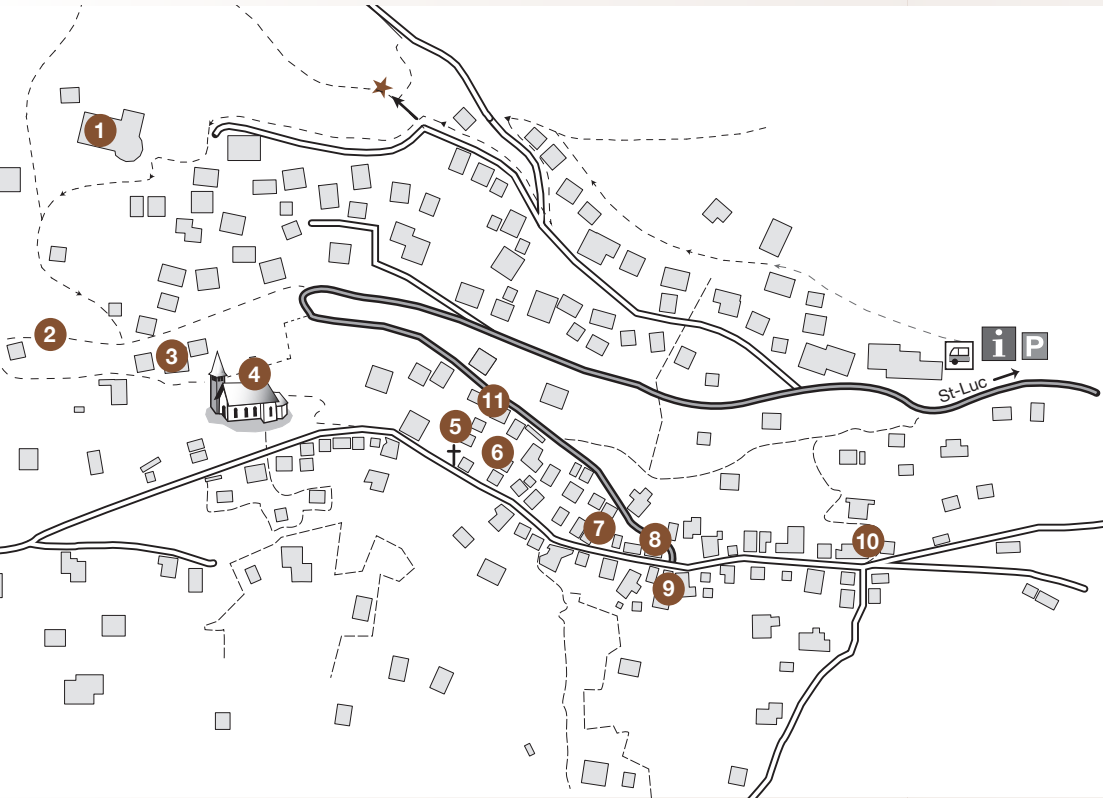


CHANDOLIN

HISTORICAL PATH IN CHANDOLIN



Map of Chandolin



- 1 Grand Hotel
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Introduction to Chandolin



Chandolin, in the winter in the past



An old postcard showing Chandolin in the summer

The old village of Chandolin is located at an altitude of 1,936 meters above sea level. Chandolin is considered one of the highest villages inhabited throughout the year in Europe. The village boasts stunning views of the Rhone Valley and so called Imperial Crown, consisting of five peaks over 4000 meters-the Weisshorn, Zinalrothorn, Obergabelhorn, Matterhorn and Dent Blanche. The forest that dominates, composed of larch and stone pine, has the particularity of growing even beyond the usual tree-line limit of forests.

4 km from Chandolin, the Illgraben is one of the largest erosion sites in Europe and the largest torrential lava site in Switzerland. Following the collapse of the mountain due to the effects of erosion, a huge rocky bowl was formed on the north side of the Illhorn.

“Chandolin is considered one of the highest villages inhabited throughout the year in Europe.”

The Illsee Lake, located at an altitude of 2,360 meters, was created in 1623 for the retention of water used for farming. Made into a storage basin in 1923 and raised in 1943, it serves the hydroelectric plants of Oberems and Turtmann.

