

Documenting and mapping historic routes and processions in Durham

Report prepared for IMEMS' Durham UNESCO World Heritage Site Fellowship (October-November 2019)

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This report summarises the activities and results from a two-month Durham UNESCO World Heritage Site's fellowship in October-November 2019. The proposal built on previous research conducted with IMEMS in 2018-19 and aimed to document existing heritage routes and processions which connect Durham World Heritage Site (WHS), the city and surrounding communities in Durham and County Durham. The research project had three main objectives:

- 1) Produce an inventory of heritage/historic tours and recommended itineraries which include the WHS, notably those designed and/or organised by Durham County Council (DCC), Durham Cathedral and Durham University as well as by other private or public actors.
- 2) Record and map contemporary religious and secular processions in Durham using the WHS. The types of processions recorded include primarily annual but also some event-specific processions (i.e. for Royal visits, for example) and covered well-established and more recent 21st century traditions. Pilgrimage routes into Durham were also mapped, whether or not processions have been recorded.
- 3) Make recommendations for future research and activities based on the outcomes of the inventory and the information collected.

The project thus aimed to feed into the preparation of potential research activities linked with the Year of Pilgrimage in 2020. The project had the following research outputs:

- Inventory of existing historic and heritage routes including the WHS (Appendix 1)

- Map of contemporary pilgrimage routes, religious and secular processions within Durham (Appendix 2 and the original ArcMap file)

- A compilation of resources and documentation available in local archives, including the University and Cathedral's Special Collections, the County Record Office, the Northeast Film Archives, etc., on recorded processions to conduct research on these traditions, their origins, functions, associated practices and communities as well as documented change over time (full list of references handed over in a separate folder)

- Notes and/or recordings from interviews conducted with participants and/or researchers on different processional traditions reference (handed over in separate folder)

- Development of a pilot tour, based on and using material gathered in the documentation process. The tour was developed on Google 'Tour Builder', a new tool for storytelling, using GoogleEarth, created in 2018 and still being tested (see shared weblink for the pilot tour; the whole content of the tour has also been handed over in a separate folder)

- And the following report summarising the project, activities undertaken for each objectives and results, with a list of key recommendations for future activities and research, in the final section.

1. Objective 1: Inventory of tours and recommended itineraries

The first objective of the fellowship was to conduct an inventory of existing heritage / historic tours and recommended itineraries which include the WHS. The inventory included guided or self-guided city tours for the public on different themes. It did not include tours provided as part of departmental teaching or as part

of the Teaching and Learning team's offer for schools, although some examples have been covered in interviews and routes are detailed in interview notes. The inventory also did not consider the audience reached by the different tours due to the lack of available and accessible data. Appendix 1 provides the results of the inventory, with the list of individual tours identified by key stakeholder, description of itinerary and information available on the tour online as well as the cost for visitors. The inventory was conducted primarily by reviewing the offer advertised online at the time of study and was complemented by some interviews with WHS stakeholders. A search was focused on the websites of each key stakeholder, including Visit County Durham (DCC), Durham Cathedral and Durham University, reviewing their offer. Additional online searches for walking tours in Durham city were conducted to identify other tours/itineraries promoted by other public or private actors. The list of routes and tours as well as the interpretation material available were then reviewed in line with the different values associated with the WHS by the site managers in the management but also by different individuals, groups and communities interviewed during focus groups as part of the previous research activities on the values and uses of the WHS today.

