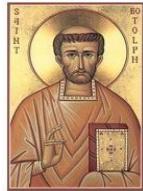




# The Botolphian

Newsletter of  
The Society of Saint Botolph  
[www.botolph.info](http://www.botolph.info)



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Issue Number: 91   **2020 – the 1400<sup>th</sup> anniversary (circa) of St Botolph’s birth**   1st December 2020

## Highlights this month

- **St Botolph’s Chapel, St Andrews, Fife and Scotland in general.**
- Correspondence from Anne Pegg, John Sennett and Tony Connolly.

## Editorial

First and foremost I hope that all readers are keeping safe and well and that you all have a very happy and healthy Christmas and excellent New Year. Let us hope that 2021 brings back the old way of life that we all miss so much.

Now that St Botolph has had his 1400th birthday and I have issued the 91st *Botolphian*, I feel it is a good moment to reduce the frequency of the newsletter to once every two months. This will allow me more time to finish and publish my next book.

The next issue will therefore be on **1st February 2021**.

As a result of some unintentional encouragement by Tony Connolly of St Botolph’s at Croxton Kerrial, I decided to have a closer look at the system of classifications that I have been using for St Botolph’s churches. I have felt dissatisfied with them for some time but the original plan was born out of necessity at the onset of this odyssey as an attempt to put the different types of churches into some order. I have always been aware that, despite their high aspirations, my classifications could never be more than informed guesses and my hope was that they would be regarded as *challenges* rather than as definitive labels; challenges which I hope will be taken up by others and lead to *their* research honing my early estimates to sharper accuracy.

I have given this a fair amount of thought and as a result have made a complete revision. You will find the updated list in the ‘Regular Endnotes’ on the final page of this issue. I hope the changes will be for the better. I do not suppose for one minute that this will be the end of the matter.

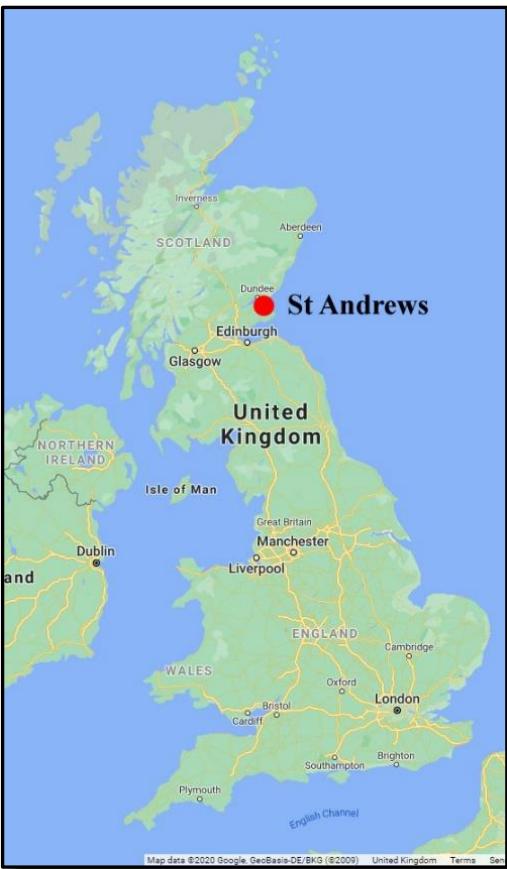
Tony’s question was, “Looking at your classification of St Botolph churches there are some which seem to be founded post conquest which begs the question of why would the Normans dedicate a church to an Anglo-Saxon saint?”

Two things seem apparent to me: the first is that even before the 1066 conquest many Normans occupied property in England. As a result of this most of them would have become comfortable with our traditions and saints and our way of life. It seems that it was only after the conquest that the aggravation started - when Duke William started carving up our land and giving to his henchmen. At that time the attitude seems to have changed so that the French began to despise what they saw as crude English workmanship and were determined to show that theirs was better - and sadly, in many architectural ways, this turned out to be true. There is also a hint that they were scornful of our native saints

As far as I can make out, most secular Normans who built St Botolph churches between, say 1130 and 1300, were, first and foremost, *landowners* who were endeavouring to make as much money as they could. They do not appear to have cared too much whether saints were English or French. Norman *bishops* however might have taken more of a hard-line view... although many of those were also landowners who built churches some of which ended up being dedicated to St Botolph. I would be interested to hear other people’s views on Tony’s question.

## Church Feature

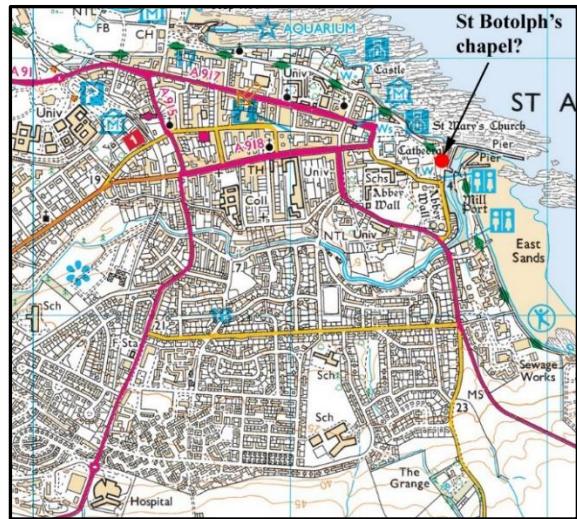
# St Andrews, Fife and Scotland in general.



The Encyclopaedia Britannica describes St Andrews as “City, royal burgh (1160), university town, golfing mecca, and former fishing port.” The *royal burgh* (pronounced *borough*) was confirmed by King James VI in 1620. St Andrews’ former names, amongst others, were *Cennrigmonaid* and *Kilrymont*.

The Scots are proud to note that the spread of Christianity started several decades earlier there than in England and the Scottish Reformation was several decades *later* in about 1560.

In 1192 a Papal Bull had granted the Scottish church total independence from the English sees of York and Canterbury. The subsequent *Ecclesia Scotiana* was run by the Scottish bishops of which the bishop of St Andrews became an important figurehead. Monasteries appropriated the parishes into their control leaving few resources for parish clergy and in 1472 St Andrews became the first Archbishopsric. A second was created in Glasgow some two decades later.