Chandolin is known for well-known guests such as the Bille family, Ella Maillart and the painter Edouard Ravel. Under the charm of this village, suspended between heaven and earth, these persons and others visited periodically, some even had an address here, allowing Chandolin to be discovered by their respective circles scientific, artistic and literary.

The village has about a hundred inhabitants and has approximately 2,500 beds available.

Chandolin, from yesterday to today



Gilbert Zufferey and his mule returning from Ponchet in the years 1940-1950

In 1250, the village was called "Eschandulyns" a name that may derive from the Latin "escandulina" a term that means "shingles", the larch planks used for covering roofs. Probably until the fourteenth century, the inhabitants of Leuk had pastures in Chandolin which they reached from the Illgraben side. The road was abandoned subsequent to increasingly significant collapses in this sector.

Beginning in the fifteenth century, the site had a *mayen* (medium altitude pastures associated with small buildings) which later became a village, with the unique feature of possessing *mayens* downstream at La Reche (1700 m) and at Soussillon (1380m). During the *remuages*, movements between the mountain and the plain, Soussillon was an intermediate stop. Going back to the village from the valley of the Rhone, the inhabitants of Chandolin left the carts and the equipment they did not need higher up behind. They continued on foot using mules to carry different loads and fodder for livestock. The path that connected Soussillon to Chandolin was very narrow and did not allow the passage of carts.

Chandolin was part of the parish of Anniviers which was based in Vissoie, and after in 1806, became part of the parish of Luc. In 1884 the parish was divided in two, separating Luc and Chandolin.

"In 1884 the parish was divided in two, separating Luc and Chandolin."

By 1897, with the opening of the Grand Hotel by Pierre Pont, summer tourism began to develop. Major changes were made in the 1960s: the road from Saint-Luc was built after years of transport by foot or with mules; the Plampras road leading to the old village, built by residents was paved in 1943; the Plampras Hotel was built and the area around the tourist office (1979 m) developed.

The construction of the Illhorn ski lift in 1961 marked the beginning of the ski resort of Chandolin.

The new road

The construction of the road between Saint-Luc and Chandolin marked the beginning of a new era :

"The first time I went through the new road, I was on foot with my mother and my uncle. The buses were not yet coming up to Chandolin. We went down to Saint-Luc to take it. The arrival of the postal buses facilitated our movements towards the valley of the Rhone. The world opened up for us. We took the bus every Sunday night to get to Sierre to continue our education. But what a pleasure to go back on Saturday for the weekend and school holidays. With the arrival of tourists, people lived better. Chandolin continued its momentum through motivated people and became a winter and summer resort, the one you love today and where I still live." (Huguette Epiney)

Chandolin before and now

Much work was done by the inhabitants of Chandolin to transform this small village into a resort.

"It's winter, it snows. You come to Chandolin for holidays. The main road is clear. You enter the village without difficulty. If the snow continues to fall, the plow will return soon, however... in the years 1940-1950 :

... Nobody was talking yet about roads. The narrow roads were cleared by the men of the village with shovels. They cleared the snow so that cows had access to the basins and that children could go to school, or that the priest could go to church. When the snow continued to fall, the men worked tirelessly back and forth on the same paths. Sometimes they harnessed a triangular wooden snow plow on the back of a mule.



First post bus in Chandolin in 1960. Photo Ella Maillart

It's summer, and you can see a farmer in his field cutting hay with a gasoline-powered machine. Soon, a self-loading tractor loads the hay to transport it to the community stable. It will then be distributed to the cows with a silo during the winter. Troughs allow animals to drink without leaving the barn, however ... in the years 1940-1950 :

... The meadows were cut down by hand with scythes, carefully sharpened with a stone, for hours. Once cut, the hay was collected in a pile and then deposited on a sheet that was tied very tightly with a rope. The farmers carried loads on their heads into the barns of the village. In winter, there was no elevator, as there is now. The farmers carried the hay from the barn to the stable, and fed the cows. In addition, twice a day, it was necessary to drive the cows to the village basin for watering. Throughout most of the winter, the cattle remained in the mayens, where the summer hay was stored." (Huguette Epiney)

1. Grand Hotel



Grand Hotel, early twentieth century

➤ Follow the path behind the Tourist Office to the Grand Hotel.

On the way by, you can see the place where the first Illhorn ski lift was built in 1961. A trench remains near the garages where the snow groomers are kept. The chalet Blanche-neige in the Creux de Blanche-Neige was used to house the staff of the Grand Hotel.

