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**The Pomeranian Way of St James –  
Culture, Religion and Tourism**



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## Foreword

Pilgrimage in the European context is a centuries-old tradition, as well as a postmodern phenomenon. Especially the Way of St James is experiencing a renaissance of it sorts since several years. New routes are being developed, old ones built again. The Network of St James Ways now extends through the whole continent and the number of pilgrims arriving in Santiago de Compostela is getting bigger year by year.

The trend of post-modern pilgrimage also arrived in the eastern countries of the "New Europe". As a symbol of European cohesion, the Way of St James is being assisted by the European Union. Within the RECRreate Project, co-financed by the EU, from 2011 until 2013 nine different partners from Lithuania, Poland and Germany revived the Pomeranian Way of St James. The aim of the project was to develop a cultural tourism and pilgrimage path in the Southern Baltic region by extending the Via Baltica to the East.

An international conference on the topic "Pomeranian Way of St James" was held within the project on May, 29<sup>th</sup> 2012, in Szczecin/ Poland. Several scientists from Poland and Germany were invited to discuss the subject of the European pilgrimage routes to Santiago de Compostela. The aim was an international exchange of interdisciplinary approach to the topic with a focus on the Pomeranian Way of St James.

The newly formed Pomeranian Way of St James is an asset to the cultural landscape, as well as a contribution to European cohesion and sustainable development. We are very pleased that the scientific interest in the subject is not too short. We thank all participants of the conference, whose contributions are presented here, and hope for a successful future for the pilgrimage in the Southern Baltic Region.

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## **The Valorisation of the Route of the Pomeranian Way of St. James Regarding Sightseeing and Cultural Aspects**

**Tomasz DUDA**

### **Introduction**

The topical routes are one of the most important elements of cultural tourism. As nominated in reference to the historical (widely comprehended) and cultural leading subject, they make a different kind of an offer than the congenitally multi-faceted micro-regions – in other words – areal touristic destinations. The Pomeranian Way of St. James is one of many bifurcations of Europe's vastest and oldest pilgrimage route. At present, its course alongside the southern shores of the Baltic Sea up from the terrain of contemporary Lithuania across Poland and Germany is reproduced within the framework of the programme RECRreate.

In order to demarcate a detailed course of the Pomeranian Way of St. James, an investigative stock-taking of sacral objects was undertaken, as well as of other historical and cultural ones situated in the southern and western part of the voivodeship. Within the framework of these labours, 89 churches were enumerated and circumscribed, and over 200 different objects were characterised by many historical and cultural advantages, hence the touristic ones. The objects of sacral characteristics, which decide to the highest degree on the course of the Way of St. James, were provided with stock-taking cards. According to the principles of sightseeing stock-taking, the accessibility, the historical value plus the usefulness for the pedestrian, bicycle and the equestrian tourism were thoroughly characterised from the point of view of their significance for the drafted route. A general analysis of the accommodation and gastronomy base accompanying particular objects was also made and a photographic documentation was prepared.

### **Religious tourism as an element shaping the spectrum of cultural tourism**

From among many kinds of tourism, the cultural one has been of the greatest significance during the past years. The statistics indicate that almost 40 % (percent) of all touristic journeys are related to the experience with the widely conceived culture (OŁDYTOWSKI, 2010).

Culture is a notion defined in many different ways, and in most cases it is denominated as a totality of mankind's fortune created in a general historical or religious development. It consists of both the material (architecture, painting, sculpture works, miscellaneous artefacts) and the spiritual activity (behaviour patterns, traditions, lifestyle (savoir-vivre) and faith). Such a division also determines a differentiation of the typology of tourism utilising the cultural phenomena as a fundament for practice. The division into particular models is therefore frequently conditioned by a motive which is chosen by the tourist when she/he chooses an itinerary or a destination object of a trip.

In respect of the motivation "Światowa Organizacja Turystyki" (WTO= World Tourism Organisation), the following kinds of tourism are distinguished: cognitive tourism, relaxation tourism, qualified tourism, spa tourism, business tourism and religious tourism (including the pilgrimage, which has become more and more popular for tourists during last years despite

terminological differences). However, it must be pointed out that the term “pilgrimage tourism” is yet to be exactly specified and may evoke many controversies. The works of JACKOWSKI (1991, 2010) show that utilising this term slightly perverts the motivational aspect, when laying particular emphasis on the journey that is strictly related to tourism instead of on exclusively religious needs. Nonetheless, a contemporary pilgrimage uses, to a high degree, the whole technological infra-structure as well as the accompanying base, which is typical for the touristic trend. More and more, one can observe the so-called motivational dualism where - apart from typical religious incentives – there are also cognitive, cultural motives and even motives concerning relaxation. However, it may be well to add that, in the case of the pilgrim, the main purpose is the satisfaction of spiritual needs; this will always be of the greatest significance. As far as the tourist is concerned, leisure is the most important reason and spiritual cognition plays a role solely under propitious circumstances.

Characteristically, religious tourism is one of the oldest kinds of tourism all over the world. Many authors indicate the middle of the tenth century as the beginning of this kind of journey - the first pilgrimage to the grave of St. James - the apostle was documented in the Spanish Santiago de Compostela. However it is well-known that such pilgrimages happened much earlier, initially towards the Holy Land and subsequently towards Rome as well as towards Santiago, as has already been mentioned.

Religious tourism is also one of the types of tourism developing at the most accelerated tempo. The WTO-statistics show that every fifth tourist all over the world has also a religious motive for travelling (this motive is often the only one, or accompanied by other ones, e.g. cognitive reasons). What seems to be really interesting is the fact that such kinds of tourism can be observed in all great global religions and that they also involve nearly all social and age groups within their sphere (JACKOWSKI, 1991; JĘDRYSIAK, 2008).

The touristic cultural spectrum consists of objects which, due to their appropriation, are good for a widely comprehended culture (objects of cultural heritage, temples, museums, theatres or outdoor exhibitions). For the most part, these are sacral objects which, first of all, act as religious ones apart from their historical, architectural or also cultural advantages. There are approximately one million objects all over the world of a supra-local religious significance which have become subjects of touristic interest, for many reasons occurring at the same time (JACKOWSKI, 1991). In addition to the objects mentioned, the migrations of a touristic characteristic feature have created, within centuries, an expanded network of pilgrimage routes which – surrounded by a sumptuous infra-structure- create one of the best-known routes of cultural tourism all over the globe. They create a specific fusion between the *sacrum* and the *profanum*, thanks to which they are part of the world-wide trend responsible for the connection of the motivation of touristic trips and which contribute to the shaping of a peculiar but very clear global touristic spectrum.

### **The tradition of religious tourism in West-Pomerania**

The area of West-Pomerania - despite its suburban position regarding the major pilgrimage route of Europe - actively joined this trend. Until the Period of Reformation, the pilgrimage trend was not only reckoned as a part of local sanctuaries, but also of Rome, Jerusalem and the grave of St. James in Santiago de Compostela (DUDA, 2011). The traditions of pilgrimage in this region date back to as early as the seventh century, when Christianity was established by the mission of Otto from Bamberg in Pomerania. In the latter part of the centu-



ry, a famous pilgrimage to the Holy Land was undertaken by Bogusław X - one of the greatest Pomeranian dukes, known, incidentally, for his religiosity. In earlier times – as early as in the eighth century - Duke Barnim I (the first) - known as the “Good One” – demonstrated his affection for Christianity. During his era, the greatest situation of new towns/cities took place in the history of the duchy.

