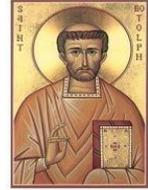




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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President: Revd Timothy L'Estrange, Vicar of St.Gabriel's Church, North Acton.

Issue Number: 84 **2020 – the 1400th anniversary (circa) of St Botolph's birth** 1st May 2020

Highlights this month

- **Church of St Botolph's, Norwich.**
- It gives me great pleasure to welcome Sarah Bristow from Folkestone, John Holmes from Katy, Texas, USA, Gerard Babendreier from Rockville, Maryland, USA and Peter Godden from Folkestone as new members: Correspondence from Lyn Stilgoe, Canon Stuart Morris, Tony Connolly, John Sennett, Anne Dickinson, Andrew Kelly, John Holmes and many others.

Editorial

I hope that you are all surviving lockdown gracefully and that none of you have succumbed to the virus.

Here in Folkestone things have been continuing pretty well as normal with the exception that food deliveries have become the norm and Zina has not been able to escape to work on her much-loved Operation Sunshine charity programme.

One ray of sunshine that amused me greatly was that my friend Ben Cottam, who writes for the BBC, suggested I might like to listen to Episode 5 of his light-hearted drama *Plum House*. (This normally airs at 11.30 a.m. on Radio 4 on Wednesdays). I will say no more other than the fact that the episode has *Botolphian* connections and is available as a podcast. I had hardly finished laughing before I had another message from Ben saying that his wife Charlotte had just given birth to their first child Ruby Elizabeth – so that brought us a lot of pleasure. Welcome Ruby.

Church Feature

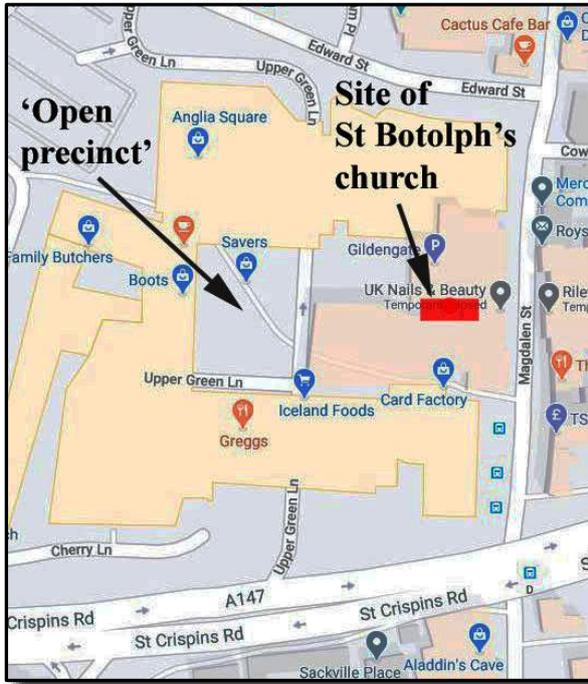
Norwich.



Location: 52.636257, 1.296101 close to 90-96 Magdalen Street, Norwich NR3 1JF.

Norwich, like Florence, seems to be one of those 'must visit' places.

I have never heard anybody speak badly of Norwich (although no doubt somebody does). All who visit seem to mark it as a wonderful experience. Within the past decade it has received accolades from more than one national newspaper as being 'one of the best places to live in the UK' and 'the happiest city in the UK in which to work'.



Sadly, Norwich's St Botolph's church is with us no longer. It was a victim of the Reformation and was demolished in 1548. It represents however an important waymark on the journey to discover the secrets which lie behind the development of St Botolph churches and the factors which made him so popular in the Middle Ages. The east end of the church abutted onto today's Magdalen Street at the same latitude as the 'open precinct' part of the shopping complex known as Anglia Square.



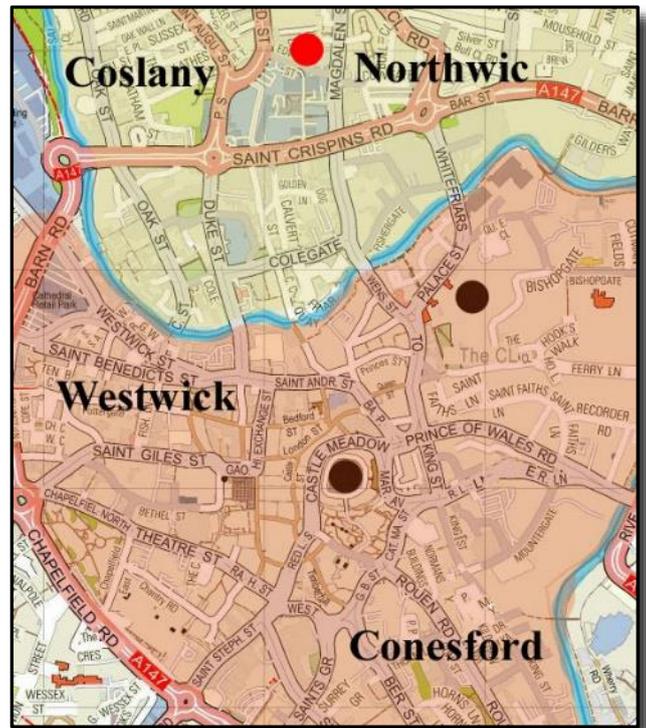
I am afraid that, as an attempt of showing where the church stood, this picture of the 'Open precinct' is the best that I can manage.

To understand this church it is necessary to understand Norwich. To understand Norwich it is necessary to understand its history.

¹ Campbell, James, *The Atlas of Historic Towns, Volume II* (The Scholar Press in conjunction with the Historic Towns Trust, 1975) ISBN: 0859671852.

Until the Industrial Revolution, Norwich had, for hundreds of years, been the largest city in England after London and one of the most important. It was during the Anglo-Saxon period (or as they say in East Anglia – the Anglo-*Scandinavian* period) that the place developed its importance.

It started with small settlements north and south of the *River Wensum* and Prof. James Campbell¹ whose work (named in the footnote below) I have used extensively, suggests that their names were similar to the names by which the quarters of the medieval city are still known.



To the northwest we have *Coslany*. (the word for island in Old Norse is 'ey' so the settlement might have been on 'Coslan Island').

To the south west is *Conesford* which similarly might derive from the Old Norse *Konungrford*, or 'King's Ford'.