The construction of the Grand Hotel marked a turning point in the development of tourism in Chandolin. It was built in 1896 by Pierre Pont. Its construction was not easy: the material was transported by mule from the valley of the Rhone.

Since its opening in 1897, the Grand Hotel has hosted many tourists, in large part English, who rode on mules or came on foot from Sierre. By 1924, they could take other means of transport to Fang and from there continue on mule or through porters. The hotel, with no heating was only open in summer.

Famous people stayed there: Chancellor Konrad Adenauer (the first Chancellor of the Federal Republic of Germany), Admiral Alfred Freiherr von Tirpitz (creator of the German navy in the First World War), Ferdinand von Zeppelin (inventor of the Zeppelin), Paul Hindemith (German composer) and the painter Edouard Ravel (uncle of the famous composer Maurice Ravel). The paintings of Edouard Ravel were exhibited at the Grand Hotel.

Pierre Pont directed the hotel until 1937. When his son Marc succeeded him, heating was installed and the hotel opened in summer and winter. Marc Pont had to give up the hotel in 1971, and the building passed into different hands. Currently owned by a German-Swiss company, the Grand Hotel receives groups all year long.

In 1896-1897, close to the hotel an "English chapel" was built, called the Chapelle Les Daillettes. The chapel was designed for hotel guests, almost exclusively English and Anglican. Today, Protestant services are celebrated during the tourist season.

➤ Follow the path below the Grand Hotel to the Calvary.

2. Calvary



Calvary path and cross in the past

The Calvary is located at the foot of the Grand Hotel, at the Bâ de la Saint-Jean. A panoramic map shows the surrounding peaks that can be seen in a 360 degree circle.

Formerly, processions were held every fortnight and went up from the church to the cross of the Calvary.

This tradition is maintained on the day of Corpus Christi. An altar is placed near the cross where the faithful gather. This is also where the Swiss National Day (August 1) is celebrated with a traditional bonfire.

Ella Maillart an illustrious guest of Chandolin over a period of fifty years, was particularly fond of walking in this place where she admired this "vast and varied horizon" that encourages contemplation and prayer in silence. After her death in 1997, her ashes were scattered there.

➤ Follow the path down beneath the cross, until you reach the large chalet on the mountain side.

3. Chalet of Edmond Bille



Chalet "Les Mélèzes" in the past

The chalet "Les Mélèzes" was built in 1905 by Edmond Bille (1878-1959). The young Neuchâtel painter had completed his training in Paris when he discovered Chandolin for the first time in 1900. He had received a request from the pastor Frédéric de Rougemont, a friend of the family who went for holidays to Grimentz to paint the "Sphinx", or the Matterhorn as it is seen from the hilltop village.

To paint this huge canvas, Edmond Bille lived for more than two months in the cure, sharing a beautiful friendship with the priest at the time.

Under the spell of Valais, he settled in Sierre in 1904, building his studio and a year later, the superb chalet in Chandolin that became his place of inspiration. At "Les Mélèzes" he received artist friends who, like the owner, came to put their easels down for a studios and sporty stay: they were the first to slide down these snow-covered slopes on skis.

In order to paint in good conditions, in 1912, Edmond Bille built a studio just above his chalet, which was later transformed into housing.

Very interested in the daily life of the mountain population of which he made drawings starting from the moment of his arrival in the region, Edmond Bille was the initiator of the editorial success "Le village dans la Montagne" (The Village in the Mountain), published in 1908, with texts by the noted Vaudois writer Charles-Ferdinand Ramuz.

In his Sierre atelier, a quote from Théophile Gautier decorated the walls: "Every artist has an ideal country, often far from his own home land. His talent is at home there, it is an atmosphere that is propitious for his work and he must return to that place as soon as he is free. This is where he can develop his talent, where the tree brings forth its most beautiful flowers."

Fully engaged in his subject, the painter also wrote texts about life in Valais both from the cultural and the political perspective. During the First World War, he participated in a publication on Swiss politics called "L'Arbalète," at the same time as he received Romain Rolland and Pierre-Jean Jouve in Sierre.

As of 1920, Edmond Bille began to work more and more on stained glass, decorating several churches, including those of Chandolin (the choir), Chamoson and Fully, but also the Abbey of Saint-Maurice. He was the creator of the very large stained glass window in the Hôtel de Ville of Martigny, which is based on historic and mythological references.



