richer origin. It was because such expeditions required quite a lot of money. At that point a few conflicts emerged because poorer citizens also wanted to experience such adventures. Therefore the Church began to choose very religious people among the lower classes in order to send them to such journeys offering them financial support.



Each pilgrimage meant quite a venture for a pilgrim, a physical and a mental one. It also required a lot of physical strength, sufficient nourishment, inventiveness and flexibility as pilgrimages, compared to modern journeys, lasted for decades, in some cases even a pilgrim's lifetime. Consequently, returning home was often questionable due to invasions of barbaric tribes from the East, as pilgrimages were directed to western and southern Europe. All in all, pilgrimage was a hazardous adventure and numerous pilgrims made a will before setting off.

Despite the risks of the time pilgrims usually travelled to three holy places – Jerusalem, Rome and Santiago. In Jerusalem they wanted to see the grave of Jesus Christ and the road he took before being crucified. They travelled to Rome and Santiago to visit the graves of apostles. In Rome, they visited St. Paul's grave, while in Santiago they prayed the Jacob's grave. Despite their huge popularity those places were within the reach of many pilgrims, so people started to pilgrim to religious places nearby, too.

Pilgrims travelled on their own or in groups. The latter arrangements were less dangerous due to severe cold during the winter periods and severe heat during the summer, many diseases, as well as robbers and bandits who overflowed the territory during barbaric invasions.

As we may conclude, the life of a pilgrim was not a simple venture, therefore such people were much more respected and cherished in the past than they are nowadays.

Pilgrimages

by Kristijan Kovač

- In religion and spirituality, a pilgrimage is a long journey or search of great moral significance. Sometimes, it is a journey to a shrine of importance to a person's beliefs and faith.
- Pilgrimages spread over a wide spectrum of medieval society, from the highest ruling circles to nobility, rich middle class and from artisans to farmers, servants and lackeys.
- The oldest and most famous pilgrimage centres were Rome, Santiago de Compostela and Jerusalem. Trips to Jerusalem were also strongly stimulated by the crusades from the end of the 11th to the 13th century.

- Slovenian lands had considerable importance as a transit area in the early crusade's time for trips through the Balkans to Constantinople and beyond. In the High Middle Ages (12th - 13th century) pilgrimages increasingly intensified and involved greater numbers of population.

- An important indicator of these developments is the creation of shelters for pilgrims called hospices, which were at that time located along the major transit routes. The shelters were mainly destined to poor travellers. That the term poor meant pilgrims is shown by some documents from the hospices in Breže, Villach and the mountain pass Ljubelj, where, in fact, the guests were mainly pilgrims. We can also find hospices along all main roads to the Adriatic ports in Italy.

- Another important route led pilgrims from the east and north-east through the Slovenian territory to the ports of Trieste, Koper, Porec. On the main medieval transit route, which led from Štajerska through Kamnik there was the hospice of St. Anthony, which provided shelter for the pilgrims passing through that area. Pilgrims from the north, who instead of going through the Kanal valley, chose to cross the Karavanke mountain pass, Kranjska and then continued towards the Gulf of Trieste, found shelter in St. Lenart's hospice under the Ljubelj pass in Carinthia and Lajb in Kranjska. The majority of pilgrims following those routes were mainly headed to ports, as travelling by sea was the quickest and easiest way, especially for pilgrimages to Rome and other Italian pilgrimage centers, while for the long and difficult journeys to the Holy Land the main departure base was in Venice. For the Venetians, transportation of pilgrims was a highly profitable business which was very strictly controlled.

- Trieste and other ports in the Gulf of Trieste, Istria and Dalmatia were also the first goals and, at the same time, the end of land routes for many pilgrims from a wide area - from the Slovenian and Austrian provinces, Croatia, Hungary and perhaps also the Czech Republic, Poland and some other countries.



Food in the middle ages

by Nensi Murovec



In the early Middle Ages food on the present Slovenian territory depended on the differences between the poor and the rich. Analyses showed that the flat land was not completely cultivated until the Late Middle Ages. Rich people did not suffer from starvation, the nutrition of the rest of the population depended on the development of the non-agricultural activities. Thus only the working and peasant class used to suffer from food shortage.

One of the most important components of food at that time were wheat, millet and turnips. Brown bread was also important, and people ate wheat bread only on special occasions. Rye and rye – buckwheat flour were also used a lot, and millet was mostly for porridge. Towards the end of the

Middle Ages buckwheat became such important food that it prevailed over the wheat. With the buckwheat nectar and pollen the beekeeping started. Milk and cheese were essential as well as different sorts of meat and eggs. People had fresh meat at the time of domestic animal slaughtering. Barbecued oxen were a privilege of wealthy households. Besides fresh meat people fed on fish and various kinds of small wild animals, for example birds and dormice. They salted and dried meat to preserve it. Wine was produced, too, which served as means of nutrition of hard-working people.

A wide range of fruit and vegetables, such as cabbage, turnips, apples, pears, plums and peaches were eaten fresh, dried or otherwise preserved. The notes in the land register prove what farm produce the land owners demanded from their bondmen.

The Middle Ages man's life style was very modest. They used simple cutlery and the dishes they had in country cottages were clay pots, but there were no metal pans yet. Multi-room houses with dining tables, closed ovens and black kitchens were built, although most houses were one-room houses, with no chimney. The number of daily meals depended on the season and the kind of work people did. In the summer they ate up to 5 meals a day. In the winter time, on the other hand, they ate only twice. In general, lunch was the most abundant meal.

Measures and money

by Sara Birsa & Mia Zorn

In the Goriška region, many volume measures were used for various goods: wine, cereals, etc, and they varied in size from place to place. They had special names, according to the village where they were used. Their names are hard to translate and difficult to pronounce, and also to understand as they were of German origin or taken from the Slovenian dialects of the time.

As for the currencies, according to the land register (Urbar) there was quite a confusion. There were often German names (the schilling) used for Italian (Venetian) money. For example: the schillings equalled the Venetian "soldi". There were 120 schillings to a libra. The German schilling did not correspond the local one.

The most common volume measure in Gorizia-Gorica jurisdiction was the persinal (star). Measures differed from jurisdiction to jurisdiction, so they also had names of larger jurisdiction's seats. Six 'buying' measures formed one star. In Šlovrenc, Goriška Brda, Slovenia, the Gorizia/Goriška measure was used for crops, for wine there was the Krmin-Cormons measure. Compared to Gorizia-Goriška (Goerzer mas) the Čedad-Cividale (Ciudater mas) measure was a little smaller. The Aquileia measure (Agler mas) was the smallest. The special hollow measure (Cramavner mas) was valid also in Krmin/Cormons jurisdiction, in which a star was worth four goriška 'buying' measures. The Goriška star was also bigger than the Ljubljanska one. In Urbar (Land register) among other volume measures also »škaf« (schaufel) was mentioned, but only once. At the time it could have been a synonym for the star. There was also one smaller measure, named huet.

Wine was also measured in the special Goriška measure. The most common was orna (vernn), which equalled six buckets (ampere). They also used the čeber (zuber), equalling four buckets. The weight measure was the libra (funt).

In Urbar there was only one length measure to be found: the klafta (klafter). If it corresponded the Vienna seženj, then klafta was from 189.4 to 189.6 cm long.

Farmland was measured in fields – an acher was from 33 to around 35 ares.

There was not only one currency in circulation and people used different computational systems. In Urbar obviously German names were used for actually Italian (Veneto) money. The most common currency was the »shilling« (Schelling).

Tributes and taxes

The diversity of tributes in goods tell us a lot about the agricultural economy in the Goriška area of the time. Tributes in goods and money were intertwined, although those in goods were the main burden of the country population. Some people had to give only goods, others paid money tributes. They could mostly substitute the goods they owed with an equivalent payment in money.

Grain was, due to the climate conditions, the most common tribute. Wheat and oats were prevailing. Barley and rye were much less common, while millet and maize were very rare. Among fruit only chestnut is mentioned, flat cakes were also demanded for the lord's kitchen, and often also eggs, hens and chickens.

In wine districts wine was expected to be handed in. However, the only division they used was the basic one: white wine and red wine.

In higher areas where livestock farming prevailed, the tributes in goods were of course different. Pigs, cattle and sometimes also lambs and goats were claimed.

In some places there was a levy imposed also on cheese. The neighbourhood named Selo was burdened with an unusual duty, namely the tribute had to be paid in partridges.

Mostly, however, tributes in goods were changing in taxes paid in cash. Taxes in money were more common for people living in more distant places, probably due to transport problems or perhaps the colonizing features of the area. The inequality of tributes and taxes are clearly noticable in the diversity of the goods claimed by the lords. The amount differed from place to place, but there were almost no differences in the same village. Sometimes tributes and taxes were imposed according to the size of the farms.

Regular taxes were given specific names. There was the so called collegiate tax, to the former landlord, and the new tax.

The Slovenian territory around the year 1000 (from 9th to 12th century)

by Miriam Cerar

In the 8th and 9th century the Slovenian territory was repeatedly devastated by, at the time, the nomad Hungarians. After the defeat of the Hungarians the Great Carantania was formed and it consisted of bordering counties out of which the present countries Stajerska, Slovenia and Koroska originated. With the introduction of the feudal system around the year 1000 the systematic German colonization began, the starting process of forming the land jurisdiction, which lasted till the 11th century, and forming the fundamental property structure. It turned up that there were not enough people for the rational cultivation of the available areas. Thus new inhabitants were brought here by many landlords from their properties in Germany. As a result, German language islands were created in the denser Slovenian settlement area. Until the 15th century the Slovenian settlement area was reduced to today's ethnical area. The Slovenian



territory was again under the Germanic and German control. On the Slovenian inhabited territory a new country and Church were established, where the German sovereigns, the Aquileia Patriarch, the archbishop of Salzburg, and some of the German bishops, Freising in particular, played the most important role. Between the 10th and 12th century the German emperors divided the former territory of Great Carantania amongst the Church and secular feudalists - they gave them feudal estates. In the year 1161 Slovenia extended over the areas of Koroška, Kranjska, Istra, and two smaller areas, South Štajerska, and Goriška. The Aquileia Patriarchs were the most significant rulers in the 12th century. The town of Görz/Gorica/Gorizia was first mentioned in the year 1001 as a settlement under the Aquileia Patriarch. The most important place in the north Goriška area was Tolmin. The Counts of Görz were first mentioned around the year 1120, before them the Friulian Counts had ruled.

As far as the religious life in the 12th century, we can say that the Slovenians were quite religious. They liked pilgrimages. Some of our ancestors used to go on a pilgrimage to a small chapel of Divine Mother in Lesce on St. Mary's Days and took gifts with them. Some even went to the Holy Land (Jerusalem). Pilgrims mostly travelled long distance on foot. Travellers were from all walks of life doing different jobs. Traffic was busy, journeys were long and tiring. In those times the travellers' social class was more important rather than the ethnical appurtenance. In the 11th century people were divided into three groups: noblemen, freemen, and people without freedom. Most people were farmers who had to cultivate the fields for their lord (to sow, weed, harvest).

