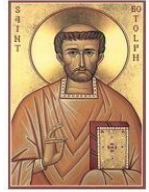




The Botolphian

Newsletter of
The Society of Saint Botolph

www.botolph.info



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Highlights this month

- **Abbey of Faremoutiers-en-Brie, France.**

Editorial

Finally(!) ... I have managed to get back on track with another *Botolphian*. Many thanks to all of you for your good wishes, prayers and general encouragement during the period of my cardiac 'blip'. I received so many emails from you last month that it was beyond my capability to write to thank each writer personally, but I do thank you most sincerely now. I felt that if I was going to write anything it should be the *Botolphian* so, after the rigours of the Christmas festivities here we are at last.

As well as celebrating the birth of the Christ-child this month we also have reason to celebrate – in a much more minor way but still very important to Botolphian enthusiasts - the discovery of **another St Botolph's Church**. A recent member, Graham Ward (who I must confess I originally confused with Revd Graham Ward of Oxford University – so this gives me the opportunity to put the record straight and to apologise to both of them) emailed me with some 'Botolphian Snippets' amongst which were details of a church dedicated to St Botolph which stood at **Sulby** in Northamptonshire. I plan to feature it in the next *Botolphian*. Many thanks and all praise to Graham for spotting the reference. I am sure there are many others similarly waiting to be found – I must do an analysis later but it seems that the discovery of a new candidate crops up at least once every year.

Hidden links

I have been researching Saint Botolph for twelve years now and it perhaps takes that long for one to

notice that there are often hidden relationships between some of the facts that one uncovers. For example, a definitive date for the transfer of responsibility for the patronage of travellers from **Saint Botolph** to **Saint Christopher** has always been a little hazy in my mind.

A book called *The Golden Legend* (*Legenda Aurea*) was completed by Voragine, the Archbishop of Genoa in about 1275 and, as remarked by one unnamed modern reviewer from Princeton University Press, it depicted '*the lives of the saints in an array of both factual and fictional stories — some preposterous, some profound, and some shocking.*' As a result of the latent public appetite for this sort of reading it became, after the Holy Bible, the most popular book of the Late Middle Ages.



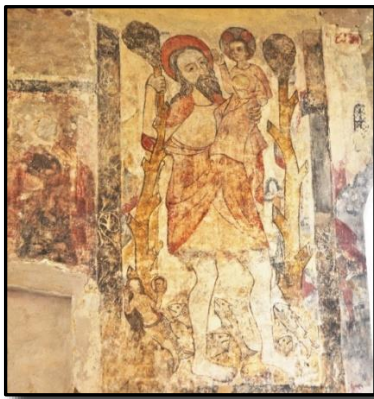
It is apparent that Voragine was compiling a list of sensational stories that would bring the saints to life in the imagination of the public. The life of Saint Christopher *was* sensational and it seems that after reading his fantastic story the public turned their faces away from Botolph and towards Christopher as the saint they would petition when travelling.

But just *when* did the public make this decision? Clearly St Christopher's influence first escaped in a minimal way when Voragine's hand-written Latin manuscripts hit the 'book-shops' in 1275,

but it was not until Caxton printed a version written in English in **1483** that the *book* became widely read.

We must not forget that ‘Saint’ Christopher was a figment of the imagination – he might have been part-based on a real person but to all intents and purposes **he was mythical** – which is one reason why, after 500 years in the job, the Roman Catholic Church disowned him in 1969. That is not to say that the public are going to take any notice of this – sadly I cannot see them turning back to Saint Botolph anytime soon, although one can but hope.

At St Botolph’s Church, Slapton Northants (this church incidentally is only 21 miles south of the new sb church at Sulby) there are some wonderful wall paintings, perhaps the best of which is that of Saint Christopher.



It is painted inside the north wall and therefore greets visitors as they enter through the south doorway. This and the other marvellous paintings in the church were thought to date from C14 before they were whitewashed over in C16 to comply with the terms of the Reformation. Bearing in mind its wonderful condition and the aforementioned dates of the *Legenda Aurea* it seems more likely that the painting of Saint Christopher at least, dates from late C15¹ and was drawn perhaps as part of the saintly enthusiasm resulting from the Voragine publication. The other wall-paintings (I think there are eleven) at Slapton are both interesting and entertaining but they have no relevance to the Golden Legend, nor are they ‘Biblical Scenes’ or ‘Doom Pictures’ as mentioned below. Their classification might therefore perhaps be ‘General Interest’.