St Andrews Cathedral was built in 1158 as a replacement for the church of St Rule (St Regulus) which was constructed some 40 years earlier. It was not completed until 1318 when it featured a central tower and six turrets - of which a few still remain.



In this detail of a map of St Andrews published by John Geddy in 1580 the tall towers look more reminiscent of Istanbul than one would expect of Scotland. According to legend the building was consecrated in the presence of King Robert I who rode up the aisle on his horse.

St Regulus was the man of the early moment in St Andrews for it was he who was pivotal in its foundation. It is difficult to separate fact from legend but the story goes that in A.D. 345 Regulus was a religious in the Greek city of Patras where the relics of the apostle St Andrew were kept. He was told in a dream that Emperor Constantine had decided to move them to Constantinople and that he should thwart this action by taking the precious items (a patella, three fingers, a humerus and a tooth) as far westwards as he could and found a church dedicated to St Andrew. The journey must

have taken him 400 years because the legend tells us he was greeted at Kilrymont by King Angus - who died in 761.

In c.1070 Prior Robert built St Rule's Church to house St Andrew's remains. The acquisition of such an important saint raised the prestige of Scotland since there was only one other place

which professed to house the relics of one of Christ's apostles and that was Santiago (St James) of Compostela. In addition, by focussing their claims on St Regulus hailing from the fourth century the Scots could upstage English ecclesiastical foundations by more than two hundred years.



Map of St Andrews in 1580 by John Geddy.

Today we find St Andrews a late (and surprise) contender for inclusion in the list of places honoured by a chapel dedicated to St Botolph.

I discovered the royal burgh's potential when reading *Saints in the Landscape* by Graham Jones. When I asked him about it he told me that the source of his information was *The Register of the Great Seal of Scotland A.D. 1424-1513* pp 215-16, no. 1039 at p. 215. I have not been able to read this myself but it apparently reveals the existence in or close to St Andrews, of a St Botolph's chapel, which by 1471 was in the possession of Holy Trinity church. But what was its actual location?

Was it a chapel actually *within* the church of Holy Trinity or was it, as Graham suggested, a chapel for seamen at or near the harbour?

Although we are fortunate in having John Geddy's highly detailed map it sadly does not provide us with a label and pointer to the chapel.

Before getting down to the nitty-gritty of looking for the chapel itself it would seem appropriate to glean some insight into the land in which it lies.

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The name of St Botolph is no stranger to Scotland (known in his time as *Alba*) although it is

debatable whether or not he actually visited the area in physical form.

Ancient manuscripts collected by the Jesuits of the Society of Bollandists in C17 and described in their *Acta Sanctorum*, contained important information. Daniel Papebroch (the Bollandist scribe concerned with the St Botolph section) wrote the following:

*"We have the above-mentioned Schleswig Breviary, printed in Paris in the year 1512 ... There is written out the Office of St Botolph "of 9 lessons" and also Collects. ... The first 6 lessons are about the life of the saint whom they describe as being born not in Saxon Britain but "coming from the illustrious race of Scottish Kings, and when he was compelled to assume the throne after his father's death, he ... forsook not only the throne but his country and journeyed to Anglia."*

Papebroch continues: *"If this is true and if his subsequent deeds ... cover 20 or even 30 years before he founded the Monastery of Ikanho, he must have been ... according to the Catalogue ... by Boetius, ... Botolph, the son of Eugene IV, born in 620 ... it would not be surprising if the saintly youth preferred to leave the throne .... It is possible that the Danes ... found only the last*

*part ... of this old Vita ... - it seems wise not to reject the afore-mentioned Epitome but to leave it to the reader's judgement ...*

[\* Note the name *Boetius* - we will come back to him later].

Papebroch could not have known and we can never know from what source the writers of the Schleswig Breviary learned that Botolph was Scottish. This is the only manuscript in which the Scottish connection is mentioned.

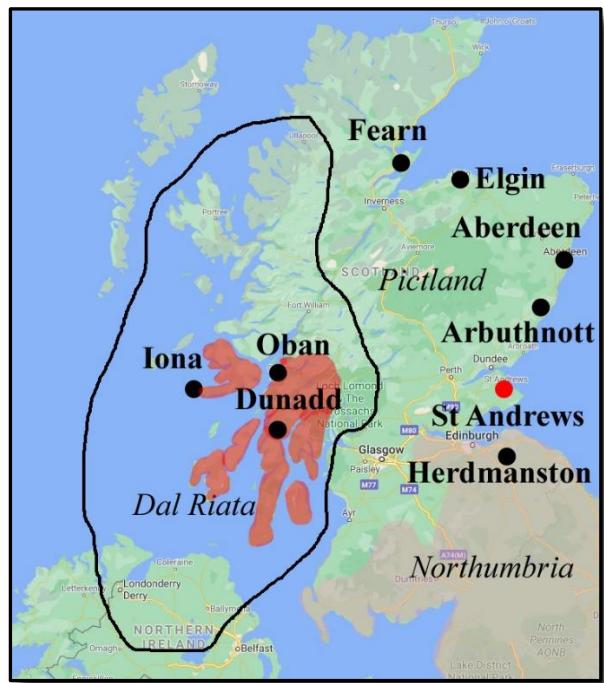
As Papebroch foretells, we can only assess the likelihood of the statement's veracity. King Eugenius IV (reigned 608-629) of Dál Riata (Argyll/Lochaber in Scotland), who Papebroch (and Boetius) suggest might have been the father of our saint, was known as **Eochaid Buidhe** - which roughly translates as 'Jock the Blond'. This colouring is unusual in a Scot and one might wonder if the king actually came from Scandinavian stock, although it is generally understood that no significant Viking presence existed in Scotland and Ireland until 150 years after his reign.

The kingdom of Dál Riata has another historical claim to fame, for in 616 it granted refuge to the future King Oswald of Northumbria during his formative years.

Oswald (c.604-642) was the son of King Æthelfrith of Bernicia who was killed in battle in 616 by King Redwald of East Anglia. For various complex reasons, Æthelfrith was not succeeded by his son Oswald, but by his brother-in-law Edwin (of eponymous Edinburgh fame). The 12-year-old Oswald and his younger brother Oswy fled westwards and were granted exile in Dál Riata, the seat of which was at Dunadd as seen in the map below. They remained here for eighteen years while awaiting the opportunity to regain their kingdom.

I have included Oban on the map in order that those of you who have visited the area (and the distilleries?) can find your bearings. You will note that Dal Riata's influence encompassed the northern part of Ireland as well as northwest Scotland.

