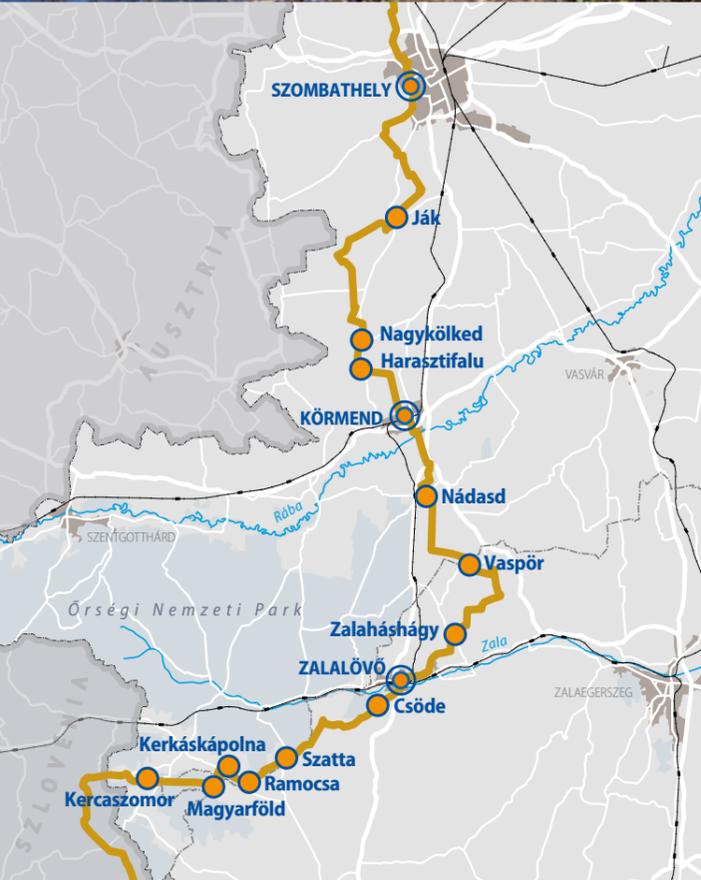


The VIA SANCTI MARTINI

route from Szombathely to Kercaszomor



5. KÖRMEND

Outside the former town walls Körmennd's medieval church and the cemetery was once located roughly where the house at Zrínyi u. 4 stands today. The church was mentioned in the certificates in 1434 and 1435 and also in 1513. The church was destroyed but its memory is kept alive in the name St Martin Street up until 1930.

round church built in the centre of a ten-village area was the parish church of Nádasd and the family church of the Nádasyd clan. In the 12th century a nave was added to the church from West. The rotunda was demolished in 1888. Its foundations were excavated and reconstructed in 2003. Bishop St Martin has been the patron saint of Nádasd for a thousand years.

6. NÁDASD

As a child St Martin travelled with his parents from Savaria to Ticinum (the modern Pavia), Italy taking the Amber Route still to be seen in the village Nádasd. The road built by the Romans was winding close to the Roman buildings on top of the hill surrounded by the reeds. The patron of the rotunda built in the 11th century on top of the Nádasd church hill is Bishop St Martin. The fortified

7. VASPÖR

The first half of the village's name (vas, meaning iron in Hungarian) refers to the iron core found in this part of County Zala. The second half of the name probably refers to a person. The upper layers of the soil around Vaspör contain so-called bog iron, which was mined in the area from the 11th through the 12th centuries.



8. PUSZTACSATÁR

One of the oldest pilgrimage destinations in the Western Transdanubian region, Pusstacsatár is an administrative part of Vaspör. The name Pusstacsatár refers to the village of Csatár dating back to the age of the Árpád dynasty and to the profession of its inhabitants (csatár = shield maker). Csatár was abandoned during the Ottoman invasion, but the chapel dedicated to the Assumption of Mary was frequented by the people in the surrounding villages on a regular basis. It was a popular pilgrimage destination in as early as the 1600. Miraculous apparitions were reported from the place and miraculous healings were reported about the spring, so it was gaining reputation. The ruinous little church was renovated and rebuilt in 1736. A number of the previous architectural and ornamental elements of the



building was preserved even after the Baroque-style renovation.

