

The Confraternity of  
Saint James



BULLETIN

September 1998

Nº 63

*President*  
H.E. The Spanish Ambassador

Contributions to the Bulletin are welcomed from members. They should be typed or word-processed on A4 paper on one side only, with double spacing. IBM-compatible disks are also acceptable, with a printed copy. Articles and shorter items should be sent direct to the editor, Patricia Quaife at:

57 Leopold Road,  
East Finchley,  
London N2 8BG.

### **NOTE TO CONTRIBUTORS**

The Confraternity is happy to send you up to 5 copies of a Bulletin in which a piece of yours has appeared. As this cannot be done on the first dispatch, you are asked to telephone the office on (0171) 403 4500 if you would like some extra copies.

## 65 in 1999

Despite increasing longevity retirement at 65 is more the exception than the rule these days, as people—willingly or unwillingly—give up full-time work outside the home well before reaching this age. In some cases, at this turning-point in their lives, they may go on pilgrimage to Santiago and find a whole new world of interests opening up. For others, joining the Confraternity comes first and through their membership they too decide that when the time is ripe they will leave their normal life behind and ‘take up the scallop-shell’. A third group of, usually, younger people, very often students, having read about the pilgrimage, choose to walk or cycle the Camino in their holidays before the demands of professional work or a young family make such a journey impossible.

Marion Marples, who described herself as a vicarious pilgrim in Bulletin 62, comes into the second category and members will be pleased to know that, at the time of writing, she is well on her way to Santiago, somewhere between Burgos and León and well up to schedule. In contrast, a younger member, Joel Burden, walked from Le Puy to Santiago last year (with Christian Turner and in aid of Shelter) while he was a post-graduate student of history at the University of York. Later in 1997 he was awarded the Confraternity student bursary and in this issue of the Bulletin we can read the fruits of his research on Leonese-Castilian kingship and the cults of Santiago. Another young member, Rachel Thomas, also received an award from the bursary fund and during her cycling pilgrimage made a study of stained glass along the Camino. She presented her work to a well-attended meeting of the Confraternity in early July. Now the time has come for another round of bursary applications and a leaflet is enclosed which gives further details. To encourage younger members please pass this on to any young person you know who might wish to apply.

But why '65 in 1999? you may ask. Nothing to do with age but simply because early next year Bulletin Nº 65 will be published and that seems a fitting moment, after 16 years for the editor to retire and to pass her baton—if not pilgrim staff—to another CSJ member. If you think you might be able to help please read the note from the chairman a little further on. In the meantime I am very grateful to Anthony Brunning, the production editor, for sharing the load over the past year and for improving the appearance of the Bulletin so much.

PQ

# Confraternity Events 1998

**25 October to 1 November**  
***Visit to Galicia (A Coruña province).***

This visit is fully booked, with a waiting-list.  
For all information contact Pat Quafe on (0181) 883 4893 after 8pm.

**Wednesday 4 November**  
***Fourth Constance Storrs' Memorial Lecture:***  
***Pre-Santiago Maritime Pilgrimage along the West Coast of Ireland:***  
***the Archaeological and Literary Evidence, by Dr Peter Harbison.***

Dr Harbison is the author of many books including *Pilgrimage in Ireland: the Monuments and the People* (1991) and honorary academic editor of the Royal Irish Academy.

6.30pm for 7 (lecture to start at 7pm) at the St Alban's Centre, Baldwin's Gardens, London EC1 (nearest tube: Chancery Lane). Tickets: £5 (including refreshments) on the door or in advance from the CSJ office (see form at back of Bulletin).

**Saturday 14 November**  
***Research Working Party Meeting and Visit to Beverley, East Yorkshire.***

- 12 noon: Lunch (please bring your own) and short business meeting in the Beverley Minster Parish Room, Minster Yard North.  
1.30: Visit the Minster and St Mary's Church.  
4.00: Tea (provided).  
4.30 – 5.45: St James in Yorkshire: some preliminary thoughts, by Ann and Simon Clark.

The Research Working Party is keen to share with members the work that is going on and, following the very successful meeting in Bristol last year, are holding their next meeting in the north. All Yorkshire members are very welcome to attend. After a brief business meeting we shall visit the Minster and St Mary's Church to explore aspects of pilgrimage and of St James in Beverley, and later will hear of Ann and Simon Clark's on-going work on St James in Yorkshire. Medieval Beverley, which welcomed many pilgrims to the shrine of St John of Beverley, was a sanctuary town and important port. Its two magnificent churches contain much of interest, including St James, a vast number of minstrels and a pilgrim rabbit, thought to have inspired the White Rabbit. On Sunday we hope to visit the medieval church of St James at Sutton, a small port on the River Hull.

**Transport from London:** the 8.30am (but check nearer the time) train from King's Cross arrives in Hull at 11.30am. Local members will meet this train and give lifts to Beverley.

**Accommodation:** details of local bed and breakfast can be obtained from the Beverley Tourist Information Centre on (01482) 867430. The Youth Hostel closes for the winter.

***If you would like to come please return the form at the back of the Bulletin to Ann Clark.***

## Other Events

### 21 to 22 November

*Visit to London by the Vlaams Genootschap (Belgium) and the Nederlands Genootschap van Sint Jakob.*

**Saturday 21 November:** morning: City of London St James Walk, led by Liz Keay; 2pm: illustrated talk on St James in London by Marion Marples and Pat Quaife at the City Temple, Holborn Viaduct, London EC1.

**Sunday 22 November:** museum visits. For full details of this weekend, at which Confraternity members are most welcome, please send a s.a.e. marked 'Belgian weekend' to the office.

### Thursday 3 December

*'The Return of the Vicarious Pilgrim'*

An illustrated talk by **Marion Marples**, CSJ Secretary.

6.30 for 7pm at the St Alban's Centre, Baldwin's Gardens, London EC1.

Free entrance to CSJ members; non-members £2-50.

Refreshments will be available and, it is hoped, the 1999 CSJ calendar.

### Saturday 5 December

*Office Open Day*

11am to 4pm at 1 Talbot Yard, Borough High Street, London SE1

(nearest tubes: London Bridge or Borough).

Talbot Yard is off the High Street, on the left walking south, on the right walking north, above Copyprints. Occasionally the Office opens on a Saturday to allow members who are working and non-London residents to visit, see the Library and purchase publications. As an added attraction the nearby Spanish food importers, **Brindisa**, will be open for you to buy Spanish delicacies such as asparagus and artichokes from Navarre; Serrano ham and other meats such as chorizo from León; tomatoes, peppers and apple and chestnut paste from El Bierzo; cheese from the Picos de Europa as well as manchego. A number of other specialist food shops in the Borough Market area will be open, including Neal's Yard selling cheeses at wholesale prices.

## Other Events

### July to 28 November 1998

*Pilgrimage! A Celebration from Medieval to Modern Times*

an exhibition that includes a notable collection of pilgrim badges,

at Lynn Museum, Market Street, King's Lynn, Norfolk;

Tuesday to Saturday 10 to 5, adult 80p, concessions 50p.

**Thursday 15 October**

*'Gathering Souvenirs: Medieval Pilgrim Badges'*

an illustrated talk by Geoff Egan (Museum of London);

7 for 7.15pm at the Lynn Museum (see above). £3 including refreshments.

*Note that it is essential to book your place by ringing (01553) 775001 beforehand.*

**Thursday 22 October**

*'The Sacred Landscape, Cities, Churches and Henges'*

a lecture by Martin Pairner, Director of the Sacred Land Project;

6pm in the Wren church of St Andrew-by-the-Wardrobe, London EC4, at the junction of Queen Victoria Street and St Andrew's Hill; nearest tube: Blackfriars.

Admission free, with tea available (contribution welcome) from 5.30pm.

**Monday 9 November**

*'Pilgrimage and the Sick in the Middle Ages'*

an illustrated talk by Carol Rawcliffe (University of East Anglia);

7 for 7.15pm at the Lynn Museum (see above). £3 including refreshments.

*Essential to book on (01553) 775001.*

**Tuesday 17 November**

*An Evening in Aid of the Catholic Central Library Appeal*

*hosted by the Duke of Norfolk, Patron of the Appeal.*

The evening includes Mary Remnant's lecture-recital on *'Musical Angels in Medieval Art'* and a gastronomic buffet supper. 7.15 for 7.30 at St Joseph's Hall, Brompton Oratory (next to the V & A), London SW7 (nearest tube: South Kensington). Tickets for the event are £48 and cheques should be made out to CCL Concert. Please apply to: The Appeal Director, Catholic Central Library, Lancing Street, London NW1 1ND. Tel. (0181) 871 4833.

**Wednesday 2 December**

*'Pilgrims to St Ethernan:*

*the Archaeology of an Early Saint of the Picts and Scots'*

a British Archaeological Association lecture by Peter Yeoman.

5pm (tea from 4.30) at the Society of Antiquaries, Burlington House, Piccadilly, London W1. Non-members of the BAA are welcome to attend, but are asked to telephone the Hon Director, Philip Lankester, beforehand (work: (0113) 220 1878; home: (01904) 613615).

# 1999 Holy Year Dates

The Holy Year programme is slowly beginning to take shape. It includes:

## **Saturday 23 January 1999**

*16th CSJ Annual General Meeting, with speaker (being arranged)  
and Late New Year Party.*

From 12 noon at the St Alban's Centre, London EC1.

Papers will be circulated in late December.

## **21 to 22 February 1999**

*Weekend School on 'Holy Years and Souvenirs'*

*(provisional title).*

A weekend School for 1999 to include lectures on pilgrim badges, the pilgrimage of William Wey and the history of Holy Years. Other items will include an optional walk and videos of Santiago interest. Venue: The Friars, Aylesford, Kent. Accommodation in Guest House (new block) in single or twin rooms (1 double and 1 3-bedded room available). Cost: £40 per person sharing, £42 single to include accommodation, lunch, tea and supper on Saturday, breakfast and lunch on Sunday. Please complete the form at the back of the Bulletin and return with a deposit of £20. Maximum sleeping accommodation: 40 people, with single rooms allotted on a first-come, first-served basis. (The Confraternity has stayed at The Friars once before, in the 1993 Holy Year, when it was a welcome resting place for those walking or cycling to Canterbury over the Pentecost weekend.) The Friars was founded in 1242 when the first Carmelites arrived from the Holy Land. Since 1949 it has been the home of Carmelite Friars. Aylesford is three miles north-west of Maidstone, on the River Medway, and is both a pilgrimage and conference centre.)

## **Saturday 6 March**

*Southern Practical Pilgrim*

in London: City Temple, Holborn Viaduct

## **Saturday 13 March**

*Northern Practical Pilgrim in Scotland*

(see note in From the Secretary's Notebook, below).

## **Saturday 24 April 1999**

*5th Constance Storrs' Memorial Lecture: 'Rome, Santiago, Jerusalem',*

by Professor Paolo Caucci von Saucken

(to be given in Spanish, translation available).

8pm in the crypt of St Etheldreda's Church, Ely Place, London EC1.

## 7 to 27 May 1999

### *Pilgrim Sea Voyage '99, from Fowey to A Coruña,*

sailing on either 'Carrie' or 'Phoenix', three-masted schooners chartered from Square Sail in Charlestown, Cornwall. Theoretically all 25 places have been taken for the Sea Voyage '99 but Hilary Shaw, Secretary of the Bredereth Sen Jago who is making all the arrangements, would be pleased to hear from any other potential sailors who could be placed on a reserve list. If you would like more details and an enrolment form please send Hilary Shaw a good-sized s.a.e. to:  
The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ.

## May 1999

### *Walking the Saints' Way (Cornwall) and the Camino Inglés (Galicia)*

Most of the Pilgrim Sea Voyage sailors are starting their pilgrimage by walking across Cornwall from Padstow to Fowey on the Saints' Way. On arrival at the port of A Coruña they will then all be walking along the *Camino Inglés* or (*Antiguo Camino Real*) into Santiago de Compostela, where, thanks to a special dispensation from the Archbishop of Santiago, they will be eligible to be granted their *compostela* even though the land distance in Galicia is only 75 kilometres, not the 100 usually stipulated.

Confraternity members not sailing to A Coruña are also welcome to walk the Saints' Way (being organised by Rod Pascoe) to Fowey, and/or to walk the other 'arm' of the *Camino Inglés* from Ferrol to Santiago. Ferrol walking pilgrims will meet up with the sailors at Hospital de Bruma, where the two arms of the route meet, and the one group will then continue to Santiago. The Saints' Day walk takes two days, with an overnight stop at Lanivet (floor of the village hall or a bed-and-breakfast). The distance from Ferrol to Santiago is some 102 kilometres, a distance eligible for the *compostela*. Non-sailors wishing to do both walks can take ship (i.e. a Brittany Ferries vessel) at Plymouth, land at Santander and travel by narrow-gauge FEVE railway all the way to Ferrol, with an overnight stop in Oviedo.

- Dates:** 7 May: arrive Padstow, optional tour of town  
8/9 May 1999 – walk the Saints' Way from Padstow to Fowey, overnight at Lanivet  
14 - 18 May – walk from Ferrol to Santiago
- Cost:** £15 registration fee (£5 if Saints' Way only, £12 if *Camino Inglés* only) plus accommodation and food at cost, although some payment in advance will be requested to make the leaders' lives easier.
- Luggage:** Ferrol walkers will be carrying their own full rucksacks. Saints' Way walkers may have their luggage carried in a mini-bus but preference will be given to the sailors' luggage.

If you are interested in receiving further details of these non-sailing pilgrimage walks please complete the form at the end of the Bulletin.

Maximum number of *Camino Inglés* (Ferrol) walkers: 19.



# From the Chairman

## The end of an era

As will be apparent from the editor's comments on page 1, there are changes ahead regarding the Bulletin. The most notable of these is Pat Quaipe's decision to step down as editor. Issue N° 65 in March/April 1999 will mark the end of a long era, Pat having developed the Bulletin from the initial 'two sheets of A4 stapled together' in May 1983 to the highly respected 60-page publication it is today. More formal and more public appreciation will be made at the AGM in January, but I would like here to thank Pat on behalf of the Committee and the entire membership for her immense dedication as editor since the Confraternity's inception 15 years ago.

So the Committee is seeking a new editor. If you have some editorial experience and a fair knowledge of the *Camino*, are reasonably computer literate, could devote about 40 hours every few months to the task, and would enjoy the creative challenge of managing the Bulletin for the CSJ's growing membership, please contact me via the office or at home (details on back cover).

## Volunteers Needed

If you don't aspire to being editor, can we interest you in the role of roving reporter? Someone to co-ordinate news of events, both members' and those mounted outside the Confraternity, would be a great asset. We also hope to devolve responsibility for commissioning and sometimes writing the book and record reviews to members who would like to take them on, as of November this year if possible. Please volunteer for one of these areas: your interest and skills are needed.

## Further changes, and your comments sought

In addition to appointing a new editor we expect to be making some adjustments to the Bulletin schedule and in the way it is produced. We would also welcome comments from members on the current format and appearance of the Bulletin, which are under discussion. Please take the time to let us know your views! Send by post or fax to the Confraternity office, marked 'Bulletin' by the end of October.

Laurie Dennett

## Obituary Notices

We record with regret the recent deaths of *Dr Stanley R. Wood*, a very long-standing member from Worcestershire, *Alfred Peacock* of Suffolk, a staunch Confraternity cyclist, and *Tom Brimelow*, a newer member from Leeds.

### **Alfred Stanley Peacock, 1924 to 1998**

It is with great sadness that we have to report the death on 6 July 1998 of Alf Peacock. Confraternity members have fond memories of Alf for his great warmth of character. His funeral service at Stanton (Suffolk) parish church was packed with his friends and family, reflecting his wide interests.

In the early 80s he completed his cycling pilgrimage from Le Puy to Santiago in three stages. He subsequently produced the cyclists' notes for the CSJ Le Puy route guide. With his deep experience of cycling he was a welcome contributor to several practical-pilgrim cycling sessions and in May 1994 he was a warden at the Refugio Gaucelmo. He also contributed articles to the Bulletin from time to time, notably on Suffolk wills in N° 27.

Born in Greenwich, Alf was apprenticed to his father's printing firm (Alfred Peacock, Printer). During the war he was a sub-mariner and was awarded the Burma Star, after which he was repatriated to Australia, where he motorcycled across the outback. Shortly after his return to the UK, his father died and Alf reluctantly took over the printing business. Through his work as a Scout leader he met his wife Daphne, and in time he became a District Commissioner for Scouts. His other passions were motorcycling and mountaineering.

When the family moved to Stanton in 1975, Alf continued his Scout work and also served as chairman of the Parish Council for several years. He was a founder member of the Cyclists' Touring Club branch based at Woolpit and he contributed to several CTC local route guides. He was also a founder of the Blackbourne Local History Society and he was very interested in, and knowledgeable about, the historic churches of Suffolk. He gave many talks on this subject, especially on misericords, to local groups.