It is also well to emphasise that in the area of the Duchy of Pomerania as well as in the neighbouring Neumark (Polish: Nowa Marchia), from the early mediaeval times onward, there were many working convents which were established by the dukes of the territories of Denmark as well as of Germany and France.

The Templars (Polish: templariusze) and the Knights Hospitallers (Polish: joannici) had their own commanderies, large monasteries, including those of the Cistercians (cystersi) (Kołbacz, Bierwnik, Chorin), the Augustinians (augustianie) (Jasienica, Chojna), the Premonstratensians (norbertanie) (Grąbczów) [German: Gramzow], Trzebiatów), the Dominicans/Blackfriars (dominikanie) (Myślibórz, Pozdawilk [German: Pasewalk], Przęclaw [German: Prenzlau]) and the Franciscans (franciszkanie) (Angermünde, Przęclaw [Prenzlau]). Of course, such a high density of sacral objects was conducive to pilgrimages. We do not actually have written proof concerning attendance in these monasteries of the pilgrims on their way to Santiago; the monastic chronicles (e.g. the chronicles of Kołbacz), however, generally mention protection disseminated by the friars over the pilgrims heading for the Holy Land as well as to the grave of St. James.

Considerable destruction of the objects caused by the Thirty Years' War (the XVII century) as well as the Second World War was not very propitious for the preservation of at least the traces of the motives of the sea shells; this would be a sign that there were monasteries situated on the itinerary leading to Compostela. Nevertheless, there were trade routes here for ages, utilised by the knights or friars going to southern and western Europe. Certain information concerning the routes that the pilgrims used when going to well-known European sanctuaries is provided by the XIV-century text known as the *Itinerarium de Brugis*, in which routes leading across the territory of Pomerania (MRUK, 2008) were also mentioned. Thus it seems that there were two greatly important itineraries at the area, which started from the eastern boundaries of the continent (most probably from today's Tallinn in Estonia) and which mostly ran across the northern and eastern regions of West Pomerania. The first itinerary is the “Pomorska Droga Świętego Jakuba” (The Pomeranian Way of St. James) already known since mediaeval times, leading from the Królewiec (Lower Silesian voivodeship) across Elbląg, Gdańsk, Lębork, Słupsk, Koszalin, Kołobrzeg, Trzebiatów, Świnoujście, Wołogoszcz (German: Wolgast), Gryfia (German: Greifswald) to Rostock where the Pomeranian Way of St. James, was connected with the bifurcation of the route to Santiago in northern Germany. An irrefutable proof for the utilisation of this route by the pilgrims to the grave of St. James is the discovery of the sea shell of a mollusc of the species *Pecten maximus* L – frequently called “the pilgrimage sea shell” or the “St. James' sea shell” which was effectuated in 1988 at an area in the old part of Kołobrzeg. This sea shell was dated to the first half of the XIV century (RĘBKOWSKI, 2002; WYRWA, 2008).

An appreciable development of the pilgrimage routes (mainly the local ones, albeit not only) at the area of Pomerania was responsible for the trend emerging here for ages, a trend which could nowadays be called religious tourism. Domestic centres of religious cults were formed, attracting crowds of pilgrims from the nearest districts and also from time to time from further boundaries of Pomerania.

Over the course of time, many of them were transformed into sanctuaries known beyond the regional borders or into pilgrimage centres such as Góra Chełmska and Brzesko. The development of such objects, plus the phenomena of the migration of religious and cultural motives, went on until the sixteenth century when Protestantism was established in the area of the entire Pomeranian Duchy. For dogmatic reasons, Protestantism completely stopped the pilgrimage trend and the centres of former religious tourism became predominantly a ducal domain.

### **The valorisation of the route of the Pomeranian Way of St. James**

The resources of the regions, considering many aspects of interest (religious, historical, cultural, and touristic) and sacral objects make the examined region an area of extraordinary touristic potential. However, we must not forget the specification of St. James as a pilgrimage route where the most important element of its functionality is the motivation of the traveller, focused upon the religious nature of the Way. Nevertheless, the objects' pious advantages hint at greater interest as far as the objects are concerned from the point of view of tourism. Hence an appropriate promotion of a place is important. This place should be worth seeing and the visitors should be willing to become acquainted with its history as well as the history of all of Pomerania.

In order to single out the objects that are of the greatest significance for the pilgrimage and touristic trend on the itinerary of the Way of St. James, all 89 churches were given a thorough evaluation which took into account the attractiveness, the touristic and cultural potential and, in particular, the significance of the above-mentioned route. The criterion of the attractiveness was thus not only the historical value of the object, but also (and perhaps primarily) its significance in the past as well as nowadays for pilgrimage trends, its accessibility as far as tourism and communication are concerned, but also in terms of the existence of a conformable accommodation base near the objects or in the nearest district.

The valorisation was effected via one of the best investigative methods: punctual pedology (Polish: *bonitacja* from the Latin term: *bonus* – good) (pedology: study/science of the soil and its quality classification). Each of the evaluated objects underwent an analysis in five categories (see schedule 1). Within the framework of these five categories, the objects were given a scoring according to the intensity of the phenomenon (from 0 up to 2 or 4 points). We did our best to choose the categories in such a way that could enable a definition of the significance of individual objects for the drafted route during a simultaneous reference to its historical and touristic value. In addition, the accessibility of each object for disabled people (category 6) was indicated, as was the existence of any infra-structure usable for bikers (category 7) and horseback riders (category 8). Nevertheless, the latter three categories are of solely informative nature and their evaluation does not have the slightest influence on the significance of the object regarding the route.

The difference in the scoring between categories 1-4 and 5 result first of all from the minor significance of the communication available regarding the object (category 5), which does not determine the position of the object on the drafted route.