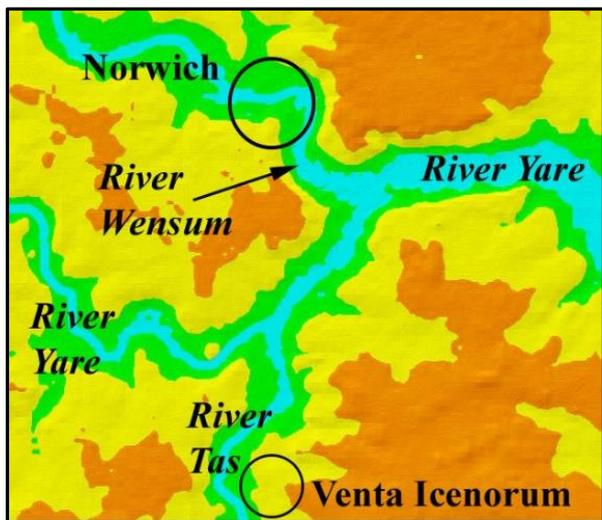
To the centre west is *Westwic*. The second element 'wic' has multiple interpretations but the one I favour is 'trading area'.

It seems likely that there was another settlement, *Northwic*, and that this name was eventually taken by the whole region and came down to us as 'Norwich.'

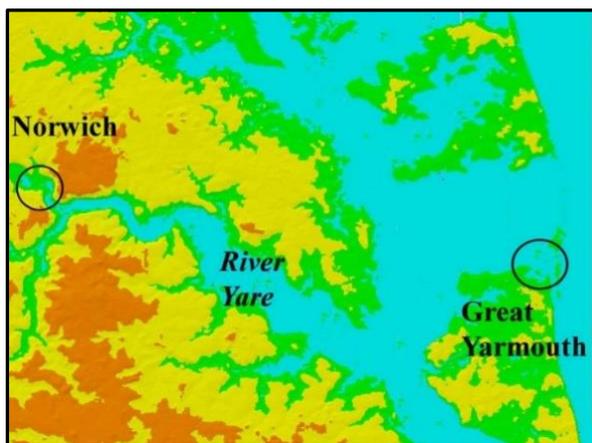
The foundation of early Norwich dates from around C7 which might be considered as being quite late. The reason for this was that the first major site in the general locality was five miles to the south to the town known today as Caistor St Edmunds. It was here that there was a pre-Roman settlement known as *Venta Icenorum* – 'the

This is available online at: <http://www.historictownsatlas.org.uk/atlas/volume-ii/atlas-historic-towns-volume-2>.

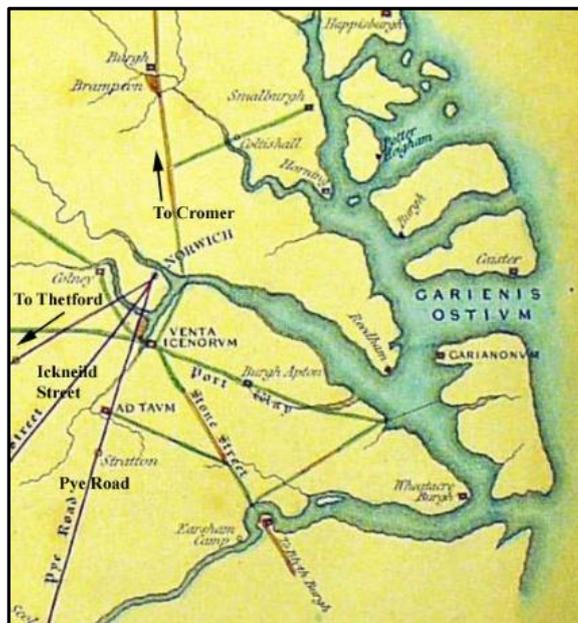
marketplace of the Iceni' and this later became a Roman site.



'Venta' (marketplace) is the important word. The location was ideal for trade because it was far inland and yet offered easy waterway access to the coast and beyond. The early major trading cities of London, Ipswich, Lincoln and York were all blessed with the same attributes.



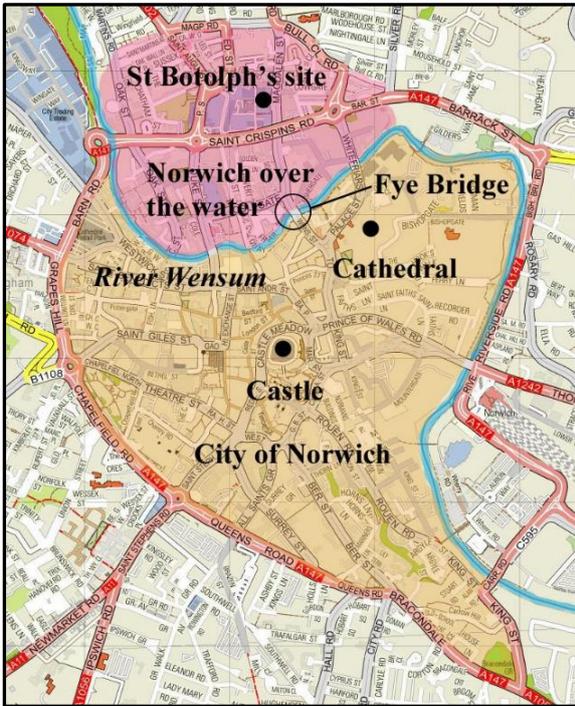
Egress into the North Sea – or German Ocean – was via Great Yarmouth which later also became an important trading port – but not until a millennium after trade had been firmly established at Venta Icenorum. The wider waterways of Roman times narrowed considerably over succeeding centuries due to silting and other factors.



The map above, drawn by James Basire in 1831 is not entirely accurate but it illustrates how the port, being well inland, could also be efficiently served by land communications via Roman roads and ancient trackways.