Alf joined the St James's Day celebrations at Castle Acre last year, cycling the paths where possible on his Brompton folding bike. The Confraternity was one of the beneficiaries of donations instead of flowers at Alf's funeral. Our grateful thanks for this generosity and our condolences to his two children, Chris and Judy and their families.

John Hatfield

## From the Secretary's Notebook

### **Elias Valiña Prize, 1998**

Warm congratulations to the Spanish Federation of Associations of *Amigos del Camino de Santiago* on being awarded the 1998 Elias Valiña Prize by the Xunta de Galicia. The late Elias Valiña was priest of O Cebreiro for many years and the pioneer not only of academic studies of the *Camino* but of its preservation and waymarking for present and future pilgrims. Based on initiatives by Elias Valiña in the late 1980s, including his regular *Boletín del Camino*, the Federation itself was created in 1987 and now consists of over 25 regional and more local associations in all corners of Spain. As well as arranging international conferences, running pilgrim information centres, publishing guides and other pilgrim material and arranging summer wardens for *Camino* refuges, the Federation also produces the popular *Peregrino* magazine to which many CSJ members subscribe. With issue N° 60 having just appeared (in August) 1998 is a fitting year for the Federation's well-merited Elias Valiña prize.

### **Conference 2000**

It is hoped to organise an international conference in the year 2000 on 'Pilgrim Hospitality'. This is a first call for members who would like to contribute, with a paper or shorter item under this broad title.

### **County Guides – A Plea for Help**

One of the aims of the Confraternity has been to provide information about St James in Britain and to attempt to work out how pilgrims from these islands reached the ports from which they left for Spain or France. For some time now members of the Research Working Party have been gathering data towards this end, and to produce for each county a guide to the churches and other matters connected with the pilgrimage to Compostela. Although a lot of work has been done on some counties, much editorial work is needed to bring the booklets to publication. Ann Clark, one of the co-ordinators for Yorkshire, has offered her services during a period of unemployment, but needs to ask members for their help too.

It is very important that the information given, whether about access, keys, opening times and so on or about images of St James, is as accurate as

possible, and we hope that members might be willing to check one or two of their local churches if Ann provides the details of what is needed. You may therefore receive a letter from Ann, and we hope that members will respond with their usual enthusiasm. If anyone has information which they feel should be included in a county booklet, or would like to be involved more fully in this work, do please contact Ann on (0113) 266 2456 or Marion at the office (after mid-October).

## **New Publications**

### **1) 'The Romanesque Sculpture of the Welsh Marches' by Professor George Zarnecki**

I am delighted to say that we have just received 250 offprints of Professor Zarnecki's paper of this title, which he gave as the 2nd Constance Storrs' Memorial Lecture in April 1996. The paper forms a chapter of a new Manchester University Press publication entitled *Medieval Art: Recent Perspectives* ed. by Owen-Crocker and Graham. The offprint which consists of 26 pages, copiously illustrated and with extensive notes, is now available to members at cost, i.e. £2-50 plus 50p post and packing (inland), plus £1 overseas. Please send your order to the office enclosing a cheque (pounds sterling only) payable to the Confraternity of Saint James.

### **2) Bourdon guide**

We now have a small stock of publication N° 3 in the series *Les Guides du Bourdon* published by our friends in the Association des Amis de Saint-Jacques – Pyrénées Atlantiques. Guide N° 3, *Les chemins d'Occident* covers, in great detail, in French, the Tours route from Bordeaux, the coastal route and the Baztan route which crosses the Pyrenees to the west of Roncesvalles, as well as some short linking routes. There are plentiful sketch maps and good information, with illustrations on the different sites. The guide costs £7 including postage and packing and is available from the CSJ office.

### **3) Jakobsweg: Konstanz to Geneva.**

A 280-page guide to this Swiss stretch of the Jakobsweg is being published this autumn by the Amis de Saint-Jacques, the Swiss Hiking Federation and the IVS (Inventor der historischen Verkehrswege der Schweiz). It will appear in both German and French and cost around 30 Swiss francs. (With thanks to Peter Robins for this information.)

## Practical Pilgrim Days 1999

To mark the Holy Year it has been decided to hold the Practical Pilgrim days in London and Scotland. The London date is **6 March** and the venue will be the City Temple, Holborn Viaduct, near our other two regular meeting places. The Northern Practical Pilgrim is going further north than usual, over the border, where a Scottish venue is under active consideration, with Paisley a strong possibility. Requirements include a large hall seating 80 to 100 people, tea and coffee-making facilities, two or three smaller rooms seating around 30, some car parking, accessibility by public transport, near or at a point of St James interest, the possibility of an interesting walk and/or Evensong and a place for an evening meal for around 20 people nearby. We are able to pay a reasonable hire charge. The dates could be Saturday 27 February or Saturday 13 March. If any Scottish members are able to suggest a possible meeting place I would be very pleased to hear from you at the office from mid-October. If any northern (England) members would like a Spring social event further south, please contact Ann and Simon Clark on (0113) 266 2456.

## Lost Property

Found abandoned at the Three Horse Shoes on St James's Day: a pair of large walking boots; two large grey sweaters and a carrier bag containing a bag of flour. To claim any or all of these items please contact Timothy Wotherspoon on (01954) 252108.

Marion Marples

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## Slide Library

A reminder from John Hatfield that slides are available to illustrate any pilgrimage talks you may be giving in the UK this Autumn / Winter. He asks that you give him at least *four weeks* notice so that a catalogue can be sent and your choice made. Please contact him at:

9 Vicary Way, Maidstone, Kent ME16 0EJ  
Tel. (01622) 757814

# THE PILGRIM'S GUIDE TO SANTIAGO DE COMPOSTELA



**Critical Edition** (in two volumes), 1998

Many members will be familiar with **Annie Shaver-Crandell's**, **Paula Gerson's** and **Alison Stones' *Gazetteer of the 12th-century Pilgrim's Guide***, which contains a new translation of the Latin text, published by Harvey Miller a couple of years ago. Now the long and eagerly awaited two-volume **Critical Edition**, by the same authors plus **Jeanne Krochalis**, has appeared: volume I: *The Manuscripts, Their Creation, Production and Reception* consists of an illustrated catalogue of manuscripts with a full discussion of the origins, patronage, authorship and production of the different versions of the *Pilgrim's Guide*; volume II offers the English translation of the *Codex Calixtinus* manuscript (the one held in Santiago Cathedral), extensively annotated, with a comparative analysis of the other extant copies and a detailed bibliography. The Latin text is printed side-by-side with the translation. The retail price of the two-volume set is normally £125 but Harvey Miller are offering members a 20% discount to bring the price down to £100 (plus £3-50 inland postage and packing). Anyone interested in buying a set should contact Sarah

Kane at **Harvey Miller Publishers**, Knightsbridge House, 197 Knightsbridge (8th floor), London SW7 1RB. Tel. (0171) 584 7676, fax: (0171) 823 7969. Please mention that you are a CSJ member. Credit card orders can be taken over the phone; cheques to be payable to **Marston Book Services**.

# Refugio Gaucelmo News

## A Year in the Life of the Rabanal Nails

The barn of the Refugio Gaucelmo, on which much time, work and money have been lavished, needs a new door. This was clear from the Working Party's visit last March and Howard Nelson, CSJ vice-chairman and a highly skilled woodworker, promptly offered to make one. During his week-long stay Howard took a number of photographs of doors in the village to give him ideas for an authentic design for the Gaucelmo barn door. He was particularly struck by the handsome nails used in all the village doors and decided that if the wood was to be French—at his home in the hamlet of La Marteille in the Dordogne, he has a fully equipped workshop and a variety of woods at different stages of seasoning—then the nails must come from the Maragateria.

As always, Asumpta and Charo next door had the answer: there was still a blacksmith in the next village, Rabanal Viejo, who could make nails of the right type. A couple of months later some 45 4-inch-long, hand-crafted nails



Long, painted nails.

photo: Pat Quaife.

were delivered to Rabanal del Camino—the start of a long and circuitous journey around Spain, England and France. By now Howard was briefly back in England, having walked to Santiago in the meantime in aid of L'Arche, but would be making the door at La Martailie later in the summer. Too heavy and too precious to be entrusted to the postal service, the nails were carefully packed by Asumpta in a shoe box, with many layers of protective packaging

and heavy-duty tape, and driven back to England by June warden, Irmgard Churchill, who lives in Buckinghamshire.

Irmgard's return home coincided with Howard's departure for the Dordogne so it was necessary to find someone visiting France to transport the box of nails to La Martelle. As it happened I was spending much of August in south-west France, with visits to both James Maple (in the Charente-Maritime) and to Howard and Jinty Nelson already arranged. Even more fortunately we were planning to travel in my companion's car so I wouldn't have an extra-heavy box in my usual rucksack. So by late July the nails were on the move again—by post this time—from Gerrards Cross to Talbot Yard and the CSJ office. There I picked them up shortly before our departure.

The box, never unwrapped, fitted neatly into a corner of the car boot and off we went one bright morning in early August from East Finchley to the Channel Tunnel to catch Le Shuttle, the car laden down with three weeks' luggage. Avoiding the ubiquitous duty-free shop inside the Tunnel boarding area, we joined a long line of cars that moved slowly towards the 'ferry-train'. As luck would have it we were picked out by Tunnel security (this happens to about one in every 20 or so cars) and asked to get out while the car was searched. A very thorough search was then made by four security officers, one of whom was a woman. At the end we were asked to open the boot which was full of cases, a first-aid kit, a picnic basket and, of course, the well-packaged and surprisingly heavy shoe box. At the last minute the woman officer noticed the interesting looking parcel and asked to know what it contained. 'Well', I said, 'it's 40 hand-crafted nails, because in a village called Rabanal del Camino, in Castile and León in western Spain, there's a pilgrim hostel for walkers and cyclists going to Santiago de Compostela. And in the garden of the hostel there's a barn and the barn needs a new door and doors need nails, and we ...' By this point my companion had difficulty keeping a straight face and a glazed look had come over the face of the security officer. 'Oh, that's all right, then,' she said clearly worried I might continue the tale for half-an-hour longer.

We then rejoined the line of cars and, together with our unusual cargo, enjoyed a 35 minute journey through le Tunnel-sous-la-Manche before setting off on the long drive south. The shoe box remained undisturbed in hotel car parks in Gisors, Chartres and Poitiers, and in James Maple's front garden, before it started on the penultimate leg of its travels: from St Emilion to the Dordogne.

At La Martelle, the first task, after some welcome tea, was to open the box—with exceeding care—and to admire its contents, impressively long



nails with a large, hand-bevelled top. Howard had already started making the door from well-seasoned Dordogne oak, basing its design on some of the features he'd noted from the Rabanal doors photographed back in March. A few days later Jinty Nelson arrived from London; her job was to prime the tops of the nails with a black waterproof paint, so that they would withstand the rigours of many a Rabanal winter.

The crowning moment of the week at La Marteille came on our last morning, 22 August, when Howard was ready to start nailing the panels of the door to the frame. I felt very honoured to be asked to bang in the very first nail, after which we all took a turn, with Howard displaying the easy skill the rest of us lacked. Later that morning, after our departure, the nailing process was completed and the much-travelled nails were at last fulfilling their proper function.

The splendid new barn door is currently in Howard's van on its way to Rabanal, where it will spend its first winter in storage. No doubt its actual fitting, due to take place in late March, will be suitably celebrated by the 1999 Working Party—the last chapter in the great adventure of the Rabanal nails.

PQ

## Wardens Wanted for Holy Year

It can never be too early to plan for a Holy Year! The Refugio Gaucelmo is short of its full complement of wardens in July, August and September; we have, at the moment, one for each month and that is two short of the required numbers for these busy months. The qualifications are simple:

- ▶ to have made the pilgrimage
- ▶ reasonable Spanish
- ▶ a good deal of energy.

If you wish to volunteer please get in touch with me by letter or telephone, at:

5 Ayot Green, Ayot St Peter, Welwyn, Herts AL6 9AB.

Tel. (01707) 333178.

Jo May

## Jim Wilson Memorial

It was reported in Bulletin 62 that Jim Wilson's widow, Sheila, had sent the Rabanal Appeal fund the sum of £268-75 from the collection at a Service of Thanksgiving for Jim's life. Since then Janice Tostevin, a fellow member of the 1996 Rabanal Study Visit, has also made a generous contribution in Jim's memory. A new table and benches have now been delivered to the Refugio Gaucelmo and Sheila Wilson has written as follows:

*We are delighted that you have been able to find something so quickly to commemorate Jim's life at the Refugio. Jim had made several pieces of furniture and would, I'm sure, think that this was a most apt way of remembering him. My children and I would like to visit the refuge, perhaps next year, to see where Jim had so enjoyed himself.*

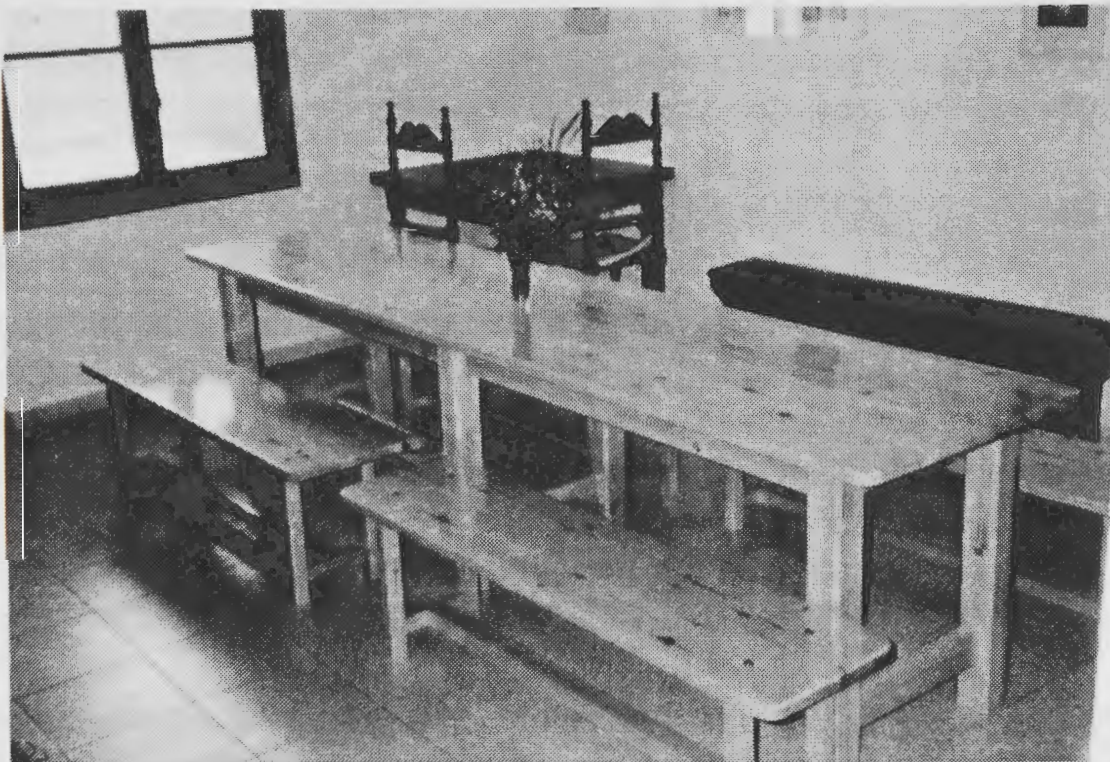


Table and benches bought to commemorate Jim Wilson. photo: Mary Ivens.

# Leonese-Castilian Kingship and the Cults of Santiago, c.1030 – c.1230.<sup>1</sup>

Joel Francis Burden

## **Introduction**

My research explores the development of a special relationship between the Leonese-Castilian monarchy and the cult of Santiago, and traces the processes through which the Apostle emerged as a royal and national patron saint between the eleventh and thirteenth centuries. During this period, political authority in the Iberian peninsula was fragmented between several competing Christian kingdoms in the north, separated by a somewhat fluid 'frontier' from a series of Moorish-Arab kingdoms in the south. Compostela was located in the northwestern corner of the kingdom of León, which was itself united for long periods with the neighbouring kingdom of Castilla (see map).<sup>2</sup>

## **The Importance of Royal Patronage**

For a medieval shrine-cult to develop a pan-regional or international profile, it was generally advantageous to attract the patronage of royalty. Royal patronage was doubly beneficial to religious communities, providing them with tangible resources with which to beautify their shrine-churches and develop their pilgrimage infrastructure, whilst also lending the community a prestige which emanated from an association with the aura and charisma of royalty. The acquisition of royal bodies was perhaps the most prestigious form of royal patronage. Royal burial constituted a permanent dynastic investment in a religious institution and additionally might serve to attract the further patronage of future royal generations.