If Papebroch's surmise is correct then Botolph was born within a few years of the beginning of Oswald's exile. It is said that Oswald received his education from the monks of Iona and there is no doubt that he became a confirmed Christian. If we move further into the realms of conjecture we might imagine Oswald, being sixteen years or so senior to Botolph, becoming the youngster's role model and, when the time came for Oswald to take his next step towards regaining his crown, the 13-year old boy joining Oswald's party as, in 633, he left Dal Riata to fight for his family's honour in Northumbria.



This constitutes one hypothesis for St Botolph's origin and it would go a little way towards explaining the presence of his cult in Scotland. For cult there was, but the evidence is that he was venerated on the **east coast** and we will find more clues to his life there than on the west.

Casting conjecture aside and returning to a slightly higher form of scholarship, the map above also shows the locations of the communities of Fearn, Elgin, Aberdeen, Arbuthnott and Herdmaston for it was in each of these places that there is evidence of the cult of St Botolph being venerated. The clues come from the customised **Kalendars** that were used in these locations.

### Missals, Breviaries and Kalendars

A **Missal** is a book containing the texts used at Mass.

A **Breviary** (generally pronounced 'breeviary') contains brief biographies of the saints together with the liturgy and canonical hours.

A **Kalendar** is found in Missals and Breviaries where, against the various dates, it lists the form of service to be followed together with the saints' days and other liturgical notes. It covers the whole year.

### The St Botolph readings

On each 17th June, in those monasteries and churches where our saint was included in their Kalendar, the Missal passages describing St Botolph's life and virtues - *known everywhere as a man of outstanding life and teaching, and one filled by the grace of the Holy Spirit* - would have been read both during the services and in the refectory at meal times.

As the patron saint of travellers, farmers and seafarers, prayers would have been said for all

engaging in those activities and St Botolph would have been petitioned to intercede with God for their salvation.

### Kalends, Nones and Ides

The early Roman dating system was based on the lunar phases.

*Kalends* was the first of the month (originally intended to be the date of the first sighting of the finger nail of crescent moon)

*Nones* was the 7th day of whole months or the 5th day of hollow<sup>1</sup> months. Originally this was the day that the moon was showing its first quarter. Nine inclusive days later came the *Ides*

*Ides* was the 15th day of full months or the 13th day of hollow ones. It was the date of the full moon.

Sadly the moon did not understand this and the system was soon out of kilter but the optimists persisted with the nomenclature. The calendar suffered many other changes but we need not go into those here.

Fearn (Nova Farina)			
JUNIUS.			
e	R	Denus palescit quindenus fede	
rir	f	riii D. Nichomedi martyris.	
viii	g	iii D. Marcellini et Petri.	
xvi	a	ii D.	
v	b	D <small>OMINI</small> .	
c	viii	Id Ultimus terminus pentecostes.	
xiii	d	vii Id	
ii	e	vi Id	
f	v	Id Columbe abbatis. Primi et	
x	g	iv Id Margarete regine. ix. l.	
A	iii	Id Barnabe apostoli.	
xviii	b	ii Id Basilidis. Cirini. Valoris. D.	
vii	c	IDUS Ultimum pentecosten.	
d	xviii	Id Julij. Sol stucium est malo.	
xv	e	xvii Id Uiti et Hodesti martyrum.	
iiii	f	xvi Id Cirici et Juliette martyrum.	
g	xv	Id Botulphi abbatis.	
xii	A	xvii Id Marci et Marcellini martyrum	
i	b	xiv Id Geruasii et Prothasii martyrum	
c	xiiii	Id	
ix	d	xii Id	
e	x	Id Albani martyris.	
xvii	f	ix Id	
vi	g	viii Id Matiuatas Sancti Johannis ba	
	A	vii Id Moloci episcopi.	
xviii	b	vi Id Johannis et Pauli. Sancti	
iiii	c	v Id	

<sup>1</sup> Short (29-day) months in the 12-month Roman Calendar, i.e. January, April, June, August, September, November and December

It was upon this old Roman system that the dates in the Kalendars found in the Missals and Breviaries were based. A further barrier to easy reading is that the dates count backwards from the next major ‘event’ (such an event being Kalends, Nones or Ides). Above we see a section from the Kalendar used in the monastery at Fearn.

The page is for the month of ‘Junius’ as seen at the top - but halfway down (highlighted in yellow) we find July (Julii) is written - and travelling three lines further, there is Abbot Botolph’s name annotated on the left with the number xv. At first glance it rather looks as if **15th July** is the date in question rather than **17th June**.

In terms of yesteryear **15 Kalends July** means fifteen days before the first of July which, counting backwards and including both end dates, brings us thankfully to the 17th June.

For those of you who are still with me, take courage - the *important point* is the inclusion in the Fearn Kalendar of our saint’s name. We can regard this as ‘Exhibit A’ so we now move on to find similar exhibits which prove the existence of St Botolph’s cult in this part of Scotland.

Searching through those Kalendars listed in Alexander Forbes’ book *Kalendars of the Scottish Saints*<sup>2</sup> we find positive results in Arbuthnott and Herdmanston:

### Arbuthnott

f	xvi	R	C <small>ro</small> sc <small>i</small> ricardi epi. ix. kt. <b>Ag</b>
			mtibz.
g	xv	R	S. botulphi abbis. Inuit dup.
a	xiii	R	S. marci & marcelliani m <small>u</small> . Jr

### Herdmanston

xvi	ii	R	Scorae Cetere sunt m <small>u</small> . Dnes
xv	ii	R	S. botulphi abbis. [Dedicatio haliburton. mem.]
xiiii	ii	R	Scorum marci & marcelliani m <small>u</small>

xvii	iiii	R	sunt m <small>u</small> . Dies mala yoru m <small>u</small> .
		R	abdis. [Dedicatio ecclie bi Andree de mem.]
		R	ci & marcelliani maf Sol in cancro