As far as I can recall there are only two other Saint Botolph Churches which have a display of wall paintings, namely the classic of classics at Hardham in Sussex, and the church at North Cove

in Suffolk. Neither of these have a painting of St Christopher however so the trophy for this remains at Slapton.

The **C12** paintings at Hardham are significantly early. They contain what I would call ‘**Biblical Scenes**’ which give every indication of having been intended as educational visual aids for illiterate parishioners.

Those at North Cove however are said to date from **C14**. They are all in the chancel and those on the north wall are thought to predate those on the south and they are all what are known as ‘**Doom² pictures**’ designed to impress upon parishioners the importance of ‘being good’ thereby reducing one’s time in purgatory.

C14 is also the period of **lowside windows** – generally featuring between 1220 and 1350 – the period when the importance of Purgatory and the Mystery of the Consecrated Host were brought to the fore. C14 therefore is exactly the time that we might expect to find wall paintings amplifying the importance of these aspects of the Christian faith.

Feature

Faremountiers-en-Brie

Abbey, originally known as **Evoriacum.**

Approach: *The commune of Faremountiers-en-Brie is in the Seine-et-Marne department in the Ile-de-France region of north central France, 30 miles east of Paris ... and just 10 miles south east of Paris’ Disneyland.*



From the D231, which runs SE from Disneyland, take the Mortcerf turnoff (D216) to the northeast and after 8.2 kms you will find a junction at the Café de Paris in the middle of Faremountiers

¹ Since writing this I have discovered Anne Marshall’s website which rather confirms my suspicions. Medieval Wall Painting in the English Parish Church is to be found at <https://reeddesign.co.uk/paintedchurch/>

² ‘Doom’ here intending no sense of disaster – more indicating the time of trial – the final examination – ‘Doom’s Day’ – the day of reckoning ... ‘How good a life have you led?’

village. Turn left here continuing to follow the D216 in the direction Pommeuse, Meaux and after 150 metres (where the road divides) go straight on rather than bearing right, and you will see the entrance of the abbey in front of you. Drive through the gates into the abbey grounds. Things will have changed since I last visited so it would clearly be sensible and polite to pre-arrange your visit. This is easier said than done however as communications are not easy and in reality it is probably better to just go and take 'pot luck'.



Contact details of the abbey:

1 Rue Fénelon Desfourneaux, 77515

Faremoutiers, France

Tel: +33 1 64 04 20 37

Mother Superior?: *In 2012 when we last visited Faremoutiers, Sister Clotilde was the name of our gracious guide and mentor.*

In the last edition of the *Botolphian* we were located on the west coast of **Scotland** where we looked at the evidence for our saint having been born in Dalriada.

In this edition we are still looking at a very young Botolph, but he has now reached his late teens and is pursuing the life which he feels confident God is calling him to follow. We therefore zoom our thoughts out of western Scotland, fly 600 miles to the southeast and zoom back in again to a tiny settlement near Paris where Botolph arrived in about 638.

We know that our saint was closely linked to several royal families particularly to those in **East Anglia** where the patriarch was King Anna. An unlikely name perhaps, but there is no doubt that he was of the masculine gender and head of a strong Christian dynasty. There is a suggestion that his formal name was Ethelmund but that he was ubiquitously referred to as 'Anna'. Most historians believe that it was he or his immediate successors who later sponsored Botolph by providing him with land in Suffolk to build what

might be considered his *magnum opus*, namely Icanho Abbey.

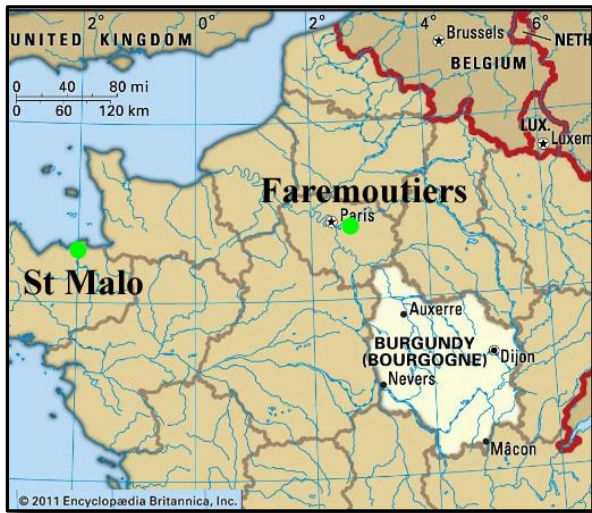


King Anna's stepdaughter **Saethryth** (ca 625-660) and his second daughter **Ethelburga of East Anglia** (ca 631-664) became novice nuns at Faremoutiers in about 643, and both finished their lives there as abbesses; Saethryth became abbess in c.655 and Ethelburga in c.660.