Their duty was to mow the grass, to dry it, take care of the vineyards, to chop wood, some had to transport the bishop's wine. They had to build and repair bridges and roads.

In addition, they also had to pay a tenth, and various taxes in coins and goods : wheat, oats, barley, hops, beer, hens, pigs... The clergy received the tenth, everything else was due to the land lords. The aristocracy was divided into lower and upper aristocracy. Various lines of counts, earls and dukes belonged to the upper class, while knights and barons belonged to the lower class. They had gained their freedom and property and later got administrative, economic, military, and clerical functions. They were subordinated to the one who had, in fact, given them the land. Around the year 1200 this lower aristocracy began to gain their independence. The ideal of the medieval Christian chivalry was based on three pillars: to serve God, one's Lord, and one's own wife. »Serving God« meant the protection of the Church and the powerless. Serving Lord meant unconditional loyalty and military support to the feudal lord. Chivalry cultivated other norms as well: moderation, balance in behaviour and work, joy, dignity, decency, prosperity, and loyalty. In 12th century means of payment were marks, libras, shillings (soldi) and penezi (denarji). The lower classes mostly ate cereals, the upper classes had meat as well.

Literacy was spread mostly in monasteries, aristocrats were rarely literate.

Rich libraries:

* The Sisterian monastery at Stična. Already in the 12th century the oldest Latin manuscripts in Slovenia were written. One of the oldest music schools in Slovenia was established there. And since the monastery had its own school to educate the novices, that could be considered as the establishment of a higher educational system.

* The oldest library is at the women monastery in Koper

* The Benedictine monastery in Žaredc

* The Monastery at Štivan-San Giovanni, Italy: it has Čedadski Evangeljar – the Čedad/Cividale manuscript with various gospels. In it there are records of pilgrims who came to the monastery, for example: Ludwig II, the Bulgarian king. The most important are Patriarhalne horonike, a collection of biographies of patriarchs.

The first missionaries are said to be Irish monks who left permanent traces through their missionary activities. One learns about their power at the edge of the Slovenian ethnical border, in the Benedictine monastery at Št. Pavel/St. Paul, where the second oldest Irish manuscript is preserved. The evidence of the early consolidation of religion is also the famous Freising Manuscripts (Brižinski spomeniki). These are the oldest Slavic scripts written in the Latin alphabet. The civilization achievements at that time were: the general use of iron objects in households and in economy due to the price reduction of iron, as well as the stove, the wardrobe, the use of fork, new colours and new kinds of fabrics, new dishes (sugar), and an increased amount of gold and silver objects.

The Timav river is a typically karst river that suddenly disappears underground and reappears in three sources, not far from the Adriatic sea, which is why it was already well-known in the ancient times; it was discovered by the ancient Greeks when they sailed across the Adriatic sea and came to the river's mouth. They must have wondered about the secrets of the river sources.

The river was first mentioned by some Greek and Roman poets, historians, and a Greek geographer Strabone. He mentioned seven sources of the river Timav and also the "Holy forest", where a white horse was sacrificed. He associated the river with the legend of Anteron, who had supposedly built a temple, devoted to Diomeda, soon after the foundation of the town of Padua, Apollonio Rodio, a Greek poet, claimed that after the Argonauts had stolen the golden fleece, they had carried their ship on shoulders, across the mountains, and continued their way by sea, from that very spot.

Virgil also mentioned the secret river of Timav in his Aeneida. His verses are carved in the rock situated near the river sources, by the main road, where a little church is still to be seen nowadays. It was often destroyed and rebuilt. It was first put up in the 5th century of rocks from the original Roman temple. It was a small church, the floor was decorated with mosaics. It was built for storing relics of the saints John the Evangelist, Stephen, George and Lawrence.

Due to its geographical position it became an important pilgrimage destination. At the time the Benedictan monastery was built to Christianize the Slavs.

People from the Karst parishes went on a pilgrimage there, many pilgrims also came from more distant places. The Čedad-Cividale gospel, which is St. Mark's gospel manuscript from 5th century, proves that. At the edge of this parchment manuscript, which is now partly saved in Čedad- Cividale and partly in Prague, names of pilgrims from Slovenian places, for example, Jelen, Hotimir, Slavenka, Borižit, Svetožizna, Miromisl, Mala, Žitomir, Pribislava, Stanimir, Vitgoj..., are mentioned.

Some pilgrims continued their way to Rome either by sea or on foot, where the Slovenians had their own brotherhood and hospice, a guesthouse for Slovenian pilgrims.

People also travelled towards the East, to Jerusalem, richer people set out from Venice by ship, others chose the harder and more dangerous way through Dalmatia.

The present day church was built by the Wallsee counts between 1399 and 1472. The high single-nave room has Gothic foundations and the same is true for the presbytery with its three vertical windows. The sacristy holds several plaques with inscriptions, such as the inscription of the Patriarch Ulderik Eppenstein from 1113, when he found the remains and that same year he extended the church around the chapel. The church was badly damaged in World War I. In the Fifties during its renovation, different layers of ancient foundations were discovered.

For this very project, it is important to note that the previous church had been completely destroyed by the Hungarians, who, in fact, between 840 -940 had wiped out every single church in the Slovenian hinterland and deprived us, the Slovenian descendants, of valuable heritage and precious information on the Early and High Middle Ages.





SWEDEN

Guided tour in Vadstena

The pupils were told to think of 4-5 places they wanted to show the new friends from abroad. The places should be their favourite stops in town, like cafés, places where people meet, historical sights or other things they find a visitor of the same age should know about.

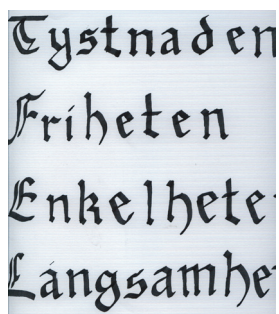
The next thing was to write a short text about each place/stop to explain why it is such an important place and some facts about it. When the text was finished, the pupils had to learn it so they could easily give a presentation.

Finally, a speaking test was carried through when the whole class went for a walk through Vadstena and the pupils took turns to act as guides in smaller groups of 3-4 people.



During the 3rd international meeting some of the pupils in grade 8 took the visiting friends from abroad for a walk while guiding them as they had prepared. The tour was quite popular even if the weather was a little chilly as is normal in early May.

Historical texts



All the students in the eighth grade were involved in the project. We started out by studying the life and religion of medieval Sweden. There were lessons and lectures at school and we also had a guided tour at the saint Bridget museum situated in Vadstena.

During the history lessons each pupil produced a mind-map with facts on the pilgrims and their way of living and travelling. This was made in Swedish. They brought their mind-maps to the English lesson and started to write texts about the Pilgrims. A lot of dictionaries were used as well as the grammar pages in our English books! We learnt a lot of new words and expressions suitable for these texts.

Medieval clothes

During this period (in the middle of the Swedish Middle Ages) the clothes served several purposes. In the 13-14th century the climate changed a bit and it became colder. The people had to wear more clothes during the icy-cold winters and perhaps a bit more straw in their shoes.

The clothes were also a status for people. The more exclusive clothes you wore the higher position you had. It means you could see which class a person belonged to by their outfit.

These farmers' dresses were the most common as almost all of the Swedish population was peasants.

There was only the nobility who could afford to have different jewelleries of bronze, silver and gold. But when Sweden became Christian even the peasants wore necklaces, but only one sort: the one with a cross.

Wool, leather, fur and linen in nature-colour were common materials but it varied whether it was at the beginning or at the end of the Middle Age. The form and design of the clothes varied depending on the period as well but also which country it was about.

peasant	bonde	rolník	contadina	kmecki
nobility	adel	šlechta	nobilitá	plemstvo
straw	hő	sláma	paglía	slama
wool	ull	vlna	lana	volne

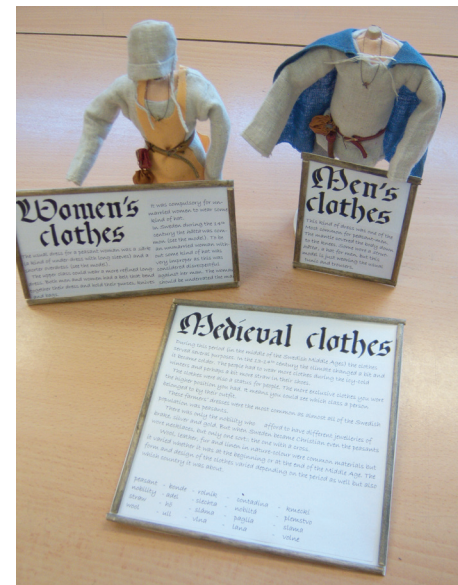
Women's clothes

The usual dress for a peasant woman was a särk (a kind of under-dress with long sleeves) and a shorter overdress (see the model). The upper class could wear a more refined long-dress. Both men and women had a belt that bend together their dress and hold their purses, knives and bags.

It was compulsory for unmarried women to wear some kind of hat. In Sweden during the 14th century the hättå was common (see the model). To be an unmarried woman without some kind of hat was very improper as this was considered disrespectful against her man, the woman should be underrated the man.

Men's clothes

This kind of dress was one of the most common for peasant men. The mantle covered the body down to the knees. Some wore a *struthätta*, a hat for men, but this model is just wearing the usual tunic and trousers.



*List of references: www.vasenhantverk.se
www.bebo-design.se
www.stuff.henko.net*

Pilgrims

In the beginning people did pilgrimages to short the time in the purgatory. They also could atone their sins. When they walked they often walked in silence, and when they did it they could search in themselves and maybe regret things they had done. Because some people did pilgrimages as a punishment. But many did pilgrimages to get an adventure.

Both poor and rich people did pilgrimages. They wore a hat for the sun and the rain, they used a walkingstick to get help when they walked and to defend themselves. They had a shell around the neck, they used it to drink water from creeks. Personally, I think they are gay.