Edmond Bille in Chandolin in 1935

Two of the children of Edmond Bille followed in his professional footsteps: the author S. Corinna Bille and the photographer and wildlife filmmaker René-Pierre Bille.



S. Corinna Bille at the Chalet "Les Mélèzes" in 1938

S. Corinna Bille (1912-1979)

She spent her childhood and holidays between this chalet and the striking home of Edmond Bille in Sierre. Her real name was Stéphanie, although she used the name of Corinna as her pen name, in reference to the village where her mother came from, Corin.

This young girl known for her wild imagination, at the age of twenty became a script-girl for the movie "Rapt" of film director Dimitri Kirsanoff, based on the book

of Ramuz "La Séparation des Races". S. Corinna Bille met an actor whom she followed to Paris, but her marriage was unsuccessful and she returned to Valais in 1936, somewhat disillusioned. Affected by pleurisy, she stayed several times in Chandolin, where she enjoyed writing.

Published in the anthology of young poets of Romandie, she met Georges Borgeaud, who introduced her in 1942 to Maurice Chappaz, a poet and author of a number of works including *Le Match Valais-Judée* and *Les Maquereaux des cimes blanches*. From their union were born three children. The family moved from house to house before settling in 1957 in Veyras.

Corinna's first novel, *Théoda* was published in 1944, followed by *Le Sabot de Vénus* in 1952, stories imbued with her love for the Valais and the peasant world as it was explained by her mother.

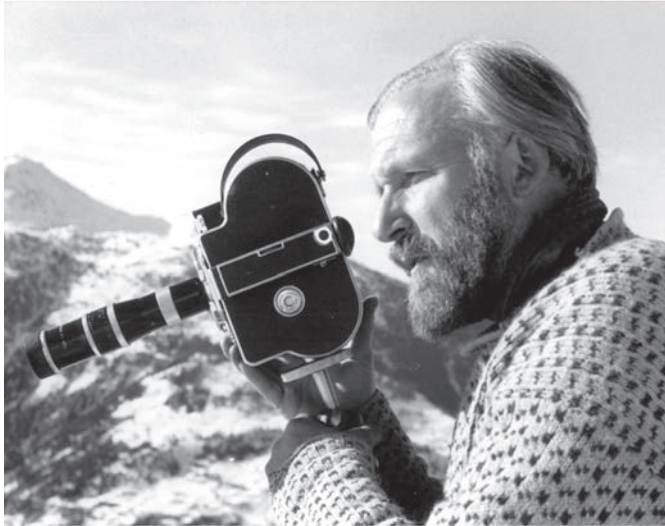
S. Corinna Bille received many awards, including the Schiller Prize in 1974 and the Prix Goncourt for short stories for *La Demoiselle sauvage* in 1975.

A nature lover, Corinna left a fruitful and prolific *oeuvre (work)*, brimming with rich imagination including the following titles: *Douleurs paysannes, Le Pays secret, La Montagne déserte, Soleil de la nuit, Le Bal double, Le Salon ovale, and Deux passions*».

Loving travel, Corinna Bille went to Lebanon and several times to Africa, specifically to Abidjan (Ivory Coast), where her eldest son worked. She went on an official visit to the USSR in 1974 and returned there twice, the last time in 1979, a few months before her death.

Several of her books have been translated into German, Italian, English and Russian, amongst other languages.

When asked why she wrote, Corinna replied: "One cannot bear happiness, nor pain. Writing is the cure for the unbearable. My work alone gives me balance, and consistency, that neither social contact nor religion nor adventure, or even motherhood can provide."



René-Pierre Bille in Chandolin in the years 1955-1960. Photo Th. Bille

René-Pierre Bille (1915-2006)

Like his sister, René-Pierre Bille spent his holidays in the chalet of Edmond Bille. Passionate about nature and wildlife, when he was very young he developed a deep desire for a life off the beaten path. Four collections of poems illustrate this period: "Empreintes," "Terres sauvages," "Dégel," and "Journal d'un bohème."

Around 1945, he settled in the village centre of Chandolin, participating with villagers in collective work. He began to write many articles on wildlife and rural life that were published in various newspapers and magazines. Exchanging his pocher's rifle for a camera, René-Pierre became a roving photographer, learning the difficult profession of a naturalist every day in the field.