**Schedule 1:** The criteria liable to the evaluation during the valorisation of sacral, cultural and historical objects on the drafted route of the Way of St. James

**Major criteria which are indispensable for a correct demarcation of the course of the Way of St. James**

**1. The significance of the object for the pilgrimage object (the historical and the contemporary one) as well as the significance in shaping the religious life of a locality or region (0-4 points)**

• **4 points** – an object functioning in the religious and supra-local consciousness as a place of a great pilgrimage significance (a destined one) both in the past and (or) nowadays, also an object creating a wealthy religious life in the region (organising manifold ceremonies plus religious and cultural events of a supra-regional significance in the past or nowadays);

• **3 points** - an object functioning in the local and regional consciousness as a place of a high significance for the pilgrimage trend (the destined or transit one) in the past or nowadays, also an object promoting local religious life (housing estates, a village or a small city/town);

• **2 points** – an object concentrating around itself the religious life of a locality and its nearest districts, a place of a mediocre significance for the pilgrimage trend (mostly as a stationary object on the pilgrimage itinerary);

• **1 point** – an object of a local significance situated at a slight distance from historical or contemporary pilgrimage routes as well as from mediaeval high roads, an object locally shaping the religious life;

...• **0 points**- an object of no significance for the pilgrimage trend; local significance, mostly as a church or subsidiary chapel, absence of historical significance;

• **an additional 1 point** for an object enjoying the state of a sanctuary;

• **an additional 1 point** for a church dedicated to the St. James or elements related to this figure;

**2. The touristic accessibility of the object (0-4 points)**

• **4 points** – an object universally accessible for tourists, open, possibility of visiting (with a tour guide or on one's own account);

• **3 points** – an object available for tourists or for a problem-free visit, open without difficulties at the request of the visitor, information about keys or possible entrance;

• **2 points** – an object partly accessible to the touristic trend (among others also an individual pilgrimage trend) mostly open only in the vestibule or the porch – major part of the church is closed (a bar in the porch or a glazed door) open at the request of the visitor, mostly when the manager of the object is on duty (the parish-priest for the Catholics and the parson for the Protestants or a person appointed by him);

• **1 point** – an object solely accessible during the divine service or open at the request of a visitor (the presbytery or a locker for the key), absence of information about the key locker and a possible entrance;

• **0 points** – an object inaccessible to tourists, closed, the keys are kept in the parish church (far from the subsidiary) or with a private person responsible for the maintenance of the church, there is no opening without a specific approval given by the parish-priest/parson;

### 3. The existence of an accommodation base mostly accessible for the pilgrimage trend (an individual or collective one) (0-4 points)

•**4 points** – an object with its own accommodation base, organised, with access to the kitchen, in the case of a non-owned base – the existence of such objects in the direct neighbourhood (up to 1 kilometre), price up to 30 zloty per capita;

...•**3 points** - an object does not have its own accommodation base, there are possibilities of organising such a base at the area adjacent to the church, the existence of a base in a distance up to 2 kilometres from the object, price range 20-50 zloty per capita;

...•**2 points** – an object does not have its own accommodation base, organising such a base is possible in the remote future, a modest accommodation base is nearby. This base is not conform to the trend of a pilgrimage characteristic feature;

•**1 point** – an object does not have its own accommodation base, it is not possible to organise such a base at the area of the congregation, no organised accommodation base in the direct neighbourhood, or it is unsuitable (an expensive hotel, boarding-house or access only for tourists spending more than 2-3 days);

#### Additional criteria increasing the attractiveness of the objects situated alongside the route of the Way of St. James

### 4. The historical value of the object (0-4 scores)

•**4 points** – the object is registered in the monument relic list, emerged in the period between the eighth and the fifteenth century, maintained its original shape (with subsequent additional storeys/wings/outbuildings), a high historical significance, with entirely or partly preserved equipment;

•**3 points** – the object is registered in the relic list, emerged in the period between the fourteenth and the eighteenth century; maintained in the original shape (possibly reconstructed during the later period), with entirely or partly preserved historical equipment;

•**2 points** – the object is registered in the relic list, emerged during the period between the thirteenth and the eighteenth century, but is not maintained in its original shape (rebuilt or reconstructed recently);

...•**1 point** – the object is registered in the relic list, emerged during the period between the fourteenth and the twentieth century, is maintained in its original shape (possibly reconstructed in the later period); with entirely or partly preserved historical equipment;

•**0 points** – the object does not have any historical significance – contemporary or rebuilt in a shape not related to history; without any valuable historical equipment or with equipment coming from a different temple;

•**an additional 1 point** – for a remarkable historical significance, the uniqueness of the design or of architectural elements

### 5. The communicative accessibility of the object (0-2 points)

•**2 points** – the object is situated in the proximity of the main roads or well-used touristic routes;

•**1 point** – the object is situated in a distance of 2-3 kilometres up from well-used routes of the touristic routes;

•**0 points** – the object is situated quiet a distance from the beaten paths and touristic routes (a surface-distance of 3 kilometres);

**ADDITIONALLY:****6. The accessibility of the object for disabled people (0 or 1 point)**

•**1 point** – easy access to the object for disabled people, the existence of drive-ways or technical appliances, no doorsteps or stairs;

•**0 point** – total absence of any access for disabled people, the existence of numerous obstacles making the entry for a wheelchair impossible (stairs, high doorsteps etc.);

**7. The existence of a technical infra-structure for bikers in the proximity of the object (0 or 1 point);**

•**1 point** – the existence of a technical infra-structure (bicycle racks or bicycle lockers), decent signage for bikers;

•**0 point** – no technical infra-structure for bikers.

**8. The existence of a technical infra-structure for horseback riders in the proximity of the object (0 or 1 point);**

•**1 point** – the existence of a technical infra-structure (a stable or a place convenient for the horse to stay during the night), decent signage for horse riders;

•**0 points**– no technical infra-structure for horseback riders

A detailed classification of particular categories as well as an exact definition of the categorisation scope allows for an impartial evaluation of the objects and their respective comparability. That is especially important in such a method where it would be easy to become subjective.

All 89 of the sacral objects listed along the entire investigative area were covered by the evaluation. Each of them was given a suitable quantity of scores in all categories. The final results in terms of summarised scores and (Schedule 2) assembled scores became the basis for the classification of the objects according to their significance for the drafted Way of St. James.

**The valorisation of the sacral objects done by bonus points**

A detailed, valorising evaluation of the sacral objects on the designated Way of St. James indicated, first of all, that despite numerous similarities between the investigated objects there exists a considerable differentiation in the point of view of the significance for the pilgrimage and the touristic trend. The choice of criteria plus the scoring allowed for a separation of the significant groups in which objects of a similar score range could be observed. The scope of the information particularly contained criteria that additionally allowed for an investigation regarding the touristic potential and the indication of the most significant objects. This does not only concern the religious and the pilgrimage scope but also occurred during a simultaneous preservation of the specification of the route - including the sightseeing and the touristic one.

During the evaluation, the analysed objects reached individual values ranging from 3 up to 20 points (see schedule 2). In order to indicate an isolation and differentiation between them, each of the objects was allocated to the defined bonus ranges and, subsequently, they were grouped in terms of their gradually diminishing/decreasing intensity of the investigated potential.

## Group 1

The objects of the greatest significance for the pilgrimage trend as well as for the religious and cultural tourism on the drafted route. They represent a high or even a very high historical value. They have their own accommodation base or a base located in an immediate or nearby neighbourhood. These objects are also characterised by both good touristic and communicative accessibility.

There were objects qualified for this group which achieved scores in two ranges: 14-17, and 18-20 scores. These are primarily the most important churches (cathedrals) of two dioceses: the szczecińsko-kamieńska (an adjective derived from Szczecin and Kamień Pomorski) and the koszalińsko-kołobrzesckiej (an adjective derived from Koszalin and Kołobrzeg), the sanctuaries (Trzebiatów, Góra Chełmska, Szczecin-Słoneczne) as well as objects of a secular pilgrimage tradition (e.g. Koszalin, Góra Chełmska, Święta Góra Polanowska). In addition to that, there were historically significant objects there which also had a suitable touristic base (e.g. Iwęcino, Darłowo, Stepnica). There were additional items of no less importance related to the "Jakubowa"- the St. James tradition (churches dedicated to St. James or possessing equipment elements related to the apostle's figure) which were given cathedrals in Szczecin and Kołobrzeg.