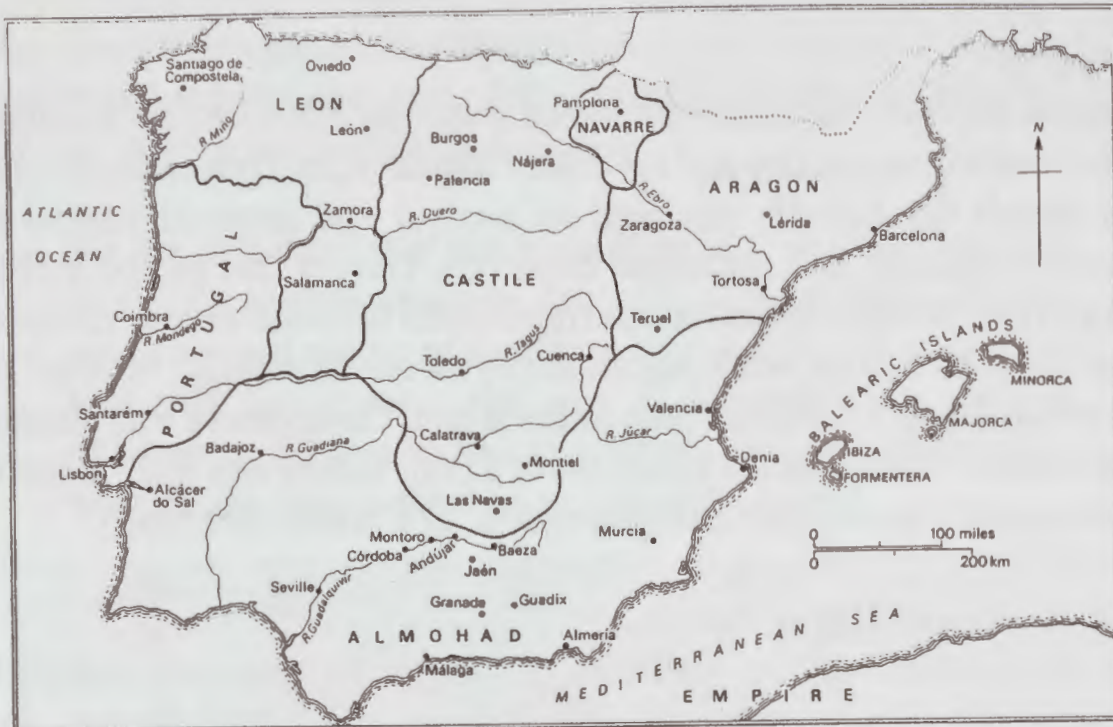
Clearly, royal patronage was not the only determinant of a shrine-cult's vitality. More idiosyncratic factors could also be of great importance; for

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<sup>1</sup> This research was made possible through the financial assistance of The Confraternity of Saint James. Although all the opinions expressed in this article are my own, I have nevertheless benefitted greatly from the generous advice and encouragement of Professor Janet Nelson, Dr. Catherine Cubitt, Mr. Richard Fletcher, Mr. Peter Rycraft, Miss Charlotte Carpenter and Mr. Christian Turner. Many thanks to all concerned. A longer and fully annotated version of this paper has been deposited in the Confraternity Library.

<sup>2</sup> León-Castilla were united in the periods 1037–1065, 1072–1157 and after 1230.

example, the meteoric rise of Compostela owed much to the remarkable career of Archbishop Diego Gelmírez (1101–40). Furthermore, it should be recognised that once a shrine-cult had become successfully established, the activity of pilgrimage could operate as a self-generating source of wealth which might cushion a shrine-community from experiencing the more negative effects of vicissitudes in royal favour.



The Iberian Peninsula in 1214

Reproduced from S Barton, *The Aristocracy in Twelfth Century León and Castile* (Cambridge, 1997) by courtesy of the Cambridge University Press.

Although the financial health of the shrine-community at Compostela was not directly dependent upon the flow of royal patronage, the analysis of patterns of building work and history writing at Compostela seems to indicate that fluctuations in the scale of royal patronage did affect levels of institutional self-confidence. The apparent cessation of building work on the new Romanesque cathedral during the second quarter of the twelfth century occurred against a background of particularly difficult relations between the community and the ruler of León-Castilla.<sup>3</sup> Meanwhile, the compilation between 1129 and 1131 of the ‘Tumba A’ cartulary at Compostela (purporting to record copies of all royal charters granted to the cathedral between 829 and

<sup>3</sup> Having commenced in 1075, building work was nearing completion by the 1120’s. However, the final phase of work on the western ‘Portico de la Gloria’ was delayed until the late 1160’s.

1127) has the appearance of an obsessive assertion of the richness of past royal patronage in response to its more contemporary dearth. Religious communities were often concerned to stress the antiquity and pedigree of their special royal relationships, and the fact that several of the earliest charters recorded in the cartulary are patently twelfth-century forgeries merely underlines the importance attached to at least *being seen to have been* the recipient of extensive royal patronage in the past.

### Patterns of Royal Patronage

The survival of an extensive corpus of Leonese royal charters enables historians to reconstruct a picture of royal patronage towards a whole spectrum of religious institutions between the eleventh and thirteenth centuries. Because these royal charters specify their date and place of issue, they can indicate the frequency with which Compostela featured in royal itineraries. Additionally, the texts of charters occasionally indicate the immediate purpose of particular royal visits. On a different level, historians can also learn much from examining changing patterns in the choice of royal burial places.<sup>4</sup>

The evidence of royal charter grants, royal visits, and royal burial preferences, indicates that the relationship between the Leonese monarchy and the cathedral community at Compostela passed through several distinct phases. Prior to the expulsion of the previous Leonese-Asturian dynasty by Fernando I in 1037, the cathedral of Santiago de Compostela had enjoyed generous royal patronage for over a century. The new 'Navarrese' royal dynasty on the whole adopted traditional patterns in its channelling of patronage within the kingdom of León, yet this policy largely excluded the northwestern province of Galicia. The situation gradually improved when Alfonso VI (1065–1109) placed Galicia under the direct control of his son-in-law Raymond of Burgundy in the early 1090s. Nevertheless, whilst a closer relationship clearly developed between the royal dynasty and the cathedral of Compostela, the poverty of Alfonso VI's charter grants to the cathedral (just three in forty-four years) belies the king's long-established historical reputation as a major benefactor of the pilgrimage route.<sup>5</sup> By contrast,

<sup>4</sup> See genealogical table.

<sup>5</sup> This reputation rests on a reported bridge-building campaign ordered by Alfonso VI along the length of the *Camino Francés*. Since the rationale behind this campaign of bridge construction is not recorded, it is sensible not to discount the probable importance of strategic and commercial motivations: – the *Camino*

Alfonso's daughter, Queen Urraca (1109–26), was a frequent visitor to Compostela and was relatively generous in granting lands and privileges to the cathedral church. As a regnant queen in an age of kings, Urraca frequently found her political position to be precarious, and it was undoubtedly this instability which underscored the queen's particular reliance on regional support within Galicia and her cultivation of close royal relations with the community at Compostela. The latter relationship was mutually exploitative: several of Urraca's more generous grants being made in exchange for large cash contributions to the queen's empty coffers.

Alongside an upturn in royal patronage, the first quarter of the twelfth century also witnessed the emergence of a new ritual profile for Compostela. In 1111, four years after the burial of his father Raymond of Burgundy at Compostela, the infant Alfonso VII was crowned in the cathedral during the lifetime of his reigning mother. Later, in 1124, the cathedral was the setting for Alfonso's knighting, and in 1127, on the occasion of Alfonso's first visit to the city after his full accession, the king made an unfulfilled commitment to be buried alongside his father in the cathedral. Paradoxically, these ritual associations with Alfonso VII actually prefaced a new nadir in the relationship between the Leonese monarchy and the shrine-church. During his long adult reign (1126–57), Alfonso VII's imperial pretensions were centred on the city of León, where the basilica of San Isidoro was the principal recipient of royal patronage. Although Queen Berenguela was buried at Compostela in 1149, the cathedral community remained largely outside the main orbit of royal political culture until after the accession of Fernando II in 1157.

The successive reigns of the Leonese kings Fernando II (1157–1188) and Alfonso IX (1188–1230) were characterized by yet another dramatic reversal in the fortunes of Compostela. Both kings forged strong dynastic links with the shrine-church, most obviously through the establishment of a Leonese royal mausoleum in the chapel of San Lorenzo within the cathedral. Fernando II expressed his intention to be buried at Compostela in a royal charter of 1180, and he was duly buried near his mother and paternal grandfather eight years later.<sup>6</sup> Compostela's credentials as *the* Leonese royal mausoleum (in opposition to the Panteón de Los Reyes within the basilica of San Isidoro in León) were formally recognised in a charter granted by Alfonso IX shortly after the re-consecration of the cathedral in 1211. This privilege was

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*Francés* was not only the road to Compostela, it was increasingly becoming the main east-west artery of the Leonese-Castilian kingdom.

<sup>6</sup> See genealogical table.

subsequently confirmed with the burial of Alfonso's son and heir, the Infante Don Fernando, in the chapel of San Lorenzo in 1214, and in due course Alfonso was himself buried at Compostela in 1230.

The phrasing of Fernando II's charters indicate that the king held a strong personal devotion to Santiago, a devotion reflected in his generosity to the shrine-church and in his foundation of the military Order of Santiago. Fernando made at least nine visits to Compostela over the course of his reign, the last of these being a jubilee-year pilgrimage in 1182. Records of the charters and confirmations of Alfonso IX indicate that the king made at least forty-six grants to the cathedral at Compostela during his forty-two year reign. Additionally, Alfonso visited Compostela on at least twenty-two separate occasions, including two pilgrimages to the shrine of his 'patronus' in 1182 and 1211. However, the reign of Alfonso IX proved to be an Indian summer in the relationship between the monarchy and the shrine-church. The death of Alfonso on his third pilgrimage to Compostela presaged the final reunification of León and Castilla, and the dawn of a new era in which royal attention was increasingly reorientated towards the great cities and churches of Castile.

### **The Plural Cults of Rival Saints**

The pre-eminence of Santiago amongst Spanish saints was not an inevitable development. Leonese-Castilian royal patronage was distributed between several different shrine communities in the eleventh to thirteenth centuries, and amongst the foremost of these was the community which catered for the shrine of St Isidore of Seville (c.560–636) at the basilica of San Isidoro in León.<sup>7</sup> Royal ties with the cult of St Isidore were cemented in 1063 with Fernando I's translation of the saint's relics from Moslem Sevilla to the recently reconstructed and re-dedicated basilica in León. The old basilica had previously served as the dynastic burial church of Leonese-Asturian kings, and this sepulchral function was amplified under the new royal dynasty with the construction of the Panteón de Los Reyes as a special royal burial-chamber. Royal interest in San Isidoro is explicable on a variety of levels. Besides serving as a dynastic mausoleum, the basilica formed the hub of a lucrative and powerful lordship (the *infantado*) which was reserved to the lifetime possession of the senior royal daughter. During the mid-twelfth century, the *infantado* was held by Alfonso VII's remarkable sister Doña

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<sup>7</sup> For the purposes of clarity, I use the anglicized form 'St Isidore' when referring to the person or cult of the saint, whilst retaining the Spanish form 'San Isidoro' when referring to the religious institution in León.

Sancha (d.1159), a women who exercised considerable political influence from within the precincts of the basilica, and who additionally was responsible for instigating a major campaign of rebuilding and refurbishment at San Isidoro in the late 1140's, as well as supervising the replacement of the existing basilican community with a new community of Augustinian canons. Also of significance was St Isidore's well-attested historical position as a bishop and, above all, as an encyclopaedic scholar and doyen of the ancient Visigothic church. The encouragement of a special relationship between the saint and the Leonese royal dynasty lent validating weight to the latter's pretensions to be the inheritors of the Visigothic imperial mantle. In this respect, the translation of St Isidore's relics supported the claims of León to be the new 'imperial' capital of Spain, and indeed the basilica itself evolved

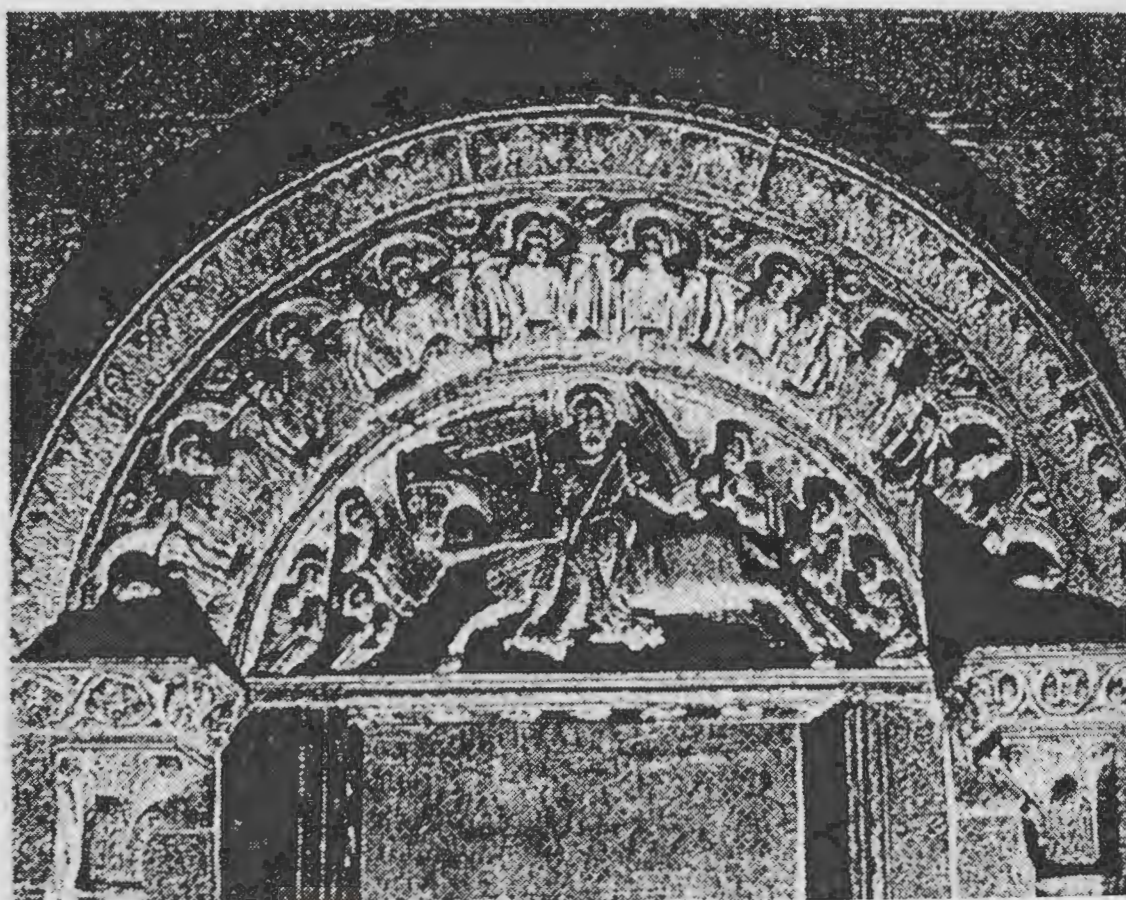


Fig. 1. The Clavijo tympanum in the cathedral at Compostela.

an important ritual profile as the setting for 'imperial' coronations.

Many parallels can be observed between the twelfth-century shrine-cults of Santiago and Isidore. Both shrines were sited on the route of the *Camino Francés* and therefore shared a large proportion of their pilgrim traffic. Both shrine-communities were disposed to cultivate royal relationships on a variety of levels, but particularly by advancing rival claims to serve as spiritual custodians of dead royal bodies. However, surely the most striking parallel



between the two shrine-cults was the emergence within each cult of a martial or '*Matamoros*' (Moor-slayer) persona of the saint.

The involvement of Santiago *Matamoros* in the Christian '*Reconquista*' of Arab Spain is first documented in a royal charter of 1140 which mentions the Apostle's intervention at Alfonso VII's siege of Coria. But this theme has a prehistory: while the earliest *written* record of the legendary appearance of Santiago *Matamoros* to Ramiro I before the battle of Clavijo (in 844) is only datable to the late twelfth century, the earliest *visual* representation of Santiago *Matamoros* (on horseback brandishing a sword) appears on the early twelfth-century Clavijo Tympanum over an internal doorway in the cathedral at Compostela (fig. 1).<sup>8</sup> According to Lucas de Tuy's *De Miraculis Sancti Isidori*, the improbable emergence of St Isidore *Matamoros* also occurred against the background of Alfonso VII's military campaigns. Lucas's early thirteenth-century description of the siege of Baeza in 1147 provides an insight into the dynamics of the Santiago-Isidore relationship: the figure of St Isidore riding about the battlefield dressed in his pontificals and brandishing a sword was guided and accompanied from the Heavens above by the fiery sword-wielding hand of Santiago. Although Lucas optimistically describes Isidore as the 'successor' of the Apostle, it is difficult to reconcile this designation with the more telling compositional dynamics of the scene at Baeza as it is represented textually in Lucas's narrative, or visually on the embroidered Baeza banner preserved at the basilica of San Isidoro (fig. 2).<sup>9</sup> In the case of both saints, the attribution of Moor-slaying powers constituted a secondary development grafted on to an already pre-existent and well-established cult. However, the greater success experienced by the Santiago cult in its development of a more multivalent type of sanctity perhaps reflected the relative malleability of the Apostle's legendary past as compared with that of St Isidore. The evolution of Santiago's spiritual identity was credible precisely because it was not inhibited by a firmly authenticated historical

<sup>8</sup> The dating of the tympanum is problematic. However, the known architectural chronology of building work on the cathedral suggests an earliest date of c.1100.