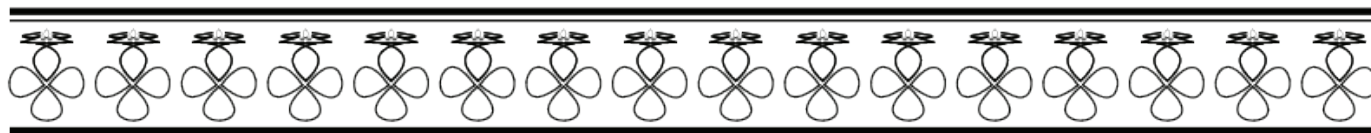
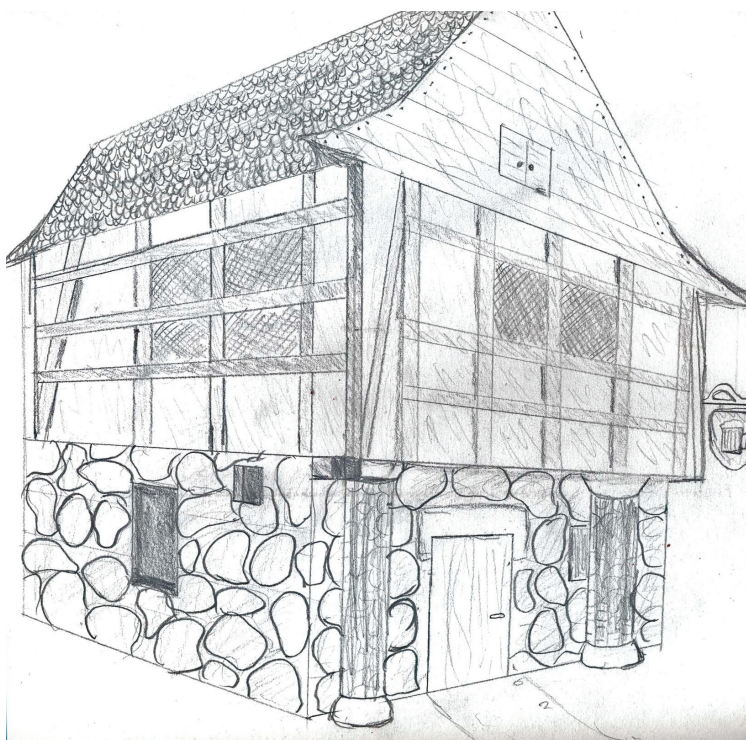
Nowadays people do pilgrimages because it's a tradition in the family or just because one want to ease one's conscience. Some people do it to find themselves and others do pilgrimages because of the history thing. Some of the pilgrim goals are Jerusalem, Santiago de Compostella and Vadstena.



Pilgrims have existed for a long time and there are still people heading out on journeys with religious destinations. In the middle ages most of the pilgrims went on these journeys to shorten their time in the purgatory and to atone for their sins. Nowadays most of the people are heading out on pilgrim journeys to seek themselves or to feel they are a part of history. Also many heads out on these journeys to calm down and feel a kind of spiritual sanctuary.

The pilgrims wore a very special outfit. They had a hat a cape and a cloak. They also had a walking stick and a bag. They had a shell that symbolised they were pilgrims. The shell also had a practical function, they used it to drink from it. They collected things from every holy place they went to like pilgrim symbols. The guides in pilgrimages are often monks, nuns or priests who work with this all their time. They are often experienced and know the way.

There are many pilgrim destinations in the world. In Scandinavia we have Vadstena where S:t Bridget lived and Trondheim where S:t Olav lived. The most famous destination of course, is Jerusalem the holy city in Israel. Also Santiago de Compostela in Spain and Rome are popular pilgrim destinations.



Pilgrims had a very special outfit. They had a hat to protect them from the sun during the day and a cloak to keep them warm during the night. The shell was a very important symbol for the pilgrims but it also had a functional reason. They used it for drinking. They also had a walking stick so they could walk long distances each day. They walked 2-3 miles each day. They had a purse with provision in it.

Pilgrims had different destinations all over the world. Each destination had different value. When they came to a destination the time in the purgatory shorten. The purgatory is a time before you come to heaven when you shall atone your sins.

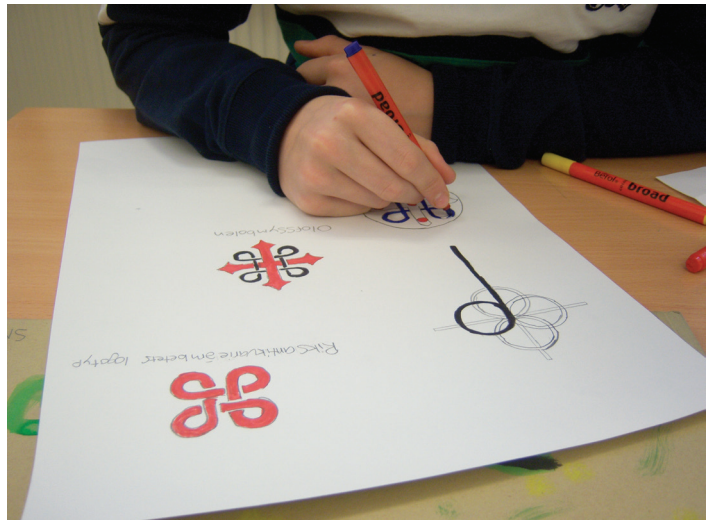
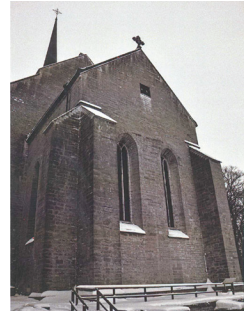
Famous destinations are Vadstena, Rom, Santiago de compostela and the best of them all is Jerusalem the holy city.

To find the places they had guides and maps. The guides where often monks, nuns and priests because they spoke Latin. The maps showed the places they should pass so they asked for the next city then the next etc. It wasn't like normal maps more like a itinerary.

Vadstena as pilgrim town.

Saint Bridget was married to Ulf. They got 8 children, one of them is Katarina, she is the most "famous" of them. During her life she has made a lot of pilgrimage. One of them were to Rom. There she stayed to wait for a pope.

On the way home of one of the pilgrimages her husband Ulf died, in Alvastra. After his death she started to live a holy life. 1384 inaugurate her monastery she has made. She has also build a church here in Vadstena. The monastery was for nuns and monks, that were Catholic. But during the reformation her monastery had to close. In 1391 she become a saint. You can find her relic here in Vadstena. Her daughters relic can you also find here.



When you make a pilgrimage you can use a staff and other things like a hat. The keyword has different significance for the pilgrimage. When you come to a place you can buy things from that place. Like a souvenir. So you know that you have been to that place. When you die you can get this thing with you in your grave. When you go on a pilgrimage you can have a clergyman with you like a guide.



Joined Projects

The First International Meeting Report

12th – 16th October 2009

Technical Industrial Institute A. Berenini, Fidenza, Italy

Teachers meeting



The first meeting was characterized by many different sections according to the following planning:

- detailed presentations of the schools taking part in the project;
- definition of the project's guidelines and the related characteristics;
- necessary variations because the Finnish partner was not part of the project as originally planned;
- teaching arrangements depending on the different national realities and according to the strategies underlined by the different countries;
- defining the meetings and possible mobilities;
- guidelines for the meetings and mobility.

Program

12/10/09

After arrival the participants took a guided tour of Salsomaggiore.

13/10/09

Teachers visited school premisses which was followed by Partners' introduction and presentation: experiences and expectations. In the afternoon there was a guided tour of Parma.

14/10/09

Next project meeting took place at school where everybody planned their duties, analysed strategies and project tools. It was agreed on the Communication strategies (website and brochure structure, logo outlines). Guided tour of the Cathedral Museum preceded the welcome of the local Authorities and guided tour of the Cathedral.

The meeting with the city authorities both religious and civic and with the President of the European Association of cities along the Francigena route was particularly meaningful. According to what the Bishop said, the meeting conveyed perfectly the idea of being European and being part of it. The meeting took also the advantage to introduce to the guests Fidenza's Cathedral, the Magnani Theatre and the liberty style typical of Salsomaggiore's Spas. The guests went to visit Parma too.

15/10/09

Within a continuous planning the participant took part in action-research activities: meetings, class workshops, final works etc. The 2nd meeting (activities, participants, logistics) was planned.

16/10/09

The overall evaluation is absolutely positive as far as all decisions were taken with the agreement of all partners and this positive attitude let all mates cooperate for the rest of the project.

The Second International Meeting Report

3rd – 7th May 2010

Petrus Magni School, Vadstena, Sweden

Students and teachers meeting



Our preparations for this meeting started early, since there are a lot of things to consider when being host for so many teachers and students. For instance there are different kinds of bookings (hotel/youth hostel, guided tours, search for host families etc) and time schedules for both teachers and students to make the visit as interesting, varied and instructive as possible.

When hosting a meeting like this, there are so many things you want to show your guests. The surroundings of our city Vadstena have so much to offer when it comes to historical sights and other places of interest.

Without help from both the pilgrimage centre and local companies we would not have been able to make this meeting as successful as it turned out to be.

Day 1

All the guests involved in this meeting arrived in Vadstena during Monday (week 18). We had a welcoming dinner, to which we had invited local politicians, staff from our school and our host families. All in all we were about 80 persons present. We served typical Swedish pea soup with mustard and bread as main course and Swedish cheesecake with jam and cream as dessert. It was so fun meeting all our friends again and this time we had students from all participating countries present as well.

Our headmaster, Stefan Andersson, held a welcoming speech and Birgit Norberg, the representative from the school board, also held a speech. Two politicians who also contributed with speeches were Ingemar Lindaräng and Catherine Andersson.

Our guests had travelled far and seemed tired and many students were eager to go to their host families or to the youth hostel where most of the older Czech pupils were to stay, so we broke up quite early.

Day 2

When we woke up Tuesday morning the rain was pouring down. We felt a bit depressed since we were going to do a pilgrimage walk on our mountain Omberg. We had seen ourselves walking in the green sunny Swedish spring landscape, but it did not turn out that way. Anyway, the walk was very nice and all participants seemed to enjoy it. We went by bus to Omberg and initiated the walk at the ruins of Alvastra monastery and we finished at the convent "The holy heart". Once again the pilgrimage centre helped us with guides and the plans for the entire day. They even arranged a barbecue for us halfway through our walk. Back in school in the afternoon we were all tired and the guest pupils spent the evening at their host families. The students who stayed at the hostel went out for pizza accompanied by Swedish students. The adults had a lovely dinner at school and were entertained by pupils from our music school.



Day 3



On Wednesday we had divided the day into two parts with different activities, one activity in the morning and another in the afternoon. In the morning we went by bus to Motala and visited “Carlsund school”, an upper secondary school. We were guided through the school and were shown how it worked. In the afternoon the pilgrimage centre helped us to arrange workshops on different pilgrimage themes for the students. The teachers went on a guided tour in the city center of Vadstena and they also visited the abbey church and the abbey museum. In the late afternoon the teachers had a Comenius meeting in the school library. During this meeting students from Slovenia presented the work they had done this far in the project. In the evening the students were invited to the garden of the parish house to spend time together and play games and have dinner. At the same time the adults had dinner at one of the restaurants in town.



Day 4

On Thursday morning we went for a sightseeing around our school and we also had a second Comenius meeting. The meeting continued throughout the whole afternoon. The students went for a tour round Vadstena and they were guided in English by the Swedish students. In the afternoon they finished their workshops at the pilgrimage centre. In the evening we all got together - students, teachers, host families - and had a big barbecue with hamburgers and other tasty food. We played “kubb” and had a really joyful evening together. You could hear and sense that the students had got to know each other quite well during these days.



Day 5

Friday meant “going home day” and “good bye day”. We said our goodbyes outside the school and all our guests went home. Some tears were shed, but we have a lot of memories to keep and we know that we will see each other again soon. The Third International Meeting Report



The third international meeting

20th – 24th September 2010

Srednja ekonomska in trgovska šola Nova Gorica, Slovenia

Teachers meeting



Day 1

The attending teachers from Italy, Sweden and the Czech Republic arrived late in the afternoon and after the hotel check-in a welcome was organized in the school premises with a short entertaining programme and a dinner.

