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CHEMINS DE SAINT-JACQUES-DE-COMPOSTELLE EN FRANCE

PRESS FILE

The UNESCO World Heritage Listed
Saint James' Ways in France



Organisation
des Nations Unies
pour l'éducation,
la science et la culture



• Chemins de Saint-Jacques-
de-Compostelle en France
• inscrits sur la Liste du
patrimoine mondial en 1998



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EDITORIAL

On 2nd December 1998, the UNESCO World Heritage Committee meeting in Kyoto included on the World Heritage list the cultural heritage constituted by «**The Routes of Santiago de Compostela in France**»

This French heritage (n°868 on the List) is made up of a selection of **71 buildings** and 7 sections of route. It bears witness to the **spiritual and material aspects of the pilgrimage**, to the **context of the mediaeval pilgrimage** and it resumes the **diversity of the innumerable itineraries used by the travellers**.

Cultural Heritage : the work of Man

Serial property : a collection of buildings and sections of route which are united in the purpose of expressing and demonstrating the universal (relevant to everyone) and exceptional (archetypal, a perfect example of its kind) value of the pilgrimage to Compostela and of its historic and artistic context.

Material Heritage : UNESCO acknowledges that outstanding buildings confer an exceptional universal value on the historic phenomenon of the pilgrimage to Santiago de Compostela.

World Heritage : the steps of present day walkers link these buildings to one another, thus defining as many geographical and spiritual itineraries as they follow. They are reinventing the mediaeval tradition and in doing so, perpetuating the universal quest for hope on which Man has set out since the dawn of Humanity.

This serial property with its great architectural and artistic wealth is one of the finest collections of heritage in France.

Its inclusion on the World Heritage list was supported by the Ministry of Culture, in association with the French Rambling Federation, the French Society of the Friends of St. James and with the Compostela Pilgrim Ways Agency (ACIR). It is now a collective responsibility, and an opportunity for human and local development.

Internet site :
www.cheminscompostelle-patrimoinemondial.fr

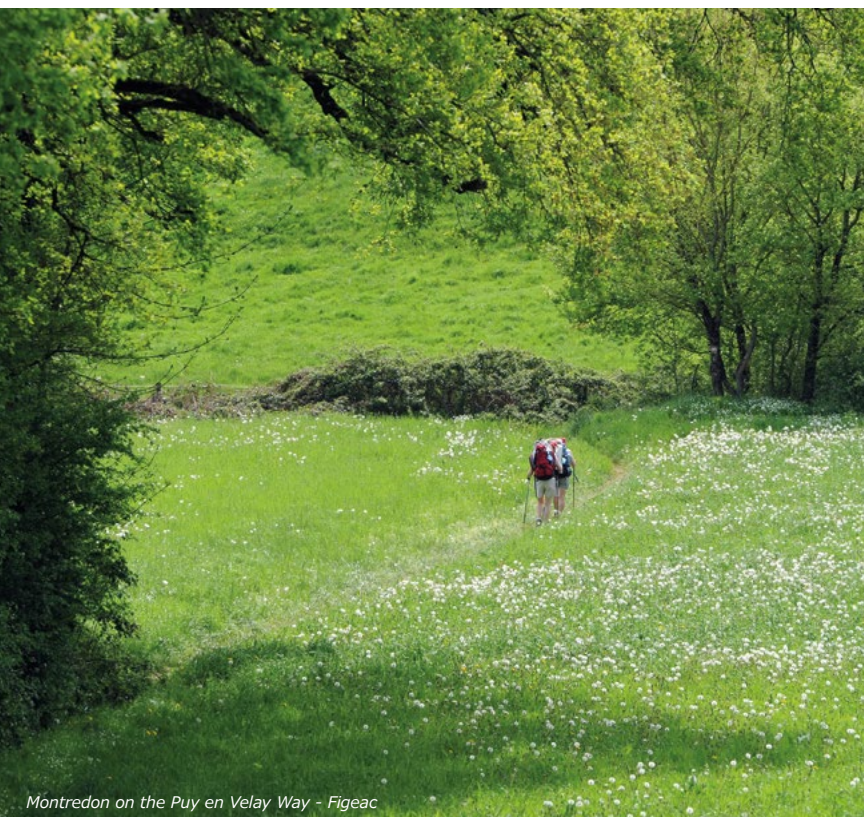
THE SAINT JAMES' WAYS IN FRANCE : — PART OF HUMANITY'S HERITAGE

AN EXCEPTIONAL UNIVERSAL VALUE

Throughout the Middle Ages, Santiago de Compostela was a major destination for innumerable pilgrims from all over Europe. To reach Spain, the pilgrims crossed France. Four symbolic routes starting from Paris, Vézelay, Le Puy and Arles and leading to the crossing of the Pyrenees represent the innumerable routes that the travellers actually took. Pilgrimage churches or simple sanctuaries, hospitals, bridges and wayside crosses line these routes, and bear witness to the spiritual and material aspects of the pilgrimage. A spiritual exercise and a manifestation of faith, the pilgrimage also influenced the secular world, playing a decisive role in the birth and circulation of ideas and of the arts. Great sanctuaries such as the church of Saint Sernin in Toulouse or the cathedral of Amiens - some of which are mentioned in the Codex Calixtinus - plus other heritage buildings are solid, visible manifestations of the routes and of the conditions of the pilgrimage

over several centuries. Seventy-one elements linked to the pilgrimage have been selected to illustrate their geographical diversity, the chronological development of the pilgrimage from the 11th to the 15th C., and the essential functions of the constructions themselves, like the former pilgrim hospital in Pons, or the «pilgrims' bridge» over the Boralde. In addition, seven sections of the Le Puy Way have been included, covering almost 160 kms of the route.