He became friends with Ella Maillart who came to Chandolin, invited by Edmond Bille to rest between trips. Through her, in 1950, he met Samivel who was seeking an assistant for the shooting of his film "*Cimes et Merveilles*."

In 1954, married and a father, he acquired his first secondhand camera and presented four years later his own film "*Le Monde sauvage de l'Alpe*" which won an award at the Trento Film Festival in 1958. In the framework of the "*Connaissance du Monde*" conferences, until 1985, the filmmaker commented on images that were full of poetry for thousands of spectators, in Switzerland, France, Belgium and even in Canada.

René-Pierre Bille published many works about nature. His photos are published in numerous scientific publications.

As had Edmond Bille, René-Pierre was named an honorary Bourgeois of Chandolin.

The photographer, filmmaker, writer and lecturer who died in 2006 wrote: "I owe everything to nature. (...) With the photo, I had the deep and beneficial feeling of forever capturing a moment of pure life. (...) Without this daily quest in every season, life itself would probably have lost all meaning and flavour for me."

> [Continue to the church.](#)

4. Parish Church of Sainte-Barbe

In 1882, subsequent to the creation of the parish of Chandolin, work began on the construction of the church. The work was carried out thanks to Euphémie Frily a generous member of the parish who donated 20,000 gold francs, and also to the know how of Elie Caloz, a young peasant who had already built the chapel of Muraz. Assisted by men from the village, Elie Caloz worked for two years on the church. The first mass was celebrated in 1887 and as of that year, a priest resided in Chandolin.



Sainte-Barbe Church

The church is designed in the “post-Baroque” style. The interior can be considered surprising because of the richness of the décor and the furnishings. The “faux marble” pillars which are in their original state, as well as the stucco work and the different architectural elements. The painting of Sainte-Barbe (Saint Barbara) above the main altar is by an unknown artist, while the paintings near the secondary altars are by Laurenz-Justin Ritz (1796 – 1870) : Saint-Joseph and the Child (1854, left), and the Assumption of the Virgin (1857, right). The stained glass windows of the choir were made by Edmond Bille in 1932. Those of the nave, which were mere glass were replaced in 1963 by Albert Chavaz.

Elie Caloz was also the creator of the organ. In an old barn in Muraz, converted into a workshop, he made metal flutes, adjusted



Sainte-Barbe Church and the village in the past

the wooden parts, found special skins for the bellows and cut the keys in cow bone. The organ was sent to Chandolin in pieces by mule.

The installation of the bells was also an adventure. They were brought from Soussillon on sledges pulled by oxen, and once in the village, they were transported on a walkway, from the Calvary path to the bell tower.

The first building on your left, coming out of the church, was once the parish house. Built in 1871, with the financial assistance of Euphémie Frily and all the parishioners, the building was used initially to house people who came to work in the mines in the area.

➤ Continue for about 20 m.

5. Tsarire Cross and district



Tsarire Cross in the past



Thérèse and Aline, in front of the cross in the past

The cross, located above the road, was erected in 1930 to celebrate the first mission of the village. The missions were parish retreats taking place every ten years that lasted about two weeks.

The tools on the cross, from left to right, are: the spear that pierced the side of Christ, the hammer that was used to drive

nails in, the crown placed on his head, the ladder that was used to place him on the cross, the pliers used to pull the nails when his body was brought down, the pike with the sponge that served to quench his thirst.

The cross is at the centre of a neighbourhood that has remained virtually intact, the Tsarire district. The big house to the right of the cross, called "Le Retour" housed the first café of the village on the ground floor. The cement basin that dates from 1925 is the only original basin of the village. The inhabitants took their drinking water from such basins and brought the cows at fixed times for watering. The village women used the basin and the one that was near the bread oven for washing clothes. It was removed in the 1960s, when the square was redesigned.

"The big house to the right of the cross, called "Le Retour" (the return) housed the first café of the village on the ground floor."

The arrival of the washing machine in the 1960s changed the lives of women: *"No more washing in the basin in ice water for our mothers! The children enjoyed watching the wringer rotate."*

- > Continue along the road about ten meters and turn left.
- > Follow the lane to the Maison bourgeoiale located at the bottom, left.

