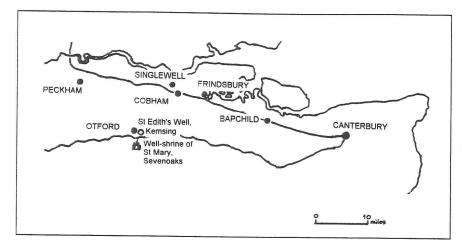
THE LIVING STREAM



Map 8: Pilgrim routes and wells dedicated to St Thomas Becket

cult if ever there was one. He possessed twelve wells, half of them clustered in Kent (the others are at Boxwell (Wiltshire), Derby, Northampton, Peckham (Surrey), Plympton (Devon), and a dubious example at Wadsworth (West Yorkshire)); and Map 6 shows how these are distributed around the main roads. In view of the survival of St Edith's Well at Kemsing these are unlikely to have been rededications, and instead this cluster appears to be the result of a deliberate campaign of new ones. This is understandable, given Becket's political importance as a symbol of the Church's resistance to State interference in its 'rights'. Perhaps the well at Singlewell was the eponymous 'pebbly spring' – though the name is not recorded until 1240, it is true – converted into a holy one (Wallenberg 1934, 100–101).

One cult worth examining is that of the Virgin. Here the pagan image of the Earth as a goddess is relevant in the development of the cult (for example, as in the odd ceremony at Bampton (Oxfordshire): see Annual Record of the Oxford & District Folklore Society 1951, p.8); but its psychological aspects are rarely discussed. The connection with the moon is a popular one, and links her with romantic otherworldliness, as well as being a protection at night; and it must have been easy for medieval men to connect the woman in the heart with the woman in the sky. In the Carmina Burana the Virgin could be addressed thus:

Tu post dominum celi agminum magistra

I no longer

think so!

You after God The Empress Of Heaven's long march, Rommy howe on huly wells.

> Virgo Lumo minis

And a se

Ave f gemn Ave V virgo Ave I Ave P Blanz Venu

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