### Group 1 consists of the following objects:

1. Szczecin – Archikatedra pw. św. Jakuba Apostoła (*The Archbishop's dedicated to the apostle St. James*)
2. Szczecin – Sanktuarium Matki Bożej Fatimskiej (*The sanctuary of Fatima – the Mother of God*)
3. Stepnica – Kościół pw. św. Jacka Odrowąża (*The church dedicated to St. Jacek Odrowąż*)
4. Kamień Pomorski – Konkatedra pw. św. Jana Chrzciciela (*The co-cathedral dedicated to John the Baptist*)
5. Trzebiatów – Kościół pw. Macierzyństwa NMP (*The church dedicated to the maternity/motherhood of the Holy Virgin Mary*)
6. Kołobrzeg – Konkatedra pw. Wniebowzięcia NMP (*The co-cathedral dedicated to the Assumption Day of the Holy Virgin Mary*)
7. Iwęcino – Kościół pw. Matki Bożej Królowej Polski (*The church dedicated to the Mother of God – The Queen of Poland*)
8. Krag – Kościół pw. Zwiastowania NMP (*The church dedicated to the Annunciation of the Holy Virgin Mary*)
9. Polanów – Święta Góra Polanowska (*The Holy Mountain of Polanów*)
10. Koszalin – Katedra pw. Niepokalanego Poczęcia NMP (*The cathedral dedicated to the Immaculate Conception of the Holy Virgin Mary*)
11. Koszalin – Góra Chełmska – Sanktuarium Matki Bożej trzykroć Przedziwnej (*The sanctuary of the Mother of God who was thrice an uncanny figure*)
12. Sławno – Kościół pw. Wniebowzięcia NMP (*The church dedicated to the Assumption Day of the Holy Virgin Mary*)
13. Darłowo – Kościół pw. Matki Bożej Częstochowskiej (*The church dedicated to the Mother of God of Częstochowa*)
14. Darłowo – Kościół pw. św. Gertrudy (*The church dedicated to St. Gertrud(a)*)

## Group 2

**The objects regionally and locally significant** for the course of the Pomeranian Way of St. James comprise places concentrating around them the locality's religious life, or a region of average significance for the pilgrimage trend – as fixed churches on the pilgrimage itinerary. They represent a high historical value, mostly of regional and local significance. They have an accommodation base close to the neighbourhood and are partly accessible to the touristic trend.

As in Group 1, the objects belonging to this category were given scores in two ranges: 8-10, and 11-13 scores. This is the group of objects that are represented most numerous but that, on the other hand, represent a high historical value (of mostly regional and local significance, however); still, they do not yet possess a fully developed touristic base in terms of accommodation places, gastronomic centres etc., thanks to which the development of the Way as a pilgrimage and touristic route would be possible. In the sphere of Group 2 there were also objects which, in an excellent way, disposed of an organised accommodation base whereas they do not represent high historical values (sometimes these are simply contemporary objects) or they are situated a bit too far away from the beaten communicative and pilgrimage routes.

The following objects belong to **group 2**:

1. Szczecin – Kościół pw. Wniebowzięcia NMP (*The church dedicated to the Assumption Day of the Holy Virgin Mary*)
2. Goleniów – Kościół pw. św. Katarzyny (*The church dedicated to St. Catherine*)
3. Goleniów – Kościół pw. św. Jerzego (*The church dedicated to St. George*)
4. Krępsko – Kościół pw. Matki Bożej Królowej Polski (*The church dedicated to the Holy Mother of God – the Queen of Poland*)
5. Miękowo – Kościół pw. Świętej Trójcy (*The church dedicated to the Holy Trinity*)
6. Rurzyca – Kościół pw. Niepokalanego Poczęcia NMP (*The church dedicated to the Immaculate Conception of the Holy Virgin Mary*)
7. Wierzchosław – Kościół pw. św. Stanisława BM (*The church dedicated to St. Stanisław – Bishop Martyr*)
8. Załom – Kościół pw. Przemienienia Pańskiego (*The church dedicated to Transfiguration*)
9. Żarnowo – Kościół pw. Chrystusa Króla (*The church dedicated to Jesus Christ the King*)
10. Dargobądz – Kościół pw. Matki Bożej Częstochowskiej (*The church dedicated to the Mother of God of Częstochowa*)
11. Jarszewo – Kościół pw. Narodzenia NMP (*The church dedicated to the Nativity of the Holy Virgin Mary*)
12. Koniewo – Kościół pw. Matki Bożej Częstochowskiej (*The church dedicated to the Mother of God of Częstochowa*)
13. Lubin – Kościół Matki Bożej Jasnogórskiej (*The church of the Mother of God of Jasna Góra*)
14. Mierzęcino – Kościół Niepokalanego Poczęcia NMP (*The church dedicated to the Immaculate Conception of the Holy Virgin Mary*)
15. Międzyzdroje – Kościół św. Piotra Apostoła (*The church dedicated to apostle St. Peter*)
16. Trzebieszewo – Kościół pw. Niepokalanego Poczęcia NMP (*The church dedicated to the Immaculate Conception of the Holy Virgin Mary*)
17. Wolin – Kościół pw. św. Mikołaja Biskupa (*The church dedicated to Bishop St. Nicholas*)

18. Wolin – Kościół pw. św. Stanisława BM (*The church dedicated to Bishop Martyr St. Stanisław*)
19. Świerzno – Kościół pw. Świętej Trójcy (*The church dedicated to the Holy Trinity*)
20. Świnoujście – Kościół pw. Chrystusa Króla (*The church dedicated to Jesus Christ – the King*)
21. Świnoujście – Kościół pw. bł. Michała Kozala (*The church dedicated to the blessed Michał Kozal*)
22. Świnoujście – Przytór – Kościół Najświętszego Serca Pana Jezusa (*The church dedicated to Jesus Christ's Sacred Heart*)
23. Cerkwica – Kościół pw. Najświętszego Serca Pana Jezusa (*The church dedicated to Jesus Christ's Sacred Heart*)
24. Cieścierz – Kościół pw. Zwiastowania NMP (*The church dedicated to the Annunciation of the Holy Virgin Mary*)
25. Gosław – Kościół pw. Chrystusa Króla (*The church dedicated to Jesus Christ – the King*)
26. Kłodkowo – Kościół pw. Matki Bożej Królowej Świata (*The church dedicated to the Mother of God – the Queen of the World*)
27. Mrzeżyno – Kościół św. Apostołów Piotra i Pawła (*The church dedicated to the two apostles Peter & Paul*)
28. Roby – Kościół pw. Niepokalanego Serca NMP (*The church dedicated to the Immaculate Heart of the Holy Virgin Mary*)
29. Trzebusz – Kościół pw. św. Józefa Oblubieńca NMP (*The church dedicated to St. Joseph the Betrothed/Bridegroom of the Holy Virgin Mary*)
30. Kołobrzeg – Kościół pw. św. Marcina (*The church dedicated to St. Martin*)
31. Budzistowo – Kościół pw. św. Jana Chrzciciela (*The church dedicated to John the Baptist*)
32. Dźwirzyno – Kościół pw. Matki Bożej Uzdrawienia Chorych (*The church dedicated to the Mother of God of the Healing of the Sick*)
33. Podczele – Kościół pw. Michała Archanioła (*The church dedicated to Archangel Michael*)
34. Rusowo – Kościół pw. Matki Bożej Różańcowej (*The church dedicated to the Rosary Mother of God*)
35. Sarbia – Kościół pw. św. Jana Chrzciciela (*The church dedicated to John the Baptist*)
36. Ustronie Morskie – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
37. Biesiekierz – Kościół pw. Chrystusa Króla (*The church dedicated Jesus Christ – the King*)
38. Łekno – Kościół pw. św. Jana Chrzciciela (*The church dedicated John the Baptist*)
39. Osieki – Kościół pw. św. Antoniego (*The church dedicated to St. Anthony*)
40. Parnowo – Kościół pw. Najświętszej Rodziny (*The church dedicated to the Holy Family*)
41. Sianów – Kościół pw. św. Stanisława Kostki (*The church dedicated to St. Stanisław Kostka*)
42. Sucha Koszalińska – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
43. Śmiechów – Kościół pw. Matki Bożej Królowej Polski (*The church dedicated to the Mother of God - the Queen of Poland*)