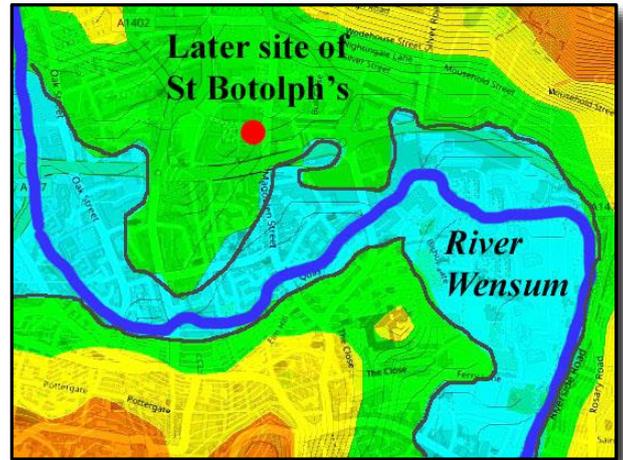
Norwich has played an enormously important part in England's history. At the Norman conquest it was one of the most important cities in England and in 1086 it was recorded in Domesday as comprising 1,358 households and 22.7(!) churches. The latest census figures date from 2011 when the population of the urban area was 213,166 (of which 141,818 lived in the city).

St Botolph's church was in the *northern* part of the city known as '**Norwich Over the Water,**' or '**Ultra Aquam**'. I find some resonance here because it mirrors the name of the eastern part of my adopted Sicilian town of Licata (the *Vigata* of TV's Montalbano fame), which is known as *Licata Oltre Ponte* – **Licata Over the Bridge**. There are, no doubt, other similar examples elsewhere - but to me it is another of life's strange coincidences that, never having come across such nomenclature previously, I should find two within a short space of time.



The city today is shaped something like an ice cream cone with **Norwich over the water** being the strawberry topping. It is seen here separated from the southern part of the city by the *River Wensum*. Regarding the city's shape, the words Golden Horn and Cornucopia also come to mind. As we will see later the city certainly presents the ecclesiologist with Golden Opportunities.

must have been drawn to represent the situation in about C9 since the land adjacent to the river is shown as marshy which indicates that the river has already been narrowed by silting.

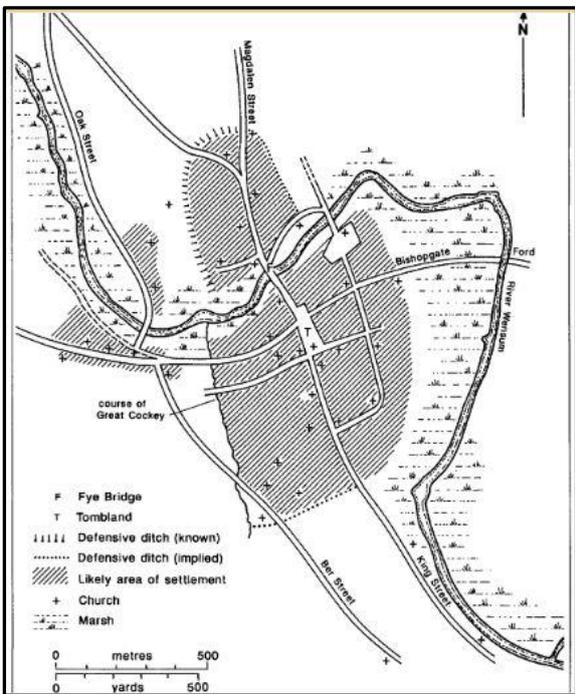


The picture above, on the contrary, shows the situation as it is likely to have been five hundred or so earlier in around C4. It shows the probable boundaries of the wide shallow waterway and (in brighter blue) the area the river occupies today. For reference purposes the contour map is overlaid by faint outlines of the modern city.

Research has shown that Norwich did *not* rise to importance as a result of Norman influence; it was already highly developed well before 1066 by which time it was the most populous city in England in terms of density of inhabitants - which numbered between 5,000 and 10,000. The population of England at the time was only two million. The city was thriving and had been so since the early part of C10.

This takes us back to the Danes. You will recall that they have featured frequently in Botolphian history. The sad and somewhat perplexing thing is that Danish churches do not get the coverage they deserve. This I suspect is because most of them have been rebuilt subsequently and therefore do not appear to be idiosyncratically Danish.

Archaeologically, church building styles jump from Saxon to Norman and then to Gothic. In *The Botolphian* however, we are not so much looking at 'churches today' as looking at **what came before today's Botolphian churches**. On that basis, we should surely place *Danish (or Scandinavian)* between Saxon and Norman.



This picture, by Philip Judge, shows the three areas that were settled by the Anglo-Scandinavians. The 'spiked' edge on the northern and western side of the northern settlement has been identified archaeologically as a defensive ditch. The basic part of this map (if accurate)

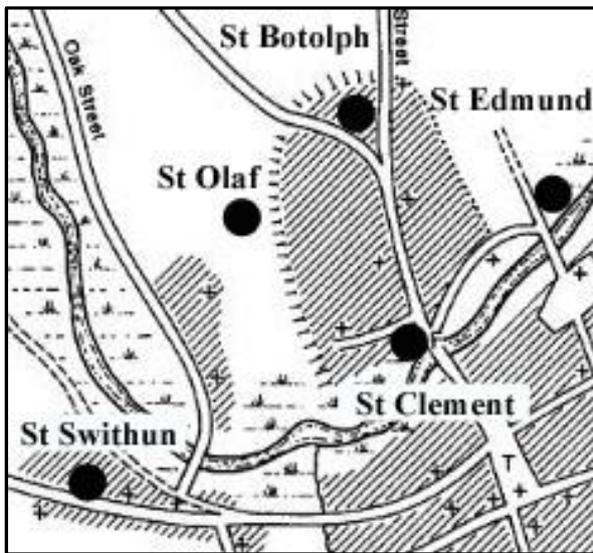
To refresh your memories, the first notable Viking raids started in 793 and continued on an *ad hoc* basis for seventy two years until 865 when there was a full scale invasion by the 'Great Heathen Army.' This resulted in St Botolph's *Icanho Abbey* being razed to the ground four years later and Edmund, the king of East Anglia, being brutally martyred – both events occurring in 869.

In 878 the Vikings were defeated by Alfred the Great and a pact made with their leader Guthrum who was baptised a Christian and retired to East Anglia in comparative peace until his death eleven years later.

During those eleven years logic suggests that the East Anglian culture must have been Christian – and yet few writers are prepared to commit themselves to this. (Christianity in Scandinavia itself is generally seen as a late starter dating from early C11 - but there is plenty of evidence to show that it was a prominent cult a century earlier than this; Christian graves dating from C7 have been discovered in the country).

If East Anglian culture was Christian then logic again suggests that the Danes are likely to have built churches during their incumbency.

We have St Clement Danes in London and we have discussed St Botolph's church Hadstock in this context in previous issues but these churches surely only represent the tip of a generally unrecognised iceberg.