Day 2

All the participants were welcomed by the vice-mayor Mrs Darinka Kozinc at the Town Hall. At the meeting, held at our school afterwards, we revised the preceding activities and defined the guidelines, made the necessary pre-arrangements for the publication, and discussed the date of the final meeting in the Czech Republic, and the number of attending teachers and students.

The museum collection Border-line in the Goriška Region 1945-2004 exhibited at the railway station was quite interesting to all of us. We also visited the church and the monastery on the Kostanjevica Hill overlooking both towns. The guide, Mr Aldo Rupel (of Slovenian origin) gave us an interesting outline of the life in Gorica/Gorizia (I) from the Middle-Ages up to now. We spent the evening socializing over a delicious dinner.

Day 3



The meeting started early with the discussion about the project web pages, what to include in the project's final publication, its layout, its price, and the deadlines.

After the meeting we organized a day trip up the Soča valley, starting with the visit of the pilgrim church on mount Sveta Gora, followed by visiting some sites of the famous WW1 battle, including the museum of WW1 at Kobarid and some beautiful natural sites of the valley and some tasty local food on the way back.

Day 4

In the morning a short final meeting was held at school to define some of the remaining issues concerning the final meeting in the Czech Republic.

The meeting was followed by a bus day tour of the Carst area, with the visit of the church and the remains of the monastery in Štivan/San Giovanni in Tuba, Italy, an important place of pilgrimage in the area in the early Middle-Ages. On the cliff at the Devin/Duino Castle we admired the view while listening to our students reciting about the Beautiful Vida, a poem by France Prešeren, the most important Slovenian poet, and went on to see Štanjel (St. Daniel), a typically Carst settlement. The tour ended with an exciting visit to the unique medieval Predjama Castle near Postojna (the logo) and a farewell dinner with Slovenian national dishes at the local tourist farm.

Day 5

Departures.

The Fourth International Meeting Report

9th – 13th May 2011

St. Ursuline Basic School, Olomouc, The Czech Republic

Teachers and students meeting

The fourth international meeting of the Comenius project took place in Olomouc, medieval city of Moravia. In these days our school treated 47 foreign guests – 14 teachers and 33 students from schools in Swedish Vadstena, Italian Fidenza and Slovenian Nova Gorica. Since Monday till Friday this huge group took part in many actions.

Numbers altogether: Participating teachers: 21 | Participating students: 41

Monday

All participants arrived to school where they were welcome by our headmaster and at festive dinner everybody got acquainted with host families, students and teachers; all were divided into five groups so as there could be members of all countries in each group; these groups of pilgrims obtained a name of a saint that characterised each country most.

Tuesday

School visit – host students guided their guests as well as teachers did at school premises.

Town Hall visit - the teachers visited the Town hall on Tuesday where we had the opportunity to admire the mayor's office and heard a lot of interesting about the history of the town.

Archdiocesan museum and St. Wenceslas Cathedral visit - we prepared the animation program using worksheets which we had translated into English. We split into two groups which switched in the museum and the nearby cathedral including the very new opened mausoleum of Olomouc's bishops.



Project meeting – we discussed the final outputs of our partnership such as the final publication presentation, edited final questionnaires implied in evaluation and agreed on dead-lines.



Bowland - while the teachers discussed the outputs of the project, the students enjoyed themselves at bowling so as they could get fit to the pilgrimage held on Wednesday.

Wednesday

Pilgrimage – this pilgrimage led from Radíkov to St. Hill and pilgrims had to fill several tasks and communicate with other nationalities. They were given pilgrim crosses made by our pupils at the end of the pilgrimage. We divided all pilgrims into 5 groups and named them according popular saints in their countries; there were members of each nation in each group so as they could learn about each other more; therefore 5 groups of Santo Donnino, Sankta Birgitta, Sveta Nives, Svatý Václav and Saint James were created. Then we were guided through the basilica at the Saint Hill. The Catholic newspaper came to record an interview.

St. Catherine's and St. Michael's church visit - back to Olomouc we were guided through churches with medieval history.

Thursday

City tour - our students guided their guest through the town centre while teachers gathered at next project meeting. Project meeting – we played the videos with contributions from Italy – the all meetings' cut and videopostcard shot by Czech students; there was a debate about the final report and other technical matters.

Medieval castle - we continued to the castle Helfštýn – one of the largest medieval castles in middle Europe where we could learn more about the middle age.

Barbecue - in the evening all project participants together with parents and school friends met at the final barbecue at the school yard where the students could play games or participate in sport matches.

Friday

Farewell - on Friday the guests left and the project was closed; it was a great contribution not only for teachers and students but also for the host families that opened their doors generously. Next article about the whole meeting was published in local newspaper.

Students' comments:

That program was quite good but the best was meeting with Swedish, Italian and Slovenian students. I met great friends, interesting cultures and very nice girls. It was really great.

I'm really grateful for I got this opportunity.

I look forward to next projects.

The students were so nice and polite! We haven't had so tidied children room yet. (parents)

We agreed on summer holiday to visit each other.



Glossary

English word	Czech word	Italian word	Slovenian word	Swedish word
Are you on Facebook?	Jsi na facebooku?	Sei su Facebook?	Ali si na Facebook?	Har du Facebook?
cathedral	katedrála	cattedrale	katedrala	katedral
freedom	kostel / církev	chiesa	cerkev	frihet
good afternoon	dobré odpoledne	buon pomeriggio	dober dan	god eftermiddag
good evening	dobrý večer	buona sera	dober večer	god kväll
good morning	dobré ráno	buon giorno	dobro jutro	god morgon
good night	dobrou noc	buona notte	lahko noč	god natt
goodbye	nashledanou	addio	na svidenje	hej då
happy birthday	vše nejlepší	buon compleanno	vse najboljše	grattis på födelsedagen
Happy New Year	Šťastný Nový rok	Buon Anno	Srečno novo leto	Gott nytt år
have a safe journey	Štastnou cestu	Buona giornata	Lepo potuj	Kör försiktigt
Have you got any brothers?	Máš nějakého bratra?	Hai fratelli?	Ali imaš brata?	Har du några bröder?
Have you got any sisters?	Máš nějakou sestru?	Hai sorelle?	Ali imaš sestro?	Har du några syster?
hello	ahoj	ciao	pozdravljen	hej
here you are	prosím, nabídněte si	s'accomodi	tukaj si	varsågod
How are you?	Jak se máš?	Come stai?	Kako si?	Hur mår du?
How old are you?	Kolik ti je let?	Quanti anni hai?	Koliko si star?	Hur gammal är du?
I love you	Miluji tě	Ti voglio bene	Ljubim te	Jag älskar dig
I'm	Já jsem	Io sono	Jaz sem	Jag är
I'm fine	Mám se dobře	Sto bene	V redu sem	Jag mår bra
I'm from	Jsem z	Vengo da	Sem iz	Jag kommer ifrån
king	král	re	kralj	kung
knight	rytíř	cavaliere	vitez	riddare
medieval	středověký	medievale	srednjeveški	medeltida
Merry Christmas	Šťastné Vánoce	Buon Natale	Vesel božič	God jul
middle age	středověk	medioevo	srednji vek	medeltid
monastery	klášter	monastero	samostan	kloster
Nice to meet you	Těší mě	felice di incontrarti	Me veseli	Trevligt att träffas
pilgrim	poutník	pellegrino	romar	pilgrim
pilgrim's place	poutní místo	pellegrinaggio	romarsko središče	pilgrimsplats
pilgrimage	pouť	pellegrinaggio	romanje	pilgrimsvandring
please	prosím	per favore	prosim	Var snäll och..., snälla
priest	kněz	prete	duhovnik	präst
queen	královna	regina	kraljica	drottning
saint	svatý	santo	svetnik	helgon
sharing	sdílení	condivisione	deliti	dela
silence	ticho	silenzio	tišina	tystnad
simplicity	prostota	semplicità	preprostost	enkelhet
spirituality	duchovno	spiritualità	duhovnost	andlighet
swindler	švindlíř	imbroglione	slepar	skojare
thank you	děkuji	grazie	hvala	Tack
tranquillity	klid	tranquillità	mir	stillhet
What do you like?	Co máš rád?	Cosa ti piace?	Kaj ti je všeč?	Vad tycker du om?
What's your name?	Jak se jmenuješ?	Come ti chiami?	Kako ti je ime?	Vad heter du?

Glossary

English word	Czech word	Italian word	Slovenian word	Swedish word
What's your telephone number?	Jaké je tvé telefoní číslo?	Qual è il tuo numero di telefono?	Ali lahko dobim tvojo telefonsko številko?	Vad är ditt telefonnummer?
Where are you from?	Odkud jsi?	Da dove vieni?	Od kod si?	Var kommer du ifrån?
You are beautiful as a flower	Jsi krásný/á jako květinka	Sei bella come un fiore	Lepa si kot roža	Du är vacker som en blomma

English words - words meanings

English word	Word meanings
Cathedral	It is a home of God.
Freedom	One of seven keywords for pilgrims in Vadstena. In the freedom of walking we can become aware of the joys and sorrows and all the different layers of experience below the surface of our lives. The staff is the symbol of freedom.
I love you	You say this when you like somebody very much.
King	King is a boss of kingdom.
Knight	Knight is a man that protects a king and a queen.
Middle age	The Middle Ages (adjectival form: medieval or mediæval) was a period of European history from the 5th century to the 15th century. The period followed the fall of the Western Roman Empire in 476, and preceded the Early Modern Era. It is the middle period in a three-period division of history: Classic Medieval, and Modern. The term „Middle Ages“ (medium aevum) was coined in the 15th century and reflects the view that this period was a deviation from the path of classical learning, a path supposedly reconnected by Renaissance scholarship.
Monastery	It is a building where friars live.
Nice to meet you	You can say this when you meet someone.
Pilgrim	A pilgrim (lat. peregrinus) is one who undertakes a pilgrimage, literally ‚far afield‘. This is traditionally a visit to a place of some religious or historic significance; often a considerable distance is traveled.
Priest	It's a man that serves to the church and he has priestly ordination.
Queen	Wife of the king.
Saint	It's someone who doesn't refuse God anything.
Silence	One of seven keywords for pilgrims in Vadstena. Even in a group it's possible to walk alone in silence. The pilgrim's walk resemble the retreat, but is in continuous movement. the coat is the symbol of silence.
Tranquillity	One of seven keywords for pilgrims in Vadstena. To walk in moderate speed and without hurry. Get time to experience and see, time for thought and prayer, time for silence and concentration. The shoes are the symbol.
You are beautiful as a flower	You can say this when someone is really beautiful.

Seven keywords for pilgrims

Tranquillity

To walk in moderate speed and without hurry. Get time to experience and see, time for thought and prayer, time for silence and concentration.

The shoes are the symbol.

Freedom

In the freedom of walking we can become aware of the joys and sorrows and all the different layers of experience below the surface of our lives.

The staff is the symbol.

Simplicity

The walking in itself will inspire a simple lifestyle. The lighter your backpack is, the more enjoyable your walk will be.