9. ZALAHÁSHÁGY

The St Martin Route takes the traveller through the village. It's worth taking a detour to visit the church in the village built in the 13th century. The most important cultural history sight is the gate tympanum (currently kept in the nave) depicting dragons. (Photo: St Trinity Church or gate Tympanum)

10. ZALALÖVŐ

Zalalövő has been inhabited and a transport node since Roman times. Emperor Hadrian granted the place the rank of a city in 124 when it was called Municipum Aelium Salla. The Amber Route, touching also Savaria went this way. It is fair to say that in the 4th century Martin travelled to Italy on this road. However, Salla was abandoned by the 5th century. The modern town of Lövő has been built over the ancient town following the foundation of the Hungarian state. Its inhabitants were archers (lövő in Hungarian) playing a military role in the age of the Árpád dynasty, hence the town's name.

11. CSÖDE

The village is made up of two parts, Alsócsöde and Felsőcsöde. Alsócsöde is an old settlement with a unique structure, while Felsőcsöde was built between the 18th and 19th centuries only. Visitors can see the modest ruins of the medieval St Martin Church atop a hill in the forest, west of Alsócsöde. In 1366 the church and the monastery was owned by the Salomvári family, the descendants of comes Salomon. In the 15th century a village called Szentmárton was established at the foot of the hill. After the tragedy of Mohács in 1526, the parish priests of the church maintained the place for a few more decades to come. During the Ottoman occupation the



building was abandoned and fell into its ruins. Its stones were taken to reinforce the fortress church of Óriszentpéter in 1657. The place got overgrown with woods, today only the name Barátosa (Friary) reminds us of the monastery.

12. SZATTA

Szatta is one of the smallest places in the Órség area and was abandoned during the Ottoman invasion. The old village (Pusztas Szatta) stood east of the contemporary village, where the forester's house stands today. The venue of the old village is indicated by the 'Tree of Survival' (an old small-leaved linden tree) and a commemorative pole and there is an exhibition on local history in the Village House.

13. RAMOCSA

Back in the 1600s the village was destroyed during the Ottoman invasion when it was temporarily abandoned. Today it is inhabited by a Catholic and a Calvinist community of less than 50 people altogether; the helm of the new bell tower built in 1993 you can see both a cross and a Calvin's star.

14. KERKÁSKÁPOLNA

During the guards' system between the 11th and 15th centuries the village was the settlement of the Kerka guards. Today's Kerkáskápolna was mentioned as Alkarika or Kápolnásfalva in the 15th century deeds. In the 1500s it was the largest village in the Órség area which was proud to have its own church (the term chapel in the village's name does not necessarily mean a small building). In 1612 the village and the church was burnt to ashes by the Ottoman army. Returning to their homes, locals built a smaller wooden church, which was also destroyed in the first half of the 18th century. Residents have been Calvinists since the mid-1500s. There was a vineyard north of the village up until the early 20th century with its own rules. The vineyard meetings were held around St Martin's Day, indicating St Martin's veneration. The minutes of these meetings are valuable documents of the history of the village.

15. MAGYARFÖLD

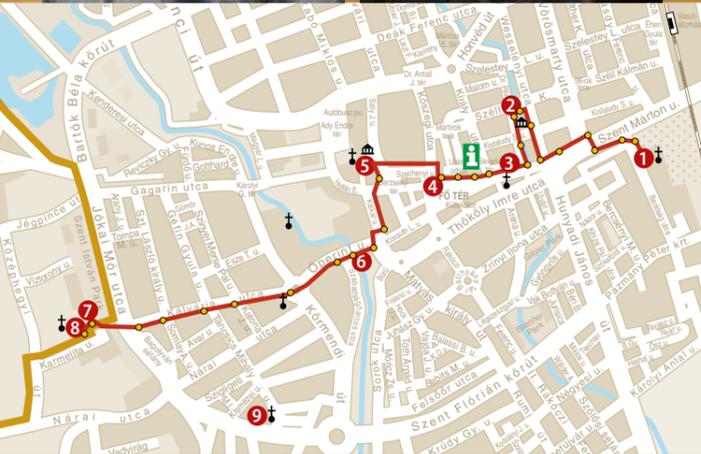
In 1432 the village was mentioned in the deeds as Dobra, later as Dobraföldi, Dobraföld, and Dobraföld.

de. In the 13th century the village probably belonged to the castle of Vasdobra (the modern Neuhaus am Klausenbach) and the name was changed to Magyarföld in 1898. The St Martin Route takes the traveller through the hill Berki-hegy, west of the village, where you can see some of the old vineyard's presses.