Here, I have again used Philip Judge's map to show the presence in northern Norwich of churches with Scandinavian connections.

In his book *English Saints in the Medieval Liturgies of Scandinavian Churches*, John Toy tells us that **St Botolph** was the most popular English saint in Medieval Scandinavia. He was followed in popularity by **St Alban**, **St Edmund**

² This is leaping ahead rather a lot and does not include reference to the influence that Bishop Aethelwold of Winchester brought to bear in the interim. Although St Botolph was enshrined at Bury St Edmunds it was only part of his relics, other parts being enshrined at Thorney, Ely and Westminster.

³ The primary source being his exemplary life and extraordinarily successful abbacy of Icanho together

and St Augustine of Canterbury. Aalborg Cathedral (Jutland, Denmark) was built in late C14 on the site of a wooden St Budolfi (St Botolph) church which is thought to date as far back as C10.

St Edmund – of Bury St Edmund's fame – was king of East Anglia from c. 855-869 when he was martyred by the Vikings.

Now is not the time to go into details about the other saints' connection with Scandinavia but both **Botolph and Edmund** clearly held a special place in the hearts of many Danes and 'remorse' must surely have been at least part of the cause of this. I would suggest that it was during their eleven year sojourn in 'Botolph-and-Edmund-land' when Norwich was their major city and the ruins of Icanho were only 35 miles away, that the Danes had time to reflect upon the terrible atrocities they had committed. I would suggest that they suffered a reversal of attitude and made an effort at recompense. This would seem to have been confirmed in C11 when Cnut the Great became King of England and promptly endowed Bury St Edmunds and enshrined the two saints there.²

Both saints soon became Viking cult figures and by 899 Edmund had had a coin minted in his honour and St Botolph had become the traders' patron saint of sailors. The prospect of sailing across the rough North Sea in a small boat laden with heavy cargo en route to Scandinavia would not have been an attractive one. The journey back to England on a return trading mission fighting the prevailing wind and tide would have been even worse.

No wonder they needed a saint like Botolph to put in a good word with the Almighty.

I believe therefore, that here at Norwich in late C9 we are looking at the secondary source of St Botolph's fame.³ I have already mentioned the early trading centres at inland ports. It was not until around 1100 that ports lying closer to or on the coast – such as Great Yarmouth, Lynn and Boston were developed.⁴ Thus, whereas my initial impression was that St Botolph's position as patron saint of sailors (i.e. specifically sailors following the route from the English east coast to Scandinavia), stemmed from the Hanseatic trade at Boston between 1150 and 1450, I now believe that the tradition dates from 250 years earlier. This would explain why the cults of Saints

with the missionary work that led to him becoming the patron saint of travellers.

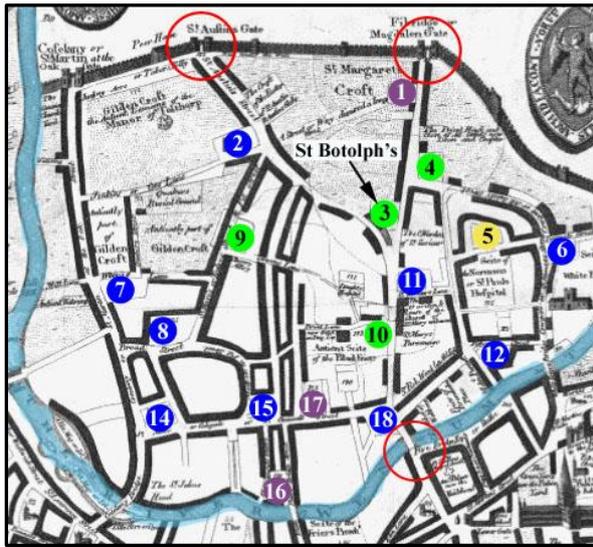
⁴ Campbell, James, *The Atlas of Historic Towns, Volume II* (The Scolar Press in conjunction with the Historic Towns Trust, 1975) ISBN: 0859671852. p.6 col. 2.

Botolph and Edmund became so deeply ingrained in Scandinavian Christianity; they were part of that place before the religion was adopted.

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Returning then to Guthrum's Norwich during the Danish occupation of East Anglia at the end of C9, it seems likely that it was 'on his watch' that many of the city's churches were founded.

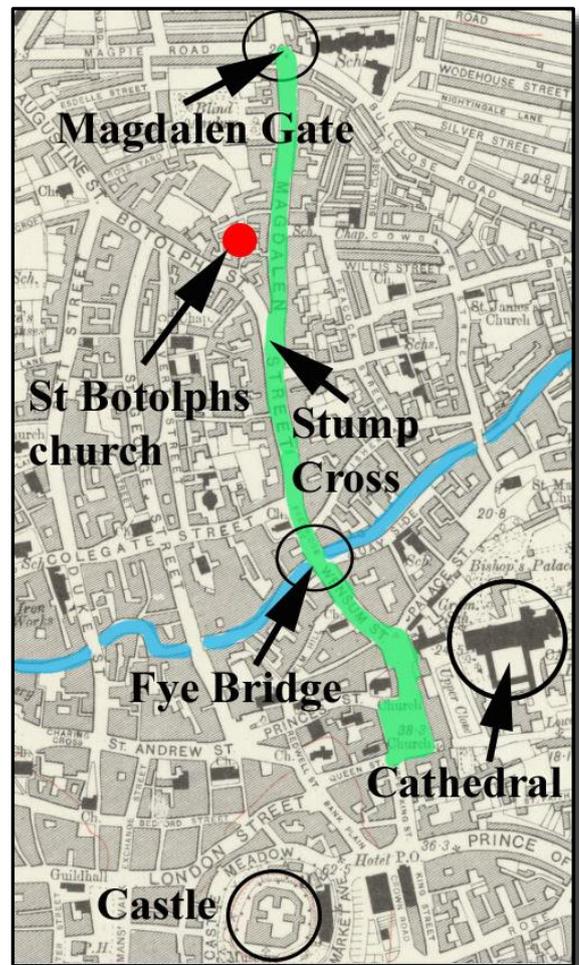
In a University of East Anglia research paper⁵ Ayers *et al* tell us that seventeen parish churches are known to have existed within the Ultra Aquam leet and that it is likely that the majority of these pre-date 1066.