<sup>9</sup> The placing of Santiago in an elevated position within this scene is consistent with a notion of his greater importance within the spiritual hierarchy. The Baeza banner was reputedly donated to the basilica by the grateful Alfonso VII after the siege. Any attempt to firmly date the banner remains highly speculative in the absence of proper scientific examination. However, the inclusion in its design of the quartered heraldic arms of León-Castilla would at least suggest a date of no earlier than the mid-thirteenth century.

knowledge of the Apostle's past activities within Spain—a situation which sharply contrasted with the well-known (and decidedly pacific) historical past of the scholarly Isidore. By the same token, although the *Matamoros* identities of both saints seemingly emerged at broadly the same point during the twelfth century, it was only the Santiago *Matamoros* cult which succeeded in retrospectively inventing a convincing pedigree for itself, tracing the Apostle's involvement in the *Reconquista* back into the obscure mists of the ninth century.

If the Santiago *Matamoros* cult was already the pre-eminent Leonese martial cult by the turn of the thirteenth century, this situation also partially responded to the character and direction of contemporary royal patronage. To

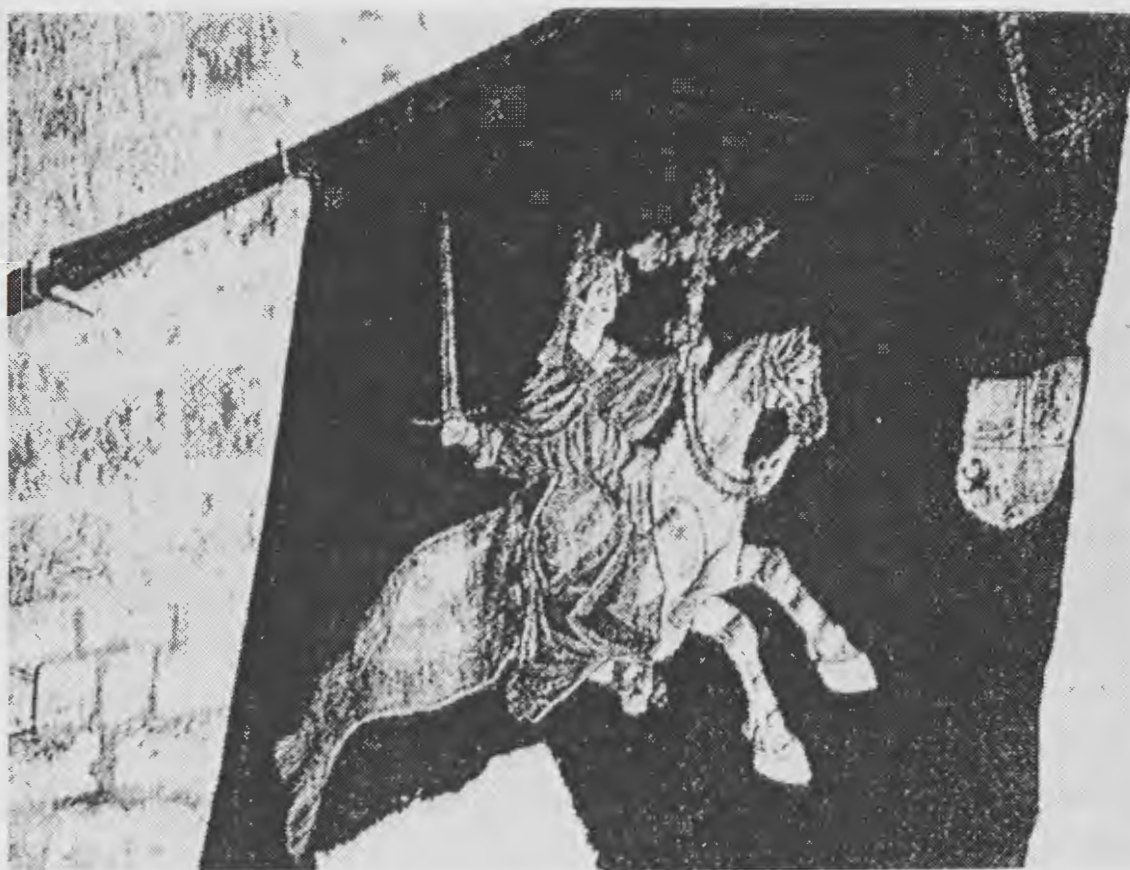


Fig. 2. The Baeza banner in the basilica of San Isidoro.

a quite remarkable extent, the resumption of major Leonese royal patronage towards Compostela after the death of Alfonso VII was directly linked to the martial activities of the Apostle. As early as 1158, Fernando II described himself as the 'standard-bearer' of Santiago, and during the remainder of his reign the king made periodic grants to the cathedral at Compostela in gratitude for the Apostle's 'good services in campaigns against the Saracens'. The motives behind Alfonso IX's numerous donations to Compostela are somewhat less explicit within his charter texts, though Santiago is often

referred to as the king's personal '*patronus*', and occasionally as the patron of both the Leonese kingdom and all Spain. Clearly, by the late twelfth and early thirteenth centuries, the dynastic and crusading strands of Leonese royal piety had converged at the shrine of the Apostle in Compostela. Meanwhile, the cult of St Isidore proved unable to compete with its Galician rival, and royal patronage towards the basilica in León declined in the years following the deaths of Alfonso VII and Doña Sancha.<sup>10</sup>

### **Santiago Matamoros and Compostela**

The cult of Santiago *Matamoros* was promoted and exploited by the cathedral community at Compostela in various ways. The most notorious example of this exploitation was the *Votos de Santiago*, a tax collected annually throughout Spain in accordance with the terms of a forged diploma supposedly issued by Ramiro I after his victory at Clavijo. The *Matamoros* cult did not however detract from the long-established responsibilities of the cathedral community, which remained the custodianship of Santiago's shrine and the requirement to cater for the spiritual needs of pilgrims. Although the interests of the shrine-community at Compostela could embrace both Santiago's newer *Matamoros* and his older '*Peregrino*' (Pilgrim) identities, there is little to suggest that the imagery associated with the Apostle's *Matamoros* identity either eclipsed or was conflated with, the established imagery of the *Peregrino* cult.<sup>11</sup> Such later visual evidence as we have suggests that each manifestation of the Apostle's cult operated within its own distinct spatial sphere: for example, surviving images of the Apostle along the *Camino Francés* are almost exclusively representations of Santiago *Peregrino*.

Although the Santiago *Matamoros* cult presupposed a belief in the Apostle's mobility in moments of military crisis, Santiago's interventions in warfare were nevertheless mediated through the power of prayer rather than through the physical presence of his relics on the battlefield. Additionally, the geographical location of the Apostle's shrine at Compostela was entirely removed from the main theatre of Santiago *Matamoros*'s activities around the Christian-Muslim frontier. On a practical level, these factors made it difficult for the shrine-community at Compostela either to exercise any direct influence

<sup>10</sup> Alfonso IX granted just fourteen charters (and only four post-1206) to the basilica of San Isidoro, as against forty-six charter grants to the cathedral at Compostela.

<sup>11</sup> Santiago *Peregrino* was classically represented with a pilgrim's hat, bag and staff. His identifying symbols were the scallop-shell badge and (often) a Gospel.

over the dynamic appearances of the *Matamoros*, or indeed to monopolize devotion to his cult—the latter point being underlined by Fernando II's foundation of the military Order of Santiago at the frontier town of Cáceres in 1170.



Fig. 3. The mechanical statue of Santiago at Las Huelgas.

Although the fortunes of the cathedral community at Compostela declined from the mid-thirteenth century, the cult of Santiago *Matamoros* continued to prosper in the later Middle Ages. The peculiarly martial character of Leonese-Castilian kingship doubtless contributed to the continuing vitality of the *Matamoros* cult and explained its noticeably royal provenance. The thirteenth century witnessed an unprecedented number of royal campaigns along the frontier, creating an environment in which the martial assistance of Santiago was repeatedly invoked. Perhaps the most striking example of the continued importance of Santiago to the Leonese-Castilian monarchy was the development of a tradition of royal knighthood by the hand of the saint, or more precisely, by a sword held in the mechanical arm of a statue of the Apostle (fig. 3).<sup>12</sup> The first recorded use of the mechanical statue occurred on 25 July 1332 (the saint's feast day), when Alfonso XI was knighted at the high altar in the cathedral at Compostela as a prelude to his subsequent coronation at the monastery of Las Huelgas outside Burgos.

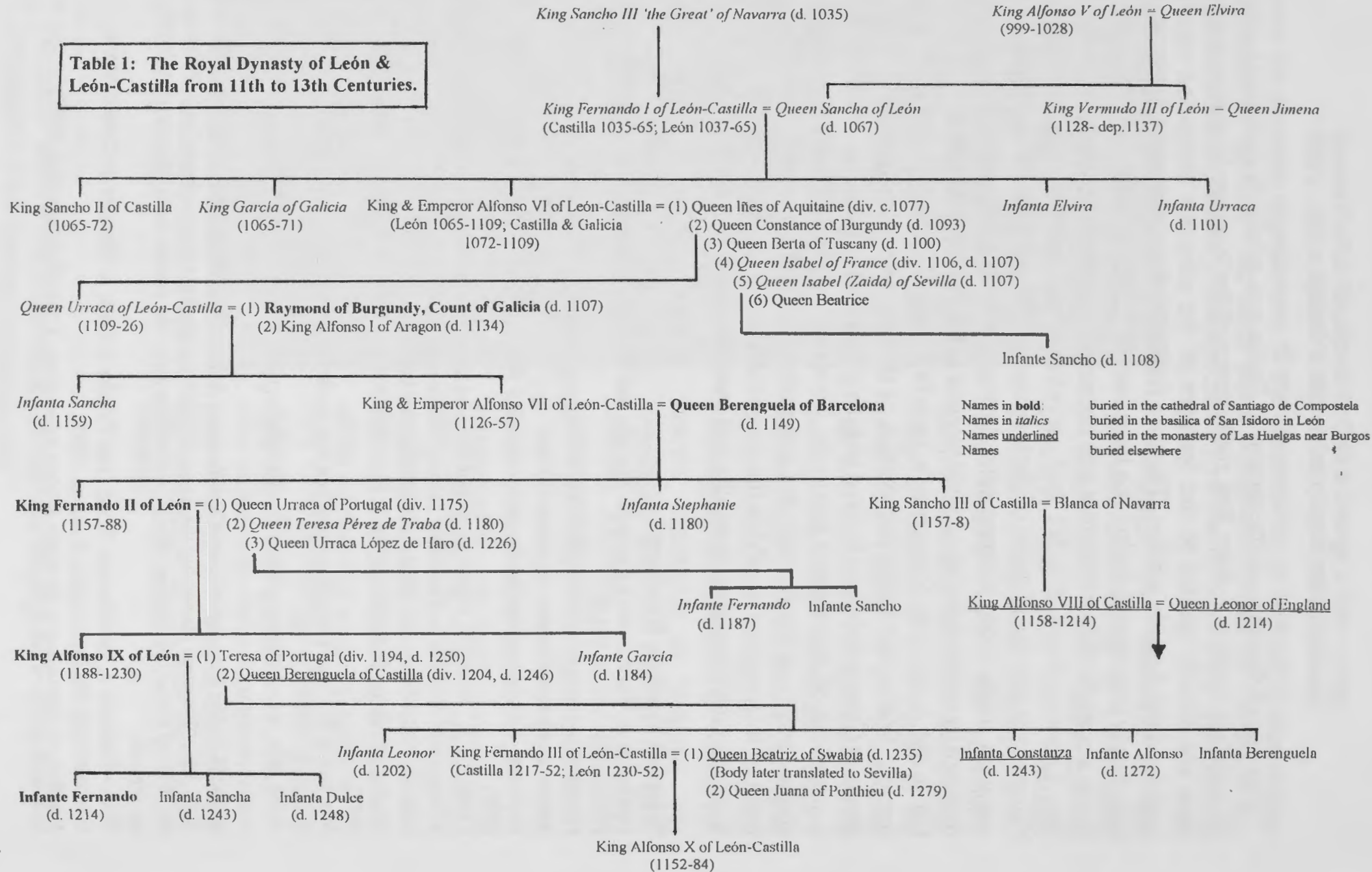
<sup>12</sup> The statue, which is still preserved at Las Huelgas, displays none of the standard iconography of the Santiago *Peregrino* cult.

The rise of Santiago as the patron of Spain was primarily connected with the saint's military activities. Yet, the fortunes of the Santiago *Matamoros* cult were not directly related to the fortunes of the religious institution which enshrined the Apostle's relics. The twin fortunes of the cult and the cathedral had clearly intersected during the later twelfth and early thirteenth centuries, but to a considerable extent this was because the greatest devotees of the cult (the Leonese royal family) had developed an independent interest in Compostela as a focal point of their dynasty. The transfer of royal dynastic attention away from Compostela during the thirteenth century was not matched by a surrendering of royal interest in the cult of Santiago *Matamoros*, but it did mean that Compostela benefitted much less directly from that interest. Within the wider parameters of the *Matamoros* cult, the role of the shrine at Compostela was limited to acting as a spatial focus for retrospective expressions of pious royal gratitude. Nevertheless, in this latter context the shrine-church of the Apostle at Compostela did at least constitute a unique point of intersection at which the essentially separate identities and cults of Santiago could continue spatially and institutionally to cohere.

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**Table 1: The Royal Dynasty of León & León-Castilla from 11th to 13th Centuries.**



# Eccentric, Haphazard and Arbitrary

Howard Hilton

The chap in the yellow hard hat is encouraging. “No problem,” he says. “Just go under our bridge and up the track on the far side. It will take you up the hill and onto the *Camino Real* again.” It is raining, for this is Galicia, and the burnt ochre mud of the motorway extension works cuts through the forest.

Our route notes had said (in Spanish), “Next there are three roads: those to the left and right are of asphalt, the centre one an earth track. Follow this, down the hill.” As we had stood there, checking directions, a woman had driven to the massive security gate of a villa at the fringe of the forest, slid it open on its railed track, driven in, rolled it back, and locked it. A guard dog had started to howl. Opposite was a little cottage, and as we passed it, an old man shouted, “Camino Real! Santiago!” and waved us forward, down the forest track. So we were sure we were right (weren’t we), even if that dog in the distance did sound dismal, and the rain was coming on again. But then came the silent slash of the motorway works, cutting across the ancient way, and just that small group of men, cascading sparks from their bridge, seemingly miles from any other civilisation.

He was right, of course. We steamed up the rocky track (*una cuesta pronunciada* said our notes) and a mile or two through the dripping trees brought us to the bar we had been led to expect, beside the gleaming N651 road. After a drink, the bar keeper sent us off along the next stage towards Miño not across the road, as we had thought, but by another forest track running behind the building.

My wife and I were perhaps this year’s pioneers of the El Ferrol branch of the *Camino Inglés*; Heather Coleman followed a month later, taking alternative options on the route, where they existed. Do you remember the advertisement for mattresses which showed a hippopotamus on one side, and a duckling at the other? On this camino, the N651 road is the hippopotamus, and we are the ducklings; the hippopotamus, huge, grey, and gleaming with wet, can be an uncomfortable bedfellow, pushing you aside at times, or threatening to smother you—but its bulk can also be reassuring, something to turn to and lean against, for the way-marking of this branch (in Spain

sometimes called the *Antigua Camino Real*)—is as the title says—eccentric, haphazard, and arbitrary.

Its line is El Ferrol-Neda-Fene-Cabanas-Pontedeume-Miño-Betanzos-Hospital de Bruma/Mesón do Vento-Sigueiro-Santiago, and the distance is just over the 100km required to qualify for a *compostela*. It is equivalent to walking from our home on the Cheshire/Shropshire border to Rotherham; or from Heather's Brighton to Southampton; or from Talbot Yard, Southwark, to Colchester; Bristol to Dorchester; Cambridge to Norwich; Cardiff to Carmarthen; or Glasgow to Perth; The documentation is at an early stage of development. The librarian at Neda town hall has produced a guide on eight A4 sheets, with a sketch plan in the margin, but we three did not manage to follow it entirely; there is not yet an official translation, place names are not standardised or signed at every village entrance as we are used to here, and the road-building programme has swept across the area since the guide was prepared. Moreover, we found no standard way-marking: the *Camino do Santiago* is proudly shown on boards nailed to telegraph poles beside some roads—but at the next fork there may be nothing. The charmingly named "Way to Paradise" in Neda is mentioned in the guide, but not named at the (unmarked) turn into it. Do not expect the yellow arrows which those of us familiar with the *Camino Francés* are used to. However, the librarian has done a great job in laying the foundations—we need now to build on them. Local maps are available; the 1:50,000 *Mapas Militares de España*, are available at about £3-50 per sheet from The Map Shop, 15 High Street, Upton-on-Severn, Worcestershire WR8 0HJ tel: (01684) 593146, but you may have your own supplier. Sheets La Coruña 5-4 (211), Ordenes 5-6 (70), El Pino 5-7 (95), and, of course, Santiago de Compostela 4-7 (94) amply cover the route, but the scale does not give sufficient detail for precise route finding. Heather used IGN 1:25000 sheets covering the whole route, and the scale is better. The location of kilometre posts on the maps can be useful but neither series shows the lines of new roads projected or under construction.