** **The UNESCO declaration of exceptional universal value :** when a property is listed as World Heritage, the Committee adopts a declaration of exceptional universal value which constitutes the principal reference in the future for the protection and management of the property.*



THE LARGEST GROUP OF ELEMENTS IN FRANCE ON THE LIST

The «Santiago Pilgrim Ways in France» constitute a serial cultural property, i.e. **a collection of 78 elements considered by UNESCO to form a single property.**

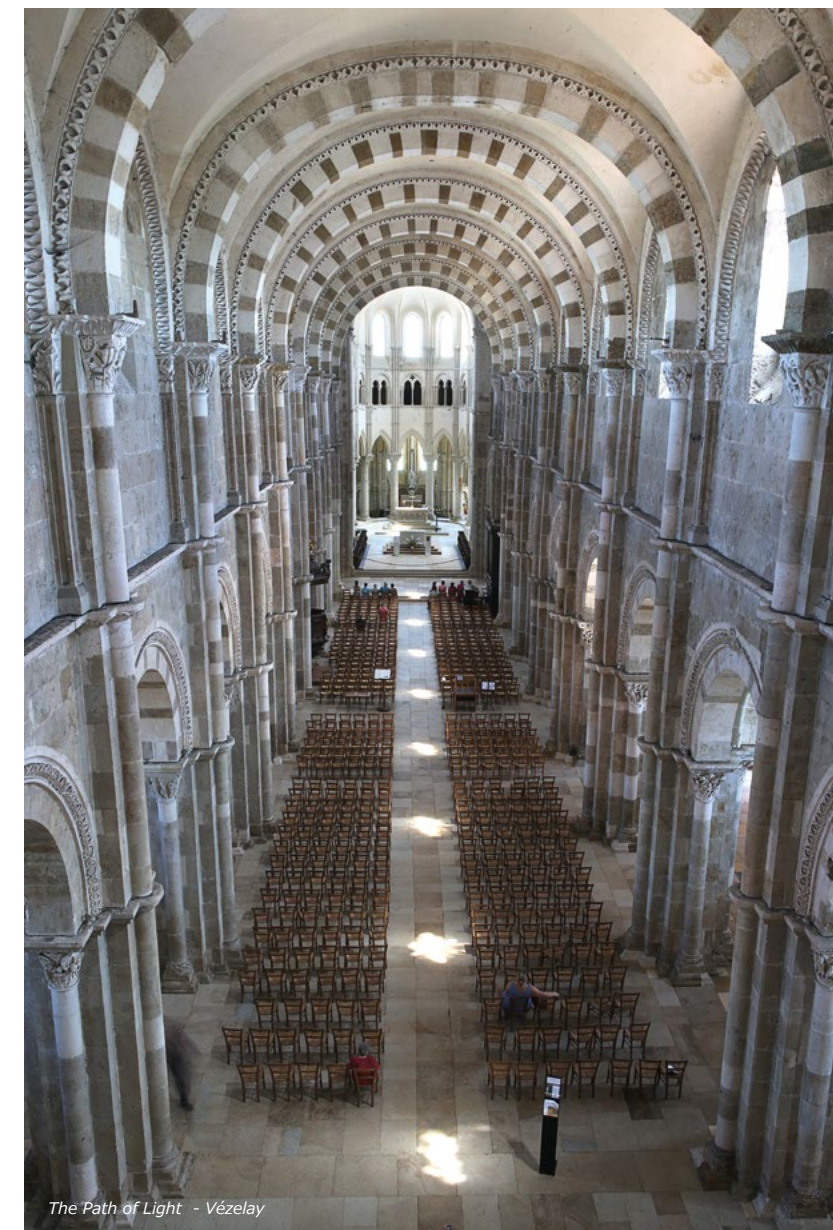
This property is a **selection** of 78 elements amongst the innumerable places of devotion to St. James and other saints, of crossing or of hospitality. The 64 monuments, 7 groups and 7 sections of path are scattered across 10 regions, 32 départements and 95 communes, to represent the wide geographical spread of the itineraries.

This selection is an **illustration** of the mediaeval pilgrimage - but without recreating it in its totality. The pilgrim's spiritual journey was punctuated by **visits** to relics of saints, constituting important stages of his/her journey. These stages included monuments consecrated to **devotion** : pilgrimage churches mentioned in the Codex Calixtinus, or more modest sanctuaries dedicated to St. James, the saints or the Virgin. The journey was punctuated by pilgrim hospitals which provided **medical care** and rest, and **bridges/ crossings** etc. which made travelling easier. .

Thus the buildings illustrate how **the physical and spiritual needs of pilgrims were met from the 11th to the 15th C.**, a period when the cult of relics and the practice of pilgrimage prospered.

The buildings and sections of the path also evoke the geographical extent of the itineraries, but without reconstituting them, thanks to the selection of buildings along the ways. The selected buildings present a wide diversity of architectural styles, solutions for improving certain places, or examples of furniture linked to devotion to the saints.

In contrast to the Spanish cultural property, which is listed as «a continuous linear cultural landscape stretching from the Pyrenean passes to the town of Compostela», in other words the consecration of a



specific route, **the French listing has selected 78 elements connected to the pilgrimage, not strung out in a continuous line but integrally linked by the theme, as each one presents a singular facet of the historical phenomenon constituted by the pilgrimage to St. James and the pilgrims' itineraries.**

AN ILLUSTRATED ACCOUNT OF THE MEDIAEVAL PILGRIMAGE

OF RELICS AND SAINTS

In Christianity, the saints are portrayed as heroes who protect and help others. Intercessors with God, their lives are presented to the faithful as examples to follow. Their remains, relics, bear witness to their virtues and prolong their powers to do good long after their life, whether they definitely lived or are simply supposed to have done so. Bones, objects touched or carried, fragrances and the places where they lived draw pilgrims to them, whilst communities of artisans or inhabitants, families and nations place themselves under their protection. All the elements of the property possess such items.