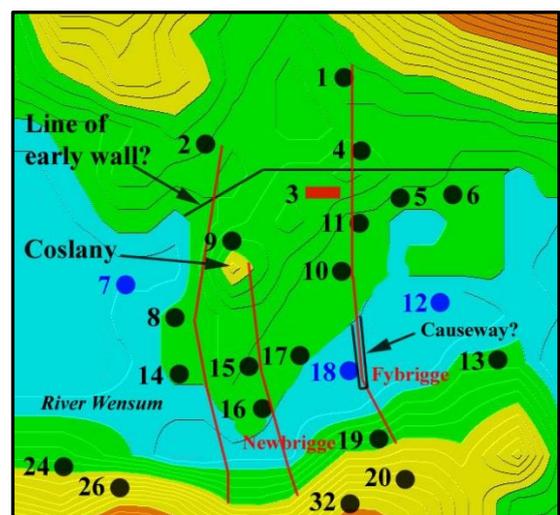
This map shows the positions of the churches. Those in blue are the ones that remain today; the two in purple became redundant during the high medieval period due to the high number of fatalities in the Black Death; the four in green, including St Botolph's were victims of the Reformation; St Paul's in yellow was lost to bombing in 1942.

Also shown in the map is the city wall with two of the gates encircled – Magdalen Gate to the east and Augustine's Gate to the west. Encircled at the bottom of the picture is Fye Bridge crossing the River Wensum.

An enlarged picture below shows Magdalen Street as the main north-south highway through the city. St Botolph's church lay just north of the junction where the road divides. Magdalen Street continues northwards towards the city wall which was built between 1294 and 1343.



Before it acquired its present name, Magdalen Street was known as Fybrigge Street and the area on each side of the road was and even now is often known as Fybrigge. Magdalen Gate and indeed the road itself was known as *Fybriggate*.



⁵ Ayers, Brian; Haynes, Clare; Heslop T.A.; and Lunnon, Helen, *The Parish Churches of Norwich north of the River Wensum*, in Church Archaeology Vol. 18, 2017, pp 1-20.

<https://people.uea.ac.uk/en/publications/the-parish-churches-of-norwich-north-of-the-river-wensum>.

The contour map above shows us the land as it might have been in C4 but with the position of the later churches superimposed. Roads are shown as red lines. In the previous map, St Botolph's church (shown above in red) seemed a long way from Magdalen Gate. The contour map however shows the line of an earlier defensive ditch – marked here as an 'early wall'.⁶ Readers will note that the fortification passes close to the north of St Botolph's church. Other writers have noted the 'gate-guardian' custom with regard to St Botolph churches (cf. the Botolph churches of London and Cambridge which all lie at city gates) and have suggested this was the church's *raison d'être*. We will return to this subject later.

Fybrigge was the earliest bridge across the Wensum (perhaps *fy* meant 'first'?). If we head south of this we come to a rectangular area known today as 'Tombland'. It is not so called because of the presence of graves (in spite of the fact that it lies near the cathedral). The name means 'empty area' and derives from the Danish *tøm* meaning an open space. It served as Norwich's first marketplace.

In 1004 the Viking Sweyn Forkbeard was an unwelcome visitor to Norwich. He too was a Christian, but this did not stop him from taking his revenge on Norwich. If local tradition is to be believed, Sweyn's sister Gunhilde had been one of those killed in the St Brice's Day Massacre at Oxford on 13th November 1002 and he came seeking revenge. In 1003 he vented his spleen on Exeter, Hampshire, Wilton and Salisbury. The following year he and his army returned to plunder Thetford and to burn Norwich almost to the ground.

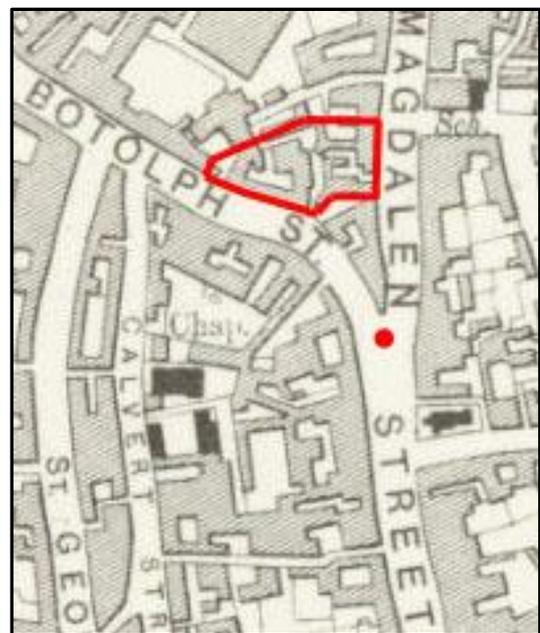


⁶ Campbell, James, *The Atlas of Historic Towns, Volume II* (The Scolar Press in conjunction with the Historic Towns Trust, 1975) ISBN: 0859671852. p.4 col. 2. "A new possibility has been raised by the discovery of a ditch under St Martin's Lane in the

In 1969 massive redevelopment came to **Norwich Over the Water** resulting in the obliteration of so many landmarks that today it is difficult to hazard a guess at which of the old roads went where. Magdalen Street fortunately survived unscathed and so is able to provide us with a reference line.



Here we see the new map overlying the old one which has the demesne of the old church outlined in red.



Blomefield⁷ writes that St Botolph's church '*stood more south in Magdalen Street, not far north of*

northwest. A relatively early fortification here would be in accordance with documentary evidence."

⁷ Francis Blomefield, 'The city of Norwich, chapter 1: Of the original and name of the city', in *An Essay Towards A Topographical History of the County of Norfolk*:

Stump-cross [Ed: shown above as a red dot]; its churchyard abutted east on the said street and west on St Botolph's commonly called 'Buttle-street' and is now the White-horse-yard.'

Regarding the church, Blomefield continues: 'in 1544 it was made a private property by Henry VIII who granted it to Will Godwin and in 1548 the church being quite demolished, the parish was united in form to St Saviour's.'