To get to the start point, Heather flew in to La Coruña, then took the bus to El Ferrol; we sailed to Bilbao, then had three days on the FEVE. She travelled over some of the route she was later to walk, whilst we slowly wound our way into Galicia's hills and river valleys, with the sea always nearby. An overnight stop at Oviedo allowed for a visit to the Cathedral's Camara Santa and Master Mateo's silent saints. And so we adjusted ourselves, for the hills are higher, the forests more extensive, the distances greater than we are used to—but the Camino runs through long-settled country, in the spaces between hippopotamuses: main roads, motorways, and railway lines.



After mass at the co-cathedral of San Julián in Ferrol, the priest was happy to stamp our pilgrim records and we took the broad avenue out of the city, already wearing capes against the rain. It is a sizeable place, so it takes time and effort to escape the commercial and industrial areas, but suddenly you are beyond the Sports Centre of Narón (coffee and loos) and in a village lane leading to the locked and silent Monasterio de San Martiño. The old way winds along the estuary, past potato plots from which you can see a new bridge swishing traffic in ten minutes to the place where you will be in two hours, past the old tidal mill and its barrage, to the bridge over the Xubia and so to Neda. Its 18th-century main street is bypassed now by the N651 hippo, and the church of St Nicholas is worth a visit—but the priest may not have time to give you a *sello*, and in any case most churches are closed during the week. Fene is just a main road junction, but it can be approached by a back lane full of flowers, a little up the hill from the hippo. Our Hostal was clean, but smelled of damp cement.

How far can you walk in a day? Cabanas is 21km from Ferrol, and has a sandy beach beside the estuary, pine trees, and an hotel. On the other side of the many-arched bridge across the river Eume is the little town of Pontedeume; bright boats moored, and narrow cobbled streets lined with arcades of shops winding up the hill. It is a jolly, attractive place—but you will be puffing by the time you have got to the top and where you will find your old friend, the hippo, waiting, with the timber lorries blowing spray as they swish past.

Miño next. Close to the town the old way has been obliterated by the building of a motorway extension, so it is a slog for a time along the hippo's back, amid the cones and dumper trucks, until, blessed relief, the traffic turns off to Betanzos and one can follow the Calle Real into this charming market town with views across the broad *ria*—leaf shaded sandy beaches, surf for the adventurous, and sails in the distance. (35km completed). There is a reasonably priced hotel at the shore which treated us excellently, even to the extent of the middle-aged waiter rushing off under his umbrella to the nearby bakery to buy the bread which Hilda preferred to *magdalenas* for breakfast, then giving us his phone number to ring if any problems occurred. The church, close to the *Concello*, has a statue of San Roque, showing his injured leg—the right one. (The other day an Irishman told me he had visited a church with a collection of such statues, enough for a football team, half injured on the right leg, half on the left. Which should it be? Perhaps it depends on which wing he played.)

We all liked Betanzos, when we got there; Heather found the correct turning via Lambre, but went wrong at the end, whereas we never found the turn and relied on the hippo to lead us there. However, we all entered the town by the same little track beside a stream lined with houses with millstones; for once the sun shone and we picnicked beside the vines and roses, with the miller's cat alongside. Heather had a half day's rest there, and in the evening fellow Confraternity member Joaquín Vílas (of "La Coruna en Bici") came over for a chat. The Roman port of Betanzos is now silted up, but it has three fine churches, including a Santiago with St James on horseback in the tympanum. Beyond the ancient exit bridge of As Cascas it is another stiff pull up the hill into the woods, but rewarded with a splendid walk between tall trees, whose bark hangs down in long strips. There are two hotels in Betanzos, but no accommodation that we could find between there and Mesón do Vento; even in Abegondo, a village on the C542 road with a few bars, there was nothing, so we ended up taking a taxi up the hill to the good hostel at "The House of the Wind" and returning next day to pick up the trail without cheating. This is the highest part of the route, at 465m—nothing compared to the 1500m heights above Rabanal on the *Camino Francés*, but remember you have climbed from the sea, not from a plateau at 800m. Incidentally, the wind does blow, and the rain comes horizontally; we passed Telecom men working high up their poles shrouded in plastic and looking like caterpillars pupating.

The *Camino* potters along through the hamlets part way down from the crest of the hill; Hospital de Bruma with its ancient pilgrim chapel of San Lourenzo is worth a mention, as is, if only for the name, Cabeza de Lobo (Head of the Wolf). It is quiet country, full of pines and broom, with clearings for corn which stands five feet high, tiny hamlets, a one-room school at a cross-road with only a church beside, and buzzards wheeling overhead. The other branch of the *Camino Inglés*, from La Coruña, has come in by now, but the way-marking is still absent or erratic, and there is no accommodation save in the towns along the main road. So we walked the stretch, then headed for the main road and used the bus to get to and from Ordenes. On weekdays they run every hour from Santiago northwards to Ordenes, and hourly on the hour from Ordenes southwards.

From Os Carballos (where there is also a modern Hostel) we abandoned the ancient *camino*, judging that it was too overwhelmed by modern road-building to be a satisfying experience, and trudged along beside the busy N550. It was not as bad as it may sound, as there is a rolled earth service road beside it, protected by an 'armco' barrier at all the awkward spots, so you can keep away from the trucks. And so we walked through the industrial suburbs

(where Heather noted the characteristic but incongruous *hórreos* (raised granaries) outside the Coca-Cola factory, then the residential ones, and finally to the old city and the Porta do Camiño. At the next Pilgrim Mass we heard “Dos Ingleses del Ferrol” and we knew it must be us, because we had seen no other pilgrims along our way.

It took us about a week, and rained some part of every day—but that did not matter. Heather had only two half days of rain and so had a better view of the sweeping hills and views to the sea. It is a very different experience from the *Camino Francés*: different terrain, no advertisement of the way, little real way-marking as yet, no issue of pilgrim records and familiarity with the routine of getting them stamped (although Concellos are all helpful—if not all priests), no refuges and none of the constant or recurring companionship of a stream of other pilgrims; and so, of course, none of the worries of over-promotion and exploitation expressed by Laurie Dennett in her recent article. Though much shorter than the *Camino Francés* from Roncesvalles, it offers an appropriate challenge, particularly considering the do-it-yourself element of route-finding and the daily opportunity to lose the way. There is beautiful scenery, there is a physical challenge, and there is time to think. It suited our circumstances and we got a lot from it: maybe it would suit you.

Some practical points: We found “Thousand Mile Socks”, with their light inner lining, to be very comfortable and we had no blisters. We took a “Dazer” against dogs, but it was only used once and even then the stick we had was just as effective. Hilda stuck to 10% of body weight in her rucksack, about 12lbs, and I had the extra, carrying about 28lbs. You will need to buy (and carry) snacks and drink in the towns as there are almost no shops on the way. Example hotel prices are: Crisol de las Rias, Miño, dinner B&B for two, 7,300 ptas; Hostal Nogallas, Ordenes, dinner B&B for two, 8,000 ptas; Hostal Louro, Ordenes, dinner B&B for one, 2,400 ptas. And finally, if, like we two, you are over 60 and intending to travel by FEVE, buy yourself a *Tarjeta Azul* (Blue Card) for 300 ptas at the ticket office first, because this entitles you to a discount—the further you go, the more discount, up to 50% for the whole trip. And do take something to eat and drink, because there are no refreshments on the train. Buen viaje!

# Pilgrims and Pirates: Boscastle to La Coruña

Francis Davey

Occasionally one makes the most interesting discoveries by accident. I hope that the following may be of some interest to fellow members of the Confraternity!

Last summer a book by Monsieur Pierre Huchet appeared entitled *Les Chemins de Compostelle ea Terre de France*. Mr Huchet is a Breton and I found the section of his book which deals with our Celtic cousins' province especially interesting. On page 112 he describes how risky was the pilgrims' voyage. Among the various hazards were "unseaworthy ships, overloaded vessels, risk of storms etc., but one of the greatest hazards was capture. For example, in 1379 two hundred pilgrims from Dol-de-Bretagne on their way to Compostella were captured and in 1417 the ship Notre Dame de Tróguier, with its captain, Jean Moisan, was taken prisoner by a ship from Plymouth. It even happened that pilgrims paid their ransom money on the quay before they left; this was the case at Brest where the Duke of Brittany, John IV, intervened with Richard II, of England, to put an end to such deeds. In 1456 the Bretons repaid them in thir own coin by taking an English ship full of pilgrims."

Naturally the mention of Plymouth caught my attention and since I have a special interest also in the year 1456, it being the year when William Wey sailed from Plymouth to La Coruña en route to Compostela, I thought the story should be investigated further. Last December, through the kindness of his publishers, *Ouest France*, I was able to contact Mr Huchet. He most generously gave me the source of his information regarding the seizure of the English ship in 1456. It is a *quittance*, dated 18 November 1456, held in the Archives Départementales de la Loire Atlantique in Nantes. I next wrote to the Director of this Archive and with the greatest courtesy she sent me a photo-copy of the document itself. It is in fact a receipt, in Latin, written and witnessed in Crunie (La Coruña) in which **John Bartalote**, Master of a vessel called the *Juliana*, carrying pilgrims en route to Compostela, acknowledges restoration of property taken by certain Bretons on the night of the 15th July. It is a detailed and extensive list which includes ship's tackle, e.g. ropes and anchors, as well as pilgrims' personal possessions. Capes, tunics and hose are

all mentioned together with their colour and the material of which they were made.

I have not been able to discover the home port of the *Juliana*, but the story intrigued me, and I wondered if more could be discovered about the unfortunate **John Bartalote**. While I was pursuing my research into William Wey I visited the Public Record Office and consulted the Patent Rolls of Henry VI. There I found the name **John Bartalote** in an entry dated 5th December, 1453. (*Calendar of Patent Rolls*; 32 Henry VI, page 165.) The events described depict **John Bartalote** in a very different light and give some insight into the way a man who carried pilgrims in the Holy Year of 1456 occupied his time in another year.

Towards the end of the year 1452 the King was informed of an act of piracy committed by the crew of the *Catherine* of “St. Tye, co. Cornwall” which captured another ship, the *George* of Dartmouth, which was homeward bound from Lisbon, and seized its cargo. Not only was the victim an English ship but the master and joint owner was a Portuguese, Peter Fernant, the other joint owner being John Adam, a London merchant. These two had recently purchased the vessel from Thomas Gille of Dartmouth. Now, Gille himself was a person of some note in the county since he appears together with other important figures like Sir William Bouchier and Sir Baldwin Fulford as one of the Commissioners of Array for Devon in 1454. Even more significantly for this case he was one of the Commissioners who investigated the allegations of piracy against John Castilion of Dartmouth whose depredations on Spanish ships in 1458 are also recorded in the Patent Rolls. The involvement of Thomas Gille and the seriousness of an offence committed against a citizen of “England’s oldest ally” did not bode well for the captain and crew of the *Catherine*.

On 9th February, 1453 the King set up a seven-man Commission, which included the Sheriff of Cornwall, to investigate the affair in detail. Their instructions were to make “inquisition in the county touching all who took the ship, and who were the possessors and victuallers of the *Catherine*, and received the cargo; and to arrest the guilty and the ship called the *George*; to commit the former to prison and keep the latter safely till further order; and to make restitution of the cargo. The King’s letter underlines the political significance of the alleged piracy which was “contrary to the final peace and friendship concluded between the King and the King of Portugal.” (*Calendar of Patent Rolls*; 32 Henry VI, page 61)

The Commissioners showed exemplary efficiency. They discovered a very great deal of information and the names of most of those involved. Their

report began with the name of the Master of the *Catherine* of St Tye, none other than **John Bertolet** of Boseastle. There follow the names of his crew who came from Polruan, Penryn, St. Tye, London, and Ilfracombe. Next, the joint owners and “victuallers” were identified as Richard Penpons of Treswithen, who had a half share, and a syndicate of eleven others, mostly from St Tye, who were joint owners of the other half. The Commissioners pursued their enquiries with the utmost vigour as they then listed all those whom they could trace who had received the goods stolen from the *George*. The distribution network was extensive and the receivers are an interesting mixture of “gentlemen”, “yeomen” and others;—those named lived in St Erth, Bodmin, Penryn and Trewouwall.

Armed with all this information a second Commission, led by John Arundell and containing the Sheriff of Cornwall and four other gentlemen, was set up on 5 December 1453 to “make inquisition in the county if any goods came into the hands of other persons and, if so, what goods, into whose hands, at what time and in what manner and to cause the same or their value to be restored to the said Peter Fernant and John Adam, and to arrest and commit to prison all who refuse such restitution.”

While the Patent Rolls do not continue this particular story further it would appear that John Bartolet was able to continue his voyages at least until the Holy Year of 1456 when he reappears in the Nantes archive.

*Note. The Commission of December 1453, (Calendar of Patent Rolls; 32 Heny VI, page 165,) has been reproduced below at length and with its original spelling since some readers may recognise famdiar surnames—despite the 15th century disguise!*

“Commission of John Arundell, esquire, Thomas Bodulgate, esquire, John Beauchamp, William Rosmodres, Thomas Sage and the Sheriff of Cornwall, reciting the complaint of Peter Fernant of Portugal and John Adam, merchant of London, as above, (*NB This is a reference to the initial Commission of Inquisition issued on 9 February 1453, (ibid. page 61)*) and the tenour of an inquisition taken before William Bonevyle of Chuton, knight, Nicholas Ayssheton and Walter Moile at Launceston, co. Cornwall, whereby it was found that **John Bertolet** of Botreauxcastell, master of a ship called *le Caternyn* of Synt Tye and Ralph Atkyn, late of Polruon, Laurence Bolt, late of Penryn, Otto Harri Berow of Synt Tye, William Belliek, John Tregornowe, late of London, Herman Dauman of Penryn, John Leye of Ilfrycombe, Laurence Auda, John Botriauxcastell and others, in a ship called *le Kateryn*

whereof Richard Penpons of Treswithen co. Cornwall, Gentilman, is possessor and victualler of a moiety and John Petit of Synt Tye, William Stefyn of the same, Geoffrey Harry Berowe, John Harry Berow of the same, Peter Treynwith of the same, Peter Pencors of the same, William Geffry of the same, William Jak Hik of the same, John Trescaw, Thomas Geffry and Hugh Harry Berowe are possessors and victuallers of the other moiety, took a ship called *le George* of Dertemouth, late of Thomas Gille, laden with merchandise of the said Peter Fernant and John Adam and others of Portugal, sailing before Lysshbon towards England on 30th October, 31 Henry VI (*i.e.* 1452) and spoiled it of its goods; and that divers goods thereof came to the hands of William Chynals, late of Chynals, in St Erth co. Cornwall, gentilman, William Duke, John Mewys, John Quynt, Laurence Goldsmyth of Bodmyn, yoman, John Wysa of Bodmyn, yoman, Carell Dutuyschman of Penryn, yoman, Henry Hoigges of Penryn, yoman, Ralph Gyan and Laurence Trewouwall of Trewouwall co. Cornwall, gentilman, and appointing the said commissioners to make inquisition in the county if any goods came into the hands of other persons, and if so, what goods, into whose hands, at what time and in what manner, and to cause the same or their value to be restored to the said Peter Fernant and John Adam and to arrest and commit to prison all who refuse such restitution.”

## Looking for St James in Normandy

Judith Bennett

When we came to live in Dorset five-years ago one of the few regrets was that we were cutting ourselves off from many Confraternity activities, but a new field soon opened up. Sturminster Newton is twinned with Montebourg, a small town some 15 miles south of Cherbourg, and on a cycling holiday in Normandy took the opportunity of staying overnight there. We found that the church is dedicated to St James, and that it has two fine statues, one on the façade, the other, of painted alabaster (Purbeck marble?) inside; our hosts told us that Montebourg was the first stop for English pilgrims who had crossed the channel to Barfleur—the very beautiful small port where we had had lunch that day, little thinking of its significance.

Correspondence with Mlle Jeannine Warcollier of the Société des Amis de St Jacques in Paris confirmed that the route from Barfleur continued via Mont-

St-Michel, itself a considerable centre of pilgrimage, eventually joining the *chemin* from Tours. As far as we can ascertain no definite route has yet been traced, but this summer we set out to pass through some of the possible staging posts, and to seek out any evidence of St James in the region. We were to find that war, revolution and reconstruction had probably obliterated much of the Jacobean heritage.