The tent is the symbol.

Silence

Even in a group it's possible to walk in silence. The pilgrim's walk resembles the retreat, but is in continuous movement.

The coat is the symbol.

Serenity

The walking makes peace easier to achieve. In the perspective of eternity my burden is lighter than a feather and smaller than a pebble.

The hat is the symbol.

Sharing

During the walking our internal borders tend to disappear. We are all pilgrims who share everything with each other.

The backpack is the symbol.

Spirituality

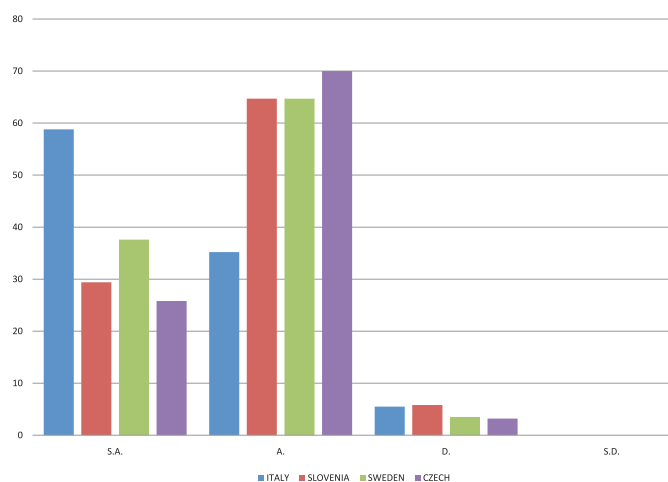
To walk as a pilgrim is to walk with God-the Being from which everything else receives being. "Being" is much more important than "making" and "doing". The landscape of mystery-that is the world of the pilgrim.

The cross is the symbol.

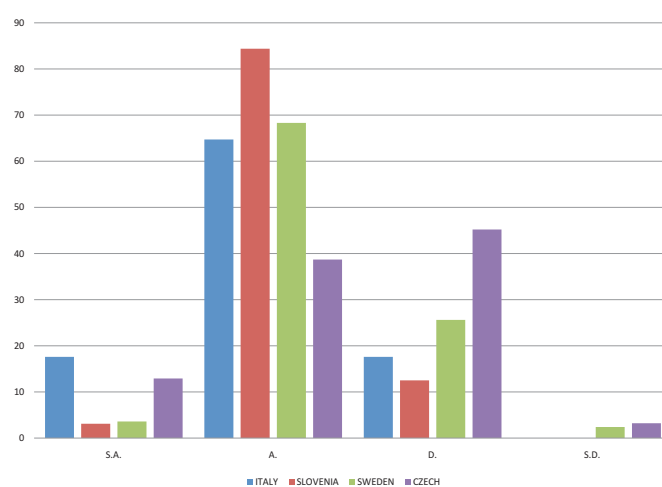
Closure, dissemination

Monitoring Activity First evaluation questionnaire students

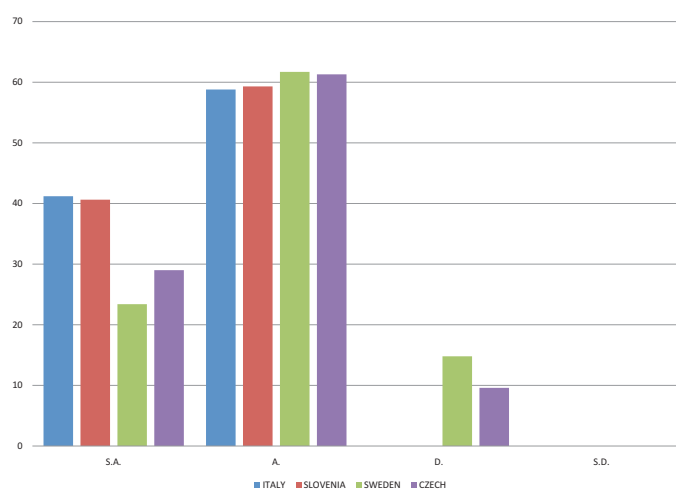
Question 1 - My skills in foreign languages



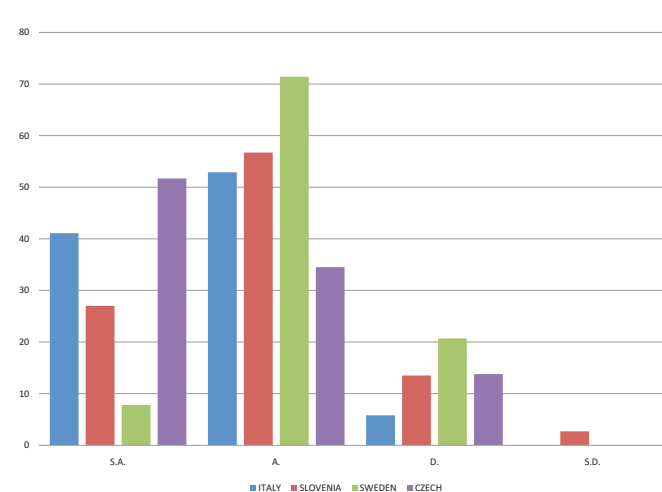
Question 2 - My planning and time management



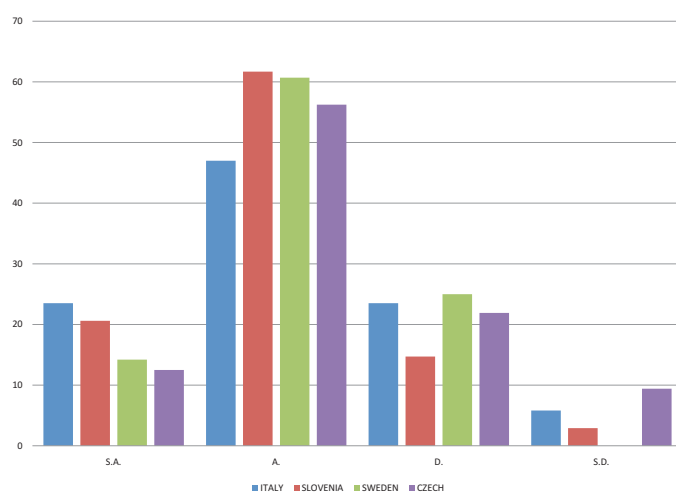
Question 3 - My respect of other cultures



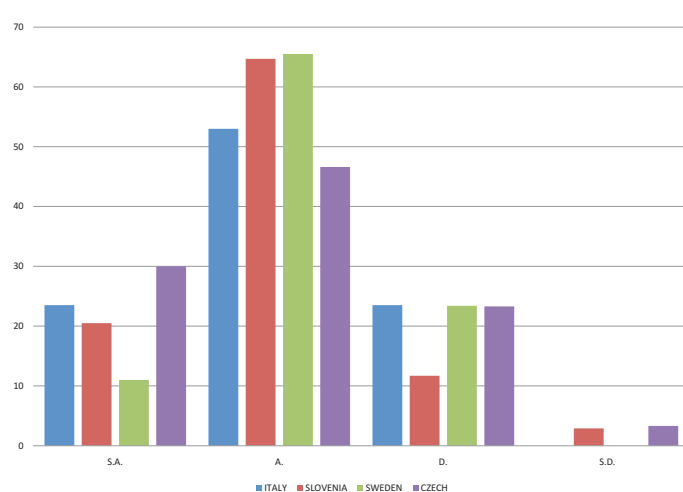
Question 4 - My cultural knowledge



Question 5 - My learning motivations

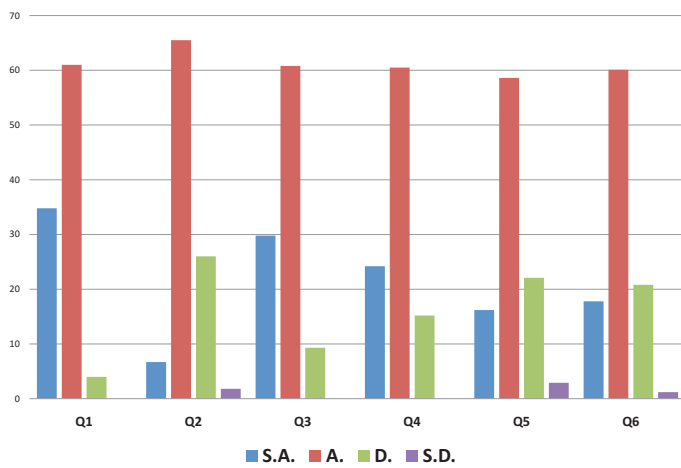


Question 6 - The use of .I.C.T. for school activities



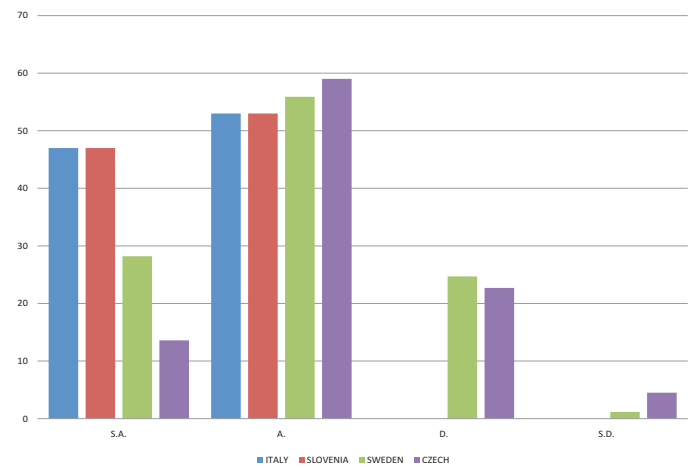
First evaluation questionnaire students

Everybody

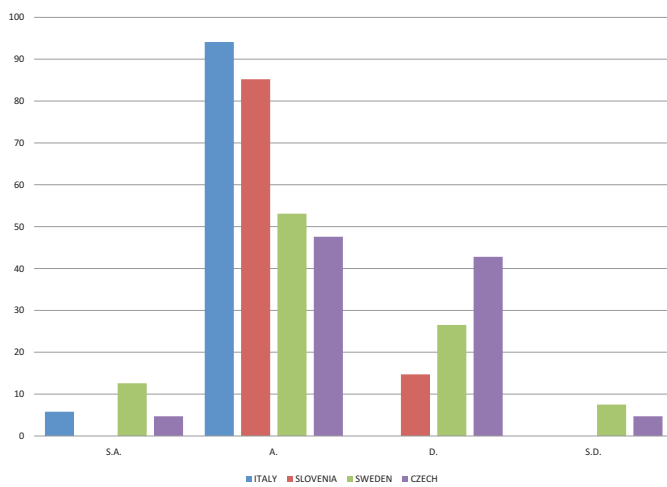


Mid-term evaluation questionnaire students

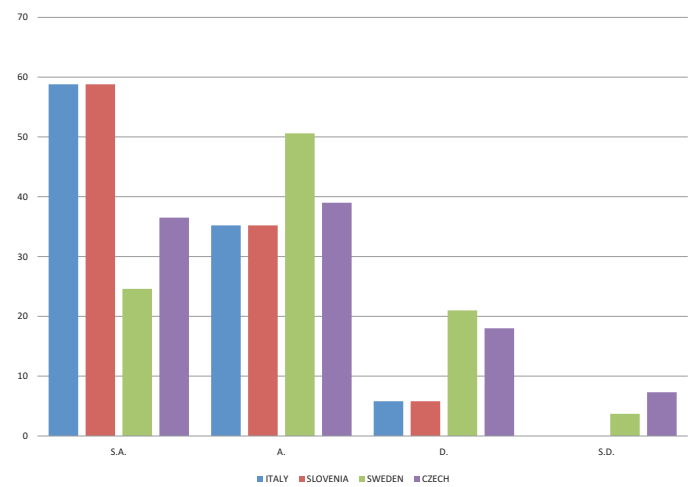
Question 1 - My skills in foreign languages