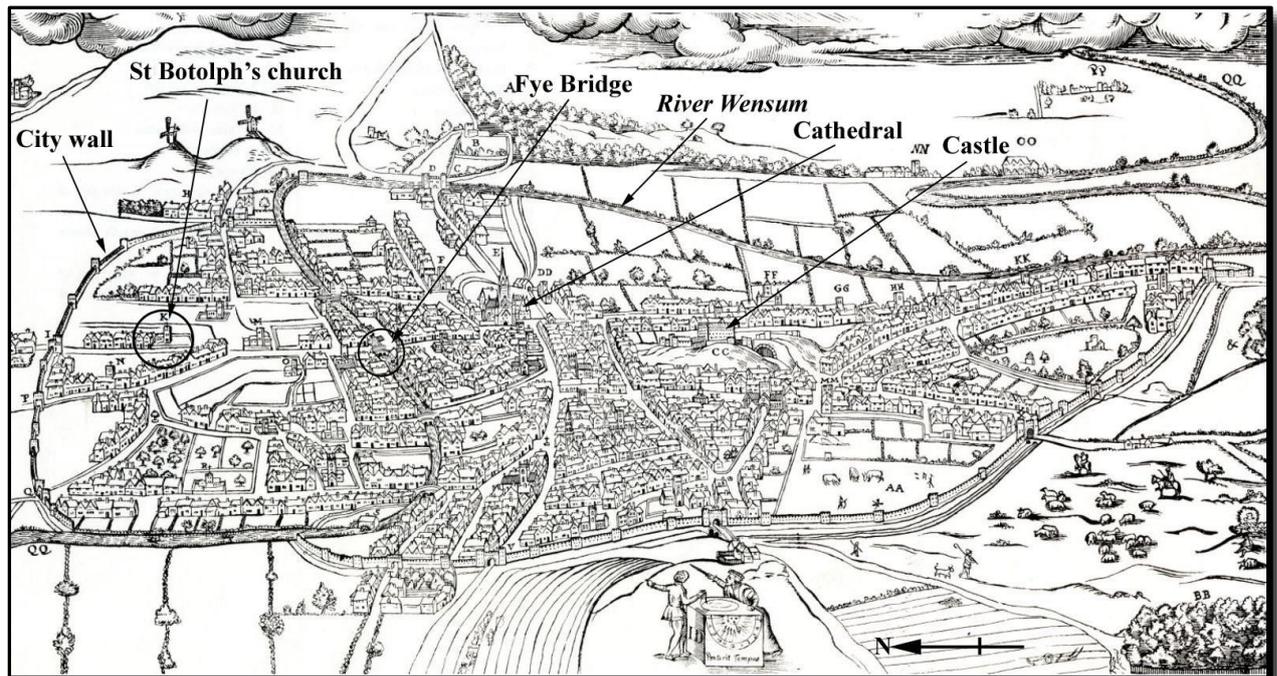
And here above we see the roads as they were. The red dot marks the position of Stump Cross just south of the church. This, to my mind immediately conjures up two 'botolphian familiars.' We already associate the word 'stump' with St Botolph since it is fondly applied to St Botolph's church, Boston, Lincolnshire where the spireless tower is known as 'Boston Stump.' The presence of a free-standing cross close to the church might be significant in that similar such crosses have been found associated with his churches at Iken and Carlton-in-Cleveland.

Norfolk Heritage's Explorer website⁸ tells us 'Stump Cross is mentioned in sources from 1500

to 1538, although it appears to have been demolished in late C16. The cross was apparently rebuilt in 1640, surviving only briefly before being removed in 1644. It was one of the places in Norwich where the accession of a new monarch was publicly announced. Although the site is now under the pavement of Magdalen Street, it was formerly regarded as the centre of Norwich Over-the-Water.' Other writers suggest that a market was held on the site.

W. Hudson, in *Norfolk Archaeology*,⁹ reported the discovery somewhere in Norwich of a cross shaft of Anglo-Danish type. I have been unable to draw this article down but it would be interesting to know where the shaft was found and if it resembled the cross shaft at Iken.

Norfolk Heritage Explorer also writes of the St Botolph dedication as being Scandinavian. This smacks of heresy but although we know Botolph as a British saint, I can see how these comments can be justified if one considers that the dedication was chosen by the Danes and applied to a church which they had built.



The draught above was drawn by John Cunningham in 1558 and it includes a picture of St Botolph's church – which is fortunate for us since it was actually pulled down ten years before he drew the sketch, so he must have drawn it from memory.

Volume 3, *the History of the City and County of Norwich, Part 1* (London, 1806), pp. 1-4. *British History Online* <http://www.british-history.ac.uk/topographical-hist-norfolk/vol3/pp1-4> [accessed 14 April 2020].

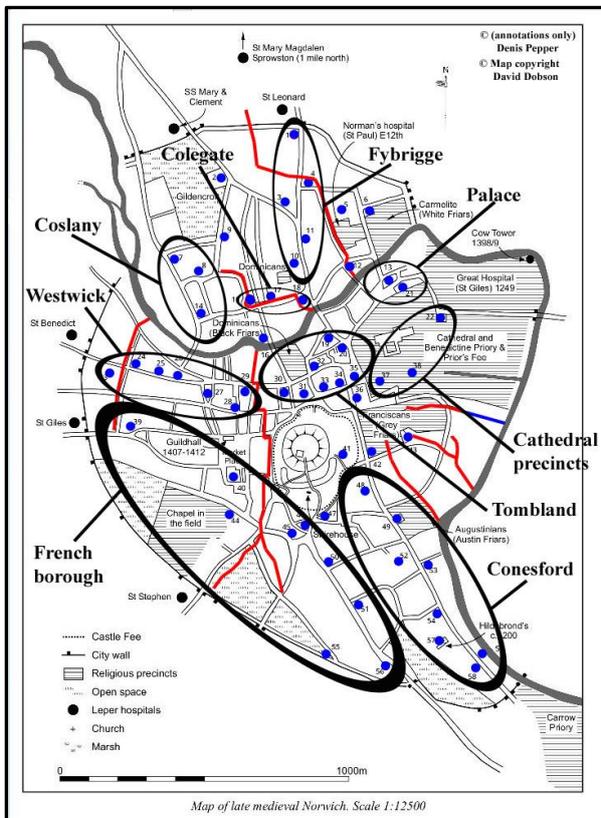
⁸<http://www.heritage.norfolk.gov.uk/record-details?MNF587-Site-of-St-Botolph%27s-Church-Norwich>.