AN ARRAY OF SAINTS

An itinerary followed by a pilgrim is a rosary of saints which he visits on his way... The tomb of St. James in Galicia is one of the most prestigious sanctuaries of mediaeval Europe, but pilgrims moved around all over the place, and this cultural property bears witness to this. Saturnin in Toulouse, Gilles in Saint Gilles, St. John the Baptist in Amiens, Bazas and Saint Jean d'Angély, Guilhem in Gellone Abbey, Mary Magdalen in Vézelay and Hilary in Poitiers, Seurin in Bordeaux, Sever in Saint Sever in Gascony, the Archangel Michael on the Mont Saint Michel, young Saint Foy in Agen then Conques, Bertrand in Comminges... all have their merits. Firstly, they protect the inhabitants. But they attract pilgrims who come to give thanks, repent, beg for a cure, fulfill a vow - and with them,

comes prosperity. Popular belief attributes virtues to them : St. Leonard frees prisoners, St. Fleuret in Estaing (Aveyron) and St. Blaise in L'hospital St. Blaise (Pyrénées Atlantiques) are vets, St. Fort strengthens children brought by their mothers into the crypt of the Saint Seurin Basilica in Bordeaux...

Amongst the most prestigious relics, those of Christ himself generate the greatest veneration, such as the fragment of the True Cross in the Abbey of Gellone (Hérault) or the Holy Shroud kept in the Abbey of Buisson de Cadouin (Dordogne). A few drops of his blood are venerated in Neuvy-Saint-Sépulchre (Indre) and a thorn from his crown in L'Épine (Marne). The Holy Coif which is supposed to have covered his head in the tomb is conserved in Cahors (Lot).

EVANGELISING SAINTS

Several buildings are consecrated to the saints who evangelised the area in which they rest today, as St. James is believed to have evangelised Spain. These were visited by pilgrims - Hilaire in Poitiers (Vienne), Front in Périgueux, Avit in St. Avit-Sénieur (Dordogne), Seurin in Bordeaux, or Veronica, the legendary friend of the Virgin in Soulac (Gironde) with her husband, Amadour, to whom legend attributes the tomb which was miraculously discovered in 1166 in what is now the spectacular site of Rocamadour (Lot).



Hôtel Dieu - Toulouse



D'Artigues bridge

THE CULT OF MARY

In Christianity, the Virgin represents the heritage of ancient mother goddess worship, and the sanctuaries of Notre Dame in Rocamadour (Lot) or of the Black Virgin of Puy-en-Velay (Haute-Loire) were amongst those with the highest reputation. Like the sanctuary of Sainte-Foy in Conques (Aveyron), they were pilgrimage destinations in their own right. However, their great fame spread as far as Spain, enabling them to receive donations from there.

THE POPULAR DEVOTION TO ST. JAMES

St. James' life and miracles are represented in many ways, thus demonstrating his popularity. The Hôtel-Dieu in Toulouse, successor to the mediaeval hospital, plus the churches of Ourdis (Hautes-Pyrénées), Compiègne (Oise) or Folleville (Somme), amongst so many others, are dedicated to him. His life and miracles are related by artists : paintings on the walls of the church of Rabastens (Tarn) tell us of his death in Jerusalem and his translation to Spain. A sculpture portrays him as an apostle holding the Book on the portal of the former abbey in Mimizan (Landes) and a famous sculpture of him welcomes visitors to the porte Miègeville of the Saint Sernin Basilica in Toulouse. He is dressed as a pilgrim with his stick, beggar's bag, hat and cockleshell in the churches of Tramesaygues in Audressin (Ariège) or La Sauve (Gironde). He is portrayed as a warrior in the reconquest of Spain from the Moors in the stained-glass windows of Châlons-en-Champagne (Marne). In Paris, his statue stands at the top of the Saint-Jacques Tower, the sole vestige of a church dedicated to him.

ACCESS ROUTES AND CROSSINGS

Seven sections of the Puy en Velay itinerary (GR®65) covering 160 kms give an idea of the variety of landscapes along the way.

The confluence of routes at Ostabat (Pyrénées Atlantiques) mentioned in the *Codex Calixtinus* is symbolised by the section of the GR®65 between Aroue and Ostabat. The path is like a balcony overlooking the Pyrenees.

The pilgrims' passage is symbolised by the Saint-Jacques gate at the entrance to the old frontier town of St. Jean-Pied-de-Port. They then crossed the Nive to begin the

climb up to the mythical Col de Roncevaux. In Sorde (Landes), the abbey was located beside the Gave d'Oloron to facilitate the river crossing.

Bridges enabled the crossing of rivers. Bridge building is tricky work, and their construction requires ingenuity and the necessary material resources. They are built for the requirements of daily usage and trade but they can sometimes be works of piety, for the purpose of helping «poor passers-by and pilgrims». They are sometimes of modest size, like the bridge of Lartigue in Larressingle built over the Osse (Gers); sometimes they are very large constructions, like the Valentré Bridge in Cahors (Lot). The bridge also symbolises progression along the spiritual path.

Arriving at the sanctuary delights the pilgrim, and marks an apotheosis. The one who is the first to spot it from the Montjoie (hill of joy) cross, such as those near Vézelay or the Mont Saint Michel, is the King of the pilgrimage. The Mountjoy crosses still mark the extent of the view and the aura of the sanctuary.

MEDICAL CARE

Hospitality is one of the pilgrimage's inherent values. In Christianity, the pilgrim represents Christ himself, whom all good Christians are duty-bound to help. Charitable institutions maintained and ran hospitals such as that in Pons (Charente-Maritime). In Toulouse, the Hôtel-Dieu St. Jacques is built beside the river, and a bridge enables you to cross it to get to this hospital. In the mountains, getting over the high passes was made easier by hospices run by the Knights Hospitallers, as in Gavarnie or Aragnouet (Hautes-Pyrénées) or the Domerie d'Aubrac on the Aubrac plateau (Aveyron).

THE CHRISTIANISATION OF EARLIER CULTS

The cults of water, earth or a myriad of gods were overlaid by Christianity with the cult of saints, intercessors between this world and the divine. Thus Quitterie, a young Visigoth princess, suffered martyrdom and was buried near a spring reputed to have miraculous properties. In Gréalou (Lot), the dolmen of Pech Laglaire was christianised by erecting a cross nearby.



Reliquary of St. James - Asquins



St. James Basilica Saint Michel - Bordeaux



Reliquary St. Foy in Majesty - Conques



Black Virgin - Puy-en-Velay

A HERITAGE WITH A WEALTH OF ARCHITECTURAL AND ARTISTIC INTEREST

Prestigious monuments provide a panorama of the religious art and architecture of the Romanesque, Gothic and Baroque styles, thus illustrating the development of religion and culture from the Middle Ages to the present day.



the tympanum and cloister of the church in Moissac are counted amongst the greatest works of Romanesque architecture.