Montebourg itself celebrates the *fête de St Jacques* in true French fashion, with bands, carnival and food, but of recent years there has been an attempt to incorporate in the festivities a walk along the pilgrimage route from Barfleur. With two members of the twinning association we joined a party of 15 French walkers and set off at 8am for the 27 km to Montebourg. This was a pleasant though exhausting walk, but *sportif* and secular; and although we were said to be on the "authentic" route, we found no evidence for this. On arrival at Montebourg we found the town was *enfête*, and outside the church an imposing group of worthies, in emerald green tunics, red cloaks, black velvet caps and scallop shells about their necks. A ladder was next propped precariously beneath St James's statue, a wreath and nosegay of red roses handed to a teenager, who clambered up, crowned St James, and placed the nosegay in his hand beside the staff. Those assembled then sang a hymn in his honour, and after a brief homily processed into church. It was an anticlimax to learn that the main function of the scarlet-cloaked was the judging of tripe and pigs-trotters, and the connection with St Jacques nowadays tenuous in the extreme!

From Montebourg, past a pilgrim cross, and through Reigneville, where, we were told, a statue of St James has been unearthed, we reached St Sauveur le Vicomte, where there is a 15th century statue of St James in the abbey church, and a nearby village is called St Jacques de Néhou. This time we were on bicycles again, and soon reached the village of Canville-La-Roque, where Mlle Warcollier had told us to look at the frescoes. The village is small, overlooking woods and farmland, and the church outwardly undistinguished, but inside are wonderful 16th century paintings of the legend of the *pendu-dépendu*, discovered almost by chance a few years ago: a series of twelve scenes, slightly damaged, but the colours still vibrant, tells the famous story, with the delightful touch of a tiny figure of St James supporting the hanging body of the supposed thief. Mme Roulland, the *gardienne* of this chapel, spoke to us at length—we were the first English people she had come across who knew of the legend, and was impressed when we told her of the activities of the Confraternity. A local saint, Thomas Hélie of Biville, is commemorated here—he had made the pilgrimage in the 13th century.



At Portbail, five miles to the south-west, the *Église Notre-Dame*, built in the 11th century, on an even older site, overlooks the harbour; it is sadly no longer in use, but has a fine St James in painted wood. Behind the church are the remains of a total-immersion baptistery. This is an idyllic spot.



Frescoes at Canville-la-Rocque.

Photo. John and Shirley Snell

The main road south now runs a kilometre or so inland, long, straight and flat through the dunes. These sandy stretches are gradually being brought into cultivation, thanks to loads of manure from the dairy areas further north. Cyclists beware of following one of the lorry-loads—it lingers on the air! The construction of this road involved the destruction of a number of wayside crosses. A worthwhile detour from the coastal route is a visit to Lessay for its magnificent Romanesque abbey—it is hard to believe that this is not the original, but a post-war reconstruction of the building destroyed by the retreating Germans in 1944.

Continuing south, it is possible that the pilgrims would have crossed the mouth of the Sienne by ferry, or, as we did, passed through Coutances with its great Gothic cathedral crowned by a lantern-tower. The coast today is dotted with small resorts, the principal being Granville, now rather smart, but once an English stronghold. Granville marks the end of the sand-dune coast, and the road now hugs the shore. Ten miles or so south it climbs the modest cliffs, and here, rising serenely above the wheatfields, is the first glimpse of Mont-St-Michel—recalling strongly the sight of Notre Dame de Chartres seen across the Beauce. This is rural France again, away from the seaside hustle, and the

tiny town of Genêts sits sleepily in its salt-marshes. It is from near here that pilgrims could at low tide make their way directly across the sands to Mont-St-Michel. It is still possible, but must only be attempted with a guide. The church of Genêts is unremarkable, save for the most extraordinary Resurrection painting: Christ rising from the tomb, surrounded by four figures in Victorian (or rather II<sup>e</sup> Empire) dress—the donor and his family?

As it was not practicable to take bicycles across the sands we made our way towards Avranches. It was here that St Aubert was visited by the Archangel Michael, who ordered him to build a chapel on the rock now known as Mont-St-Michel. Aubert, dubious at first, obeyed when the archangel thrust his thumb into Aubert's skull—the holed skull was for centuries on display. At Avranches too, Henry II made public penance for the murder of St Thomas à Becket. From Avranches we diverged due south from the direct route to Mont-St-Michel in order to visit the small town of St James. This is not the only instance of our modern English spelling, for it exists also as a family name on a tombstone in Dol de Bretagne—it would be interesting to know if there were a historical or linguistic reason for this. Today this is visited most often for its American cemetery and its exclusive knitwear, but the priory once possessed relics of the Apostle, and was the scene of many miracles; the church retains a romanesque arch in the apse, and some fine cockle shells on one of the pillars. The statue and window representations are of a much later date. A little to the east is the hilltop town of Montjoie-St-Martin—a section drawn from the map shows that from here a traveller from Chartres or Tours could well have his first sight of Mont-St-Michel. Montjoie!

Between St James and Mont-St-Michel is La Croix-Avranchin, a crossroads settlement curious for celebrating in recent monument and memorial every anniversary it can lay claim to. A map at the church shows that this village and St James are on the route from Tours to Mont-St-Michel: a pilgrim coming from England could thus cross the Cotentin peninsula, visit Mont-St-Michel and then make his way towards the *chemin* from Paris. From here we made our way to Mont-St-Michel, the approach now lined with modern hotels. Once on the causeway, however, one falls under the spell of the *Belle Ile en Terre*, St Michael in Peril of the Sea, as once it was known. Leaving our bicycles at the Porte du Roy we joined the throngs making their way steeply up to the Gothic marvel of the abbey. The building itself has had a chequered history since the 17th century, but Mass is once more said there, and we assisted at a fine sung celebration, and afterwards, at low tide, watched from the promenade long lines of walkers (pilgrims?) making their way across the sands from Genêts, and promised ourselves that next time we would come to

Mont-St-Michel this way. But of St James we found nothing until we visited



Arrival at Mont St- Michel Photo. Judith Bennett

the parish church of St Peter, half way down the hill, where there are scallop shells on the *bénitier*, and a statue of St Roch, that other companion of pilgrims. And so, fortified by ice-cream, we returned over the causeway, to make our way to St-Malo for the homeward journey, looking back constantly until Mont-St-Michel finally disappeared from sight.

I am not sure what we hoped to find, but it was a fascinating journey, one we would recommend: fine architecture, orchards, meadows, sea views; good food, excellent cider... and the reward of the occasional scallop shell or statue.

*Postscript:*

The municipal library at Avranches holds the Mont-St-Michel archives, and displays several fine manuscripts. Serious study here might reveal far more than this desultory journey through Normandy. Evidence of a Normandy route is not found in either Constance Storrs' or R B Tate's research, but the former lists among pilgrims in 1280 "Matthew Johnson, parson of Chaldon" and "Henry of Chalvedon": these both refer to the parish of East Chaldon in Purbeck, Dorset. Research at the Dorset Record Office has so far only produced references to the latter, as a benefactor of Bindon Abbey. But it can be noted that the church of Poole is dedicated to St James, that the town's arms include the scallop shell. Milton Abbey has the remains of a fine statue, and at least two pilgrim flasks have been found in the hinterland. There is more work to be done...

*Some practical counsels:*

Most of the towns mentioned are hilltop towns approached by steep and very busy roads, but outside the towns traffic is not too troublesome; minor roads are idyllic for cycling, with excellent surfaces, and reasonable signposting. Accommodation in *chambres d'hôtes* or small hotels is plentiful, though for the former it is wise to check that there is a restaurant within reach—especially for walkers. This is probably not the best part of France for the walker, as there are few obvious footpaths. We saw no *gîtes d'étape*, though there are probably some on the coastal GR223.

**John and Shirley Snell**, also Dorset members visited the church of Canville-la-Rocque two years ago and write as follows:

We first heard of Canville-La-Rocque in a most unusual manner as although we had for many years either motored or cycled within a few hundred yards of the village we were unaware of the church and of the treasure it contained. Canville-La-Rocque is a small hamlet some 4.5 km east of Portbail and 10 km south-east of Barneville-Carteret along a narrow lane just off the D903 coast road.

Returning home after following the L49 Puy route to Santiago we were cycling from Irun to Cherbourg and had decided to spend the night in Barneville-Carteret. After dinner and enjoying a leisurely stroll we met a French couple who earlier had bidden us *bon appétit* whilst we had been eating in the restaurant. They recognised the scallop shell pendant Shirley was wearing and immediately started a discussion and told us that they too had been pilgrims to Santiago although some years earlier on foot. They then invited us to share a bottle of champagne with them in a nearby bar to continue the conversation—aren't pilgrims generous folk!

Our conversation was overheard by the barman who, interrupting our talk, told us that some beautiful frescoes had been discovered in the nearby church at Canville-La-Rocque which featured St James. This took place in June 1994 but we had to wait until September 1996 before we had the opportunity to visit the church. The road to the village is narrow and having our caravan behind the car we wondered if we were going to be able to get out at the far end. However, the lane soon connected to a road.

The ceiling frescoes within the church date from about 1520 and the central area depicting images of the four evangelists were uncovered and partially restored in 1930. However, it was not until 1950 that the lower frescoes encircling the chapel were discovered. These almost exactly replicate the story commemorated by the cock and hen at Santo Domingo de la Calzada of the

legend *du pendu dépendu* (the hung man unhung). The figure of St James is clearly to be seen supporting the young man on the gibbet and the story ends with the servant girl being sentenced to die and being led away with a rope around her neck.

A separate display within the church shows a map with the route followed by English pilgrims en route to Santiago sailing from the Solent to Barfleur and then striking diagonally across the Cotentin peninsular to Canville-La-Rocque. The route is then shown going south to Mont St Michel and then south again to join the Paris route at Bordeaux.

## Los Caminos del Norte

### The Northern Routes to Santiago de Compostela

Eric Walker

For most people today the pilgrimage to Santiago de Compostela is synonymous with the use of that route which travels across the *meseta* of Northern Spain; passing through Burgos, León and Ponferrada, the route we know as the *Camino Francés*.

There were however other routes; in the words of John Durant in his article on St Adrian's Tunnel in Bulletin N° 52, "... as many routes used by pilgrims on their way through the Basque Country to Santiago de Compostela as there were ports, valleys and mountain passes".

It is not certain which of the many pilgrim routes is the most ancient; each one has its champions, each one has its detractors. The scholar, Juan Uría Ruiz maintains that the coastal route was, "...later than the French one", whilst Estaban de Garay in the 16th century stated, "...the usual journey to Santiago de Galicia passed through France, into Guipuzcoa and from there into Viscaya, then onwards through the lands known as La Montaña, continuing into Asturias from Santillana to Oviedo". Whatever the truth of this might be, for the present-day pilgrim there is a wealth of routes and experiences to be found away from the often frenetic atmosphere of travel along the *Camino Francés* in the height of the season.

The popularity and usage of the different routes ebbed and flowed according to the events and conditions which were ruling at the time in different parts of Europe and Spain. If pirates or other sea-raiders were

particularly active there would be a tendency for pilgrims to use the land routes, at other times if the inland routes were troubled by robbers or attacks by Moorish bands the coastal path would be preferable.

Sometimes there would be definite encouragement given to pilgrims to choose one particular route in preference to another by the ruler of that area or one of the monastic orders which wished to strengthen its presence there, usually with the object of limiting the spread of the Moorish influence.

In the Middle Ages, pilgrims could only make use of what was on offer at that time; the ports of entry which they could use, when they were contemplating making part of the journey by sea were those to which some kind of service already existed. However much we would like to replicate their journeys today, we must do as those early pilgrims did, and make use of the services which are on offer at this present moment in time. This will mean in most instances therefore either entering the peninsula by way of Hendaye / Irún or using the ferry services to Bilbao and Santander or flying to the airports of Bilbao or San Sebastián.

Today we can select from the routes in the north as the earlier pilgrims did, on a pick-and-mix basis, joining the many different alternative ways together in that combination which produces for each of us the type of pilgrimage for which we are searching.

As there are many alternative routes to Santiago through Northern Spain and these can be combined in many different ways it would be difficult to produce one single guide which would be easy to follow and which would serve every pilgrim's needs without it containing a lot of superfluous material. It was for this reason that it was decided to try and make separate, regularly updated, description sheets available for most of the different routes which lie along the coast and through the mountains of northern Spain. These are now in course of production.

The route along the coast itself is split up into a number of separate sections so that, depending upon where your desired starting point is to be, you need only carry those sections which apply to your chosen route. A map and brief introduction to the various routes will be found in the Confraternity's *Pilgrim Guides to Spain N° 4, Los Caminos del Norte*. The description sheets can be obtained by post from: Eric Walker, 4 Gawthorpe Avenue, Bingley, West Yorkshire BD16 4DG; tel. (01274) 562559. Anyone wishing to find out the availability of those route descriptions which they might want or would like any further information about the viability of any of the routes which they are considering taking can contact him by 'phone for advice.

# An Early Pilgrim Way to Santiago

Colin Jones

“You English—you crazy guys!” That was the opinion of least one local upon learning that we were walking one of the northern routes to Santiago. He had come over to chat with us as we took our mid-day break in a tiny Basque fishing village. At the time, we smiled politely, and dismissed his comment as the result of having learnt English with the Americans in the Philippines. As the days passed, and we slowly progressed westwards, his words haunted us—perhaps we were crazy to attempt this particular *camino* to Santiago.

On paper, and with scant information available about the route, it looked relatively simple. From Hendaye we would follow the coast as far as Ribadesella, and then inland to Oviedo. Then, following the *Ruta Primitiva* we would pass through the Asturian mountains to Lugo, and eventually join the *Camino Francés* at Palas do Rei.

However, for those who have travelled the *Camino Francés*, the northerly pilgrim routes are a marked and gruelling contrast. In the north there are no well way-marked footpaths nor an unbroken chain of refuges. Most of our route was along roads—frequently, main roads. This may evoke images of easy and rapid walking, but sadly, this was not the case. Every road had a severe camber. Very quickly our ankles and feet developed stress-aches from the peculiar mode of walking we had to adopt—a sort of limping action. Indeed it was not hard to see why so many churches along the way were dedicated to San Roque with his gammy leg! Moreover, there is something psychologically very irritating about having to negotiate so many bends every day, as is necessary both along the coast and in the mountains. Someone had daubed the following message on the walls of a cemetery, “Only 360 bends to Lugo”—none of us had the spirit to count.

Off the road matters hardly improved. Although, the Asociación Astur-Leonesa has marked the “primitive” route after, Oviedo with the familiar yellow arrows, tree-felling and other activities had removed in some sections not only the arrows, but also any trace of the *camino* as well. In the hot sticky weather back-tracking to the nearest road was no small effort.

Having said all these nasty things about our route, you might wonder whether it was worth it, or if the northern caminos should be regarded as an

interesting historical footnote? Well, the difficulties were out-weighed by the beauty and sense of history of this magnificent, but largely abandoned pilgrim route.

The old Coast Road may now be of secondary importance compared to its popular southern neighbour, but it is pilgrimage with a feel of adventure and a pioneering spirit. Without guide-books to rely on we found that plans were made and unmade almost on an hourly basis. For example, the camp-site at Zarauz would not accept payment until ten o'clock in the morning, which meant that we were under some pressure to finish the day's stage before night fell. Yet, having to cope with such unpredictable turns of fortune, along with unpassable pathways and non-existent refuges made it feel as though we were really engaged in moulding this, pilgrimage as we walked along, constructing it in light of circumstances.

Then there are the historical delights. The wonderful painted Gothic façade of San Pedro in Zumaia, the statue of San Salvador in the cathedral of Oviedo, or the ruins of the royal pilgrim hospital perched on heights above Fonsagrada, are just some of the heritage that earlier pilgrims have left. Thankfully the pilgrim tradition is not confined to the past. Many local people were both interested in, and encouraging, of our efforts. When I told one lady that I was beginning to doubt the wisdom of walking this route, her swift and energetic response was, "Nonsense, the greater the effort, the greater the merit." Of course, it would be impossible to forget the overwhelming welcome at the refuge in Oviedo, where members of the local association took an obvious delight in caring for pilgrims (and in my case at least, weighing them down with magazines, postcards, information packs, and badges.)

As we rested at Santiago, our little group reflected on the previous four weeks. Certainly, for walkers the terrain and energy-sapping humidity had made this a most exhausting journey. On the other hand, its stunning scenery and the helpfulness of everyone we had meant was a route that had given to us far more than it had demanded of us. Finally, the clinching argument must lie with the medieval refrain,

"Quien va a Santiago  
y no va al Salvador  
Visita al criado  
y deja al Setior."

"Whoever goes to Santiago and doesn't go to the  
Saviour, visits the servant, but leaves out the master"  
—a reference to the statue of the Saviour in Oviedo.



# Jerusalem and the Armenian Cathedral of St James

John and Shirley Snell

Our twelve day pilgrimage to the Holy Land and Jordan included visits to Tiberias, Galilee, Cana, Nazareth, Jerash, Jericho, Masada, Petra and finally five days in Jerusalem. We were members of a group organised by Sherborne Abbey and led by our vicar and apart from our last afternoon it seemed that every daylight hour was organised for us.