44. Polanów – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
45. Koszalin – Kościół pw. św. Józefa Oblubieńca NMP (*The church dedicated St. Joseph-the Betrothed of the Holy Virgin Mary*)
46. Koszalin – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
47. Koszalin – Kościół pw. Świętego Ducha (*The church dedicated to the Holy Ghost*)
48. Sławno – Kościół pw. św. Antoniego (*The church dedicated to St. Anthony*)
49. Bukowo Morskie – Kościół pw. Najświętszego Serca Pana Jezusa (*The church dedicated to Jesus Christ's Sacred Heart*)
50. Cisowo – Kościół pw. św. Stanisława Kostki (*The church dedicated to St. Stanisław Kostka*)
51. Dąbki – Kościół pw. Matki Bożej z Góry Karmel (*The church dedicated to the Mother of God from the Karmel Mountain*)
52. Dobiesław – Kościół pw. Matki Bożej Częstochowskiej (*The church dedicated to the Mother of God of Częstochowa*)
53. Krupy – Kościół pw. Matki Bożej Ostrobramskiej (*The church dedicated to the Mother of God of Ostrobrama*)
54. Pieszcz – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
55. Sławsko – Kościół pw. św. Apostołów Piotra i Pawła (*The church dedicated to the apostles Peter & Paul*)
56. Stary Jarosław – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)

### Group 3

The objects least significant for the course of the Pomorska Droga Świętego Jakuba (The Pomeranian Way of St. James) in the area of the West-Pomeranian voivodeship are mostly locally significant and emerged within the last 100-150 years. They are only slightly significant for the pilgrimage trend and are frequently poorly accessible both in regard to tourism and communication.

During the pedology evaluation the objects gained scores in two ranges: 3-5 and 6-7 scores. However, it is well to point out that a low quantity of scores does not always result from a low historical or architectural value of the church but is often a result of a missing accommodation base (in any terms), of the touristic accessibility or a too high distance from the well-used touristic routes and ways. Among the objects from group 3 are smallish subsidiary churches mostly open only during worship times celebrated once a week. These churches do not additionally represent any historical value (objects located in reconstructed apartment houses or contemporary or just recently emerged buildings).

The objects from **group 3** consist of the following:

1. Borzysławiec – Kościół pw. św. Apostołów Piotra i Pawła (*The church dedicated to the apostles St. Peter & Paul*)
2. Kliniska Wielkie – Kościół pw. bł. Michała Kozala (*The church dedicated to the blessed Michał Kozal*)

3. Komarowo – Kościół pw. Przemienienia Pańskiego (*The church dedicated to Transfiguration*)
4. Rzystnowo – Kościół pw. św. Stanisława Kostki (*The church dedicated to St. Stanisław Kostka*)
5. Kamień Pomorski – Kościół pw. Wniebowzięcia NMP (*The church dedicated to the Assumption Day of the Holy Virgin Mary*)
6. Kamień Pomorski – Kościół pw. św. Mikołaja (*The church dedicated to St. Nicholas*)
7. Sibir – Kościół pw. Chrystusa Króla (*The church dedicated to Jesus Christ – the King*)
8. Skoszewo – Kościół pw. Matki Bożej Licheńskiej (*The church dedicated to the Mother of God of Licheń*)
9. Wapnica – Kościół pw. Miłosierdzia Bożego (*The church dedicated to the Divine Mercy*)
10. Bieczyno – Kościół pw. Niepokalanego Poczęcia NMP (*The church dedicated to the Immaculate Conception of the Holy Virgin Mary*)
11. Karnice – Kościół pw. św. Stanisława Kostki (*The church dedicated to St. Stanisław Kostka*)
12. Sadlno – Kościół pw. Matki Bożej Częstochowskiej (*The church dedicated to the Mother of God of Częstochowa*)
13. Chomętowo – Kościół pw. Świętej Rodziny (*The church dedicated to the Holy Family*)
14. Karcino – Kościół pw. Podwyższenia Krzyża Świętego (*The church dedicated to the Exaltation of the Holy Cross*)
15. Korzystno – Kościół pw. Chrystusa Króla (*The church dedicated to Jesus Christ – the King*)
16. Dobrzyca – Kościół pw. Świętej Trójcy (*The church dedicated to the Holy Trinity*)
17. Stare Bielice – Kościół pw. św. Stanisława BM (*The church dedicated to Bishop Martyr St. Stanisław*)
18. Wierzchomino – Kościół pw. św. Apostołów Piotra i Pawła (*The church dedicated to the two Apostles St. Peter & Paul*)
19. Staniewice – Kościół pw. św. Michała Archanioła (*The church dedicated to Archangel St. Michael*)

## Summary

Regarding its position as well as its indispensable naturalistic qualities, the region of West-Pomerania is identified with the spectrum of tourism dealing with relaxation and recreation. This results to a high degree from the position in the coastal area of the Baltic Sea. This shore zone is, despite inconvenient climatic conditions and a short bathing season, the best cultivated touristic region in Poland. The variety of the naturalistic advantages of the lake district area also has an exorbitant influence on the development of recreational tourism. Vast woodland areas, abundant lakes as well as extraordinarily diversified, post-glacial sceneries create one of the most beautiful touristic regions in the country.

However, the region's touristic development must not only be based upon one or two kinds of tourism – in many places all over the world such solutions were not realised at all. These parts of the region, where the touristic trend gradually becomes saturated, should start employing intense activities to exploit any advantages left.

In many global regions, the widely comprehended culture tourism was a perfect alternative to the recovery tourism. The historical variety and a multitude of interesting, often unique objects awake the tourists' interest for places which have been omitted so far. This could be done during a simultaneous promoting activity.