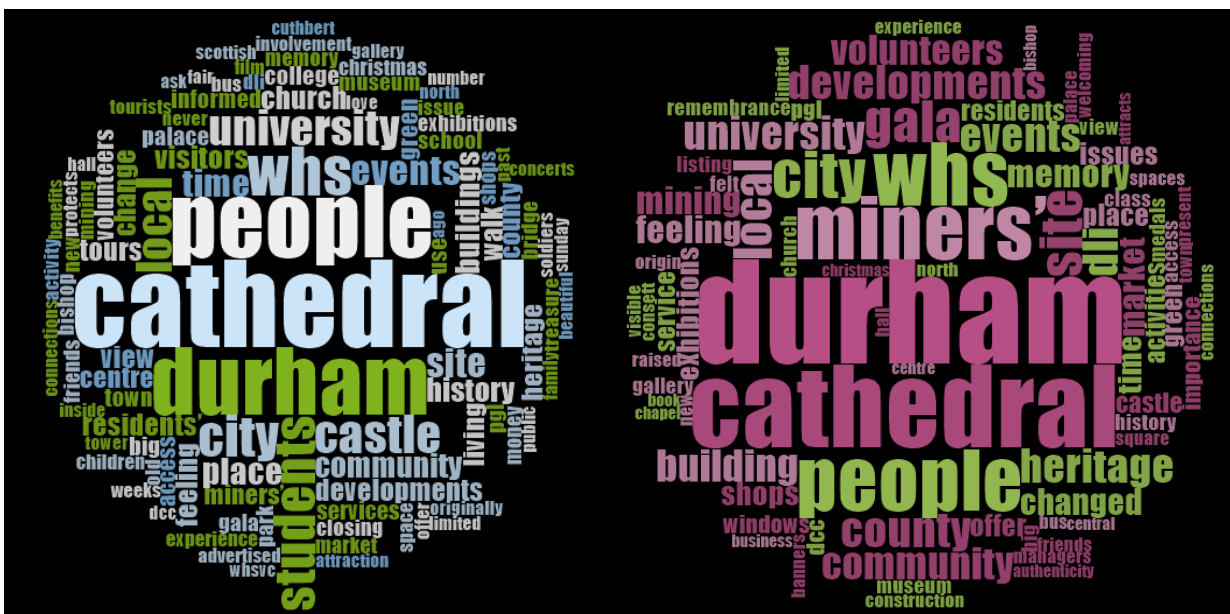
The offer has developed significantly since the mid-2010s, with a variety of tours and itineraries introduced recently by site managers as well as other local actors. DCC has developed new itineraries but also made accessible online brochures and leaflets of recommended city tours developed previously. Beyond the tours inside the Cathedral, various guided tours or recommended itineraries have been developed around the riverside. There are various historic tours that have been provided by Durham University researchers and/or the Durham Library and Museums. The latter include the 'Crime Walk', now organised by the Sociology Department, the revival of local processions based on research conducted in the English Department, as well as occasional historic tours around Palace Green. However, none of these tours are provided on a regular basis and many are no longer running. By contrast, the Castle tours' offer has developed significantly, with various thematic tours and family friendly activities. New tours are in preparation notably regular tours of Palace Green and guided tours in the Exchequer and Cosin's Library following the refurbishment.

The themes covered by the current offer align closely with the WHS's Statement of Outstanding Universal Value, as defined in the current management plan (2017-2023). Within certain constraints (i.e. limited capacity of the Norman chapel and the Castle more generally, for instance), the eight values and associated attributes recognised in the WHS are well reflected/covered in the tours currently provided (see full list on the next page). The only exception would be SIGNIFICANCE 7, "*the importance of the site's archaeological remains*" which include both the subsurface remains as well as the rich collections in the University and the Cathedral. While the recent temporary exhibition 'Bodies of Evidence' focused on archaeological research conducted within the WHS, the tour offer only includes limited references to both subsurface remains as well as the archaeological collections. As there is also strong evidence to suggest that both Open Treasure, in Durham Cathedral and the Museum of Archaeology, in Palace Green Library, have limited visitors, these results suggest that SIGNIFICANCE 7, the subsurface remains and the archaeological collections remain less visible for visitors in the overall current site presentation and interpretation.

Other values and uses of the site, notably mentioned in focus groups and interviews in 2018-19, are also less visible in the current tours and recommended itineraries (see following page). These values and uses notably include the mining and military heritage, traditions of volunteering, charity and solidarity, education and learning, the role of the University, as well as local traditions, folklore and more recent social history associated to the site and its collections. The management plan refers to most of these values and related traditions in association with the broader key attributes and statement of outstanding universal values. Moreover, many of these values and uses are associated to different traditions of processions in Durham which have been mapped and documented as part of Objective 2.

List of key attributes and values identified in the Durham World Heritage Site Management Plan's Statement of Outstanding Universal Values (2017-2023)

- SIGNIFICANCE 1: The Site's exceptional architecture demonstrating architectural innovation*
- SIGNIFICANCE 2: The visual drama of the Cathedral and Castle on the peninsula and the associations with notions of romantic beauty.*
- SIGNIFICANCE 3: The physical expression of the Spiritual and Secular Powers of the medieval Bishops Palatine that the defended complex provides*
- SIGNIFICANCE 4: The relics and material culture of the three saints, (Cuthbert, Bede, and Oswald) buried at the site*
- SIGNIFICANCE 5: The Continuity of use and ownership over the past 1000 years as a place of religious worship, learning and residence*
- SIGNIFICANCE 6: The Site's role as a political statement of Norman power Imposed upon a subjugate nation, as one of the country's most powerful symbols of the Norman Conquest of Britain*
- SIGNIFICANCE 7: The Importance of the Site's archaeological remains, which are directly related to its history and continuity of use over the past 1000 years*
- SIGNIFICANCE 8: The cultural and religious traditions and historical memories associated with the relics of St Cuthbert and the Venerable Bede, and with the continuity of use and ownership over the past millennium. The continued veneration of Cuthbert and Bede.*



Word clouds of the most repeated words during focus groups' discussions on the role(s), uses, concerns and expectations associated with the WHS today in 2018-19. On the left are the results for all focus groups and on the right, results from focus groups involving residents from outside the city, living in County Durham (report submitted to IMEMS).