An examination of a large scale map of Jerusalem showed there to be a Cathedral of St James in the Armenian Quarter and we decided to pay it a visit. Our final afternoon before an early departure to Tel Aviv Airport the next day was free apart from a planned visit to the Garden Tomb followed by an open-air service at 4.00pm. After an early lunch we found the Cathedral in a narrow back street at about 1.30pm, only to be informed by an Armenian priest at the entrance that it was closed until 3.00pm. This raised problems as we needed to be at the Garden Tomb by 3.30pm and this was some distance away outside the city walls. However, having got so far we decided to wait until opening time and have a very quick look around. How glad we were that we made this decision for we had assumed that as St James the Less had been the first Bishop of Jerusalem it would be to this saint that the Cathedral was dedicated. However, to our delight we discovered instead that the dedication was to our St James the Great and in fact the Cathedral was erected on the site where he was beheaded. In a small 12th century chapel within the Cathedral the actual spot of the beheading is marked with a piece of red marble beneath the altar. Some quick photographs were taken followed by a cross-city dash to rejoin our party. How pleased we were that we had stayed.

Further subsequent research revealed that a church and monastery dedicated to St James were built on the site by Georgian Christians between 1072 and 1088. These buildings form the central part of the present cathedral. In the 12th century the Georgians became impoverished and the Armenians bought the church from them. The earliest Armenian inscription is dated 1151 and another mentions Abraham, Patriarch of Jerusalem, who died in 1192.

The Armenians made some alterations including the re-dedication of the chapel on the north-west side to St Sargis as well as to St Minas. Later two more chapels were built above the altar, dedicated to St Peter and St Paul. The

principal relic, however, was the head of St James the Great, the rest of the body reputed to be in the Cathedral of St James at Compostela, and other relics in Constantinople. Contacts with the Spanish Church were at times close and included Spanish subsidies in the 15th century.



Entrance to Armenian Cathedral of St James, Jerusalem.

Photo. authors.

It was a great pity that there was insufficient time to see all that the Cathedral had to offer—it is very ornate. For the benefit of other Confraternity members who may visit Jerusalem and wish to see the Cathedral, visits are only permitted during the afternoon services at 3.00pm. The other buildings in the complex may only be visited by prior arrangement with the Patriarchate.

# St James in Rome – A Sequel

Dina Tolsby

We spent our 1996 holidays in Italy. After a tour of Tuscany, we went on to Rome. I had brought with me the article “The Saint in Rome: A Note for Visiting Members” by Ian Tweedie which appeared in the Bulletin N° 37, for December 1990.

As I came across St James in several other places I would like to share this information with Bulletin readers. Close to the Pantheon many people visit the lovely church of Santa Maria sopra Minerva with the tombs of Catherine of Siena and Fra Angelico. However, to the left (when facing the altar) there is a chapel called “Capella di Iacomo” with a painting of St James with his staff. He is wearing a short cape with shells and is holding a book. The church of Santa Maria in Aracoeli stands on the northern summit of the Capitol Hill. Inside, in a chapel called Capella di San Diego d’Alcalá, we find St James with his staff, holding his hat with shells in his hand. In Sta Prassede with its lovely, early apse mosaics, (close to Sta Maria Maggiore), St James appears with his staff in a fresco. On our way to San Giovanni in Laterano we visited San Clemente. There, in the apse mosaic, as number two to the left of Christ, we find St James with a staff which is in the form of a T-cross (like the cross on the mullion of the Pórtico de la Gloria in Santiago de Compostela).

In San Giovanni in Laterano, in addition to the marble sculpture, made by a pupil of Bernini, together with two other appearances that are mentioned in the 1990 article, St James is also to be seen to the left on the Gothic tabernacle (in front of the apse).

We also visited the church, Santissima Trinità del Pellegrini, close to Campo de’ Fiori. This is the area where the pilgrims used to enter the city, especially during holy years. There used to be an *Ospizio dei convalescenti e pellegrini* next door to the church on Piazza della Trinità del Pellegrini. The only thing we could find in this neighbourhood was a street called Via de Pellegrini.

Incidentally, I came across a pilgrim painting in the Palazzo Barberini, Via della Quattro Fontane, 13. The artist is Maestro de S. Sebastiano (1493–1508), and the painting is called *Pellegrini en un Santiano* and shows pilgrims before a shrine.

(The author is a member of the Society of St James, Oslo).

## Notes and News

### **Scallop Shell Found in Fife**

Several Scottish members have sent in press cuttings (from the *Glasgow Herald* and the *Daily Mail*) about the recent discovery of a small medieval lead scallop-shell badge in a field near St Monans on Scotland's east coast. According to Mike King of Fife Council Museums this pilgrim badge is the first in the shape of a shell to be found in Scotland. As St Monans is not far from St Andrew's the wearer, having been to Santiago de Compostela, may have been making a further pilgrimage to medieval Scotland's most sacred site. On the other hand, he may have been a Scottish pilgrim going home. We will never know, but this token of pilgrimage is now on display at the St Andrew's Museum.

### **Camino Photography Competition**

The Asociación de Amigos del Camino de Santiago en Navarra has announced their VI *Concurso fotográfico 'Camino de Santiago'*, in collaboration with the Xunta de Galicia. Both the colour and black and white sections offer prizes of 40,000, 25,000 and 10,000 pesetas. Photographs must be unpublished and between 24 and 30 cm wide. No more than three to be submitted, mounted on white card, 40 x 50 cms, with the title, place and date indicated on the back. You are asked to give your name, address and telephone number in a separate sealed envelope. Entries should be sent to the Asociación de Amigos del Camino de Santiago en Navarra, Apdo de Correos 4020, 31080 Pamplona, by 15 October. For more information e-mail to [jcangua@artlib.cti.unav.es](mailto:jcangua@artlib.cti.unav.es).

### **Post-pilgrimage activities**

Past pilgrims with good Spanish may be interested in a new leaflet from the Spanish Federation of Amigos entitled 'Sugerencias para después dei Camino'. If you would like a copy please send an s.a.e. (6" x 4") to the office, marked 'Sugerencias'.

## Members' Pages

**Peter Cox** of West Monkton, Somerset is currently walking some 600 miles from Rome to Jerusalem. (Two years ago he walked from London to Rome.) His 1998 route is Rome to Bari, ferry to Greece, walk to Athens, ferry to Haifa and walk to Jerusalem. Peter writes as follows: 'Howard Nelson has "taken the wind out of my L'Arche sails", but as Jean Vanier, the founder, joined the Navy on the same day as me in 1942 I have decided that L'Arche would also be my sponsored walk on this occasion. I would be most grateful if any further contributions to the work of L'Arche could be sent to me at my home: Mayfield, West Monkton, Taunton, Somerset TA2 8QX or paid in at any NatWest bank, account no. 29693667, branch code 60-80-06, which is a special sponsorship account.'

**Congratulations to Howard Hilton** who, despite early setbacks, cycled from his home in Audiern (Cheshire) via Plymouth and Santander, to Santiago during the first three weeks of May. From Santander he followed the coast to Ribadeselia, then turned inland to Oviedo and pedalled via Tineo, Polo de Allande and Fonsagrada to Lugo. At Palas de Rey he joined the *Camino Francés*, arriving in Santiago on 22 May. Howard's wife Hilda joined him for a week's stay in the city. He writes:

'It was an interesting feeling to kiss Hilda goodbye and wave to my neighbours, then set off down the road south from our village, with its church dedicated to St James the Great, as a medieval pilgrim might have done on his pony. I have pondered often what route they might have taken; mine took me into Shropshire of course, then Worcestershire and Gloucestershire, to cross the Severn at Gloucester. Then Bristol (and Slimbridge), Somerset and Devon to Plymouth and the Pilgrim Steps. I used the Confraternity/Xunta de Galicia map of Britain's churches dedicated to St James the Great to guide me south, working out a reasonable route which allowed me to call in on as many as I could; so I returned with a collection of photographs of country churches (though Taunton's is in the centre of town). It was a varied and interesting journey with some curiosities, such as an iced fruit cake in the form of a Bible open at the 23rd Psalm preserved in a glass case in one church, and the exciting experience of foiling two thieves who were stealing a rosewood table from an antique shop. I also managed to raise about £700 for Botton Village, my favourite charity for mentally handicapped people.

**Congratulations also to Audrey and John Timmis** of Chellaston, Derbyshire. On their 53rd wedding anniversary on 16 June they arrived on foot in Santiago, having followed a northern route from Bilbao via Santander, Oviedo and Lugo. At one point, when trudging along a lonely mountain road they were somewhat apprehensive when a car pulled over and two young men jumped out. However, their motive was entirely honourable: they were reporters from the Lugo provincial paper *El Progreso*, requesting an interview, having been tipped off about Audrey and John's pilgrimage by the Amigos at Grandas de Saline, one of their overnight stops.'

Friday July 3rd marked the anniversary of the arrival in Santiago last year of **Vincent Kelly** and **John Revell** after their respective pilgrimages along the *Camino Francés*. As a form of celebration and remembrance the two (former, and future?) pilgrims met for lunch in Dorchester-on-Thames and paid a surprise visit to fellow CSJ member **James Pratt** who, with his son **Mark** cycled the *Camino* from Burgos to Santiago when Vincent and John were 'on the hoof'. The afternoon was rounded off with a dip into Leigh Hatts' recently published guide *Pub Walks along the Thames Path* which produced an admirable waterside walk near the confluence of the rivers Thames and Thame.

**Further congratulations to: Janet McLeod** of Sutton Coldfield who cycled to Santiago from Bilbao in July and **Heather Bowyer** of Bude (Cornwall) who walked from Roncesvalles, also in July. Janet found the 3-day stretch from Bilbao to Burgos strenuous but worthwhile.

Any member who would like information on this stretch, including accommodation is welcome to phone her on (0121) 355 2149. Heather reports on a new refuge in Ponferrada, in a square beyond the castle, that opened in June 1998.

Allan Ramsay is now living in France at le Genest, 53190 Landivy, about 1 1/2 hours south-west of Caen and about the same due east of St Malo. Any pilgrim heading south from either port, or from Cherbourg, will be very welcome at Le Genest, tel. (0033 (0)2.43.05.43.45. (NB, when in France use the 02 for the regional code, even when in that region.)

**Philip Shephard** is planning to walk the last part of the *Camino* in June 1999 but will need to get from Santiago to Sarria to start the walk on 17/18 June. He is looking for any advice on local transport, e.g. buses, failing which it looks like a taxi ride! Please write to or phone Philip at Cordon Lodge,

Crow Road, North Walsham, Norfolk NR28 GDJ, tel: (01692) 407950 or 404045.

### Gloucestershire member wanted

If you live in Gloucestershire and intend coming to the AGM on 23 January 1999, would you be willing to collect four copies of a popular book from Bishops Cleeve and take them with you to London for sale to members? **Sylvia Black** keeps an eye out for copies of *The Scallop* (Shell, 1957) which she then kindly donates to the Confraternity in aid of the Refugio Gaucelmo appeal. If you can help, please ring Sylvia on (01242) 675219.

## Errata

‘The Western Parts of the Cathedral of  
Santiago de Compostela:  
a reassessment’  
Bulletin 62, p.19.

Christabel Watson, the author of the above article, has asked that the errors noted below should be corrected.

p.19: 1166 should read 1168.

p.30: note 37 should read: ‘Illustrated in Guerra Campos, ‘Excavaciones en la Catedral de Santiago’, *La Ciencia Tomista* (1960).

p.30: note 38 should read as note 37 in the original: ‘In this article I use the word ‘tribune’ as a convenient and short way of describing the specific part of the gallery above the west end, and similarly the galleries above the north and south ends of the transepts.

**THE PILGRIM'S GUIDE  
TO SANTIAGO DE COMPOSTELA**



**Critical Edition  
VOLUME I  
THE MANUSCRIPTS**

by Alison Stones  
Jeanne Krochalis  
Paula Gerson  
Annie Shaver-Crandell



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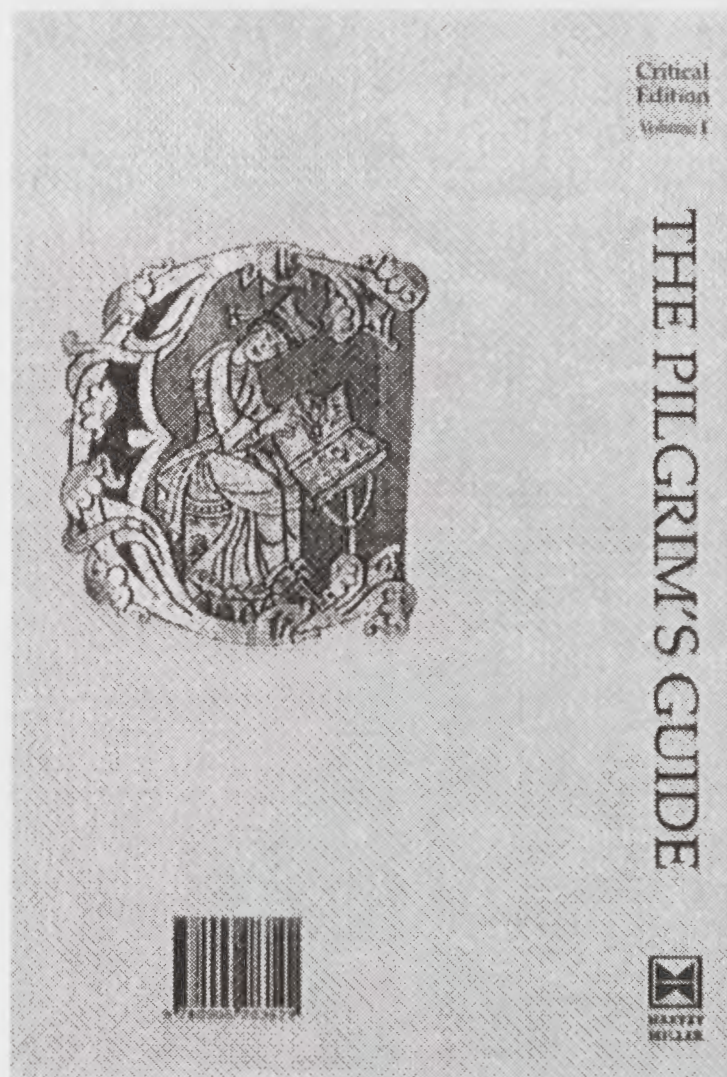
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Address: .....

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Please send me ..... ticket / tickets for the Constance Storrs' Memorial Lecture at £5 each.

I enclose a cheque, payable to the *Confraternity of St James* for £ ..... and a **stamped, addressed envelope** for the tickets.

Please return this form to:

Confraternity of St James,  
1 Talbot Yard,  
Borough High Street,  
London SE1 1YP.

**Research Working Party meeting form overleaf. If completing both sides please return the form to the CSJ office, which will send it on to Ann Clark.**

**RESEARCH WORKING PARTY MEETING AND  
VISIT TO BEVERLEY**

Saturday 14 November 1998

Name: .....

Address: .....

.....

..... post-code: .....

Telephone: .....

I / We would like to attend the RWP meeting in Beverley on 14 November.

I / We intend to travel \*by car / \*by train from .....

I / We \*need / do not need a lift from Hull station around 11.30am.

I / We could offer to meet the London train at Hull station and transport  
1 person / 2 people to Beverley.

I am /We are \*able/not able to stay until Sunday.

Please enclose a good-size s.a.e. if you would like a map of Beverley.

Return this form to:

Ann Clark,  
49 Gledhow Wood Ave.,  
Leeds LS8 1NX.

**NB: If completing both this form and applying for tickets for the 4  
November lecture, please return the sheet to the CSJ office, which will  
then send it on to Ann Clark.**

# HOLY YEARS AND SOUVENIRS WEEKEND

21-22 February 1999

## AYLESFORD FORM

Name: .....

Address: .....

.....

..... post-code: .....

Telephone: .....

I / We would like to attend the weekend at Aylesford from  
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Room Requirement (please tick):

Single       TwinDouble       3-bedded

If no singles are left are you willing to share a twin room  
with another CSJ participant of the same sex? YES / NO

Any special dietary needs? NO / YES .....

I / We will be travelling by \*car / train (delete as appropriate)

Deposit: I / We enclose a deposit of **£20** per person, with a  
cheque payable to the *Confraternity of St James*.

Please return this form, with a s.a.e. to:

Confraternity of St James,  
1 Talbot Yard,  
Borough High Street,  
London SE1 1YP.

**NB: Overleaf is the walkers' application form for Cornwall and Galicia in  
May. If you are filling in both sides please send the sheet first to the  
CSJ office who will send on the walkers' form to Hilary Shaw.**

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## WALKERS' APPLICATION

(registered sailors: do not fill in this form)

Name: .....

Address: .....

.....

..... post-code: .....

Telephone: .....