6. House of the Bourgeoisie



House of the Bourgeoisie today

The building of the *Maison bourgeoisiale* in Chandolin probably dates from about 1800. On a beam in the room of the Bourgeoisie the date 1829 is marked. The *Maison bourgeoisiale* consists of three parts: the wine cellar, the middle room and the top room.

The cellar houses six large barrels containing wine aged in Muraz sur Sierre and Glacier wine, typical of the Val d'Anniviers. Large pewter jugs, called *channes* are aligned on three specially designed racks, fixed to the wall. These are used to serve wine from the barrels, at official receptions or village festivals.

The middle room, which housed the former butcher and distillery, is now used as the office of the Bourgeoisie of Chandolin. Formerly, the top room housed the village school. The children went to school altogether in the same room, the bigger ones on one side and the small children on the other.

Because families lived according to the rhythm of the *transhumance* (seasonal movements) between Muraz and Chandolin, the school year began in Muraz in the autumn, continued in Chandolin in winter and ended in Muraz in spring. School lasted only six months a year for the students.

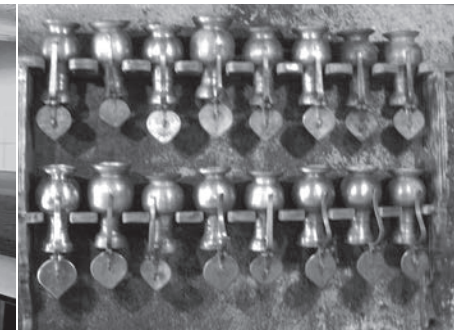
Currently the room hosts meetings of the Bourgeoisie of Chandolin and Société du Corps de Dieu in the traditional Corpus Christi celebrations. It is also used for various activities including meetings and family gatherings.

On a ceiling beam reads: "*Lué soyt poutujour le Saint nom de Jésus & Marie & de Joseph Fait l'an 1829*" (Blessed be the sacred name of Jesus, Mary and Joseph, done in the year 1829). The walls are adorned with various pictures of old personalities involved in the active life of the village. The *bourgeois* diploma of honour of Edmond Bille is also exhibited here.

> Return to the village road and continue about 20 meters to the rac-card, the second one on the left of the street.



Room of the Bourgeoisie



Channes in the wine cellar of the Bourgeoisie

7. Raccard / Barn

This *raccard*, second from left, with the stone base, is a typical construction related to the peasant economy of the past. It was designed for the storage of grain. Its unique construction kept rodents from gaining access to grain.

It consists of a stone base, used as a cellar, and a wooden part elevated on wooden pilotis on which large flat stones are placed.

Its construction is very similar to the granary (*grenier*). The latter is more solidly built, with walls whose beams are worked and positioned to prevent air from flowing between one beam and the other, because it was used for the storage of food supplies.

Here, you are at the heart of the old village of Chandolin made up of peasant houses, barns, stables, and sheds to store tools. The buildings were built mostly of larch wood, known for its hardness and impermeability.

You can discover ancient building techniques such as the horizontal stacking of beams, carved with an axe and assembled in the corners, as well as the balance support system with a transverse beam, in the middle serving the function of the tie rod.

➤ Continue to the bread oven on the left side of the street.

"Here, you are at the heart of the old village of Chandolin made up of peasant houses barns, stables, and sheds to store stools."



Raccards today



Raccard and children, early twentieth century

8. Bread Oven



The bread oven today

The oven was used by the villagers to bake rye bread three times a year, in June, September and December. Each person obtained a quantity of bread corresponding to the amount of flour they brought.

The word *banal* as in *four banal*, indicated a common good, available to everyone. Sharing the oven enabled the inhabitants to save wood, but also allowed them to maintain a constant heat in the oven.

In Chandolin, the preparation was done directly in the room of the oven, contrary to villages that had a "bread room" nearby. Grain measurements were performed using the *fichelin*. The bread was marked with a distinctive sign, designating the village or a family, or a star in the middle for the pastures. On *cressins*, small rolls, a kind of lacework pattern was drawn. Godfathers had the habit of giving these to their godsons.

The oven was heated with dry elongated and intertwined fir logs, The oven had to heat four to six hours before the first set of bread could be baked. The second batch could start eight hours later. At that point, it was enough to pre-heat the oven for half an hour. To check if the oven heat was sufficient, it sufficed to note if the stones of the vault had become white.