16. KERCASZOMOR

The St Martin Route touches the ruins of the St Wenceslaus church, mentioned in the deeds as early as in 1208. The place is located at the edge of the Órség area, the 'guards' place'. The sights in the village along the Route include the pole cemetery of Szomoróc. The term sökfa (pole) was a simple grave mark used by Calvinist in the Órség area. The wooden Calvinist bell-tower. Boronafalu building from 1877, and the common minnow study path. Fürgeselle tanösvény





The St Martin European Cultural Route connects Szombathely and Tours, France. The first section of the route of about 2,500 km 'highway' stretches between Szombathely and Kercaszomor at the Slovenian border, covering a distance of ca. 100 km. The first three kilometres of this section is the Historical Walking Route which features commemorative St Martin venues in Szombathely where you'll find stepping stones (from the St Martin well to the Calvary) showing the way. The section of the walking route outside the city is indicated by a yellow line. To help you find your way around, a number of signs and information boards with maps have been put in place.



1. SZOMBATHELY ST MARTIN CHURCH

The St Martin Church is the starting point of the St Martin European Cultural Route connecting Szombathely with Tours. Legend has it, Martin's birth house stood here and this is where his journey started through Italy to Gaul, today's France, and that he returned here to baptise his mother. The venue of the St Martin Church was a Christian place of veneration already in Roman times. Legend has it, the northern chapel of the Church was built over St Martin's birth house. On the wall of the chapel visitors can read the inscription HIC NATUS EST S. MARTINUS – St Martin was born here. The St Martin Visitors' Centre is located on the ground floor of the adjacent Dominican monastery



built in the 17th century. The St Martin well in front of the Church is mentioned in the deeds in as early as 1360. The well statue erected in 1938 featuring the scene St Martin baptising his mother was made by Rumi Rajki István. In use for nearly two millennia, the St Martin cemetery is the oldest cemetery in Hungary since already in Roman times the Christian cemetery was located here.

SAVARIA MUSEUM

With a number of the exhibits on display proving the presence of an Early Christian population in the 4th and 5th centuries, the lapidary of the Savaria Museum evokes Martin's period in the town's history. The relief at the resting spot in the Museum Park features Martin contemplating living as a hermit.



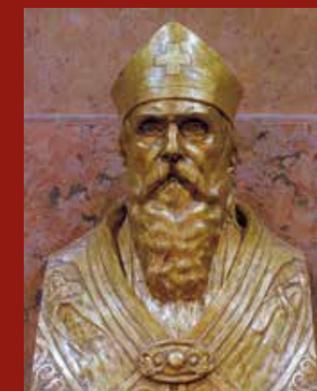
SAVARIA SQUARE

Koller László's work shows a rather rarely featured episode of the St Martin legend: Bishop Martin is giving away his clothes to a beggar. The Legenda Aurea describes the event as follows. 'On a festive day Martin was headed to the church when he got followed by a naked beggar. Martin told the archdeacon to get the poor soul dressed, but he hesitated. Seeing his hesitation Martin walked in the sacristy to pick up his own tunic and told the archdeacon to leave straight away. When the deacon reminded him that Martin had a mass to start, Martin said, thinking of himself, that he cannot leave until the beggar gets some clothes.' The town gate locals used to get to the St Martin



MAIN SQUARE

The location of the former city tower is today indicated by a mosaic of the town's coat-of-arms and an inscription, close to the Holy Trinity statue. Several descriptions and depictions of the tower have survived, so we do know that the spire featured a painting and a tin figure of St Martin in the 1700s and the early 1800s respectively. The tower was burnt to ashes in 1817, its renovation was kept delayed for nearly two decades when it was eventually demolished in 1837. The mosaic was made by T. Takács Tibor.