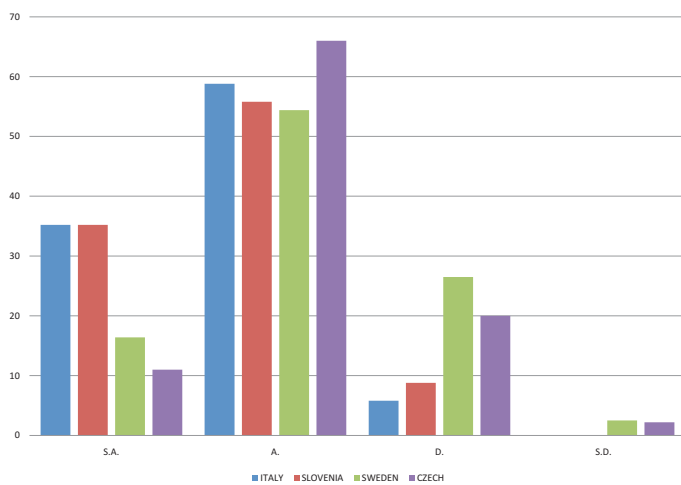
Question 2 - My planning and time management



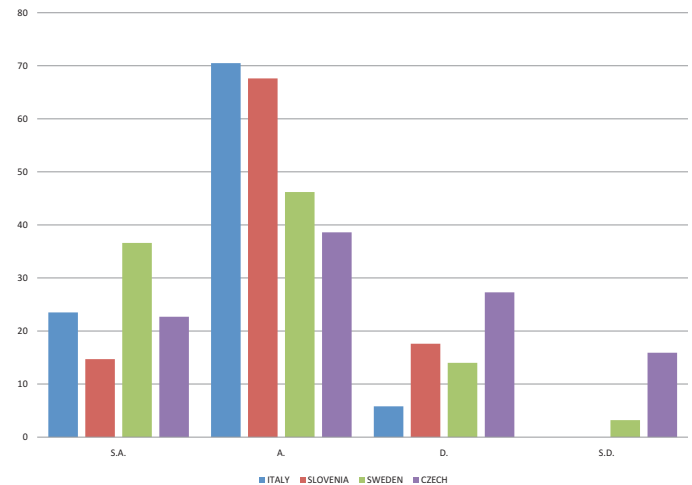
Question 3 - My respect of other cultures



Question 4 - My cultural knowledge

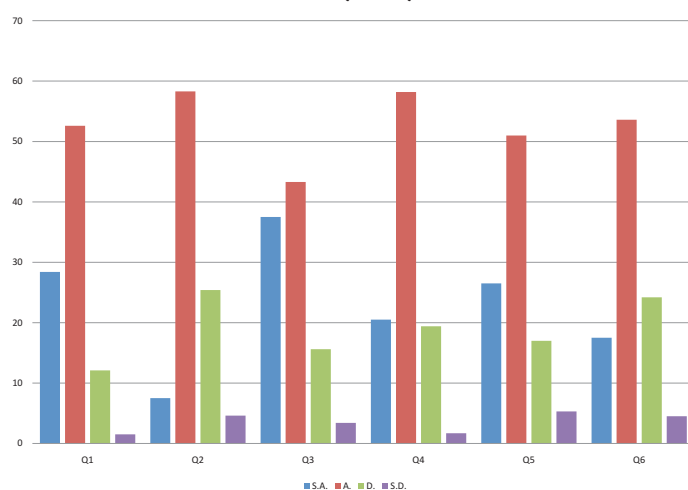


Question 5 - My learning motivations

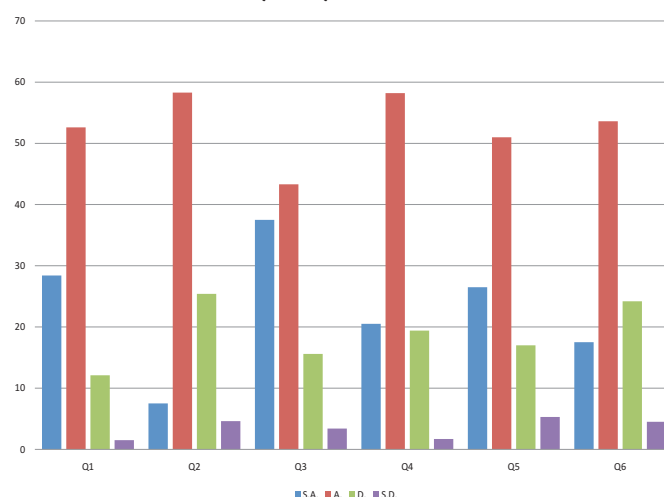


Mid-term evaluation questionnaire students

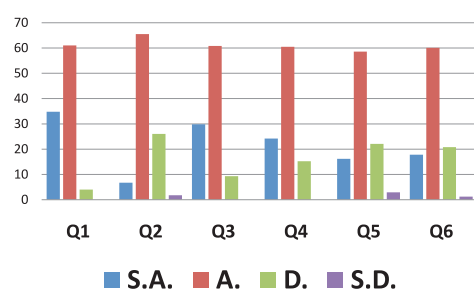
Everybody



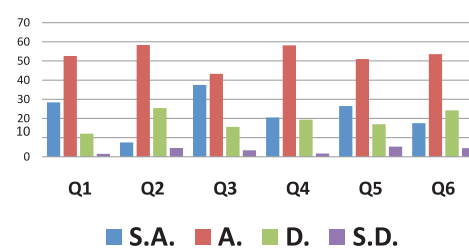
Everybody mid-term



Everybody 1

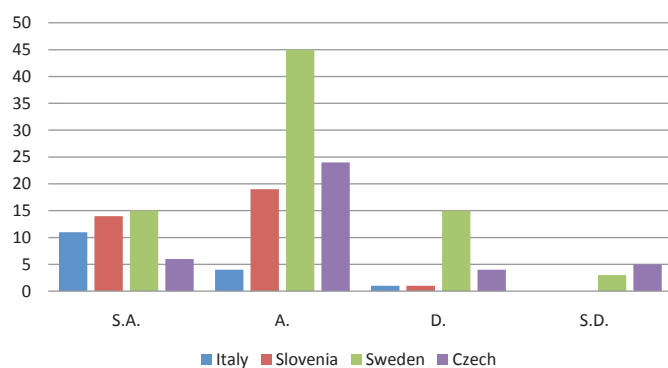


Everybody 2

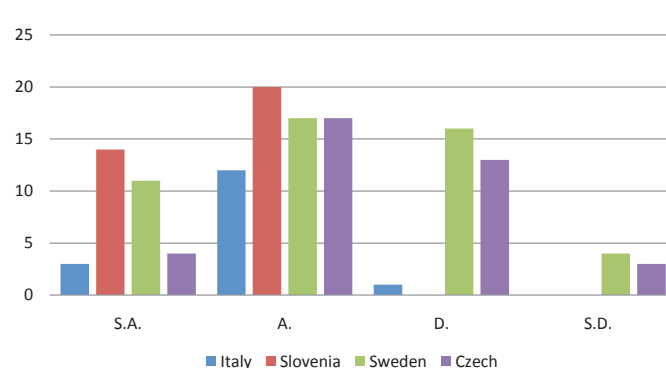


Final evaluation questionnaire students

Question 1 - My skills in foreign languages

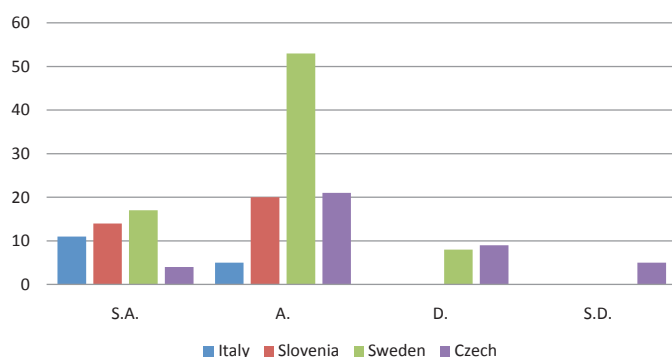


Question 2 - My planning and time management

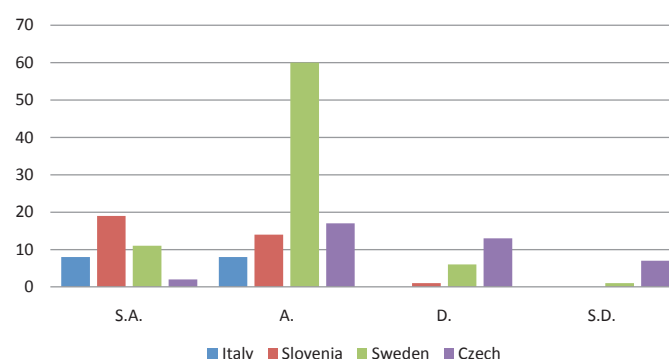


Final evaluation questionnaire students

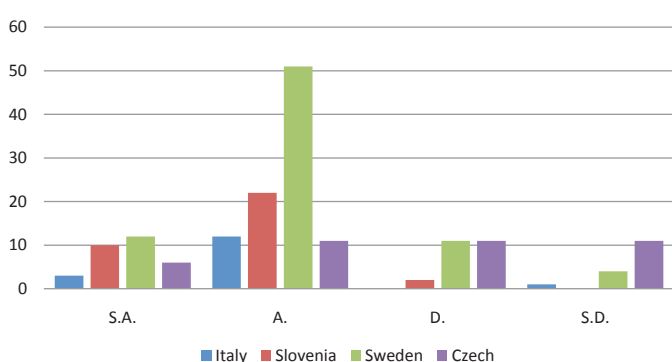
Question 3 - My respect of other cultures