Building on this inventory and assessment of current historic and heritage tours in the WHS, a pilot tour was designed as part of the project. The theme chosen for this pilot has been the history of Archaeology in Durham University as it addresses both the limited visibility of this heritage considered in the statement of outstanding universal value (SIGNIFICANCE 7) and the limited coverage of tours related to the history of education, learning and the University in the existing city tour offer. Moreover, by integrating recent research projects conducted by the Department in the city, it provides opportunities to link social histories with the material evidence left behind in Durham. The pilot tour, an exemplar, was developed using a new tool created by Google in 2018 and still being tested. 'Tour Builder' uses GoogleEarth to create tours and

stories linked to specific places. The tool allowed the use of a mix of interpretation material, including the fellow's own photos, archival material from the Department, the University Special Collections but also the County Record Office, as well as weblinks and online videos. The tour retraces the history of archaeology in the University from the first museum in 1833 in the Old Fulling Mill to the creation of the archaeology department in 1956, the creation of a commercial unit in the 1990s up to the most recent facilities across three key locations in the city (Palace Green Library, Dawson Building and Green Lane) and most recent WHS-related research, including the Bodies of Evidence and the River Wear Assemblage projects. The tour is accessible via the link that has been shared with IMEMS, with all the content also available on a separate folder submitted to IMEMS at the end of the fellowship.

2. Objective 2: Record and map contemporary religious and secular processions

As part of objective 3, only contemporary processions and pilgrimage routes that are still or were still taking place in the mid-late 20th century or have developed during that period were recorded and mapped. Annual processions were systematically recorded, along with any event-specific procession that were identified during the research. In addition to the processions linking the WHS and the city, there are other processions within the Cathedral itself, including for the Carol services, ecclesiastical and bishop appointments, school graduations, College events, like the College of St Hild and St Bede's academic procession on Bede's Day. These have not been systematically recorded and their routes within the Cathedral have not been mapped. However, the traditions that have been identified during the project have been listed and partially recorded.

The methodology used was primarily based on an inventory of available secondary resources, including texts, images and videos. This involved a systematic search of documentation publicly accessible primarily from Durham University, Durham Cathedral and DCC, but also from other sources, including previous research projects. Film archives' online material, including Pathé and the Yorkshire and Northeast Film Archives were also used and systematically search for audio-visual material evidence related to modern processions in Durham. Moreover, a systematic search in the special collections and archives' online catalogues of Durham University, Durham Cathedral and DCC provided an overview of evidence and material available for future research on the traditions of processions in Durham from the medieval period to present days. The processions were categorised in broad themes, including 1) Pilgrimage and religious processions, 2) University and student processions, 3) Northeast/Durham traditions, 4) Military traditions and 5) Institutional traditions. Most processions could be associated with one or more of these categories, except for a few recent traditions which are discussed below.

Overall, 43 different processional routes were recorded and mapped. This includes 20 University and student processions, 11 pilgrimage and religious routes, four military processions, two Northeast/ Durham traditions, three institutional traditions and three procession traditions that did not fit in any of these categories. The latter were Durham Pride and the Durham City 5 and 10km run which developed in Durham recently, over the last four years. 24 of them were uninterrupted traditions dating back at least a century, most of them having a 19th century origin. A large majority were university processions, including the different matriculation routes across the city from the increasing number of colleges, graduation as well as processions for the appointment of the Chancellor. But other long-standing traditions include processions related to the royal family (i.e. Coronation Day celebrations or royal visits), military parades and the Miners' Gala banners procession to the Cathedral. Eight were new 21st century processions, including the three mentioned above as well as various candlelit and lantern processions in the fall and early winter, new military processions and student parades. Only two annual traditions of procession, were identified as having an older, post-1919 origin: The Rag Week parade, with the first organised procession recorded to have taken place in 1920, and St Chad's Day Bailey parade. Ten were revived traditions of pilgrimage and processions, including the revival of medieval traditions in Durham like Corpus Christi, the Boy Bishop,