Three years prior to *their* arrival at the French abbey, Botolph would have met **Ethelburga of Kent's** daughter **Eanfled** (ca 626-704) when she arrived there in 640. Although Faremoutiers-en-Brie was a serious abbey for the professing of monks and nuns it also served as yesteryear's equivalent of a finishing school for the young ladies of the royal households of Britain and France. Eanfled was a prime example for although she was educated there for two years it seems that she never took the veil and in about 642 at the age of sixteen returned to Britain to marry Oswiu King of Northumbria.

Foundation

The abbey was founded in approximately 620 by Fara (ca 606-655), daughter of Chagneric, Count of Meaux; she was christened **Burgundofara** in acknowledgment of her family's Burgundian origins.



When she was about thirteen years of age, her father found her a husband but, like other³ potential abbesses of C7, she kicked over the traces and flatly refused to consider wedlock. Instead she fled to the church of St Etienne (St Stephen) in Meaux where she was discovered by her brothers Faro and Chagnoald both of whom later became bishops. Their 'un-bishoply' instinct at the time was to kill her for disobeying her father's orders, but she saved herself by claiming the cathedral's sanctuary.

During her childhood Fara and her family had been tutored in Christianity by the Irish missionary Columbanus (543-615) who had landed at St Malo in Brittany in around 590 with the ambition of bringing Christianity back to Burgundy where the faith had all but been lost.⁴ Columbanus and Chagneric (Burgundofara's father) became close friends and the missionary was frequently called upon to mediate between the headstrong Fara and her frustrated parent.

In the event, as seems often to be the case with fathers and daughters, Chagneric surrendered and in circa 620 gave Fara some land upon which she could build her abbey. At this time Columbanus had just died but two others from his foundation abbey at Luxeuil, Fathers Waldebert and Eustace, were instrumental in guiding and encouraging Fara and Chagneric in their project. Fara would only have been sixteen or seventeen years of age when she became abbess.⁵

³ A similar story (but without the suggestion of homicidal intent) is related in my home town of Folkestone regarding our St Eanswythe (whose dates used to be ca 620-640 until they were recently revised to ca 630-ca 650). She too suffered an attempt of betrothal against her will by her father, but instead took the veil and founded the first nunnery in England. The current suggestion is that this would have been in ca 645.

⁴ Munro, Dana C. "The Life of St. Columban, by the Monk Jonas, (7th Century)". Internet History Sourcebooks. Retrieved 8 August 2022.

The abbey was built in an area called *Evoriacum* (referred to as 'Eboriac' by French writers) but was re-named '*Faremoutiers*' (Fara's monastery) around 860. A village gradually grew up around the abbey which was the first double (monks and nuns) monastery in France.⁶

A link between Faremoutiers and Folkestone?

If Faremoutiers itself was the leading model from which the C7 British ecclesiastics took their cue it would be unsurprising if St Eanswythe's primitive Abbey at Folkestone (on the doorstep of Britain) was, in (unprovable) fact, the first foreign outlet of Faremoutiers' ambitions. Indeed a recently published 'Finding Eanswythe' booklet tells us that *'Three seventh century gold coins minted near Faremoutiers have been found at Folkestone (out of a total of only a handful for the whole of England) suggesting a direct link between these two minsters'*.

The Rule of Saint Columbanus vs. the Rule of Saint Benedict.

Abbess Fara and her abbey played a major role in the significant 'metamorphosis' of monastery Rules that occurred in the first half of C7.

The so-called **Rule** was a strict pattern for 'life and religious service' that the incumbents of a monastery *must* follow.

In short the Rule of Columbanus was somewhat dictatorial and brutal, whereas the Rule of St Benedict was much more structured and led to a more acceptable way of life within the community. It is believed that Faremoutiers became the vessel through which Benedictinism eventually took hold of monastic Europe. It has been suggested that this might have somehow been facilitated by its being a *dual* monastery.

Benedictinism

Benedict of Nursia was born in Italy in AD 480 and spent the last part of his life at Monte Cassino where in approximately 530 he devised his Rule. This actually consisted of 73 regulations as compared to Columbanus's ten.