⁹Hudson, W., *Norfolk Archaeology*, xiii (1895-97), pp.116-26



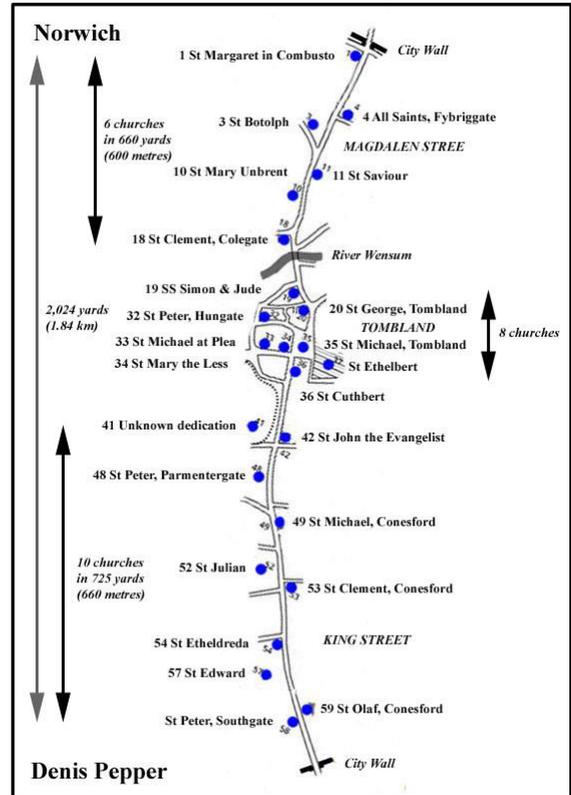
Sadly, his memory was not quite as accurate as it might have been because he placed the church (marked K above) on the *right* hand (eastern) side of the straight road (Magdalen Street) which we see here leading to the northern gate (I) whereas other sources agree that it was on the left.

A brief look at the other churches in Norwich. Norwich is said to possess the greatest concentration of parish churches north of the Alps and it is this that makes the city interesting to the ecclesiologist. It presents a golden opportunity to see why a particular site was chosen for each church - to compare the dedications – and to try to work out how they are linked and hence which group of churches were built at the same time and by whom.



The base map used above comes courtesy of David Dobson and was drawn as part of the University of East Anglia study *The Medieval Churches of Norwich*.¹⁰ I have added blue dots to make the churches show up a little better and ellipses indicating the nine basic sites into which the churches fall.

In 1086 there were 22 churches. We are told that by 1150 this had increased to 58 churches – although this number seems to vary from 57 to over 60. Today Norwich has 31 churches.



We have become used to the idea of our churches following the lines of major roads but Norwich seems to carry this to excess by having 24 churches lining the 2,024 yards of the main northwest thoroughfare through the city between the southern and the northern (Magdalen) gate.

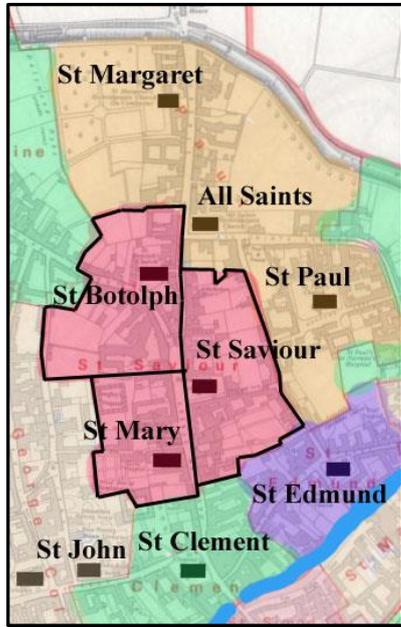
Returning to Norwich over the water and the principal of ‘gate-guardianship’.

In the UEA paper *The Parish Churches of Norwich north of the River Wensum* previously mentioned, the writers propose that the feature of gate-guardianship is likely to have originated in mid C10. The principal is that the churches act as controllers of the flow of traffic, to limit who should or should not be passing through and to collect tolls when necessary. Such churches

¹⁰ Heslop, Sandy; Ayers, Brian; Haynes, Clare; and Lunnon, Helen, *The Medieval Churches of Norwich*. Blog at WordPress.com.

<https://norwichmedievalchurches.org/>

would in this way benefit from extra income. In the normal way, parish churches were supported by tithes. Maintenance of the church's nave was the parish's responsibility and maintenance of the chancel was down to the rector. A large parish would thereby attract a good revenue but a small parish, like that of St Botolph's Norwich, would rely heavily on its income as gate-guardian.



The map above, courtesy of Professor Campbell,¹¹ shows in red the extent of the parish of St Saviour after St Botolph's and St Mary's were absorbed into it in 1548 and 1540 respectively. I have re-installed the divisions along what looks to be logical lines which show that the parishes of all three churches would have been very small.



This shows the parish's coverage on Google's satellite view.

¹¹ Campbell, James, *The Atlas of Historic Towns, Volume II* (The Scolar Press in conjunction with the Historic Towns Trust, 1975) ISBN: 0859671852.

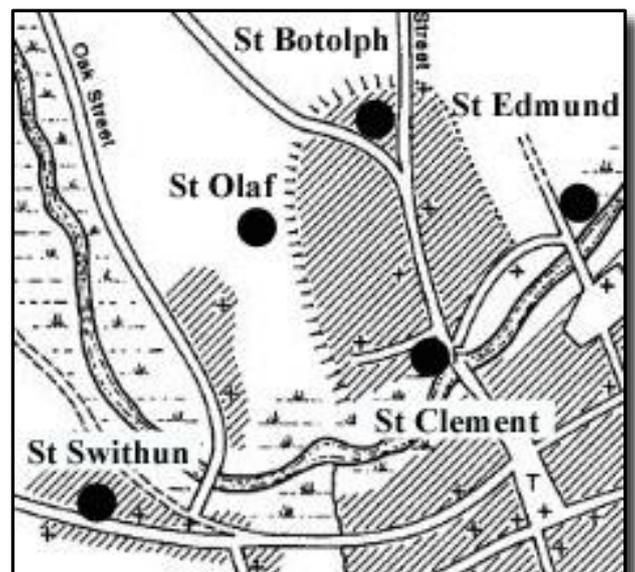
One would have liked to think that when the crunch came St Botolph's, holding the esteemed position of gate-guardian, might have survived but by the middle of C14 the city had expanded further, the new wall had been built, and the new gate was up by St Margaret's – which presumably became the new gate-guardian.

I suspect that this was one of the factors that led to the demise of St Botolph's. Another factor would have been the fact that our saint was home-grown and not of Biblical stock like St Mary and St Saviour. British saints were not popular with Henry VIII and his minions because parishioners took holidays on their saints' feast days. The building was demolished in 1548.