During the past years, revitalising activities were initiated in all of Europe at the area of former pilgrimage routes frequently tracing back to the early Middle Ages, which are also adapted to touristic needs in the genuine contemporary world. Not only ecclesial organisations but also large self-governing unities, associations and local touristic organisations started to deal with them. Religious tourism as well as pilgrimage tourism became the kinds of tourism developing rapidly on the ancient continent. Single, individual sacral objects became increasingly significant – including sanctuaries and monasteries as well as whole topical pilgrimage routes.

A detailed stock-taking and, consequently, a valorisation of the sacral objects, which are characteristically sightseeing objects for the pilgrimage route of the Pomeranian Way of St. James, contributed in a high degree to the creation of an outline of the course of the new topical route of culture tourism in Pomerania.

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## The Pomeranian Way of St James as a tourism product

**Gabriel GACH**

Current developments and trends in tourism are marked by an enormous heterogeneity. While rest and relaxation used to be the dominating motivation for a vacation in the past century, other motives are becoming more of a focal point for tourism activities, too. An individualisation of the broad masses, the loss of old values or the creation of new ones, the trend from an event-oriented towards a sense-oriented society - many factors influence not only on the individuals' everyday life but also affect mainstream travel behaviour.

Even the scientific discourse redirects its focus on the related phenomena. As a result, neologisms such as "selfness" or "slow tourism" are developed, and new forms of vacation are created and offered. In many ways, tourism providers increasingly direct their focus on the „ego“-centred tourist who is looking for meaning.

Also to be counted among these phenomena is pilgrim tourism. As soon as, if not before, Hape Kerkeling's book "Ich bin dann mal weg" came out in 2006, the subject matter came to the attention of broad parts of the German-speaking public. Other parts of Europe also show an increase in the popularity of pilgrim tourism. And it is not only the Way of St. James that is experiencing a renaissance of sorts - pilgrim paths are popping up everywhere like an inflation, even below the earth's surface (e.g. in Wieliczka, Poland).

As part of this development, modern pilgrim routes have long ceased to be seen as mere pilgrim paths for godly believers. Pilgrim routes increasingly unfold into professionally developed tourism products and are used as such by various "customer groups" with all kinds of interests. In order to stand out in the mass market, it is essential to have a professional concept and to underline unique selling features.

### 1. Religion, pilgrimage and tourisms

Generally speaking, it is difficult at first to find similarities or links between religion and tourism. Even with regard to pilgrimage, which is indeed characterised by travelling, connections to (modern) tourism seem paradox (cf. STAUSBERG 2010: 41). However, once you take a closer look at the two subject matters, you will find not only obvious parallels but also fundamental commonalities.

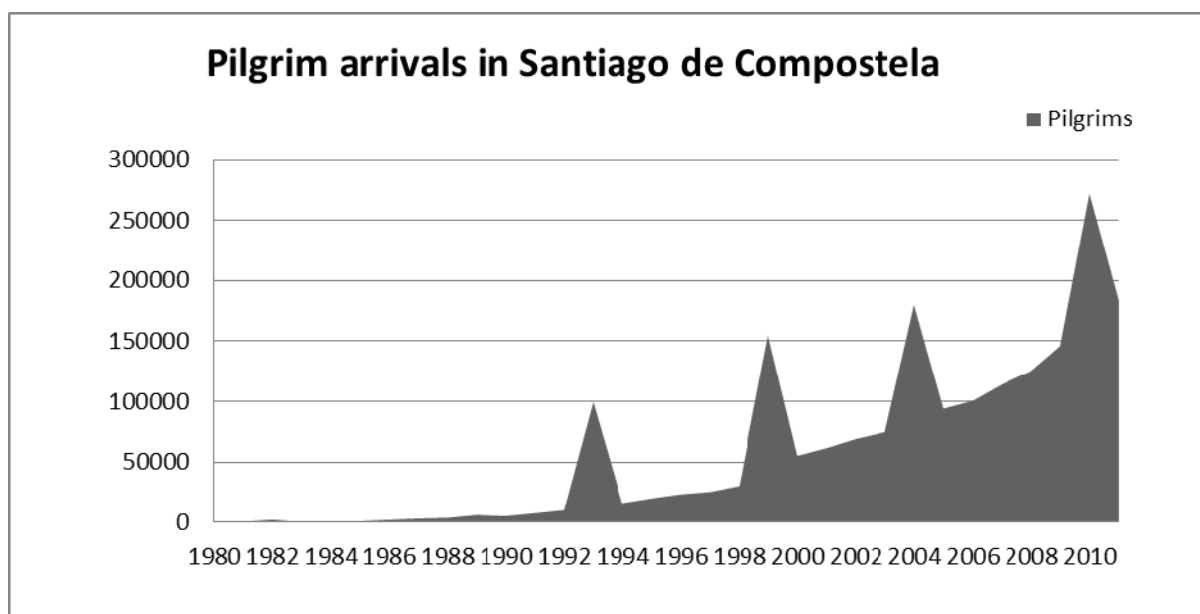
Pilgrimage is often seen as the original form of travel and thus as one of the oldest forms of tourist activity (cf. ANTZ 2010: 284). Nevertheless, not every pilgrimage had a strictly religious reason. As early as in the Middle Ages, the journey to Santiago de Compostela attracted visitors not only because of a religious quest for God and remission of sins, but also because of curiosity, adventure and the desire to experience new things as well as a thirst for knowledge (cf. SPECHT 2009: 33).

A similar development can be found today: The search for meaning beyond religious duty, with an interest in culture and the spirit of adventure are often central motives for people to go on a pilgrimage (cf. ANTZ 2010: 286 et seq.).

Even Thomas Cook, the forefather of modern tourism and modern all inclusive travels, recognised the tourism potential of religious locations and organised pilgrimages to the Holy Land. Nowadays, there are approximately 10 travel operators in Germany alone who specialise in pilgrimage tours (cf. STAUSBERG 2010: 49 et seq.).

Additionally, due to their common interests and goals, pilgrims constantly meet other tourists and thus interact with each other, either willingly or unwillingly. They use the same infrastructure and the same accommodations, or visit the same attractions and sights (cf. STAUSBERG 2010: 51). It is therefore oftentimes difficult to identify thorough distinctions between pilgrims and tourists. Furthermore, pilgrim destinations are equally interesting for tourists that are not pilgrims. In fact, many pilgrimage sites were only established with the emergence of modern (mass) tourism, including for example Lourdes, Fatima or Aparecida. The newly-given opportunity for broader parts of society to travel, and the fact that travelling has simply become easier, are what made the growing stream of pilgrims possible in the first place. The touristic importance of pilgrimage sites can be shown by taking Lourdes as an example. With more than 4 million visitors each year, the pilgrimage site has the second highest number of hotels and hostels in all of France, only surpassed by Paris (cf. STAUSBERG 2010: 46).