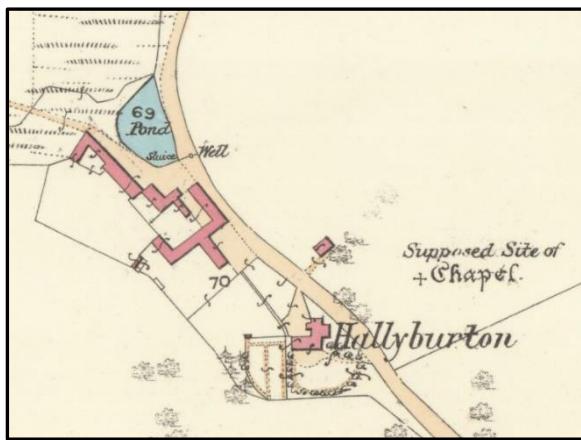
The two snips of the Herdmanston Kalendar show the whole entry which I interpret as reading: *Saint Botolph abbot. [Church dedication bi Andree de Haliburton. mem(orial)].*

This entry woke the Botolph Detective in me and, after some searching I discovered the tiny hamlet

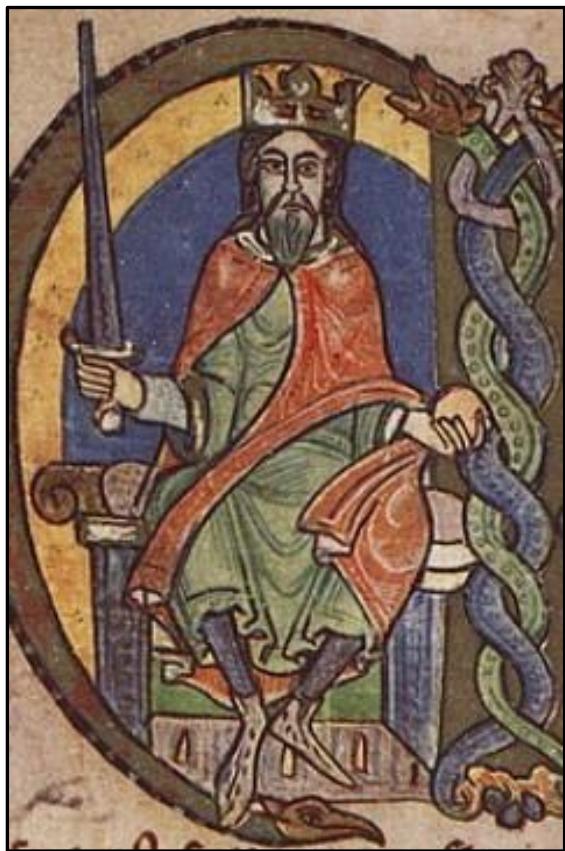
<sup>2</sup> Forbes, Alexander, *Kalendars of the Scottish Saints* (Edinburgh: Edmonston and Douglas, 1872).

of Hallyburton lying about 18 miles southeast of Herdmanston.

Below we see Hallyburton House in 1857 together with a small chapel which gives every sign of being the Scottish version of a manorial estate with its adjacent chapel.



The clue we have just read in the Herdmanston Kalendar suggests that this chapel might well have been dedicated to St Botolph. Was this a sheep farming area? If so then a St Botolph chapel would seem to be even more likely since wool-trading and our saint often seem to go together.



Enter the far-sighted **King David I of Scotland** (reigned 1124-1153). David was a progressive king who saw potential in the fertile lands of eastern Scotland and introduced Baronial Lordships as a means of bringing some order to them and some profits from them.

The lordships were granted in exchange for military readiness but the new tenants were not slow in making the land work for them in terms of farming sheep and cattle.

The king also encouraged new monastic orders such as the Cistercians and Tironensians to found abbeys and farms. Granges were set up within a 30 mile radius of the monastery where lay brethren could live and work the land yet return regularly to worship at their home monastery.



**Melrose Abbey** had over 100 monks and was founded by the Cistercians in 1136. By late C13 it was farming 12,000 sheep and exporting the wool to the low countries of which Bruges was then the main port.

Melrose was not the first abbey though. **St Aidan's Abbey** had been founded close to the Melrose site by the eponymous saint in c.645 and the new abbey was built virtually on its ruins. The famous St Cuthbert was professed here and became prior in 662.<sup>3</sup>

**Kelso Abbey** (see map) was founded in 1128 by monks of the Tironensian order - again invited by

<sup>3</sup> These dates, it should be noted, are all within the lifetime of St Botolph and the possibility that he visited should not be ignored. In my opinion

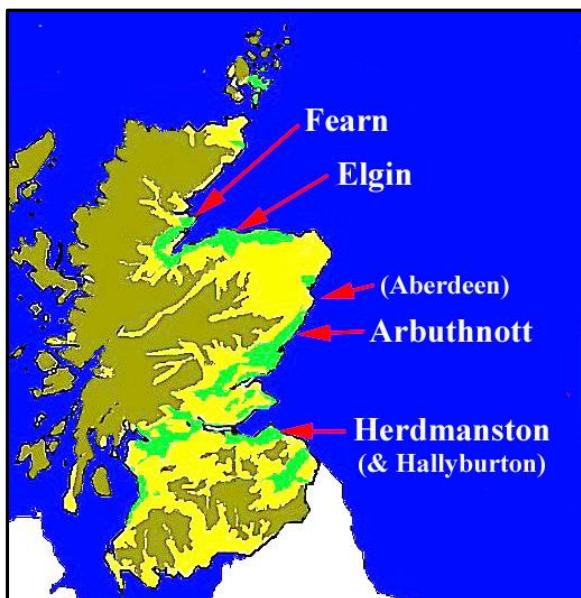
however the connection of his name with the area stems from the high or late Middle Ages.

King David I. It grew to be one of the wealthiest and grandest in Scotland.

In short, with King David encouraging commerce and the combination of the new baronial lords and the monasteries, from 1130 this whole area was making a good show of competing with the wool traders in Hull, Lincolnshire and East Anglia.

Sadly, not everything worked in the Scots favour as far as business was concerned. For one thing the quality of their wool was not so high as that from East Anglia and the Cotswolds, and therefore was not in such great demand; for another, they seemed to attract little trade from Scandinavia and to my surprise I can find no evidence of the Hanseatic League trading here either.

East Lothian was not the only part of the east which was suitable for sheep farming.



In fact, strangely enough, *all* the areas with which St Botolph's name was associated were prolific in this respect as shown above where the colour green marks the fertile regions. It can be seen that Aberdeen was mediocre but St Botolph's association with Aberdeen came from another source as we will see.