The cathedrals of Amiens and Bourges are exceptional examples of Gothic architecture, which rises ever higher in search of light.

In Neuvy-Saint-Sépulchre (Indre), an edifice was built in the 12th C. in the form of a rotunda, imitating the Church of the Holy Sepulchre in Jerusalem.

Several places already World Heritage Listed for their own intrinsic value have been listed for a second time as places meaningful in the context of the Compostela pilgrimage : the Abbey of Mont-Saint-Michel listed with its natural surroundings (1979), the cathedrals of Amiens (1981) and Bourges (1992), the Roman and Romanesque structural group of Arles (1981), the Basilica and hill of Vézelay (1979).

The great pilgrimage Basilicas, such as the Basilica of Saint Sernin in Toulouse (Haute-Garonne), the Abbey Church of Sainte-Foy in Conques (Aveyron) or the Notre-Dame du Port Church in Clermont Ferrand (Puy de Dôme) are designed in a manner to enable large crowds of pilgrims to move around the sanctuary and they represent the high point of Romanesque architecture.

Remarkable reliquaries illustrate the precious nature of relics : enormous wealth was devoted to the latter for the creation of magnificent containers in precious metals in which to house them. Many of these reliquaries have come down to us intact. The most venerable and prestigious treasure is the reliquary bust of Sainte Foy, conserved in Conques. The bust of St. James in Asquins (Yonne), of Saint Grat in Oloron-Sainte-Marie (Pyrénées-Atlantiques), a reliquary cage in Saint-Léonard de Noblat (Haute-Vienne), the treasure of Saint-Lizier (Ariège)··all illustrate the magnificence of these treasures.

Certain buildings include **special facilities for the display and veneration of relics**. In this way, the



tour of the holy bodies in the Basilica Saint-Sernin in Toulouse directs and guides the faithful and pilgrims in their devotions. Sometimes, vast crypts, veritable underground churches, house the tomb of the saint, as in Saintes (Charente-Maritime) or Saint-Gilles (Gard). The 11th C. cloister of Moissac would have been designed as a vast stone reliquary to house the relics of St. Peter and St. Paul in one of its carved capitals. In Valcabrère (Haute Garonne) or Saint Léonard, the tomb has been raised up so that pilgrims can pass beneath the remains of the saint.

Cultural exchanges and artistic influences result from the movement of people along mediaeval roads, whether they were the builders who borrowed from Al Andalus shapes and patterns influenced by the Orient, as on the walls and doors of the cathedral of Puy-en-Velay (Haute-Loire), or the claustras of the hospital Saint-Blaise (Pyrénées-Atlantiques) or like the Kufic inscription on the tympanum in Conques (Aveyron). Pilgrims or monks conveying information from one abbey to another were vectors for spreading ideas. A migratory current accompanied the Reconquista in Spain, and the Francos went to settle the lands reconquered by the Christians.

Abbeys exercised an influence which was not limited to providing hospitality for pilgrims, one of the accessory functions of their work. They were first and foremost founded for prayer and intellectual work; the cloister and the Rule provided an unchanging framework for meditation and preparation for the last «Great Journey». Aside from the obligation to provide

charity, dispensed by the chaplaincy or the hospitality facility, abbeys were above all intellectual centres and they could exert economic or political functions connected with Spain. The abbey of Rocamadour had possessions in Spain. That of Saint-Sever (Landes), quite apart from its rare Benedictine-style layout (a series of 7 apses), extended its influence into Gascony and as far as Navarre thanks to its possessions. In the 11th C., the Abbot presented it with an illuminated manuscript on the subject of the Apocalypse and created by a monk from Asturias, called Beatus.

The priory of la Charité-sur-Loire (Nièvre) brings together the devotion to relics preserved in a building intentionally sumptuous and of great size with the practice of charity and hospitality provided by the monks and the crossing of the Loire via successive bridges. Along with the Abbey of Moissac, it is also a reminder of the Clunisian Order's position - more complex than is often said - in favour of the pilgrimage, and of the Order's implication in cultural, spiritual or political exchanges with the Iberian peninsula.

The Abbey of the Mont Saint Michel illustrates the conditions of difficult access, the ascent to the sanctuary on high, the cult of the Archangel and of a host of relics. Saint James and the Archangel are the «ferryman of the soul» at the moment of death, and are also two saints with warrior virtues. The cockleshell also identifies pilgrims to these two destinations.

A GEOGRAPHY FULL OF SYMBOLISM

The World Heritage listing is also to be seen as the reconstitution of a symbolic geography and the evocation of a legend.

The *Codex Calixtinus*, a manuscript conserved in the archives of the Cathedral of Santiago de Compostela, was composed around 1130. It founded the cult and was the platform for the influence of the Galician sanctuary. The *Codex Calixtinus* attributes the discovery of the tomb of St. James to the Emperor Charlemagne : « a vision in which the apostle apparently showed him the path of stars to follow in order to go and deliver his tomb from the hands of the infidels ». Charlemagne thus became the first pilgrim and the first Crusader to confront the Saracens in Spain. Poets and troubadours sang of his exploits, those of his nephew Roland and the twelve Peers of France who confronted the Saracens. Thus they all became part of the European imagination.

Book V of the *Codex* enumerates four symbolical itineraries for getting to Compostela starting from great sanctuaries and on each of the four itineraries it recommends sanctuaries to visit along the way. Since 1935 it has been known as the « Guide for the pilgrim to Compostela ». World Heritage listing materialises these itineraries without actually reconstituting them. Three of the four departure points - the sanctuaries of Vézelay, Le Puy en Velay and Arles/St. Gilles du Gard - are World Heritage listed. Most of the intermediate sanctuaries mentioned in the *Codex* are also listed, such as Poitiers, Saint Léonard de Noblat, Conques and Saint Guilhem le Désert..