Plough Sunday or St Cuthbert's Day procession as well as various regional pilgrimage routes. Most of them have been revived in the last decades by local groups, including local Morris dancers and the Northumbrian Association, Cathedral, research projects and the Durham Cathedral and DCC's Northern Saints trails and developed in 2019 in preparation for '2020 Year of Pilgrimage'. Ultimately, six were classified as recently interrupted processional traditions. Three of them were two variants of the Durham University students Rag parade's processions and the student's society DUECC's candlelit procession. Two revived traditions were discontinued at the time of the fellowship, the Corpus Christi and the Boy Bishop, although plans were mentioned to continue the latter in the near future. Finally, members of the law professions who used to have a procession from the Royal Court to the Cathedral for the Matins for HM Courts of Justice special service. There is still a special service performed in the Cathedral, but the processional tradition has discontinued.

Most of the contemporary routes connect the Cathedral to other parts of the city. In most cases, the procession ends at the Cathedral, although a few starts from the Cathedral. While the routes extend across the city, there are recurring routes among the different traditions of processions. One of the main connections is between the Market Place and the Cathedral which is the route taken by several older revived medieval traditions (i.e. Corpus Christi from St Nicholas Church, St Cuthbert's Day banner procession, Plough Sunday), the mayor's processions linking the town hall and the Cathedral, military processions (i.e. Remembrance Sunday) as well as new religious traditions, like St Nicholas Lantern procession and the lantern procession for the New Years' service. Another significant connection is between the Castle and the Cathedral which is linked primarily with University traditions. A few processions start on Palace Green, including Remembrance Sunday, Durham Pride and the former Rag week parades. Two processions connect the Racecourse to either the Cathedral or Palace Green: one is the Miners' Gala and the other is the recent HMS Bulwark's (Marines) march, since the ship was been granted Freedom of the City in 2010.

Overall, there has been limited research undertaken on most of these active or recently interrupted processional routes in Durham, with the exception of the Miners' Gala which has increasingly attracted the interest of researchers, particularly in the last few decades. Medieval traditions, including those that have been revived recently, have been a subject of study for historians, archaeologists and English literature researchers. Researchers have relied on textual and literary evidence, especially the Rites of Durham (1593), but also Symeon of Durham's historical accounts, and 19th century historical records (Hutchinson, Raine, Billings) as well as archive research, including textual records from the guilds recording their contribution to the organisation of religious festivals, like the Corpus Christi. Some of the objects from the treasures of Durham Cathedral have also been used to explore rites associated to processions. Ultimately, standing building analysis and archaeological investigations have also made contributions by exploring processional routes within the Cathedral, but also recording and documenting the physical remains from key sites connected to Durham pilgrimage traditions, including Lindisfarne, Jarrow and Monkwearmouth, parish churches, etc. Maps and surveys have provided records of places and sites with religious associations across the region, based on place names, types of sites (i.e. crosses, holy wells, prince bishops' and monastic properties, sacred places, etc.). However, the regional and city routes connecting all these places are less well-known. The route of the Boy Bishop's medieval procession across the city is thus not currently known. Therefore, while the revival of the tradition by REED's project involved the appearance of the Boy Bishop in the Theatrum Mundi on Palace Green, the actual procession has not yet been revived or performed again. In contrast, the design of the new regional pilgrimage routes which are being finalised and should be formally inaugurated in 2020 has limited relation to ancient pilgrimage routes which remain understudied. Rather than historic authenticity, the routes explore themes more related to the pilgrim intangible experience, including "personal spirituality, escapism and peace and tranquillity" (see the website: <http://www.northersaints.com/>).

With the exception of the Miners' Gala, the more modern processions that have emerged since the 19th century as well as the institutional processions have not been extensively researched and little is known about the routes, associated practices and their evolution over time. However, there are rich archival resources currently unexploited and available in the University and Cathedral Special Collections as well as in the County Records Office for further investigation and research. The University has extensive textual as well as photographic collections related to the evolution of formal processions, including matriculation, graduation and Chancellor's appointment. Moreover, the University as well as the County Record office have very diverse materials related to Rag Week traditions, including the parade as well as other activities taking place during that week. The archival covers early development of the traditions in 1920 until the University banned the tradition in 1976-1977. Based on an initial scoping of the material available, the archives reflect extensive changes and variations over time as well as the contentious nature of the tradition, linked to charity but also to major disruptions and damages to private properties and/or public buildings. Many of the benefits and issues associated with Rag Week find close parallels with recent debates in Durham and Durham WHS today, but also link closely to wider and much debated traditions of volunteering, charity and philanthropy in Durham and the Northeast region.