### Pilgrimage

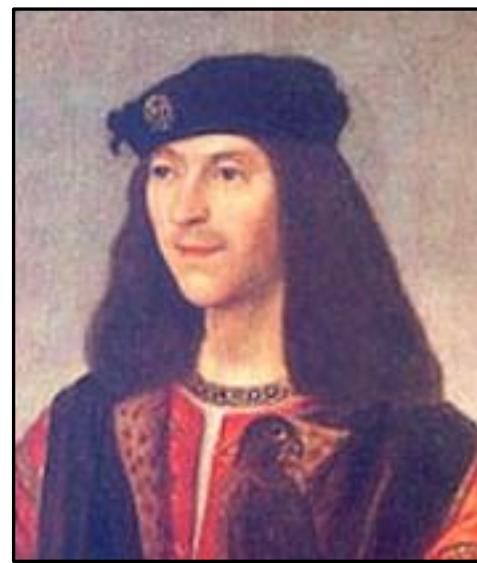
Reverting to the map (on the previous page) showing Hallyburton and Melrose it is worth noting that North Berwick is the ideal stepping off point for St Andrews at the eastern end of its peninsula.

Whitekirk is shown because it has been an important 'place of Christian worship from earliest times.' As such it was a 'must visit' attraction for pilgrims heading between St Andrews and Santiago de Compostela.

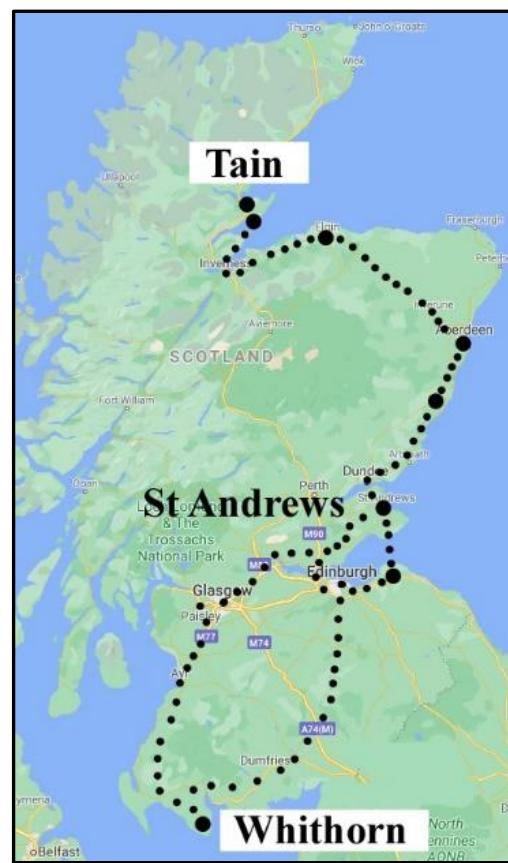
In 1435 Aeneas Piccolomini, who later became Pope Pius II, was a papal legate sailing for St Andrews when his ship almost foundered in a

storm. On his merciful landing at Dunbar, as a display of gratitude for his salvation, he walked barefoot through the frozen countryside to the nearest shrine of Our Lady. This proved to be eight miles away at Whitekirk and he later blamed his winter stroll on the rheumatism which plagued him for the rest of his life.

**King James IV** (1473-1513) was another star sovereign in Scotland's succession.

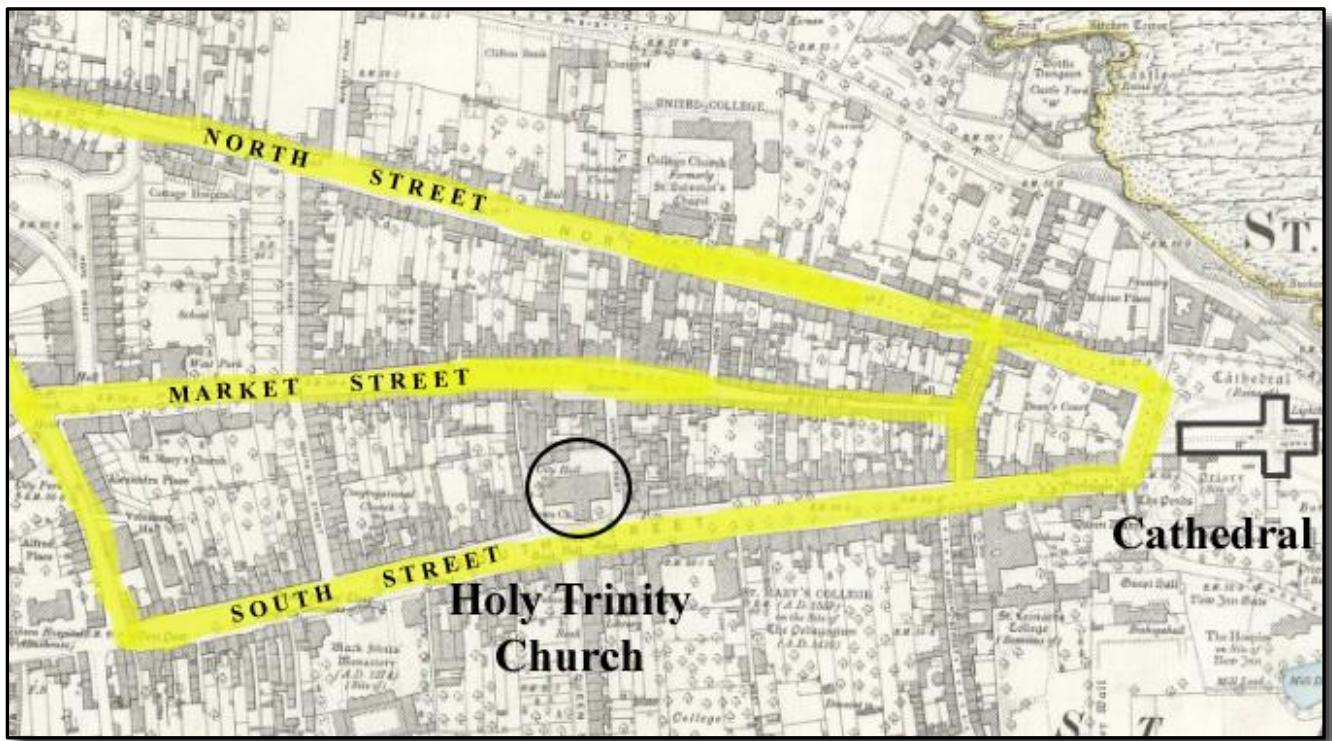


Between 1493 and 1513 he made at least 18 pilgrimages between Whithorn and Tain following various routes as shown below.