Historians suggest the interpretation that by describing four symbolic « itineraries » (like the four cardinal points), the authors of the *Codex* showed that they were producing propaganda to promote the sanctuary. In the same way, they said that pilgrims were following in the footsteps of the Emperor Charlemagne. A few buildings evoke this legendary dimension hardly explained in the World Heritage listing. The « Guide for the Pilgrim » and the « Song of Roland » both locate the « Olifant » or Horn of Roland in the Basilica of Saint Seurin in Bordeaux, where Charlemagne supposedly deposited it. The knights killed in the battle are supposedly buried in the Alyscamps cemetery in Arles. The Abbey of Sorde (Landes) claims to have



been founded by Charlemagne and the Basilica of Saint Sernin in Toulouse invoked the Emperor to justify its claim to the body of St. James, which he is supposed to have brought back from Galicia. Guilhem, his close companion, founded the abbey of Gellone in Saint Guilhem le Désert and became a hero of the «chansons de geste» (epic poems).

The geographical itineraries followed by the pilgrims are thus fabricated from a legendary, hagiographical or literary dimension forming a background often little known to the public. The listing is rich with meanings which open exciting prospects for enriching the cultural aspects of the Ways presented to the public of today.

SOLIDARITY : WHAT IS AT STAKE FOR THE NETWORK

The cohesion of a serial property rests on a principle of solidarity between all parties concerned, of coherence in the actions undertaken, of shared identity and the sharing of good practice. Each individual property carries a part of the value of the whole. It is a matter of ensuring the best conditions of conservation, promotion, management and organisation.

This interdependence can be resumed by the equation

$$71 + 7 = 1.$$

119 public proprietors

95 districts

32 departments

10 regions

GOVERNANCE FOR A COLLECTIVE PROJECT

At stake is the preservation over time of the exceptional universal value of the listed group of properties, which implies :

- ensuring the best possible conditions of conservation, visitor reception and promotion of the component parts;
- involving the property in strategies for local development;
- decision-makers and inhabitants making the project their own ;
- improvement of scientific knowledge in order to ensure wider cultural influence.

Under the aegis of the Prefect of Occitanie, the prefect being the co-ordinator of the serial property, a system of governance has been set up in order to bring together the owners of properties, the decision makers of the tourism industry and local development, conservators, heritage mediators, associations, those in charge of places of worship... around each of the component parts. An interregional committee of the property brings together all the proprietors alongside the services of the State.

More than 40 committees bring together all the stakeholders and constitute a facility for management and project planning at local level.

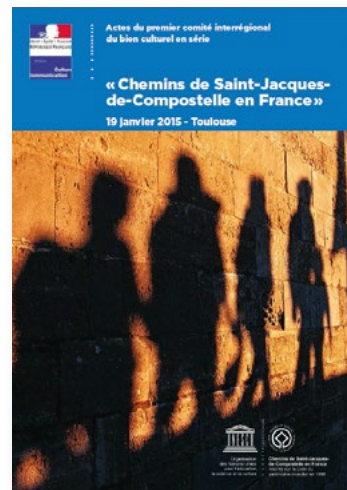
A scientific council made up of historians, geographers, sociologists and qualified people brings its expertise to provide an inventory of the current state of research and knowledge ; it encourages the development and diffusion of knowledge.



A LIVING HERITAGE, FOCUS ON PROJECTS — AND ACHIEVEMENTS

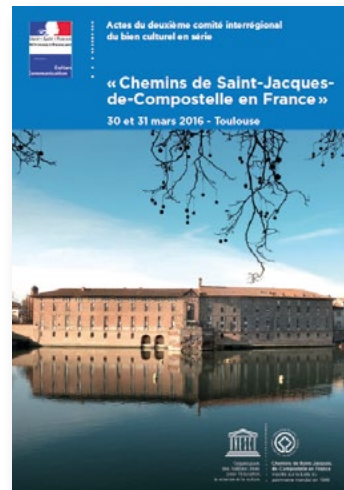
The actors get organised, common working tools are brought into play, meetings weave together a working community. The realisation of what is stake in respect of raising public awareness leads to innovation in terms of forms of hospitality, preservation of heritage and landscape, education of the young, cultural development and local tourism...

GETTING ORGANISED



Proceedings of the committee which brings together the owners and public authorities

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More than 250 events to celebrate the 20th anniversary of the listing

UNDERSTANDING THE INTERACTION OF PEOPLE, HISTORY AND HERITAGE



Conference «Marcher Pour Guérir» (Walking for Healing)

COOPERATING, EXCHANGING AND BUILDING



Training for mediation on the Mont st. Michel World Heritage site



Meetings between the French World Heritage Listed site representatives

REACHING OUT TO THE WIDEST POSSIBLE AUDIENCE



A travelling exhibition about the property



A collection of monographs for the general public



A beautiful book for seeing and understanding



Map for exploring the property

SHARING WITH THE GUARDIANS OF TOMORROW



Alyscamps, visit for children



Operation « It's my heritage » in Châlons en Champagne

PROTECTING AND SHOWING TO ADVANTAGE



Explanatory signs and access for the visually handicapped



Path marker in the ground



Restoration of the Abbey of Saint Gilles

A HERITAGE BELONGING TO ALL HUMANITY

All countries possess sites of local or national interest which are the pride of the nation. But sites on the World Heritage list possess an Exceptional Universal Value which the International Community recognises in them. They are the best possible examples of the cultural and natural heritage which they represent.

Inclusion on the World Heritage List by UNESCO continues the recognition by the Council of Europe of the St. James' Ways as a cultural itinerary founding a common identity for Europeans.

The inclusion of the Compostela Ways in France gives coherence to existing inclusions on the World Heritage List by UNESCO :

- in 1985, the « Old Town of Santiago de Compostela » comprising the cathedral group and the sanctuary were added to the list of World Heritage ;
- in 1993, the « Saint James Way in Spain ».

and the inclusion on the register of the Memory of the World :

- in 2017, the *Codex Calixtinus*

These successive official recognitions thus cover the complete historic heritage of the pilgrimage in its entirety. They invite us to conserve it and to transmit it to future generations as a vector of cultural exchanges, meetings and dialogue; a source of inspiration and creation.