The Benedictine Rule introduced a system of hierarchy and hence a command structure which the Columbanian Rule lacked. It underpinned the

⁵ Until a short while ago it was thought that Eanswythe, daughter of King Eadbald of Kent would have been of a similar age when she became abbess at Folkestone.

⁶ Noteworthy is the apparent connection between Faremoutiers and Kent: Faremoutiers (c.620) the first double monastery in France; Folkestone Nunnery of St Eanswythe (630x660) – arguably suggested as the first nunnery in England; St Ethelburga's Abbey at Lyminge (633x ca 670) – an early double monastery. An eccentric northern partner in this sequence is the double monastery at Hartlepool (County Durham) with a suggested date of 640.

authority of abbots (which helped to compensate for the lack of charisma from which many of them suffered).

It is of course unthinkable that our Botolph had any lack of charisma but even so he must have found the new structure to his liking because it was under this Rule that he chose to operate Icanho Abbey.

It took another two centuries however before Benedictinism became a ubiquitous form of monastic life in Western Europe. At Canterbury Cathedral for example the monastery first turned to Benedictinism in C10 and, contrary to the suggestions of some writers, there is no evidence to show that St Augustine brought it with him from Rome.

Indeed if we look at his life before his arrival in Britain in 597 we find him prior of a monastery which Pope Gregory I had founded in an under-used family villa. Gregory nominated himself as Abbot of the new foundation but his work as Pope kept him fully occupied elsewhere so it was Prior Augustine who ran the show; the new monastery was dedicated to St Andrew. Gregory of Tours (538-594) makes clear that it followed no particular rule but Augustine created his own principles using such fathers such as Basil, Cassian and Caesarius as his inspiration. This lends further power to scotch the speculation that Benedictinism might have been brought to Britain by the 597 Gregorian Mission.



Fates and fortunes of the abbey

For all its importance Faremoutiers had a chequered history.

On its foundation in circa **620** by Burgundofara the buildings would have consisted of a collection of small huts and larger communal halls. They

⁷ Cornelius Jansen (1585-1638) was a professor from the (then Dutch) Old University of Louvain who, together with his friend Jean du Vergier, founded a controversial theological movement within the Roman Catholic Church. Much of the theology was based on interpretations of the teachings of Augustine of Hippo (354-430). Jansenism was declared heretical but

would have been made of wood and roofed with thatch along the same sort of lines as the Saxon hut replicas we see in England. The abbey church was dedicated to Sainte Etienne,.

By **1000** the outer walls of the buildings would have been reconstructed in stone although the inner parts remained wooden and the roofs were still thatched.

In **1140** the whole monastery complex was burnt to the ground ... but was then rebuilt completely in stone on a bigger and grander scale.

In **1445** it was pillaged by soldiers as they celebrated the end of the Hundred Years War.

In **C16 and C17** it had a revival but in later years was tainted by accusations of **Jansenism**.⁷

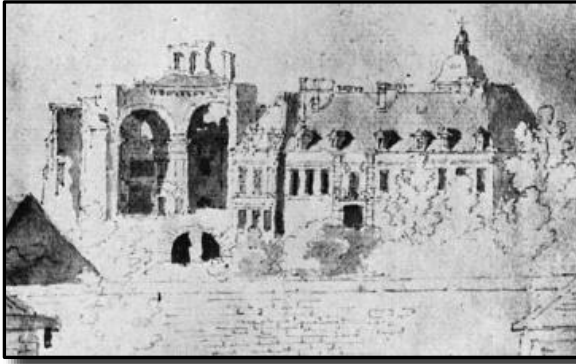
In **C18** the monastery suffered severe economic problems which was further aggravated by one of the abbesses becoming embroiled in a lawsuit with the Bishop of Meaux. This was not unusual in the Meaux diocese; in C17 and C18 there were many conflicts between respective abbesses and their respective Bishops.

The **French Revolution** (1780-1799) was disastrous for the abbey. The monastery was suppressed and scavengers started to dismantle the structure and steal the stones for use as building materials; in effect it became a 'quarry'. The only parts that stayed reasonably intact were the ruins of the C18 abbey church and a Merovingian crypt.