Tain is just a few miles northwest of Fearn and it is the resting place of the popular Scottish saint St Duthus (1000-1065). [It is also the site of the

distillery of the popular Scottish whisky Glenmorangie].



From C12 it was planned that St Andrews would become a pilgrimage site. Above we can see the two main streets converging onto the cathedral. Ian Campbell's paper *Planning for Pilgrims*<sup>4</sup> argues that the burgh resembles that of the Vatican Borgo of C9 and that it was built this way as '*part of an unsuccessful campaign to have St Andrews recognised as an apostolic see like its rival Compostela*'.

Ian Campbell supports the suggestion of David McRoberts<sup>5</sup> that *North Street and South Street provide a circular route for a grand procession around the town, leaving undisturbed the booths and stalls in Market Street*.

The site was planned with the expectation that thousands of pilgrims would be thronging the burgh, particular at festival times. Whitekirk (mentioned above in connection with the future Pope's rheumatism) is reputed to have entertained over 15,000 such visitors in 1413 and, as Ian Campbell writes, '*a large proportion of these 15,000 would have been on their way to or back from venerating the apostle's relics*'.

Thus expectations for St Andrews were high.

## Aberdeen

Although there was an earlier university in Aberdeen started in 1157 by Bishop Edward, it was in 1494 that today's *University and King's College of Aberdeen* was founded when the Pope gave his blessing to King James IV's proposal which had been petitioned on the king's behalf by his Bishop, William Elphinstone.



One part of King James' motives was associated with encouraging his subjects' thirst for knowledge and another part was due to rivalry with England.

<sup>4</sup> Campbell, Ian, *Planning for pilgrims: St Andrews as the second Rome*, (Edinburgh University Press, The Innes Review 64.1 (2013) : 1-22  
[https://www.researchgate.net/publication/269462518\\_Planning\\_for\\_pilgrims\\_St\\_Andrews\\_as\\_the\\_second\\_](https://www.researchgate.net/publication/269462518_Planning_for_pilgrims_St_Andrews_as_the_second_)

Rome> [accessed 20th September 2020].

<sup>5</sup> David McRoberts, 'The Glorious House of St Andrew', in *Medieval Church of St Andrews*, ed. McRoberts 63-120 at 101.



Hector Boece (pronounced ‘boyce’ and often referred to in academic literature as *Boetius*) was inducted in 1500 as the first Principal.

It was Elphinstone and Boece who, at the king’s behest, set about writing the **Aberdeen Breviary** which was to be published in 1510. This was carried out in an atmosphere of increasing Scottish nationalism, with a view to replacing the then ubiquitous *Sarum Breviary* which was unpalatably English in origin. The writers placed some patriotic stress on the lives of the nation’s principal saints although in the spirit of fairness they adopted a smattering of European saints such as St Fiacre and St Constantine as their own. At the back of the book there is a section containing recommended readings featuring the relics of St Andrew. All in all it is a very *Scottish* publication ... but St Botolph has been excluded.

### Aberdeen 1510

<b>Idibus</b>	<b>Julii</b>	<b>Basilii epi 2f. i</b>
<b>xvii</b>	<b>kl</b>	<b>Vite modeste c</b>
<b>xvi</b>	<b>kl</b>	<b>Ceriaci iulitti</b>
<b>xv</b>	<b>kl</b>	<b>Scōp marci z</b>
<b>xiii</b>	<b>kl</b>	<b>Margarete regi</b>
<b>xii</b>	<b>kl</b>	
<b>xi</b>	<b>kl</b>	
<b>x</b>	<b>kl</b>	<b>Albani pthom</b>
<b>ix</b>	<b>kl</b>	<b>Etheldreda b.</b>
<b>viii</b>	<b>kl</b>	<b>Ratinitas bti</b>
<b>vii</b>	<b>kl</b>	<b>Moloci epi 2f</b>
<b>vi</b>	<b>kl</b>	<b>Scōp iohannis</b>

A facsimile of the original version of their Kalendar is shown above but on the fifteenth kalends of July where St Botolph should have been we see an ominous gap.

I feel sure that this omission must have been made without Hector Boece’s knowledge since, as we have seen from the record in the *Acta Sanctorum*, he (as Boetius) was the first on record to suggest that our saint might have been King Eugenius’s son.

As I have said, the missal was written during a very nationalistic period. Was Botolph’s omission an expression of this on the basis that he was the saint of the English sheep farmers?

In the late Middle Ages (i.e.1300-1485) the doctrine of *Purgatory* had been introduced and as a result there had been a rapid increase in the number of chapels and chantries and a substantial veer towards the popularity of saints. We are told that as a result around 90 new saints were added to the Aberdeen Missal<sup>6</sup> but if St Botolph was one of them, Elphinstone and Boece did not seem to know about it.

The populace clearly took the matter into their own hands for, on page xxxi of his *Kalendars of the Scottish Saints* Alexander Forbes tells us

*“I should have hesitated to reprint the Kalendar of the Breviary of Aberdeen in consideration of the beautiful edition of 1854, had it not been for the manuscript additions which I found in the copy preserved at Glamis Castle, for the inspection of which I am indebted to the courtesy of the Right Hon. Claude, Earl of Strathmore and Kinghorn.”*

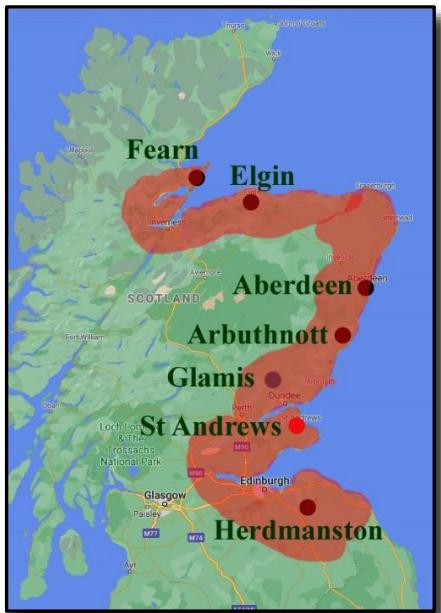
Here, below, Botolph’s honour has been restored in the later Kalendar:

### Aberdeen C18?

<b>rvi</b>	<b>kl</b> Uite modeste crescēcie iui. sim. iii. l.
<b>xvi</b>	<b>kl</b> Ceriaci & iulitti mz. iii. l. Inui. simp.
<b>xv</b>	<b>kl</b> [S̄ci botulphi abbat] ir. lect. . . .
<b>xiv</b>	<b>kl</b> Scōy marci & marcellini mz. In. d. iii. l.
<b>xiii</b>	<b>kl</b> Margarete regie trāsla. ir. l. med l. de scis.
<b>xii</b>	<b>kl</b> [Trāsla] sc̄i eduardi reg & m̄ris. ix. l.c.]
<b>xi</b>	<b>kl</b>
<b>x</b>	<b>kl</b> Albani nthomar s̄cior ir. lsc

The additions discovered by Forbes had been inked into the original and they included St Botolph - which is why, presumably, Forbes put his entry in brackets. There seems no doubt therefore that the Earl at least (an ancestor of no less than Queen Elizabeth the Queen Mother) certainly had St Botolph’s name in his Kalendar of saints. A popular concept is that St Botolph’s Day is held in Scotland on 25th June but I have only found that mentioned once (in Forbes Alphabetical List of Saints). All these Scottish Kalandars list 17th July as St Botolph’s Day.

6 C. Peters, Women in Early Modern Britain, 1450–1640 (Basingstoke: Palgrave Macmillan, 2004), ISBN



This map sums up all the evidence from the Kalendars and it is clear that St Botolph's cult extended into Scotland at least as far as shown by the shaded areas.

We are still left with some difficult questions:

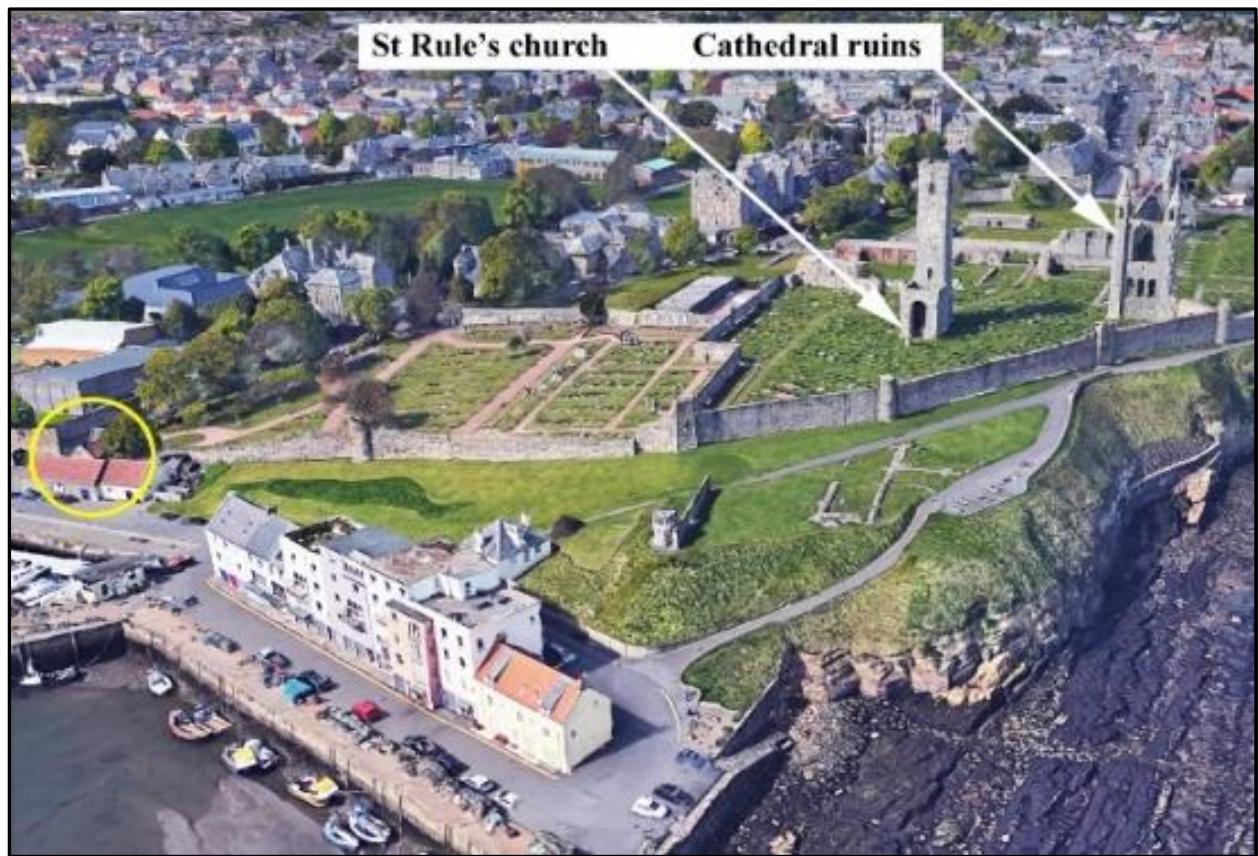
1. When did his cult first became active here?

2. Was it in C7? If so, was this because he was so well-known in his lifetime that his fame had spread throughout the land? Or did he indeed visit?
3. Or was he part of the engineered advent of the saints in C14 when they were artificially imported to prop up the purgatorial need?
4. Or was it the talk amongst the farmers and sailors of the wool trade that brought his name to Scotland between C12 and C15 and caused them to adopt him as one of their own?

### Back to St Andrews

What of the Missal and Breviary of St Andrews? Sadly I could find no record of these being in existence but one would certainly have expected St Botolph to have appeared in both.

We have established that St Botolph's name was well known in Scotland although, as in England, its popularity no doubt fluctuated over the years. It seems likely that his cult extended as far as there being a church dedicated to him in St Andrews and so the final thrust of this month's research is to try to find out where it might have been.



[© Google. Data SIO.NOAA. U.S. Navy NGA GEBCO Image Landsat / Copernicus]

This view from Google Earth shows the church of St Rule and the ruined cathedral together with, in the left hand corner, a group of buildings which were at first the only ones at the harbour to excite my interest.