Cathedral of Santiago - Santiago de Compostela



ABOUT UNESCO AND WORLD HERITAGE

« Heritage is a legacy from the past from which we benefit today and which we transmit to the generations to come. Our cultural and natural heritage are two irreplaceable sources of life and inspiration. They are our touchstones, our reference points, the elements of our identity. What makes the concept of world heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, no matter the territory in which they are situated ». (UNESCO, World Heritage Centre)

Since 1945, the United Nations Education Science and Culture Organisation (UNESCO) has been responding to the strong conviction that political and economic agreements are not enough to secure peace. This durable peace must be rooted in the intellectual and moral solidarity of Humanity.

Its mission is to coordinate international cooperation in the fields of education, sciences, culture and communication. By this means, it acts to reinforce the links between nations and societies.

It mobilises the largest possible number of people so that each child and each citizen :

- may have access to a quality education, a fundamental human right and an indispensable condition of sustainable development ;
- may grow up and live in a cultural environment rich in diversity and dialogue, and in which heritage serves as a link between generations and peoples ;
- may benefit fully from scientific advances ;
- and may enjoy complete and entire freedom of expression, the foundation of democracy, development and human dignity.

1 121 properties identified by UNESCO in the world.
45 in France
53 on the list of Heritage in Peril

To find out more :
whc.unesco.org/fr
www.asso-france-patrimoine-mondial.org

The World Heritage List was instituted in 1972 by the Convention relative to the protection of world heritage, which today has been ratified by 186 States. In this way, UNESCO encourages the preservation of cultural and natural heritage through out the world, considered as having an **exceptional universal value for humanity**.

Each State must ensure the identification, protection, conservation, presentation to the public and transmission to future generations of the heritage included on this List. The Convention encourages the participating States to make the public aware of the values inherent in World Heritage properties and to improve their protection through education and information programmes.

In a globalised, uncertain, not to say unstable, world, itinerancy along the St. James' Ways and the legacy of this heritage can serve the cause of intercultural dialogue, solidarity between peoples, education about threats to the environment or of the preservation of peace.



Map made by the pupils of Neuvy-Saint-Sépulchre secondary school

« THE SANTIAGO PILGRIM WAYS IN FRANCE »



APPENDIX 1 – LIST OF THE 78 COMPONENT PROPERTIES

Auvergne-Rhône-Alpes (3 monuments)

- Le Puy-en-Velay (Haute-Loire) : Cathedral of Notre-Dame
- Le Puy-en-Velay (Haute-Loire) : Hôtel-Dieu
- Clermont-Ferrand (Puy-de-Dôme) : Notre-Dame-du-Port church

- La Charité-sur-Loire (Nièvre) :
Priory church of Sainte-Croix-Notre-Dame
- Asquins (Yonne) : Saint-Jacques church
- Vézelay (Yonne) : Basilica of Sainte-Madeleine*

- Bourges (Cher) : Cathedral of Saint-Étienne*
- Neuvy-Saint-Sépulchre (Indre) :
collégiale Saint-Étienne
(formerly Saint-Jacques collegiate church)

- Châlons-en-Champagne (Marne) : Notre-Dame-en-Vaux church
- L'Épine (Marne) : Basilica of Notre-Dame

- Compiègne (Oise) :
éparish church of Saint-Jacques
- Amiens (Somme) : Cathedral of Notre-Dame*
- Folleville (Somme) :parish church
Saint-Jacques-le-Majeur et Saint-Jean-Baptiste

- Paris (Seine) : Saint-Jacques tower (vestige of Saint-Jacques-de-la-Boucherie church)

- Aulnay (Charente-Maritime) : Saint-Pierre church

- Pons (Charente-Maritime) :
former pilgrim hospital
- Saint-Jean-d'Angély (Charente-Maritime) :
Royal Abbey of Saint-Jean-Baptiste
- Saintes (Charente-Maritime) :
Saint-Eutrope church
- Le Buisson-de-Cadouin (Dordogne) :
abbey church of Notre-Dame-de-la-Nativité
- Périgueux (Dordogne) : Cathedral of Saint-Front
- Saint-Avit-Sénieur (Dordogne) : Saint-Avit church
- Bazas (Gironde) : former Cathedral
of Saint-Jean-Baptiste
- Bordeaux (Gironde) : basilica of Saint-Miche*
- Bordeaux (Gironde) : basilica of Saint-Seurin*
- Bordeaux (Gironde) : cathedral Saint-André*
- La Sauve (Gironde) : former abbey
of Notre-Dame-de-la-Sauve-Majeure
- La Sauve (Gironde) : Saint-Pierre church
- Soulac-sur-Mer (Gironde) :
Notre-Dame-de-la-Fin-des-Terres church
- Aire-sur-l'Adour (Landes) :
Sainte-Quitterie church
- Mimizan (Landes) :
bell tower-porch of the former church
- Saint-Sever (Landes) : abbey
- Sorde-l'Abbaye (Landes) : abbey of Saint-Jean
- Agen (Lot-et-Garonne) :
Saint-Caprais Cathedral
- Bayonne (Pyrénées-Atlantiques) :
Sainte-Marie Cathedral
- L'Hôpital-Saint-Blaise (Pyrénées-Atlantiques) :
Saint-Blaise church
- Oloron-Sainte-Marie (Pyrénées-Atlantiques) :
Sainte-Marie church
- Saint-Jean-Pied-de-Port (Pyrénées-Atlantiques) :
Saint-Jacques gate
- Melle (Deux-Sèvres) : Saint-Hilaire church
- Poitiers (Vienne) : Saint-Hilaire-le-Grand church
- Saint-Léonard-de-Noblat (Haute-Vienne) :
Saint-Léonard church

Occitanie (24 monuments)