I / We would like to take part in the following pilgrimage walks associated with the Pilgrim Sea Voyage '99 (please tick as appropriate):

1 The walk on the Saints' Way from Padstow to Fowey, 8/9 May 1999

Preferred accommodation en route: village hall floor or  
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2 The walk from Ferrol to Santiago in mid-May

If you tick 2 you will be sent a more detailed form to complete.

3 Getting to Ferrol

\*I/We will make our own way to Ferrol

\*I/We would like to join a Brittany Ferries/FEVE group to Ferrol.

4 Returning from Santiago

\*I/We will make our own way back to the UK from Santiago

\*I/We would like to return home with (some of) the group.

Registration fee: (£15 for both walks, £5 Cornwall only, £12 Galicia only)

I/We enclose a cheque for £ ..... payable to: *P. Quaipe, Pilgrim Sea Voyage* and also enclose a good-sized stamped, addressed envelope.

Please return this form to:

Hilary Shaw, The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ.

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# Confraternity of Saint James

New Members

Summer 1998

Issued with Bulletin N° 63

September 1998

# New CSJ Members Summer 1998

(Interests in brackets)

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12 St Mary's Place, Ealing, London W5 5HA
- 98272 Mr Phillip Brennan 0181 876 5166  
22 Bexhill Road, East Sheen, London SW14 7NF
- 98280 Mr David Coleman & Miss Jo Fox  
30 Collanore Avenue, Wandsworth Common, London SW18 3JT
- 98289 Miss Nicola Eddis & Miss Lucy Hinde 0171 978 5516  
148 Leathwaite Road, London SW11 6RP  
(History and culture)
- 98219 Fr Fons Eppink 0181 959 3222  
St Joseph's College, Lawrence Street, Mill Hill, London NW7 4JL
- 98297 Ms Ruth Greenberg & Mr Jesper Garde  
1 Foscoate Road, Hendon, London NW4 3SE
- 98207 Mr Michael Hamilton & Miss Nina Hamilton 0181 892 9996  
10 St George's Road, St Margaret's, Twickenham, London TW1 1QZ  
(Pilgrimage)
- 98277 Messrs Paul Hauenschild & Mike Longshaw 0171 3859205  
67A Langthorne Street, Fulham, London SW6 6JU
- 98232 N J.P. Hewett  
c/o Tyburn Monastery, Hyde Park Place, London
- 98210 Dr Daniel McCarthy TD  
23 Grandison Road, London SW11 6LS  
(Pilgrimage 1998)
- 98266 Ms Barbara Milburn 0181 691 2118  
93A Blackheath Hill, Greenwich, London SE10 8TJ  
(Academic, cultural)
- 98201 Miss Rachel Morse 0171 351 7558  
21 Cheyne Court, Flood Street, London SW3 5TR
- 98202 Miss Rebecca Naylor  
42 Dunstan House, Stepney Green, London E1 3JH
- 98271 Ms Tara Norris & Ms Julia Hathaway 0171 274 8128  
10 Raeburn Street, Brixton, London SW2 5QU  
(Walking, history of pilgrimage and art)
- 98299 Miss Anne Olley 0181 8544509  
73 Wood Brook Road, Abbey Wood, London SE2 0PB
- 98265 Mr Michael Oomens & Ms Olivia Jones  
3/55 Telford Avenue, Streatham Hill, London SW2 4XL  
(Medieval history, Hiking and Pilgrimages)
- 98242 Mrs Jane Pickering 0171 272 6505  
48 Tavistock Terrace, London N19 4DB  
(Pilgrimage music)

## New CSJ Members Summer 1998

- |       |   |               |
|-------|---|---------------|
| 98278 | Mr & Mrs Lynn Roblin & Miss Edith & Anne Roblin<br>34 Chepstow Villas, Notting Hill Gate, London W11 2Z2<br>(Pilgrim walks) | 0171 7276191  |
| 98205 | Mr Jan Jaap van Soest & Mrs Dominique van Soest-Wehmeyer<br>10 Mount Road, Wimbledon, London SW19 8ET                       | 0181 946 4876 |
| 98273 | Miss Marina Venturini & Miss Sally Brady<br>33 Kellett Road, London SW2 1DX   | 0171 733 4413 |
| 98285 | Mr Roger Wright-Morris<br>Flat 3, 33 Lindore Road, London SW11<br>(Walking)   | 0171 738 1914 |
| 98220 | Ms Joanna Yurky & Messrs Yurky & Jones<br>35 Buckingham Avenue, Whetstone, London N20 9DG<br>(Pilgrimage planned)           |               |

### HOME COUNTIES NORTH

- |       |  |              |
|-------|--|--------------|
| 98223 | Mr Duncan Faulkner<br>1 Brookside, St John's Road, Wallingford, Oxfordshire OX10 9AF                     | 01491 838165 |
| 98290 | Messrs Paul Fennemore & Richard Sear<br>8 The Larches, Headington, Oxford OX3 8DX                        |              |
| 98214 | Mrs Serena Jackson<br>7 Hill View Cottages, Chipping Norton Road, Churchill, Oxford OX7 6NQ              | 01608 659854 |
| 98287 | Mr David Lloyd Jones<br>8 Gilliflower House, Yewlands, Hoddesdon, Herts EN11 8DT                         | 01707 872222 |
| 98218 | Mr Christopher Smith & Mr Timothy Sharp<br>39 St Margaret's Road, Oxford OX2 6LD<br>(Pilgrimage planned) | 01865 431824 |
| 98300 | Ms Kathy Tyson<br>7 Mill Bridge Mews, Hertford, Herts SG14 1HE   |              |
| 98294 | Mr Malcolm Underwood<br>6 Victoria Terrace, Leighton Buzzard, Beds LU7 8LJ                               | 01525 381456 |
| 98244 | Mr Brian Williams<br>26 Crendon Court, Caversham, Reading, Berkshire RG4 8BE<br>(Walking Photography)    | 0118 9483754 |

### HOME COUNTIES SOUTH

- |       |  |              |
|-------|--|--------------|
| 98262 | Mr Nick Atkins<br>Birch Hill, Hawksview, Cobham, Surrey KT11 2PJ<br>(Planning a group expedition from Oundle School) | 01932 864598 |
| 98298 | Mr Robert Gilmour & Mrs Angela Gilmour<br>8 Llanaway House, Meadow, Godalming, Surrey GU7 3HR                        |              |
| 98252 | Mr James Gold<br>The Clock House, Midhurst, West Sussex GU29 9DS<br>(Journey on horseback in 1999)                   |              |
| 98209 | Ms Jean Moss & Ms Patsi Leigh Braun<br>28 Miller Road, Brighton, East Sussex BN1 5NQ<br>(Pilgrimage planned 1998)    | 01273 502958 |
| 98281 | Mrs Margaret Pryde<br>16 Chantry Road, Worthing, West Sussex BN13 1QN<br>(Travelling with a purpose)                 | 01903 690151 |

## New CSJ Members Summer 1998

98256	Mr Tony Yenn & Mrs Lucinda Yenn 82 Regent Street, Whitstable, Kent CT5 1JQ (Pilgrimage planned 1998)	01227 266281
<b>SOUTH</b>		
98259	Mr Jim Graham 53 Egbert Road, Winchester, Hants SO23 7EB	01962 866274
98230	Mr Simon Hawes 9 Hollybrook Gardens, Locks Heath, Southampton, Hants SO31 6WH (Pilgrimage 1998)	01489 577240
98248	Prof Ian Hunter 21 Church Street, Alton, Hants GU34 2B (Art, walking. Authoring a CD ROM on the Camino)	01420 84225
98295	Mr Hugh Watson Barrington, Northbrook Ave, Winchester, Hampshire SO23 0JW (History, walking, guiding)	01962 870154
<b>SOUTH WEST</b>		
98255	Mr & Mrs Peter Aldridge Patricia 42 Peghouse Rise, Stroud, Gloucestershire GL5 1UR	
98269	Mr & Mrs Peter Creswell Jeal Jinny 69 West Avenue, Oldfield Park, Bath, Somerset BA2 3QD (Spanish history and language)	0120 667175
98236	Mr Donald Hector 14 Eirene Terrace, Pill, Bristol BS20 0ET	01275 372947
98251	Ms Christine Johns Wrangaton Manor, South Brent, Devon TQ10 9HH	01364 72276
98240	Mr Mike Myerscough Summerleaze Beach Hotel, Summerleaze Crescent, Bude, Cornwall EX23 8HL (Pilgrimage organizer)	01288 352502
<b>WALES</b>		
98292	Mr Lindon Shepperd 8 Lyle Street, Mountain Ash, Mid-Glamorgan CF45 3RG	
<b>MIDLANDS WEST</b>		
98264	Messrs Nigel Bambrough & Martin Sanders 265 Gristhorpe Road, Selly Oak, Birmingham B29 7SN	0121 4711425
98301	Mrs Kathleen Card & Mrs Joyce Kilner 5 St Andrew's Walk, Moreton-on-Lugg, Hereford HR4 8BZ (Walking Rural Spain, Architecture)	01432 761212
98261	Mr Peter Miles 38 Balcaskie Close, Edgbaston, Birmingham B15 3UE	0121 4556969
98257	Mr Edward Stone & Mrs Fiona Stone 23 Albion Street, Kenilworth, Warks CV8 2FX (Walking the Way)	01926 513084
<b>MIDLANDS EAST</b>		
98217	Mr Peter Armstrong 10 Medway Drive, Melton Mowbray, Leicestershire LE13 0EE	01664 563132

## New CSJ Members Summer 1998

- 98247 Mr Rick Hall 01433 621498  
 Clifton House, Hill Head, Bradwell, Derbyshire S33 9HY  
 (Guided pilgrim holidays in France)
- 98249 Mrs Beryl Lomas & Miss Mackenzie Richards  
 62 Burnside Street, Alvaston, Derby DE24 8QT

### EAST ANGLIA

- 98258 Rev Norman Davis 01473 735749  
 The Rectory, Grundisburgh, Suffolk IP13 6UF
- 98296 Mr William Purkis & Miss Nicola Battle  
 16 Dedham Meade, Dedham, Colchester, Essex CO7 6EU  
 (Historical background of pilgrimage)
- 98268 Mr Nick Watson 01953 850217  
 Seamere, Hingham, Norwich, Norfolk NR9 4LP  
 (Lived in Santiago 1995/1996)

### NORTH EAST

- 98224 Mr Paul Allen 01723 355480  
 10 Southlands Grove, Newby, Scarborough, N Yorkshire YO12 5PQ  
 (Cycling Le Puy route 1999)
- 98253 Ms Pat Devlin & Mrs Eileen Davidson 0191 273 4069  
 328 Armstrong Road, Newcastle NE15 6JB  
 (Spirituality, faith and social justice. Walk planned 1998)
- 98274 Mr Tom Morgan & Mrs Barbara Morgan 01756 790064  
 34 Moorview Way, Skipton, North Yorks BD23 2JW  
 (Walking pilgrimage)
- 98275 Mr Jack Smith 01924 255629  
 21 Milnthorpe Drive, Sandal, Wakefield WF2 7HU  
 (Walking to Santiago in September)

### NORTH WEST

- 98288 Mr Graham Brightman  
 Somerby, Beach Road, St Bees, Cumbria CA27 0EN  
 (Music, Christianity, long distance walking)
- 98212 Mr Peter Dallat  
 Flat 2, 25 Mayfield Road, Whally Range, Manchester M16 8FU  
 (Hiking and visiting religious sites)
- 98203 Mr Brian Davies 0151 327 6423  
 22 Vernon Avenue, Hooton, South Wirral L66 6AN  
 (History)
- 98270 Mr Kevin Foy 01257 792246  
 17 Bogburn Lane, Coppull Moor, Nr Chorley, Lancashire PR7 5JF  
 (Long distance walking)
- 98282 Mrs Jean Jenkins  
 Tall Trees, Hags Lane, Cartmel, Grange over Sands, Cumbria LA11 6HD  
 (Mediaeval history. Santiago in September)
- 98284 Mr Ollie Jones & Miss Jo Woods 01200 429128  
 29 Queen Street, Lowmoor, Clitheroe BB7 2LU
- 98238 Mr Gerard McCoy  
 6 Stamford Road, Audenshaw, Greater Manchester M34 5LA

## New CSJ Members Summer 1998

- 98235 Mr Norman Parker  
Hammerside House, Canal Foot, Ulverston, Cumbria LA12 9EL  
(Religious walks)
- 98215 Mr John Soulsby & Mrs Monica Soulsby 0151 7221725  
290 Woolton Road, Liverpool, Merseyside L16 0JA  
(Walking)

### SCOTLAND

- 98208 Chev James Hannah KTJ 01236 612749  
7d Drummond House, Hume Road, Seafar, Cumbernauld G67 1AT
- 98241 Mr Bart Kelly & Mrs Joan Kelly 01224 632169  
430 King Street, Aberdeen, Aberdeenshire AB24 3BS  
(Pilgrimage planned 1999)
- 98245 Mr Frank McGachy & Mrs Christine Vennard 0141 3322204  
3/2, 14 Carnarvon Street, Glasgow G3 6HS
- 98237 Mr Francis McGilligan 0141 5525455  
Flat 4, 9 Watson Street, Glasgow G1 5AF  
(Architecture, Celtic Spain and pilgrimage)
- 98213 Ms Bernadette Pugh 0141 942 0697  
104 Ledi Drive, Bearsden, Glasgow G61 4JP  
(Pilgrimages and walking)
- 98243 Mr Willy Slavin 0141 946 7622  
1 Kelvininside Gardens, Glasgow G20 6BG  
(Pilgrimage)
- 98222 Ms Lindsay Stevenson & Master Findlay Craig 01389 873406  
18 Scott Avenue, Bowling, Dunbartonshire G60 5BA

### NORTHERN IRELAND

- 98231 Messrs James Weir & James Glover 01960 363499  
72 Barn Road, Carrickfergus, Co Antrim BT38 7EU  
(History, walking, pilgrimage)

### EUROPE

- 98263 Mr Andrew Kennedy & Ms Alexandra Whitaker 0033 5 59 28 61 27  
Accoce, Ste Engrace, 64560 France
- 98291 Herr Karl-Otto Schoettler 05520 1280  
Brunnenbachsweg 7, Braunlage, D38700 Germany  
(Pilgrimage)
- 98225 Miss Vibeke Johansen 0047 73 9052 95  
Brosetveien 109, Trondheim, 7046 Norway
- 98286 Mr Michael Hart 00353 90720254  
Low Longford, Castlerea, Co Roscommon, Republic of Ireland  
(Cycling)
- 98254 Mr Patrick Leonard 00353 1 6683884  
121 Anglesea Road, Dublin 4, Republic of Ireland
- 98293 Mr John Reidy  
5 Newtown Park, Castleroy, Co Limerick, Republic of Ireland
- 98246 Mr Tierney  
Castletown, Portroe, Nenagh, Co Tipperary, Republic of Ireland  
(Pilgrimage)

## New CSJ Members Summer 1998

98302	Sr Antonio Vicente Azofra Mariano Garcia Abril 2, 7#B, Valladolid, 47014 Spain (PhD thesis: English travellers on the Camino)	983 336342
USA		
98211	Rev Peter Champion & Rev Susan Champion 1025 Jefferson Street, Klamath Falls OR 97601, USA	541 885 2959
98250	Mr William De Voti & Mrs Dorothy De Voti 19 Foley Road, Sheffield MA 01257, USA (Walked Leon to Santiago 1997)	413 229 8461
98239	Mr Maldwyn Phillips 35 St Christopher Street #4A, New York City NY 10014, USA (History, computer programming)	001 212 6457690
98206	Mr John Barry Schuyler 686 River Road, Newburgh NY 12550, USA	914 562 5287
98267	Mr & Mrs Robert Smalley & Mr Christian 1514 B Apache Drive, Chula Vista CA 91910, USA (Pilgrimage 1998)	619 421 4067
98233	Mr Daniel Stapleton 6374 County Line Road, Hartland Wisconsin 530229, USA	
98221	Ms Jane Weaver Apt 436, 2001 North Adams Street, Arlington VA 22201, USA	703 525 8937
CANADA		
98260	Mr Burt Anders 33-1925 Indian River Cr., North Vancouver BC V7G 2P8 Canada (Pilgrimage planned)	604 924 0776
AUSTRALIA		
98234	Mr Stuart Amiss 11/4 Deckham Avenue, Chatswood, Sydney NSW 2067, Australia	
98204	Mr Kevin Cremen 47 Hawkesbury Crescent, Farrer, Canberra ACT 2607, Australia	
98216	Ms Claire Espinos & Ms Colleen Tonkin 41B Third Avenue, Mount Lawley, Perth 6050, Australia	08 9271 3434
98226	Miss Claire Preston 4 Kevis Court, Garfield, Victoria, Australia	
98283	Mr Richard Welsby # 403 Hi Ho Motel, 2 Queensland Avenue, Broadbeach, Queensland, Australia	07553 88567
98276	Ms Catherina Van Bohemen 14A Waiata Avenue, Remuera, Auckland, New Zealand	09 524 8316