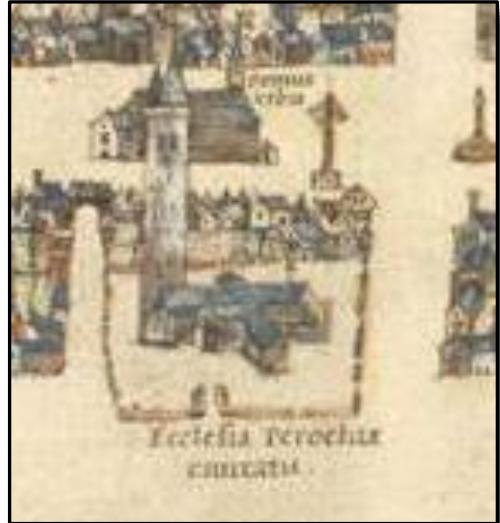


Looking at the ringed group here on John Geddy's map, only one building was present in 1580 and that was aligned north-south which makes it an extremely unlikely candidate but the building at the top of the detail of Geddy's harbour picture is another matter.



Picking out what we can, this building has a south door and a goodly number of windows on the south wall. It certainly looks like a single celled church or chapel - perhaps too much so. Surely the mystery cannot be solved that easily?

The brief we have is that by 1471 the chapel was in the possession of Holy Trinity church.



Here we have Holy Trinity - although it does not seem to be quite in the same relative place as the church is today. Geddy's map is not revealing any clues here - other than, perhaps, the fact that the church is in a walled yard and seems to have some outbuildings on the south side. This is not a lot of help - nor is there any more forthcoming because the church has had a chequered career.

It was originally built close to the cathedral in c.1144 but then moved to the north side of South Street in c.1412. It was reconstructed at the end of C18 when many of the medieval architectural features were lost. At the beginning of C20 there was another restoration and an attempt to recreate the lost features but the general consensus seems to be that this was overdone. As far as I am aware, no groundplans of the earlier churches are available so if there was a side chapel dedicated to St Botolph it is unlikely that we will ever know. For the moment the location of the chapel must remain a mystery. I have put a request into St Andrews University in the hope that their Mediaeval department might be able to come up with some answers but, as is understandable in the current Covid-19 situation, communication is difficult.

### Conclusion

I am afraid that, until more evidence comes to light, we will have to leave it there. To sum up we have three possibilities:

1. The building down by the harbour.
2. A long-lost chapel that was once part of Holy Trinity church.
3. A chapel *outside* but close to St Andrews - perhaps within the sheep-farming countryside - perhaps just a small chapel - perhaps in a humble hamlet like Hallyburton.

## Classification

It does not seem that this chapel flourished over much; it does not sound like the product of a successful wool-trader flaunting his wealth. Nor do I get the feeling that it was a wool-farmer's utility provided for his workers.

Nor, unless it was within Holy Trinity, is there any sign of it having been a travellers' church lying on a main thoroughfare.

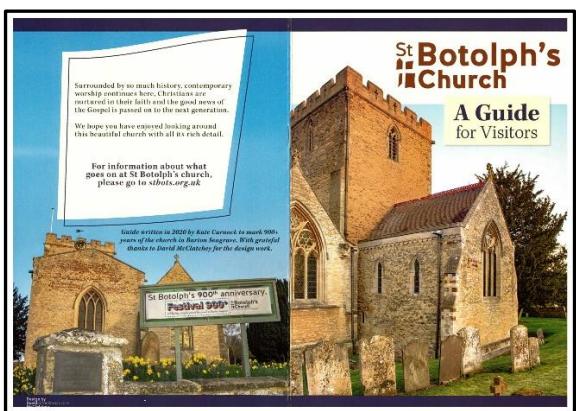
If it really *was* the building down by the harbour then it looks as if its development was more opportunistic. The sponsor would have seen the need for seafaring pilgrims to give thanks on arrival and to pray for a safe passage on departure and St Botolph, the patron saint of travellers, would have been the obvious choice.

It really does look as if 'was as simple as this' - which is what Graham Jones suggested right at the beginning.

I would classify this as **Type 5** - A church lying on or close to one of the major ancient trackways, Roman roads or city gates, the proximity of which merits the suspicion that a major aspect of the function of the church has for a long while been closely linked with long-distance travel.

## Correspondence

1. **Anne Pegg** wrote from Barton Seagrave sending me a copy of their new church guide which I must say is very impressive and well worth the £3 plus 'a bit of postage' that they are asking for it.



It is well laid out. The photographs are very clear and there is a very clever little thumbnail at the top corner of each second page with a section of the groundplan which shows exactly which part of the church is being described.

2. **John Sennett** wrote from Swyncombe regarding last month's feature pointing out that there are not two Ridgeways (as I mistakenly wrote) but it is the **Icknield Way** that comes in two varieties. John writes: *The Upper Icknield Way runs along above the spring line (to the east of Watlington at the*

*foot of the hills) and through east of Ewelme to Goring and the lower one - recently discovered to be partially a Roman Road runs from near Lewknor in the north, through Pyrton then it's believed it ran to Dorchester and Wallingford area.* Thank you John.

He continues: *Also the Church is currently opening for private prayers on Wednesdays and Sundays 10-5pm.*

[‘Current’ referred to 2nd November].

3. **Tony Connolly** wrote from Croxton Kerrial as mentioned in the Editorial. Thank you Tony for stimulating my thoughts on the tricky Norman subject.

**That is all for now.  
Back again in TWO MONTHS.**

### 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](mailto: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:-

The list of classifications I use has been subject to constant revision over the past six years. The current version, revised December 2020, is as follows:

1. A church on a site which might have been founded directly by St Botolph during his life or by his acolytes soon after his death.
2. A church the original of which is thought to have been the product of Danish landowners (c.878-890, c.1016-1035).
3. A church originating from and as a result of Monastic Revival (c. 950 - 1016).
4. A church which, even if it had a humble predecessor on the same site, mainly blossomed as a result of opulence gained from the wool trade (c. 1150-1450).
5. A church lying on or close to one of the major ancient trackways, Roman roads or city gates, the proximity of which merits the suspicion that a major aspect of the function of the church has for a long while been closely linked with long-distance travel.
6. A church lying on or close to a pilgrimage route. For the moment until a pattern becomes clear, this classification has been sub-divided in the following way:
  - a. Churches founded for this purpose before A.D. 800.
  - b. Churches similarly founded but between the years A.D. 800 to 1066.
  - c. Churches founded after the Norman conquest.

### 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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