- Audressein (Ariège) : Notre-Dame-de-Tramesaygues church
- Conques (Aveyron) : abbey church of Sainte-Foy
- Conques (Aveyron) : bridge over the Dourdou
- Espalion (Aveyron) : pont Vieux (the Old bridge)
- Estaing (Aveyron) : bridge over the Lot
- Saint-Chély-d’Aubrac (Aveyron) : bridge known as « the pilgrims’ bridge » over the Boralde
- Saint-Gilles (Gard) : former abbey church
- Saint-Bertrand-de-Comminges (Haute-Garonne): former Cathedral of Notre-Dame
- Toulouse (Haute-Garonne) : basilica Saint-Sernin
- Toulouse (Haute-Garonne) : Hôtel-Dieu
- Valcabrère (Haute-Garonne) : basilica Saint-Just
- Auch (Gers) : Sainte-Marie Cathedral
- Beaumont-sur-l’Osse et Larressingle (Gers) : d’Artigues or de Lartigues bridge
- La Romieu (Gers) : collegiate church of Saint-Pierre
- Aniane - Saint-Jean-de-Fos (Hérault) : the Devil’s bridge
- Saint-Guilhem-le-Désert (Hérault) : former abbey of Gellone
- Cahors (Lot) : Saint-Étienne Cathedral
- Cahors (Lot) : he Valentré bridge
- Figeac (Lot) : Saint-Jacques Hospital
- Gréalou (Lot) : dolmen de Pech-Laglaire 2
- Gavarnie (Hautes-Pyrénées) : Saint-Jean-Baptiste parish church
- Jézeau (Hautes-Pyrénées) : Saint-Laurent church
- Ourdis-Cotdoussan (Hautes-Pyrénées) : Saint-Jacques church
- Rabastens (Tarn) : Notre-Dame-du-Bourg church

**Properties with a double listing*

7 GROUPS

Normandie (1 group)

- Le Mont-Saint-Michel* (Manche)

Occitanie (5 groups)

- Saint-Lizier (Ariège) : former Cathedral and cloister, Cathedral Notre-Dame-de-la-Sède, bishops’ palace, remparts
- Saint-Bertrand-de-Comminges (Haute-Garonne) : paleochristian basilica, chapel of Saint-Julien
- Rocamadour (Lot) : Saint-Sauveur basilica, crypt of Saint-Amadour
- Aragnouet (Hautes-Pyrénées) : Le Plan hospice and Notre-Dame-de-l’Assomption chapel (also known as the Templars’ chapel)
- Moissac (Tarn-et-Garonne) : Saint-Pierre abbey and cloister

Provence Alpes Côte d’Azur (1 group)

- Arles* (Bouches-du-Rhône) : église Saint-Honorat, église Saint-Trophime, Alyscamps

7 SECTIONS OF THE WAY (chemin du Puy, GR®65)

Nouvelle Aquitaine (1 1 section of path)

- from Aroue to Ostabat-Asme (Pyrénées-Atlantiques), 22 km

Occitanie (6 sections of path)

- from Saint-Côme-d’Olt to Estaing (Aveyron), 17 km
- from Nasbinals to Saint-Chély-d’Aubrac (Lozère - Aveyron), 17 km
- from Lectoure to Condom (Gers), 35 km +
- from Montredon to Figeac (Lot), 18 km
- from Faycelles to Cajarc (Lot), 22,5 km
- from Bach to Cahors (Lot), 26 km



APPENDIX 2 – THE DECLARATION OF EXCEPTIONAL UNIVERSAL VALUE (EUV)

Throughout the Middle Ages, Santiago de Compostela was a major destination for innumerable pilgrims from all over Europe. To reach Spain, pilgrims travelled through France. Four symbolic Ways starting from Paris, Vézelay, Le Puy and Arles and leading to the crossing of the Pyrenees resume the innumerable different itineraries followed by the travellers. Pilgrimage churches or simple sanctuaries, hospitals, bridges and wayside crosses line these routes, bearing witness to both the spiritual and material aspects of the pilgrimage. A spiritual exercise and a manifestation of faith, the pilgrimage also influenced the profane world by playing a decisive rôle in the birth and circulation of ideas and the arts.

Great sanctuaries like Saint Sernin church in Toulouse or the cathedral of Amiens - some of which are mentioned in the Codex Calixtinus - as well as other properties are a concrete manifestation of the Ways and of the conditions pertaining to pilgrimage for centuries. Seventy-one elements associated with the pilgrimage have been selected to illustrate their geographical diversity, the chronological development of the pilgrimage between the 11th C. and 15th C., and the essential functions of architecture, as for example the former pilgrim hospital in Pons, or the «pilgrims’ bridge» over the Boralde. In addition, seven sections of Le Puy Way have been included, covering almost 160 kms of route.

CRITERIA

Criterion (ii) : the Santiago de Compostela Pilgrim Way played an essential rôle in exchanges and religious and cultural development during the Middle Ages, as is admirably demonstrated by the carefully-chosen monuments along the routes followed by pilgrims in France.

Criterion (iv) : The spiritual and physical needs of pilgrims journeying to Santiago de Compostela were met thanks to the creation of a certain number of specialised buildings, many of which were created or ultimately developed along the French sections of the Ways.

Criterion (vi) : The Santiago de Compostela Pilgrim Way is an exceptional manifestation of the power and influence of the Christian faith across all social classes and in all the countries of mediaeval Europe.



Collegiate church of La Romieu - Gers



Valcabrère and Saint Bertrand de Comminges

Integrity

The buildings and groups suggested represent, in their diversity, a faithful evocation of the context of the pilgrimage to Santiago de Compostela. This also goes for the sections of paths suggested, which are only examples of the whole network of routes taken by the pilgrims. The common element linking the buildings encountered along the ways is that they are a visible witness, preserved and handed down to us, to the practice of pilgrimage as it was in France during the Middle Ages. This intact power of evocation has enabled a revitalisation of the the cultural approach to the Compostela pilgrimage. Since 1990, the Santiago Pilgrim Ways in France have seen a continuous increase in users, and this has to be reconciled with work on the paths themselves.

Authenticity

The historical texts and architectural elements or decor that have been preserved in the hospitality and medical care establishments presented show without doubt that these places were dedicated to the pilgrimage. The properties presented illustrate in the most truthful and credible way the range of rituals and practices linked to the pilgrimage to Santiago de Compostela. These include routes, pilgrimage churches or simple sanctuaries, hospitals and bridges. The spiritual journey of the pilgrimage was punctuated by the veneration of saints' relics in places along the way. The richest edifices, special places along the way, are recognisable by their specific architectural layouts, designed to organise the flow of pilgrims around the building. More modest churches, halts for contemplation or repose located along the main or secondary routes, are characterised by their sculpted or painted décor representing religious scenes or the legends linked to the cult of St. James.