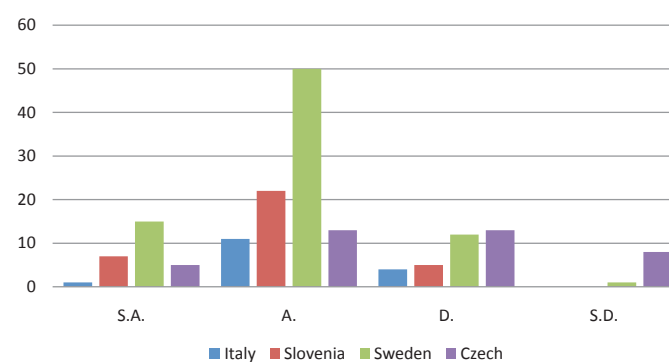
Question 4 - My cultural knowledge



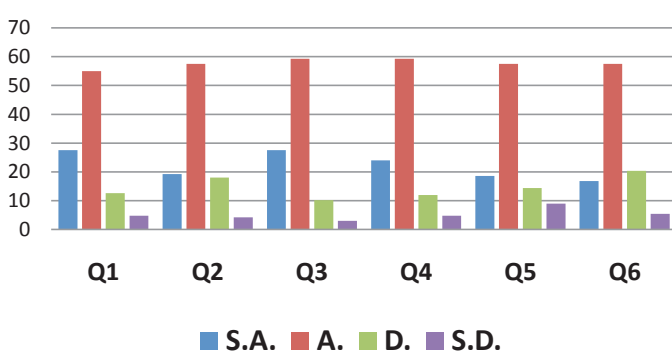
Question 5 - My learning motivations



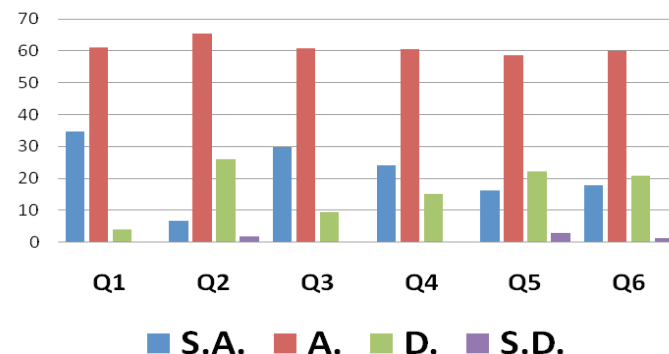
Question 6 - The use of I.C.T. for school activities



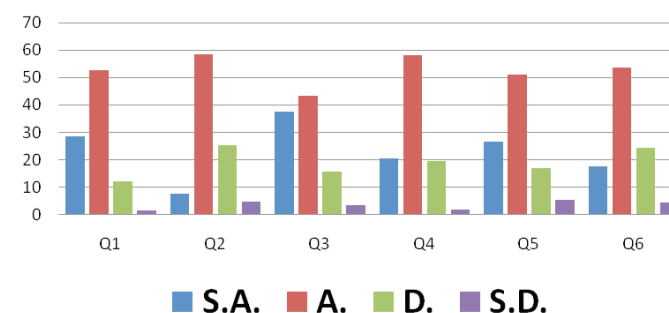
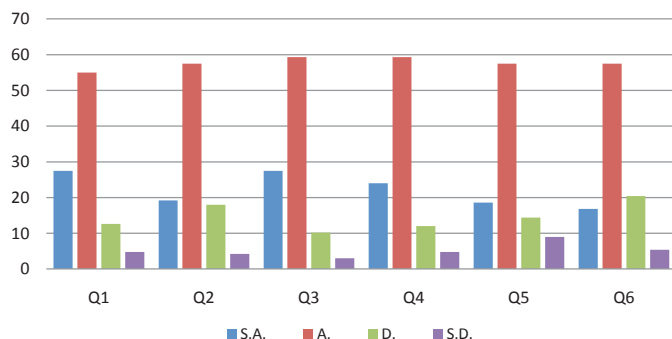
Everybody final



Everybody 1



Everybody 2



Swedish students

1

The Comenius Project

During week 18, 2010 we had some students from Italy, Slovenia and the Czech Republic here. Our family chose to host a student in our home. We got a girl named Busayo, she was from Italy and was kind and nice. The first evening she was here we had dinner at the cafeteria here in school. The headmaster told us that we should eat some typical Swedish food. And the typical Swedish dish was pea soup followed by cheese cake. Busayo liked the pea soup but not the cake. I find that very funny because I really, really hate pea soup. After the dinner we all went to the supermarket, me, my mom and Busayo. We asked her if she ate a lot of pasta back home

- Of course, it's Italy! she laughed and smiled.

After our little stop at the supermarket we went home. At home she met the rest of

my family, my dad and my brother Magnus.

I showed her to her room and asked if she was tired, she said:

- Yea I've been tired since we got here. If you don't mind I want to go to bed.

- I don't mind, sleep well, I said.

The following morning we got up and took the bus to school. When we got to the school I met her friend Francesca, a kind and really sweet girl. The week went by fast and at Friday they all had to go home. All of the Italian guys cried, and the girls did too. It was so sad. During the week I got some new awesome friends from Italy, Slovakia and the Czech Republic. I never thought I would miss them after they left but I did.

Some months later I got a mail from one of the guys from Italy and he wrote:

Dear Swedish friends,

Today at school we talked about our trip to Sweden, I cried so much. I said that it was awesome and I don't regret going there. I miss you all!

Louise, pupil in the 9th grade at Petrus Magni school, Vadstena

2

The Pilgrim Project

I think the Pilgrim project was really fun. It was nice to meet new people from other countries, and everyone was very friendly. One of them called me a Swedish version of Nicholas Cage, but I think it was a compliment :).

From the beginning no one dared to speak with each other. The people from Czech Republic stood on one side and the Swedish people on the other. I think it was because no one wanted to speak English. But after a while we started to talk and mix up.

First day we walked at Omberg. It wasn't fun because it was cold, it rained cats and dogs and I had chafed feet. After the walk, me and some guys from school joined the people from Czech Republic and ate pizza.

It was fun when the visitors wanted to pay with Swedish money, they got big problems. I hope it will be easier for me to pay with their money because it was very embarrassing for them.

It will be very interesting to travel to Czech republic and see how they live and work in school. It will be fun to see them again.

Johnny, pupil in the 9th grade at Petrus Magni school, Vadstena

3

During week 18, 2010 were our visitors from Italy, Czech Republic and Slovakia here at our school. I wasn't involved in the project so much but it was interesting and fun to have them here. Many of my friends became good friends with them. I regret now afterwards that I didn't offer accommodations to someone because if I did, I would have got a good friend in another country that I could have kept contact with and maybe visit some day.

One day we went to Omberg by bus for a pilgrimage with the visitors. We had a guide and during the day he told us about the seven keywords. We also went in silence for a while.

Johanna, pupil in the 9th grade at Petrus Magni school, Vadstena

Hello

We are two of some pupils from the Swedish school Petrus Magni, who have had pupils from Italy, Czech Republic and Slovenia as visitors in our homes. One of us has had a girl from Italy and one of us had two girls from Czech Republic. We think it was very fun and successful. And we met some new pals hopefully for life.

Best regards

Fredrika and Elin, pupils in the 8th grade at Petrus Magni school, Vadstena



Overall comments after the closure of the project

It was a pleasure to meet you again. On behalf of us all, I would like to thank you and your colleagues for your hospitality and kindness. Our special thanks go to Vilem, who kindly offered us a lift and helped us with our luggage.

Nives, Mojca, Nataša

Hello!

Thank you so much for our stay in your fantastic city and country. All our students are so satisfied with their stay. Thank you so much.

Suzanne

Ancora grazie da parte di tutti noi. Siamo stati molto bene. Mi fa piacere che le vostre famiglie siano rimaste contente dei nostri studenti, so che avevano paura della differenza di età tra i miei studenti e i loro figli. Buona settimana a tutti voi.

Cecilia

Dear friends,

I hope your trip have been good. Our trip has been very good. We want to thank everybody for the meeting in Olomouc. Best wishes to all

Cecilia

Grazie da parte di tutti per l'ospitalità: siamo stati tutti molto bene. Un grande grazie per il tanto lavoro, ai colleghi e alle famiglie che hanno ospitato i nostri studenti. Questi meeting sono sempre molto belli. Anche i nostri studenti sono stati molto contenti. So che oggi avete lavorato ancora molto. In bus abbiamo guardato il cd che ci avete dato. Che bella sorpresa vedere le foto di questi giorni! GRAZIE!!!!!!

Ciao ciao.

Cecilia

Vážený přítel,

dovolte mi abych vám poděkoval a vyjádřil uznání za přípravu a realizaci projektu Poutníci, rytíři, švindlíři. Je mi jasné, že příprava takového projektu zabrala mnohem více času než je váš učitelský úvazek. Děkuji za vaše nasazení, invenci, a vynikající atmosféru. Naše děti se určitě mnohemu přiučily aniž by o tom věděly a tak to má být. Nadšení účastníků jak jsem je mohl včera pozorovat na večerním setkání vám určitě bylo odměnou.

Ještě jednou díky.

S úctou

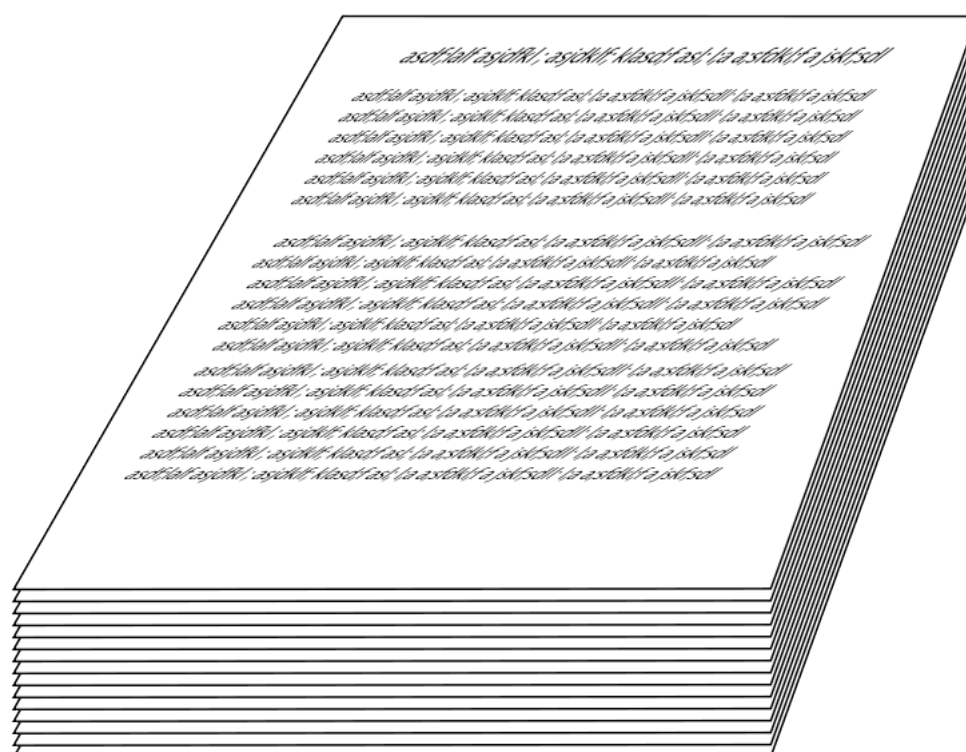
Stanislav Flek

PS: Pokud jsem snad vynechal někoho s podílejících se pedagogů či dalších pracovníků patří mé díky samozřejmě i jim.