"The bread was marked with a distinctive sign, designating the village or a family, or a star in the middle for the pastures."

The bread was baked for about 1 hour 30 minutes, then it was placed on racks.

If a pregnant woman passed the oven, she was entitled to a piece of warm bread to combat cravings.

This bread made from rye, but also from corn and potatoes, had the advantage of keeping a long time, even several months. When the bread was too hard, it was cut with an axe, and then soaked in milk or wine before being eaten.

➤ A few metres to the right of the oven is the old chapel that now houses the Espace Ella Maillart. If the Espace is closed, please contact the Tourist Office to get the key.

9. Chapel of Saint-Barbe and Espace Ella Maillart



Ella Maillart on the balcony of her chalet in 1953

The building, which now houses the Espace Ella Maillart was once a chapel that dates from 1500, the first of the village. At the time Chandolin was part of the parish of Saint-Luc, and a priest sometimes came here to celebrate mass.

On the front, under the eaves, you can see the bell calling the faithful to mass, but this bell was also used to sound the disaster alarm. After the consecration of the church in 1888, the chapel was no longer used for religious functions.

Many years later, following the death of Ella Maillart in 1997, the old chapel found a new life with the creation of the Espace Ella Maillart. The village of Chandolin and the Association "Friends of Ella Maillart" have created a permanent exhibition that retraces her career in sports and her travels, through photographs, articles and objects.

Ella Maillart, born in 1903 in Geneva, published several books in which she described her travels to Russia, Turkestan, China and India. This is a place to discover this multifaceted woman who lived between 1946 and 1997 in Chandolin *"from the first to the last snow, (...) six months of summer at 2000 meters in a village flooded with sunlight and silence (...) where, even when it's gray, it's bright, because we are in the sky."*

Above the road is the chalet she built in 1948. The chalet is named after "Atchala" the sacred mountain of memory that dominates Tiruvannamalai in India where she stayed for four years during World War II in the ashram of Ramana Maharshi. Ella Maillart, based on her experience, invites us to ask ourselves: *"Who am I? By this constant reminder, you will know that you are the light of perception."*

Next to the old chapel is the Café des 2000, which was built in 1946. The wood used here came from a house built in 1558 at the mayen of the Rèche, which was transported on mule back to the village. A grocery store was placed in a nearby space.

➤ To reach the next location, follow the road that continues straight on to the first path that goes up on your left.



Chapel and children in the past

10. Espace Faune / Wildlife Exhibition Space



Espace Faune

➤ The Espace Faune is open in the summer from 8:00 a.m. to 8:00 p.m. and in winter from 8 a.m. to 6 p.m.. The right door opens automatically.

This exhibition space, designed to present the fauna of the Val d'Anniviers, is housed in the former fire station of the village. The Diana d'Anniviers association, which includes a hundred hunters, supported by the town, is at the origin of this project. Each year a different theme is presented, related to nature and local fauna.

The golden eagle, lynx, martens, badgers, marmots, deer, chamois, ermine, fox, tawny owls and the black grouse reveal their secrets. Each animal has a button that allows visitors to listen to a commentary.

The wildlife observation post, built twenty minutes from the village, down the forest road to Pramarin allows visitors to observe animals in their natural environment through a telescope.

➤ To get to the last location, return to the Café des 2000 and follow the main road up to the house with a hipped roof on the left.

As you advance, look at the house on the left, whose windows have bars. This house, dating from 1882 housed the last post office located in the old village, until 1968, when the post office was relocated near the tourist office.

➤ Shortcut : the path that climbs from the Espace Faune leads very quickly to the tourist office. This path can be slippery in winter.



Lynx in the Espace Faune

11. Old Post Office



Old post office in the past

The postman Richard Zufferey and his mule

This house with the hipped roof was the first post office in Chandolin. It was created in 1906, mainly to serve customers of the Grand Hotel. It was in summer, during the hotel's three opening months, that the post office had the most work.

Mail was sent to Chandolin, first, by mule and in low season, on the backs of men or women. After the enlargement of the road, the mail was carried on a cart, drawn by a mule, or a sleigh in winter and then a jeep. As soon as the automobile road was built in 1960, postal buses took on these tasks.

> Follow the road to return to the tourist office, enjoying the view over the rooftops of the old village. After the big bend on the left is the old Pension du Chamois.