There is much more to tell about Norwich but discretion forbids so we must stop here.

The rise and fall of St Botolph's Norwich.

It seems that the most likely scenario is that the church began its life somewhere between 880 and 950 - built by the Danish incumbents of East Anglia. As was the Danish habit, it was probably constructed in wood.



It was probably not the first church to be built by the Danes in Ultra Aquam – it seems likely that that privilege was accorded to St Clement's because there is evidence that this was the senior church and that in its early days its parish stretched northwards as far as the city wall. St Clement's was in an ideal position to have acted as gate-guardian to Fye Bridge. It might well be that all these five 'Danish' churches were founded within a decade of 880. The St Olaf and St Clement dedications were duplicated in the southern

settlement at Conesford so the southern churches might have been built at the same sort of time.

We have already seen that Sweyn Forkbeard burnt Norwich almost to the ground in 1004. One must assume that this resulted in the destruction of these early Danish churches and that they were rebuilt later – perhaps even by Sweyn himself since the Danes seem to have a record of creating mayhem and then, full of remorse, putting matters right again afterwards.

There were other fires and disasters as we read from old Norwich journals:

1456 This year was an Earthquake.

1463 This year on the first of March Christ Church (the Cathedral) was burnt.

1479 This year was a great Plague within the City of Norwich.

1480 This year was a great Earthquake.

1507 or 1506. This year was the great fire in Norwich on St Mark's day (April 25th).

1512 This year was burnt the Vestry of Christ Church

1519 This year there was a very great Flood.

Church #1 on the maps also goes by the name of St Margaret *in Combusto* – i.e. in the fire area. Church #10 is called St Mary *Unbrent* – or ‘unburnt’ – i.e. perhaps *not* in the fire area – (there is controversy about this – upon which we need not dwell). The point is that the city suffered multiple fires. Whether *Combusto* and *Unbrent* refer to the fire lit by Sweyn Forkbeard or whether they refer to another fire we shall never know.

Another note in the journal reads:

1351 In this year the number which died in Norwich, that then died of the pestilence, was 57,474.

Classification

As a result of investigating Norwich I have revised my classification list to include churches of Danish foundation between 800 and 1066. (See Regular Endnotes below).

In my view Norwich joins Hadstock in this category and I suggest it should be given a ‘B’ classification.

Correspondence

1. Lyn Stilgoe wrote from Burnham Market, Norfolk, with kind congratulations concerning last month's issue covering the wall paintings at Hardham. Lyn has just finished writing 16 church guides for 2020 tours but rues the fact that now they will probably not be needed until next year.

2. Canon Stuart Morris wrote from St Botolph's at Tottenhill, Norfolk saying, amongst other kind things: *Thanks for the latest edition of The Botolphian. Those wall paintings are quite stunning. What an experience it must have been to*

walk into a church when they were fresh and bright!

I was surprised to read in the commentary that Edward the Confessor was the Patron Saint of England before George. Surely it was Edmund, of Bury St Edmunds, who was the patron saint before being usurped by George. Edmund's flag was a white dragon on a red background.

Canon Stuart is, of course, quite correct – in my defence I took the comment straight from the Hardham documents – but of course I should have known that St Edmund (the same of course who is mentioned in the body of this issue) was the patron saint of England until C14 when his position was usurped by St George (at Edward III's behest).

I hardly dare mention that St Edmund is the patron saint of pandemics!

3. Tony Connolly wrote from St Botolph's, Croxton Kerrial saying that he enjoyed the Hardham Wall Paintings issue. As did many other people including Marion Peel, Patricia Croxton-Smith, Estelle Jackson, Felicity Thompson, Duncan Hopkin, John Sennett, Mo and Mike Edwards, Sean Wilkinson and Anne Dickinson.

4. Anne Dickinson also let me know that St Botolph's PCC at Burton Hastings have finally reached their financial target and so are now able to go ahead with installing a WC and servery in a church extension. Great news because I know it has been a long hard struggle to secure the funding. It is sad that the work will now have to be delayed until later in the year.

5. Andrew Kelly wrote from Ramsgate - he runs Ramsgate Pilgrimages which some might be interested in knowing more about – to be found at: <http://augustinecamino.co.uk/> - *Thank you for taking such care over describing this wonderful church. We have many examples of medieval wall paintings along the Augustine Camino and they all now have a similar look of faded ochre. Do you happen to know which other colours might have been originally used and how bright they would have been? Your excerpts from the Eadwine Psalter jump out of the page compared to the images from the church.*

6. John Holmes wrote from the city of Katy in Texas. A long way away - but he has strong connections with St Botolph's church at Morley St Botolph, Norfolk, which is where his daughter was christened and where she hopes to get married “provided we can find a solution to our current predicament!” I sympathise John. I hope you soon resolve the problem. I also have answers to your questions which I hope to get around to shortly. Sorry for the delay.

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Thank you for reading this – stay safe and well everybody!

REGULAR END-NOTES

If this is your first *Botolphian* and you have acquired it by circuitous means but would like to receive an email copy each month then just send an email to botolph@virginmedia.com saying 'YES PLEASE.' If you wish to UNsubscribe then send the message 'NO THANKS.'

You will frequently see the 'twin' towns of *Boston* mentioned in these newsletters, - one in Lincolnshire and the other in Massachusetts USA. The relevance to the Society is that the name 'Boston' is said to be a contraction of '*Botolph's Town*.'

Classification of Botolph Church sites: -

- A: **C7 church sites** relevant to Botolph's life.
 - (i) Founded by radiation from Botolph centres.
 - (ii) Founded along the course of Botolph's journeys.
- B: **Danish foundations:** between 800 and 1066
- C: **Travellers' churches.**
 - (i) Founded before AD 800
 - (ii) Founded between 800 and 1066
 - (iii) Founded after the Norman Conquest.
- D: **Hanseatic churches** founded between 1150 and 1450 as a result of commercial enterprise.
- E: None of the above.

Typical Characteristics of Early St Botolph Churches.

1. Nearly all are in the eastern half of England
2. Most have Saxon foundations.
3. Many lie within 3 miles of a Roman road or well-used waterway.
4. Most are situated close to the bottom of an escarpment but well clear of water levels.
5. Many are strategically placed in areas which represent the beginnings, middles and ends of long journeys.

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