The stones in the picture above were shown to us by Sister Clotilde as the remains of the old abbey. I had hoped that they might have been Anglo-Saxon, but from the picture below we can see that they were the remains of the C17 reconstruction.

continued to be widely followed in France until mid C18. Notably (for our purposes) the siblings Antoine and Angelique Arnauld were prominent proponents and by 1634 Angelique's Parisian convent of Port-Royal had become a stronghold of the sect and it seems likely that it was this crucible of Jansenism which overflowed and tainted nearby Faremoutiers.



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The parish church of Saint-Sulpice

The following has been translated from an information board kept in the nearby Saint-Sulpice church:

'The parish church of Saint-Sulpice stands on the site of the old monastery chapel which was dedicated to St Stephen (S. Etienne); it is mentioned in a document dated 660.

The existing church was built in C12 starting in about 1140. Subsequently The Hundred Years War desecrated the whole countryside, and the plague killed half the abbey's occupants; the abbey roof fell in leaving nothing but the high walls, a few columns and the pillars of the triumphal arch.

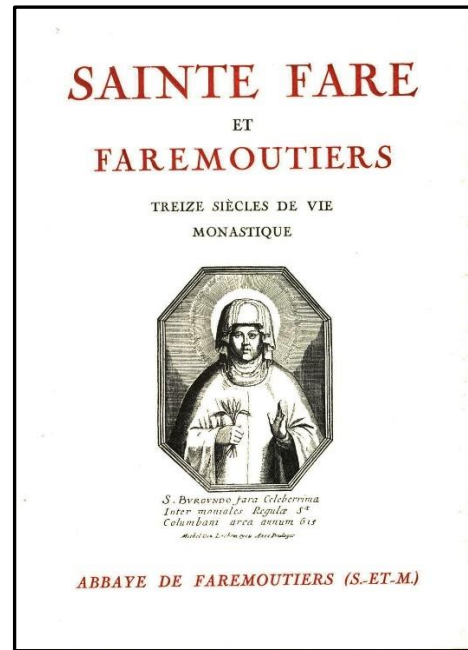
Restoration of the building had to wait until better times in C16. Work started in 1538 and was completed by 1546.



Saint-Sulpice with the abbey buildings showing behind the church on the left.

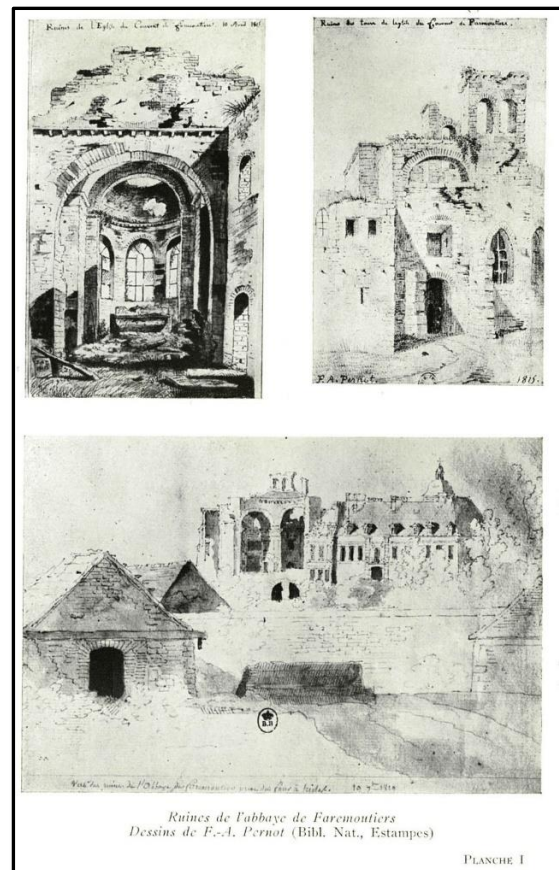
Whilst at the abbey I felt myself fortunate to be able to purchase copies of Parts I and II of *'Sainte Fare et Faremoutiers'*. Both volumes were new and unread but published in 1958 and already looked like rare antiquities. The books came with untrimmed pages so before I could see inside I had