The Durham Light Infantry collections have extensive evidence related to various parades performed by the DLI and its lineage today following several amalgamations with other regiments. While the Durham Constabulary archives were open more recently, there is also evidence that the latter might have records of former parades that are currently not on online catalogues. From an initial review of the material in the catalogues, there is evidence of diverse and changing processional routes related to the military heritage of County Durham, the city and WHS. Among factors that appear to have influenced the routes are the location of key buildings/sites/features associated with the regiments (i.e. former DLI Drill Hall in Gilesgate, former DLI Museum in Wharton Park), large open spaces (i.e. Race Course, Market Place, Palace Green), but also the purpose/nature of each parade. While many involve public display, other well-established traditions involve a more targeted, 'intimate', military audience, like the DLI Reunion. The latter tends to take place within the closed walls of the College, behind the Cathedral, while more public displays including Remembrance Sunday parades focus on the central Palace Green-Market Place connection.

Overall, the contemporary processions in the WHS reflect a remarkable diversity of socio-cultural functions and involve a wide range of different communities within County Durham. Beyond the study of individual traditions, comparative analysis especially in relation to key universal and/or local values associated with the WHS and the communities and population groups involved in the different processions would contribute to both the documentation of intangible heritage within the WHS (Objective 5) as well as the understanding of its role today (Objective 1). Among key values and themes, the various traditions of solidarity, volunteering and charity represented across the procession traditions is particularly striking, including Christian traditions, Trade Unions represented by the Miners' Gala, the mayor's procession tradition, social movements with Durham Pride, for example, or the student tradition of volunteering and fundraising with the example of Rag Week.

3. Objective 3: Conclusion and recommendations (1 page)

The inventory of existing heritage and historic tours of Durham mirrors the results of the interviews conducted as part of the previous study by suggesting that certain local values associated with the WHS could be more visible in the site presentation and interpretation today. In contrast, the fellowship's studies also highlight the remarkable diversity of religious and secular procession traditions within the WHS today. Many of these processions closely link to universal but also to the less visible local values associated with the WHS. Each tradition is also associated to different communities in Durham and County Durham.

As most of the processions have not been extensively studied, the knowledge and understanding of the procession traditions, their history and changes over time, associated tangible heritage, practices and performances, as well as the communities involved remain limited. They offer rich and multiple possibilities for future research, notably on the role of the processions in preserving values associated with the WHS and its role today but also on documenting and recording intangible practices related to the site itself and its different components. There would be opportunities to pursue some of this research as short-term projects, including undergraduate and postgraduate dissertations or placement projects, linking the different expertise within IMEMS. Below are some examples of topics for such projects, using the expertise available within IMEMS and the University as well as the rich locally available archival material identified during the fellowship:

- i) Mapping early pilgrimage and processional routes within Durham. Based on the interviews with archaeologists, it would be relatively straight forward to identify early regional routes, using old maps (Digimap) as there were only few roads that could have been used and recorded landmarks, such as crosses and place names, can be also be used to determine possible routes. More experimental would be to explore possible routes within Durham city itself, from the known departure points across the city (i.e. including various parish churches, etc.) to the Cathedral, considering the effect of bridges construction on the development and evolution of processional routes.
- ii) Short-research projects on individual processions, their history, social and economic roles, key figures and participants, associated practices and the role of the WHS or components of the site in the tradition. Such projects could use mixed methods, including archival research, photographic and audio-visual recordings as well as interviews, ethnographic methods of participant observation and more participatory approaches.
- iii) The WHS today is reliant on volunteering, fundraising and solidarity for funding and daily management. This tradition however is not currently extensively showcased nor fully exploited in the site presentation and interpretation. The processions offer possibilities to explore in a single comparative or various smaller research projects the different well-established traditions and heritage related to volunteering, charity and solidarity within the WHS associated with different communities and population groups. Such studies also provide opportunities to explore current complex and contentious questions related to charity, volunteering and philanthropy, comparing different religious and various social traditions.
- iv) Short projects exploring the role of these processions and the WHS in identity-building and heritage-making for different communities and population groups in Durham (based on a single case-study or comparative approaches). Such projects could use mixed methods, including archival research, photographic and audio-visual recordings as well as interviews, ethnographic methods of participant observation and more participatory approaches.
- v) The use of space in different processions, across different categories of processions (i.e. religious, university, Northeast/Durham traditions, etc.) or within similar traditions (i.e. military parades), especially within the WHS: which places are used? which are ignored by processional traditions? what determine the routes and areas covered in the processions?