CATHEDRAL

Upon the foundation of the Diocese of Szombathely Szily János, its first bishop offered the Diocese to the protection of St Martin and St Quirine, whose images can be seen in the chapels of the Seminary, the Cathedral and the Diocese Palace. Made by the sculptor Tóth István, the St-Martin herma in the Northern Chapel of the Cathedral holds the relic gifted by the archbishop of Tours to Szombathely in 1913. The St Martin painting in the Cathedral was made by Anton Maulbertsch in 1791. Also made by Maulbertsch, the frescoes on the ceiling of the grand hall in the Diocese Palace are focused on the topic 'Christianity arriving in Pannonia with St Quirine and St Martin. The old chapel of the Seminary was painted by Stornó Ferenc. You can see the Amiens scene and Martin's



ST QUIRINE COMMEMORATIVE VENUE – PERINT BRIDGE

The commemorative plaque was made by sculptor Tornay Endre András, whereas the bronze bishop's sash on the bridge railing was made by Veres Gábor. There was a bridge close by already in Roman times and archaeological evidence point at the precise location of the Roman bridgehead just a few metres from the contemporary one. This is where St Quirine died martyr when he was thrown into the brook Perint with a millstone fastened around his neck. The place where the saint died was a place of veneration already in Early Christian times.



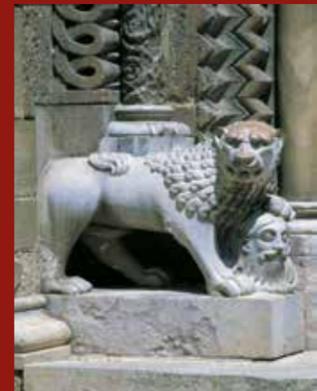
VENUE OF THE FORMER LOCAL ROMAN THEATRE

Koller László's work of art features St Quirine sentenced to death and St Martin's whipping and getting chased away. In Roman times a theatre stood in the western outskirts of the city as early as in the 3rd century, also a centre of the Emperor's cult. This is where bishop of Sescia was taken to a secular court to be sentenced to death. The hearing is described in detailed by the Passio Quirinus. The ruins of the building survived until the late 19th century. The place was used even in the 1880s as a 'quarry' to use the stones of the ancient Roman theatre for constructing buildings. The semi-circular indention in the hill still reminds us of the theatre and we can find ancient Roman stones in the wall of the road leading to the nearby water tower.



THE CALVARY

One of the two bronze reliefs shows Martin sharing his cloak while the other one shows St Martin's dream. The first Calvary on the hilltop in the western parts of Szombathely was probably built in the early 18th century. The Baroque building was reconstructed in 1901 and the cloister of the Carmelite Sisters was added in 1906. In 1992 the building of the Catholic Training Institute (today's Martineum Academy for Adult Education) was added to the complex. Occupied by a residential area today the surrounding area was used as the town's vineyard for centuries. The theme park in the courtyard of the Martineum presents visitors Roman traditions and Roman relics found in the area. Until 1908 there was also a hermits' hut nearby. The old hut remind us of St Leonian who lived in the 6th century and founded monasteries around Autun and Vienne in Gaul.



2. JÁK

The Benedictine Abbey of Ják was founded in about 1215 Jáki Nagy Márton. The church was dedicated to St George in 1256. The medieval portal of the church is a masterpiece of Romanesque architecture in Hungary. The Ják family died out in the mid-15th century, and the building was owned first by Eldebach Berchtold and later by the Erdődy family. During the subsequent centuries the church was damaged several times and was restored between 1896 and 1904 by the National Committee for Historic Monuments. The quadripartite and two-floor St James Chapel was built at the same time as the church itself was. In the nearby Apáti House you can find a museum of local history with its collection presenting the documents of the history and the building of the church and the history of the village itself.



3. NAGYKÖLKED

The village was first mentioned in 1221 by the name of Kewlked. It is proven to already have had a church the early 1300s, dedicated to St Nicholas. The medieval church was destroyed later on.

4. HARASZTIFALU

Originally Harasztifalu was a Croatian village whose inhabitants were settled down here by Erdődy Péter in the mid-16th century. The name of the village stems from the Croatian word hrastovina (with oaks). These, however, very few people in the village actually speak Croatian. The (Baroque) altar painting of the St Ladislaus Church shows King Ladislaus drawing water from the rocks.