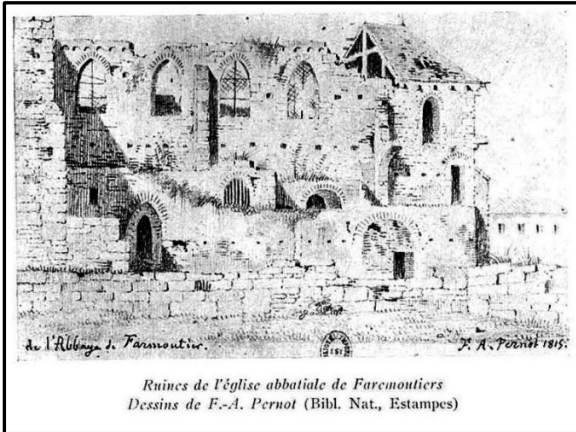
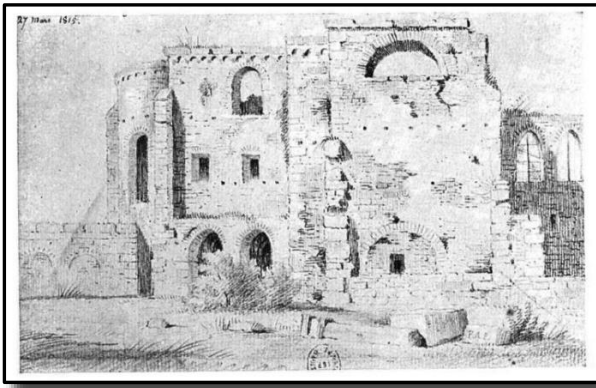
to use a sharp knife to turn the looped pages into single sheets.



Fortunately they are written in the sort of Parisian French that I find comparatively easy to read – although the prospect of ploughing through the two of them from end to end has so far not appealed.

They do contain some interesting sketches of the abbey ruins before they were entirely demolished.





The sketches generally seem to date from early C19 so they must be pictures of the ruins of the abbey buildings that had been restored in C16-17.

This building then was built on the foundations of the original C7 abbey church.



It is worth a visit and contains a lovely stained glass window featuring the young Saint Fara herself.



Today's incumbents feel that her power must still have had some influence for, as is written in the abbey guide: "... *this great adventure could not stop ... and in 1923 a Benedictine community from Amillis (eight miles to the southeast of Faremoutiers) relocated themselves to the place founded by Saint Fara.*"

Changing circumstances decreed that alternative measures must be considered and in **1980** the abbey created what is known in France as an EHPAD (Etablissements d'Hébergement pour Personnes Agées Dépendantes) – i.e. a residential home for dependent elderly people - but in this case restricted to nuns..



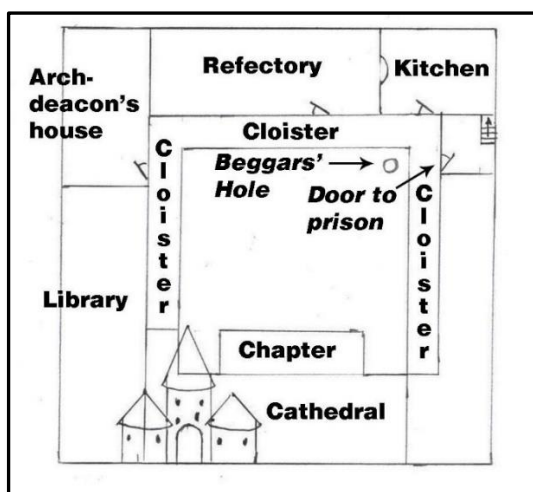


When Zina and I visited Faremoutiers in April 2012 I also had a compelling ambition to visit its diocesan city, **Meaux**.

This was because I had just finished the first full draught of Volume II of *The Botolph Trilogy* a large number of the scenarios of which had taken place in Meaux Cathedral and until that time I had never been there. As it turned out I was astonished to find that more than a few aspects of the building tied in very neatly with what I thought were only figments of my imagination. There was of course a major discrepancy – I was writing about a C7 building whereas the one that we were visiting was six centuries younger.



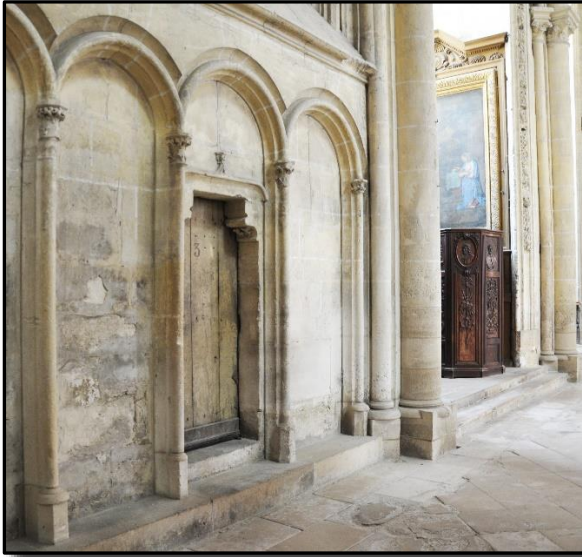
Above shows the C15 western façade of Meaux Cathedral in 2012 ...



and this is how I imagined it would have looked in C7 – the period of *Brother Botolph* and *The Abbess*.