Another relatively new phenomenon is the growing popularity of the Way of St. James. After a flowering stage in the High and Late Middle Ages, the pilgrimage route fell into a long deep slumber of sorts. It was not until the second half of the 20th century with an increase in European identity and some external support for example by the European Council (nomination as a European Cultural Route in 1987), the UNESCO (nomination as a World Heritage in 1993) or by the Catholic Church (World Youth Day in 1989) that the Way of St. James came to life again (cf. ANTZ 2010: 291). The number of pilgrims on the “Camino” has demonstrably and continuously risen since the 1980s. For the time being, there is no end in sight for this trend (see fig. 1).



**Fig. 1:** Pilgrims arriving at Santiago de Compostela. With particularly high numbers for the years of 1993, 1999, 2004 and 2010 due to the Compostelan Holy Year (Source: <http://peregrinossantiago.es/esp/oficina-del-peregrino/estadisticas>)

## Conclusion

Pilgrimage equals travel and is thus a tourist activity. The number of pilgrims can be expected to continuously increase in the future due to new behavioural patterns and differentiated motivations of today's tourists, but also due to the ever increasing popularity of going on a pilgrimage.

Oftentimes, pilgrims are denominationally independent and their motivation to go on a pilgrimage can be most diverse. A pilgrimage is therefore a special and alternative form of travel that, despite its religious background, cannot simply be reduced to one common denominator such as the pious wanderer (cf. STAUSBERG 2010: 26). Also, pilgrims and other tourists constantly interact with each other.

## 2. Pilgrimage = Hiking?

For the pilgrimage as a special form of travel it is not the finish or the actual final destination that represents the geographic focal point of the pilgrim's journey. While for almost every other type of journey the way or the ride to the destination is oftentimes an obstinate and necessary by-product, for a pilgrimage it is the way that is the actual allure of the journey and it represents the main element of the activity.

It cannot be disputed that pilgrimage tourism is connected to classic hiking tourism. Pilgrimage tourism owes its "boom" to the ever growing popularity of hiking tourism. Not only pilgrimage routes but also other touristic routes are becoming more important as well.

A variety of thematic and sensory routes are being established that want to address hikers with the most diverse thematic presentations.

Not only will you find more and more pilgrim routes, but also, for example, wine routes, castle routes or fairytale paths. Oftentimes they have professional concepts aimed at a specific customer group. They vary in theme, length, sponsorship and marketing.

There is of course a particular reason behind this trend. Between 1995 and 2005 the number of people in Germany who like to hike increased from 51.3 to 62.5% (cf. DREYER et al. 2010: 13). Hiking is more popular than ever before. Naturally, this demand required a supply for which special attention is paid to pilgrimage, as that is oftentimes considered to be the origin of all other hiking tours (cf. KRÜGER 2010: 15). As part of this trend, hiking and pilgrimage trails increasingly change into classic tourism products, with the initiators attempting to distinguish themselves from other products by way of a specific customer orientation and by underlining their unique selling features.

Today, the touristic routes, which for this purpose shall include pilgrimage routes, primarily differ with regard to the type and importance of the routing they choose, either artificially constructed or having a culturally and historically based background. They can be of regional, supra-regional or even international importance and are aimed at day-travellers or long-term travellers.

Generally speaking, the following trends can be observed in hiking tourism that equally apply to pilgrimage tourism (cf. DREYER et al. 2010: 269 et seq.):

- Travel is becoming more individual
- Health aspects are increasingly given priority
- Hikers' motivations have become more hybrid

- Hikers increasingly act more sensory-oriented
- They have a heightened cultural interest
- Travel is becoming more technical (e.g. hiking Apps)

## **Conclusion**

A pilgrimage journey is different from, for example, a more goal-oriented catholic pilgrimage because it is largely travelled on foot. But, in contrast to classic hiking trails, pilgrimage trails also lead through landscapes that are topographically less interesting. In Germany, for example, the most popular hiking trails can be found in the low mountain ranges (cf. MENZEL et al. 2008: 27). Still, each pilgrimage journey is also a hike and part of the growing hiking tourism market. The latter is characterised by various sub-trends which can also be of significance when it comes to designing new pilgrimage trails. As a result of this development, pilgrimage routes often become classic tourism products.

## **3. The Way of St. James as a touristic route**

Several characteristics must be observed if a touristic route is to be successful. The name itself is of great importance, as it basically has to serve as the brand and advertisement for the product. In the case of the Way of St. James this is, however, redundant because the Way of St. James can already be considered to constitute an established brand that has a high recognition factor. A regionalisation as with the Pomeranian Way of St. James can be of use since this makes for an easier classification in what has become a confusing conglomerate of European Ways of St. James, and it helps emphasise the unique selling features.

In terms of attractiveness or, respectively, the quality of a touristic route or of the actual product, there are five main criteria (cf. DREYER et al. 2010: 194):

- Trail quality (useable for bicyclists, no puddles/cars)
- Information material (map material, info leaflets, information signs)
- Guidance on the trail (clear, attractive, many sights on the route)
- Markings (continuous, visible, continuously maintained)
- Features (Food service, number and types of accommodation)

These five main criteria shall be the goal towards which to aim for in the project design of a touristic route.

This project design can also be categorised into five sub-sections: analysis, design, composition, realisation and check-up (cf. DREYER et al. 2010: 170 et seq.). They are discussed in detail as follows (see fig. 3).

## **Analysis**

The first step of the analysis should be to look at tourism in general. Trends and developments should be found that might be of importance for the desired project. This includes, for example, the previously mentioned development towards a sensory-oriented journey or the latest trends in hiking tourism. In particular, the reasons for this development as well as the tourists' needs should be shown. One exemplary realisation in this case would be the fact that religion and spirituality are increasingly rediscovered as a source of hope as traditions



get lost and frustration in daily life grows. Many hope to achieve some kind of slow-down of everyday life by going on a hike (cf. LEDER 2011: 123 et seq.).

Afterwards, a positioning in the market or respectively a market analysis should occur. It includes a classic analysis of supply and demand. Where do pilgrimage trails exist? How high is the demand?

Another part of the analysis is to make an inventory on the material content of the area through which the route shall lead. What kinds of accommodation and sights exist and where are they located? Where are route-specific meeting points, stunning natural areas and cycle storage facilities? This inventory will result in an analysis of strengths/weaknesses. The inventory list and the analysis of strengths/weaknesses become the basic structure for project intentions.

### ***Design***

One basic question must be answered before the project can continue: Who do we want to address with our route? This can be resolved by way of client positioning. Regarding the Pomeranian Way of St. James, it would help to analyse who goes on a Jacobean pilgrimage. For example, these individuals mostly travel in a very distinct way, and they are educated and interested in culture and nature. Also, 40% of them are below the age of 30. (Source: <http://peregrinosantiago.es/esp/oficina-del-peregrino/estadisticas>).

The results from the analysing stage and the identification of potential customers should optimally lead to a feasibility study that breaks down a list of chances and risks. Then, it is also prudent to define project goals, for example by way of frequentation numbers and the number of guests. In addition, possible links to related touristic segments should be found. Then comes the planning of resources, which should clarify, for example, how much time, money, personnel and material will be needed for the project.