Suggested Visits

Lime kiln

> In summer, follow the path behind the tourist office. In winter, check at the tourist office, because sometimes the path is not accessible. Follow the road from the tourist office to the Grand Hotel. At the car park, take the path called the Chemin des Coqs to the lime kiln.

Built in 1878 for the construction of the church, this two-metre deep circular kiln was restored in 2006. In Chandolin, three locations have the remains of ovens. Two ovens are situated on the path of Soussilon and served to create the lime used in the construction of the Grand Hotel in 1896 as well as the church.

Lime kilns have served to make lime since the time of antiquity. Limestone, heated to a high temperature was broken into small pieces and when mixed with water, made a white paste. With sand or gravel added, lime was used for construction work and to whiten exterior building surfaces. Today lime is used for the renovation of old buildings and historic monuments.

Mill

> The mill is located below the village, near the road leading to la Rèche.

The mill of Chandolin, which was restored in 2000, has a special feature: a large spoon that was used to introduce the rye, that was made with an axe out of a trunk of stone pine. Its stone is driven by a horizontal hydraulic wheel, unlike most mills which have a vertical wheel.

The mill was powered by the stream of Fang, carried through the hollowed trunks of trees. The inhabitants of Chandolin used it to grind the rye into flour.

Stable belonging to the consortage or community

➤ The community barn is located on the old Chemin de Grévé to Saint-Luc.

Built in the 1970s by a group of owners of Herens cows, the barn was partially destroyed by fire in 1999 and rebuilt soon thereafter. There are several stables of this kind in the valley. Their purpose is to encourage this specific breed of cows who like to fight while producing milk that is used to make good cheese.

Cow fights, called *combats de reines*, are one of the strongest traditions of Valais. They are organized in spring in different parts of the district. In the final, a cow wins the title of national queen (*reine*). On the day of the *Inalpe* (June) and the day of *Désalpe* (September), parties are organized.

Power plant called Usine du Zoc

➤ To reach the small hamlet called Le Zoc, go down below the village, towards the forest of Grévé, then continue after the community stable.

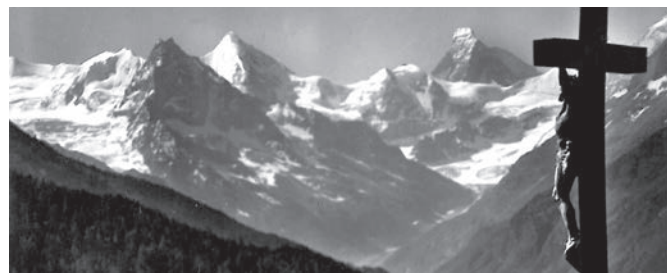
At this location, at the bottom of the *mayen*, the first power station in the village, built in 1916 used the surplus water of the town. In 1904 the Société d'électrification d'Anniviers (Anniviers Power Company) was created to bring electricity to all the villages. Today this building is a holiday chalet.

La Rèche and Soussillon

- The road to Soussillon begins after the church.
- You can also follow the forest road that passes by the community stable and goes to la Rèche.

La Rèche (1700 m) and Soussillon (1380 m) are *mayens* whose characteristic is that they are located at a lower elevation than the village of residence of their owners. In the past, people went there with livestock to graze and to leave manure on site, but also to eat the hay harvested in summer.

The path to la Rèche is very peaceful and continues to Fang. Today, visiting Soussillon allows one to discover the old mule track as well as this small and charming hamlet.



View on the Besso, Obergabelhorn and the Matterhorn



Winter and summer view of Chandolin in the past

Cover Photo and backcover : Chandolin in the past

Texts

Huguette Epiney with the contribution of the Société du village, Annelise Hollmann (Association « Les amis d'Ella Maillart ») and Geneviève Grandjean-Bille (Association « Edmond-Bille », www.edmond-bille.ch).

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Images and photos

Collection of old postcards of René Epiney, Marco Epiney ; photography of Ella Maillart by l'Association « Les amis d'Ella Maillart » ; photos Association Edmond-Bille, Médiathèque Valais-Martigny (240ph) ; recent photos by Adriana Tenda Claude.

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The 14 Historical Paths are available at the Tourist Offices and Editions Monographic. They are grouped together in a book titled « Parcours historiques d'Anniviers »

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