The project Pilgrims, knights and swindlers enriched us culturally, promoted the language skills, taught us to communicate and accept cultural differences of other nations; this project was a great contribution not only for teachers and students but also for the host families. Many of them keep in touch through social networks and personal contacts.

Useful didactic materials available for copying

There are several useful pages of copiable materials that teachers made up mostly during the work on the partial school project and want them to be shared and disseminated for future didactic purposes.



Middleage day

Numer of students: app 90

Time: 4 hours

Standpoints: 9

Middleage puzzle

Evennumbered

cards (identical pairs)

Task: to reveal two same pictures

Hint: students can make them in art



Fishing

Several fish with magnets; fishing rods with magnets

Task: to catch as many fish as possible in a time limit

Hint: magnets must be strong enough



Slingshot

Sling shot machine, target (basket), ball

Task: to hit the target (score the basket)

Hint: students can construct it in practical subjects (craft etc.)



Sword skill

Swords, rings

Task: two groups – the knights with swords must catch as many rings as possible

Hint: rings can be smaller; the swords should be long enough



Castel tower building

The game (available in shops)

Task: two groups compete in building the tower till it doesn't fall

Hint: the game can be produced in craftwork (90 pieces of blocks)



Middleage cut and thrust

Narrow bench, fighting poles

Task: to compete the ghost, fling him down

Hint: the pole ends should be soft



Conquering the castle

Cans, balls

Task: to smash all three cans from a certain distance

Hint: students can also build artificial battlements



Devil's bones

Big dice (textile)

Task: groups compete to get the highest numer of added casts in a time limit

Hint: two groups enough



Coat of arms puzzle

Coats of arms cut in pieces

Task: to tag the pieces together (competition of groups)

Hint: students can make the coats of arms in art; they can use famous signs from local history

Long live the knights

SCRIPT

G: What's the roar? Where are we?

B: Well, it's our gym – don't you recognize it? The day of knights at our school has just started.

B: Listen – the children are calling the ghost out of the coffin!

G: I'd wonder there is some....

B: Well, let's see...

G: What a beautiful dancing – I'd love to have such a dress!

B: Oh, you girls! Anyway, what did the children actually do the whole day?

G: Oh, you mean the knights and princesses? A lot of interesting things – let's have a look...

Medieval puzzle

B: I know this – we often play it at home.

G: Yeah, you have to find two same pictures, it's funny – what pictures do they have?

B: I guess there are gates, white ladies, horses and such a medieval stuff.

Fishing

B: That could be interesting – look at the rods! You had to hit the fish with magnets.

G: Not only that – you also competed in number of fish!

Sling-shot

B: Well, that's something! Really exciting! But I'd be more successful!

G: Oh, sure, where would we, girls, be if you didn't captured the castles!

Sword skill

G: What did the children do here?

B: They threw rings to swords; they had twelve attempts.

G: So many?

B: I'd like to see you! It only looks easy but just try it...!

Castel tower building

B: I really don't understand this! What are they doing?

G: I wouldn't know it, too but I got one of this puzzles for Christmas – look – the aim is to build up a tower as high as possible and then you take the bricks out and lay them up till it falls appart – then you lose; it's a real must!

Medieval cut and thrust

B: Hey, what's the ghost doing there – it looks as if he were competing!

G: And so it is – but, poor guy – he has lost – long live the ghost!

Conquering the castle

- B: I always liked thi--s kind of activity – throwing and smashing anything.
G: Yes, but this time you had to hit three cans – the battlement – and the castle was yours!
B: Wonderful!

Devil's bones

- B: I love dice.
G: I hate it; I always lose; you can't influence the result.
B: And that's why it's so interesting.
G: This also looked like a risk.
B: Exactly – the knights had to throw the highest number in a group.
G: How?
B: They simply added the casts.

B: Look – there were more ghosts!
G: You silly! Those are our teachers ... scaring pupils – as always, you know.

Coat of arms puzzle

- B: I heard the pupils painted their own coat of arms....
G: Yes, and they also made the parts of it up..
B: There is also the Coat of Olomouc....
G: We learnt there are initials from Roman times...
B: Yes, it is a legend the town was founded by Romans.

B: And here comes the end...
G: The knights and princesses gained keys instead of points – the keys to treasure;
B: Next time I can't miss it!
G: You may act the ghost...

State

No	Task	Answer
1	Flag (draw, describe)	
2	No of inhabitants	
3	Size of state compared to my country	
4	Capital	
5	What's typical of the country	
6	Geography (rivers, seas, lakes, mountains)	
7	Climate	
8	History	
9	Language	
10	Currency	

Town / City

No	Task	Answer
1	Localization	
2	No of inhabitants	
3	Historic Sights	
4	Partner school – info	
5	Transport infrastructure	
6	Nearest Airport	
7	Currency exchange rate	
8	History	
9	Altitude	
10	Average Annual Temperature	

Guided tour

You are going to prepare for a guided tour in town for your visiting friends from abroad.

- Think of 4-5 places that you want to show your friends. It must be places that you think someone of the same age is interested in. Choose for example your favourite café, the sports centre or some of the historical places.
- Write a short text about each of the chosen places. Explain why this place is so important to you.
- Learn to retell your text.
- During a walk in the town, practise your guided tour together with a classmate.

The pilgrim project

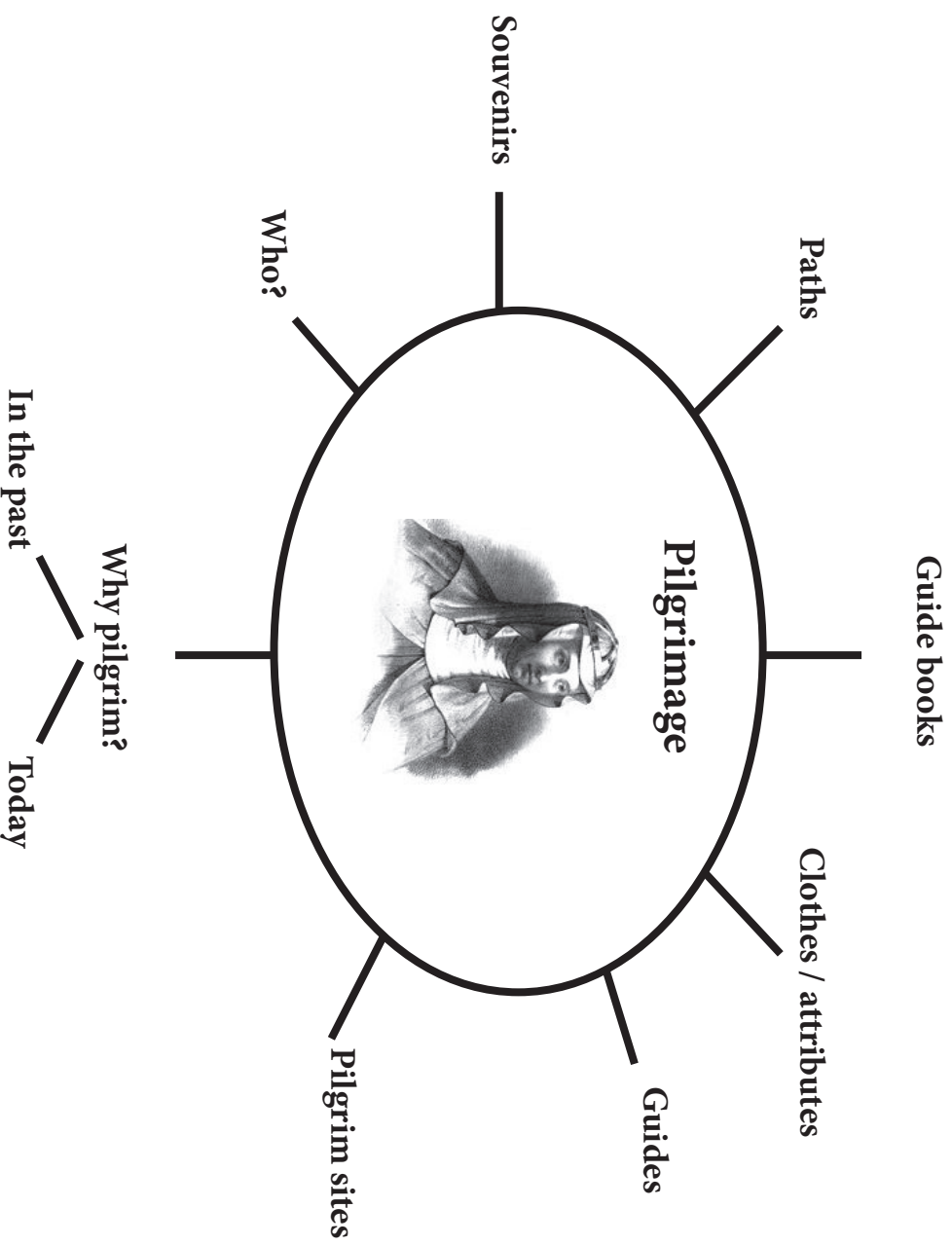
Workshops in art

The project "Pilgrims, knights and swindlers" is a commenius project built on the idea to encourage schools in Europe to cooperate and exchange knowledge and ideas. Petrus Magni School in Vadstena, Sweden, is one part of this. The other partners are Olomouc in Czech republic, Nova Goriza in Slovenia and Parma in Italy. This is a 2 year project where questions and topics about knowledge, religion, history, geography and languages are the main sources of working material. In this art class you're able to choose between 12 working fields – all of them connected to the topic. Remember that part of this work is to do research within the field/topic you choose to work in.

Topics / fields

1. Do a map that illuminates the landscape and borders in the medieval times. Mountains, routes, water, villages etc. Technique: Mixed – acrylic, crayon pencils, watercolours, ink.
2. Medieval symbols. What kind of symbols were common in the world of a pilgrim? In the church? Saints? Technique: crayon, ink, watercolours.
3. Illustrate the seven keywords of a pilgrimage: Freedom, Slowness, Spirituality, Silence, Carelessness, Sharing and Simplicity. Technique: all.
4. Architecture. What did a medieval building (cathedral, barn, house, cottage) look like? Use 1 or 2-point perspective to illustrate the image. Technique: crayon, watercolours.
5. Saints. Make pictures of different saints in Europe. Study the icon technique.
6. What did a pilgrim, farmer, priest or nobleman look like? Clothes – accesories? Technique: all.
7. Do a game about pilgrims, knights and swindlers. What kind of threats and dangers did they experience on the roads?
8. Calligraphy texting. Gothic fractura. Technique: calligraphy pen or brush. Ink.
9. Photography. Vadstena has many medieval buildings. Go out and study style and details.
10. Graphic prints. Use the old technique printing images, symbols, tools, pilgrims, knights etc.
11. Filmmaking. Make a film in about 4-5 mins about something historical and connected to the life of a pilgrim.
12. Own idea. Discuss with your art teacher or social science teacher.

Pilgrim - mindmap social science



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