APPENDIX 3 – A LITTLE OF THE HISTORY OF THE PILGRIMAGE TO SANTIAGO DE COMPOSTELA

PILGRIMAGE, A UNIVERSAL PRACTICE

The word pilgrimage comes either from Latin *per ager* (across the field), or *per eger* (crossing a frontier). Journeys to natural sacred places (springs, woods, mountains), to places sacred to the gods or sanctified by a person, or to burial places exist in all religions. It is believed that in these places it is possible to establish contact with supernatural beings - the spirits, the gods - and with the saints. In Ancient Greece, people went to certain sanctuaries for healing (Delphi, Epidaurus); in Judaism, they went to the Temple in Jerusalem to offer sacrifices and they also visited the tombs of the patriarchs ; in Hinduism, a very large number of natural sacred places (source of the Ganges, sacred rivers) and temples still draw crowds of pilgrims; in Buddhism, it is the places linked to the life of Buddha to which they go; and the pilgrimage to Mecca is one of the Five Pillars of Islam.

AND IN CHRISTIANITY...

In Christianity, pilgrimages are made to a holy place or a sanctuary, a church possessing relics. Originally, Christian pilgrims used to set out to visit the sites of Biblical events and those associated with the life of Christ in Palestine. The first accounts of pilgrimage date back to the 4th C. In the West, Rome was the favourite with the tombs of St. Peter and St. Paul and the catacombs in which were the relics of martyrs, access to which was facilitated by Pope Damasus (366-384). In Gaul, the cult and pilgrimage to the relics of St. Martin in Tours developed greatly from the 5th C. onwards. The discovery of the relics of the Apostle James the Greater in Compostela in the 9th C. gave rise to a much-frequented international pilgrimage.

SAINT JAMES THE APOSTLE

James the Greater was a fisherman on Lake Tiberias (Sea of Galilee, Israel). With his brother John, he is counted as one of Christ's closest disciples.

Tradition has it that after the Crucifixion, **Saint James** set off to evangelise Spain. After some years of preaching the gospel in the Iberian peninsula, he returned to Jerusalem. Arrested by the King of Judea, he was beheaded in about 44 AD, becoming one of the first Christian martyrs. It is said that his disciples put his body in a stone boat which an angel guided to the shores of Galicia, close to the present-day city of Santiago de Compostela.



Saint James wall painting in Audressein church - Ariège



Saint Jacques Notre-Dame-du-Bourg church - Rabastens

DISCOVERY OF THE TOMB AND BEGINNING OF THE PILGRIMAGE TO COMPOSTELA

Around 813, a hermit, guided by angels and a star brighter than all others, made the miraculous discovery of the tomb of Saint James.

King Alphonse then ordered the construction of the first chapel which became in time the great Cathedral of Santiago de Compostela (*Campus Stellae*, the field of the star).

A pilgrimage then began to this tomb located at *Finis Terrae*, the End of the Earth of the European Continent, at the place where the sun sets, symbol of death and promise of resurrection.

Its success made Saint James into the patron saint of Spain, and at the time of the Greater Spain of Charles V, a symbol of the struggle against the Turks in the Mediterranean.

Devotion to the apostle and his fame rapidly spread beyond Galicia and the Pyrenees. In this way, from the 10th C. onwards, the first foreign pilgrims started to arrive in Compostela. Between 950 and 951, Godescalc, Bishop of Puy en Velay, became one of the first foreign pilgrims known to have made the holy journey.

In the Middle Ages, Santiago de Compostela was one of the three principal places of Christian pilgrimage, along with Rome and Jerusalem. Pilgrims left their homes, came from all over Europe and crossed through France to get to Spain.

THE DECLINE AND REVIVAL OF THE PILGRIMAGE

As of the 15th C., the pilgrimage to Compostela began to decline, because of a change in ways of thinking and devotional practices, the evolution of religious feelings, or also as a result of French-Spanish conflicts. In 1879, when archaeological excavations took place, an urn was discovered and the bones it contained were were recognised by a Papal edict as being the relics of St. James hidden in the cathedral since the 16th C. This was the beginning of a renewal of the pilgrimage. But it is really only in the last few decades of the 20th C. that the St. James pilgrimage has shown a dynamism unlike anything since the Golden Age of the mediaeval period. This stimulated initiatives for revitalising the routes used by the pilgrims and served as a basis for the cultural, scientific and tourism-related renewal of the mediaeval tradition.

The four symbolic Ways referred to in Book V of the *Codex*, known as the « *Pilgrim's Guide* », are the matrix for the modern development of the Ways, which came into being from the 1970's onwards.

In Santiago de Compostela, whereas there were 619 pilgrims in 1985, there are now more than 300,000 every year, coming to the pilgrim reception centre of the Cathedral to obtain their «compostela» (certificate of pilgrimage).

AN AGENCY FOR PROMOTING THE HERITAGE NETWORK

The Compostela Ways Agency (ACIR Compostelle) assists with the development of culture and tourism of the areas concerned in partnership with local, departmental or regional authorities : it provides advice for the member authorities, training for those actively involved, publications, information for the general public, publicity for events. It constitutes a resource centre thanks to its expertise on the subject. Since 2015, it has been managing the network of owners and managers of the elements included on the World Heritage List, in the context of an agreement signed in conjunction with the State.

It brings together :

- local authorities : the Regional Councils of Occitanie, Nouvelle-Aquitaine and Burgundy-Franche Comté, 9 departmental councils, 90 communes or intercommunal groups such as the Cities of Toulouse, Arles, Poitiers, Bayonne, Cahors, Clermont-Ferrand, Châlons-en-Champagne, la Communauté d'Agglomération du Grand Auch...
- accommodation providers, Tourist Offices, St. James' Associations, local development or heritage promotion groups and qualified people.

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