These beautiful gardens are what remains of the cloister garth. This is now the Bishop's Palace and behind it stands the cathedral.



In the first draught of the book – written before our visit to Meaux there was a section where Botolph and his companions escape from certain death by making their way up from the deepest catacombs under the cathedral to emerge through a small doorway – and Lo and Behold, there it was!



The reason that the intrepid band had got themselves into such a mess was that they had followed a shadowy figure through a barred gateway...

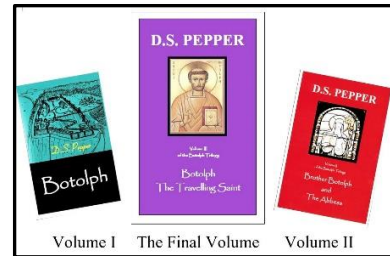


... down a long dark tunnel



and through a door at the end which led them into the aforesaid catacombs where all sorts of dangers awaited them.

This is how I imagined it and this is how it was. Sadly, although the ‘intrepid band’ did indeed come to face near death adventures at Meaux, by the time the script of Volume II had been edited and re-edited seventeen times (I kid you not), the original tale to which these 2012 photographs refer had become edited out. I am afraid therefore that I cannot quote chapter and verse from the published book.



All these books are still available despite the fact that Amazon persists in saying that they are out of print.

Meaux

The Roman name for this ancient city was *Iatiniacum* but the inhabitants have long been known as ‘Meldois’ – a reference to the Meldi⁸ tribe which occupied the Marne river valley.



*‘Defeat of the Jacquerie in Meaux’
by Loyset Liédet (b.1420)*

Public domain.

⁸ ‘Meldi’ – said to derive from ‘Miel’ the French word for honey ... and extended to the supposition that the tribe were ‘honey gatherers’.

A notable but unpleasant event took place here at the end of what is now known as ‘*The Jacquerie*’ - an uprising of French peasants similar to that of Wat Tyler’s *Peasants’ Revolt* of 1381. On 9 June 1358 the French Dauphin Charles together with his family and a large group of nobles were besieged in Meaux by eight hundred ‘*Jacques*’ (a derogatory name for French peasants). The townspeople who lived outside the city gates were sympathetic to the Jacques’ cause so were unhesitant in affording them hospitality. Unfortunately for the Jacques a passing band of well-armed lancers under the leadership of two French nobles suddenly appeared; they were returning from a Prussian crusade. Their arrival lent courage to those under siege who burst out of the city slaughtering all the peasants in their path. Their rage was such that they hanged the mayor and set fire to the extra-mural part of the town before riding out into the countryside and killing as many peasants as they could find.

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Saint Faro ... (Fara’s brother).

Both Burgundofara’s brothers⁹ did indeed eventually become bishops – Faro at Meaux (626-675) and Chagnoald at Laon (627-638).

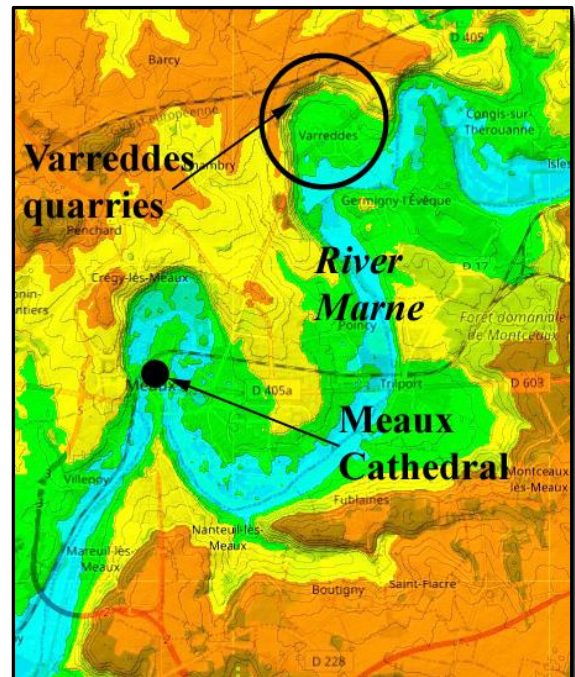
Tradition has it that the first bishop of Meaux was the martyr Saint Denis (d. ca 250) – we then have a long list of names until Gundoald becomes bishop from 614 to 625 and is followed by Bishop Faro who maintains his position for five decades. There is a suggestion that a few years before he became bishop he founded a monastery in the northeast suburbs of Meaux which he dedicated to St Croix and in which he installed monks from Columbanus’s abbey at Luxeuil.

Whether or not today’s cathedral was built on the site of an earlier one, or whether Faro’s abbey of St Croix became the site of his bishopric, is open to question.

Meaux Cathedral

The building we see today is dedicated to St Etienne (St Stephen). The first part to be constructed (in ca 1180) was the choir. Work on the transept began in ca 1220 but it was soon realised that the foundations were collapsing so progress was abruptly halted and rescue work undertaken.

A second phase began in 1266 but it came to a standstill in early C14 at the beginning of the Hundred Years War. Between 1422 and 1439 the city was occupied by the English so it was the second half of C15 before building works could recommence. It was completed in 1540. Many of the building styles found at Meaux are similar to those of Notre Dame in Paris.



The stone used for the cathedral’s construction came from quarries at Varreddes – just a short distance to the northeast - from whence it was easily transported by River Marne barges to the building site.

Evidence for Botolph being at Faremoutiers.

The Venerable Bede (673-735) was not exactly a ‘close friend’ of Saint Botolph (ca 620-ca 680) – indeed there is some indication that he might have been biased¹⁰ against him for he failed to give him or Icanho Abbey so much as a hint of a mention in the *Historia Ecclesiastica Gentis Anglorum* which he wrote only 54 years after our saint’s death. Conversely Bede’s mentor Ceolfrid (642-716) was a great Botolphian fan and is known to have visited him at Icanho ‘where he was known everywhere as a man of outstanding *life and teaching, and one filled by the grace of the Holy Spirit*’¹¹.

⁹ There is some doubt about how many brothers Fara had. It is suggested that she might have had another brother, Waldebert (ca600-ca688), who became Abbot of Luxeuil in ca 638).

¹⁰ Various writers have analysed Bede in recent times and from their findings it is clear that the maestro’s work (of immense value as it is) was written with

political bias and to a ‘word-budget’ which meant that he was simply unable to mention everyone and everything.

¹¹ *The Anonymous History of Abbot Ceolfrith from The Age of Bede* by D.H. Farmer, first published in 1965 by Penguin Books, London.

Perhaps Bede had become sick of hearing his master extolling the virtues of the renowned abbot and therefore resolved to ignore him?

Botolph was 22 years older than Ceolfrid who in turn was 31 years older than Bede, so between them they covered three generations.

In chapter 8 of Book III of Bede's great work he writes about **Faremoutiers Abbey** in connection with the daughter of King Eorcenberht of Kent, who served there first as a nun and then as abbess. Her name was Eorcengota and she was born in about 645 and died around 705. Bede made a point of noting that girls of noble families were often sent to this part of France for their education since at that time there were few monasteries in Britain that were suitable for the purpose. Indeed there were not even that many in France in *early* C7. Chelles is sometimes posited as an alternative to Faremoutiers but although Chelles had religious connections going back as early as A.D. 500 it did not acquire firm foundations as an abbey until 657 so for Botolphian purposes can be regarded as a late starter.

In the *Acta Sanctorum* published by the Jesuit Society of Bollandists¹² in 1743 we read in Book III of the June section that:

'St. Botolph ... after some stay in England ... crossed the sea in his desire for a monastic life, not to Saxony which was then wholly heathen, but the country of the Franks and there visited and instructed the sister of King Ethelmund before returning to England.'

It is generally accepted that Botolph spent his time at Faremoutiers between about 638 and 647.

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So there we are – quite a bumper bundle this time – not only an abbey and its church but also its diocesan centre!

My best wishes to you all for
a Very Happy New Year.

¹² The Bollandists were a group of Jesuits who dedicated themselves to cataloguing the lives of the saints in the order of the dates of their festival days and

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 dp@botolph.info saying 'YES PLEASE'. If you wish to UNsubscribe then send the message 'NO THANKS.'

If you wish to purchase any of the books of the Botolph Trilogy please use the same email address.

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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to this end scoured Europe collecting manuscripts authorising the events. In St Botolph's case 28 such manuscripts were amassed.