### ***Composition***

Once the design stages of the project have been completed, the next step for creating the product is to compose the route. Among other things, the name and the exact routing of the trail should be established and settled in this stage. Also, standardised logos, signs and information material should be designed. Depending on the theme of the route, many different pieces of information should be collected regarding that theme, and they are then to be edited further in the course of the project. The "Corporate Design" of the route's theme composition established in this stage also serves as the basis for future marketing.

### ***Realisation***

Realisation begins with putting up the signs on the route and producing the marketing material (helpful and informative material, maps, guides etc.). After an official opening and recognition of the route as well as the formation of a sponsorship which will take over the future responsibility for the product, marketing becomes the main element of the realisation stage. The offer must be presented to the interested client. A well-structured, target group-oriented marketing mix can be the key to the project's success.

In order to address a broader client base it is prudent to always ensure a connection to other touristic segments when realising and marketing the product (cf. WOLLESEN 2011: 156). Hiking on the Way of St. James, for example, can be seen as part of religious or spiri-

tual tourism, but cross-links to classic hiking tourism, nature tourism, health tourism and culture tourism can also be established (see fig. 2). In large cities through which, for instance, the Pomeranian Way of St. James leads, the route can be used as a city tour. Visitors of the city can be led through it and past its sights right in the footsteps of the Jacobean pilgrims.

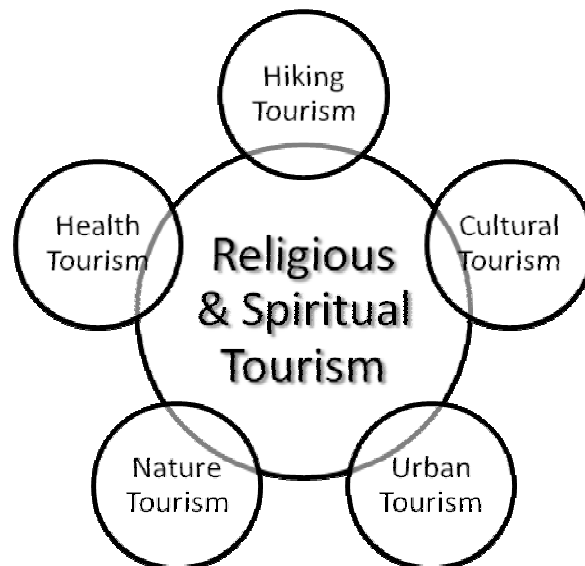


Fig. 2: Segmentation of pilgrimage tourism (own illustration)

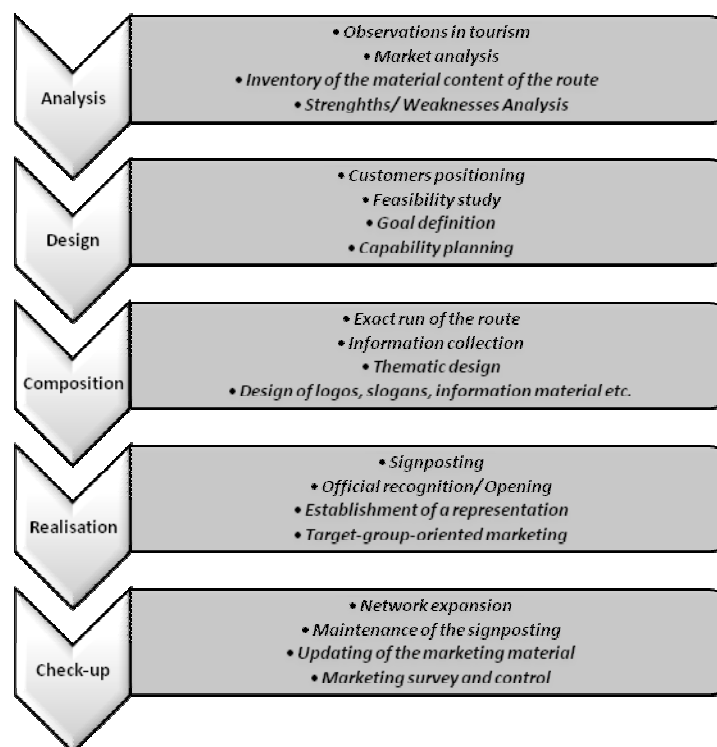


Fig. 3: Project structure from a Pilgrim's Trail to a Touristic Route (own illustration)

**Check-up**

Once the product is ready, it must be maintained. Information material, among other things, must be renewed constantly and the signage must be checked. It is also a good idea to develop the product further. It is, for example, possible to extend the network surrounding the

product, or the links to other service areas, to include local event and wellness offers or also culinary offers ("Slow Food") (cf. DREYER et al. 2010: 203 et seq.). Other than that, a marketing check-up should be conducted after a certain amount of time, for example by comparing the nominal-actual values (cf. DETTMER et al. 2011: 298). These duties fall to the official sponsorship which takes on the permanent responsibility for the product.

## **Conclusion**

Modern structured pilgrimage trails are increasingly designed to be tourism products. People that set foot onto these pilgrimage trails are led by various motivations. When the product is designed in a professional manner, these pilgrimage trails can be used as touristic trails for versatile purposes and thus address different target groups. As the Pomeranian Way of St. James is a rather peripheral Way of St. James and the geographical distance to the actual focal point (Santiago de Compostela) is quite long, it is essential to diversify the offer for it to become successful as a tourism product or a touristic route. Due to the growing demand for pilgrimage tourism and despite the peripheral location, a professional product design can turn the Pomeranian Way of St. James into a success story.

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## **Analysis of the Service Potential of the Pomeranian Way of St. James (in the Area of the West-Pomeranian Voivodship)**

**Beata MEYER, Aleksander PANASIUK & Agnieszka SAWIŃSKA**

### **Introduction**

Creating touristic routes, including cultural ones, means not only emphasising the attractions related to the subject of the route and occurring at the area of the track route, but also considering the existing service potential indispensable for the assurance of access to fundamental services which can satisfy the tourists' living needs (i.e. board and lodging related to the translocation) as well as other needs arising at a touristic place. Furthermore, it means pointing out that the cultural route can be the main, but not the only motive for tourists to choose a certain destination, but also merely an additional element that could be of interest to tourists among other touristic attractions. Hence when creating touristic routes, one must consider the touristic offer being shaped by the subjects of tourism economy, the territorial self-government plus touristic organisations which could completely satisfy touristic needs. Thus the touristic offer should be addressed both to the tourists directly who are interested in wandering on cultural routes and those deciding in favour of a touristic destination and for whom the utilisation of the route is one of numerous reasons to come to the destination and who, by chance, hear about the route.

An immediate area of interests for an elaboration is the route of cultural tourism being connected with the traditions of pilgrimage and in contemporary tourism dealing with religion and pilgrimage that is the Pomorska Droga Św. Jakuba (The Pomeranian Way of St. James). The research was delimited to the part of the route at the area of the West-Pomeranian voivodeship.

The purpose of the elaboration is to accomplish the evaluation of the touristic potential, with particular consideration of the touristic service base on the route of the Pomeranian Way of St. James (Polish: Pomorska Droga Św. Jakuba) partially situated at the area of the West-Pomeranian voivodeship. Selected methods of statistic research, literature studies and the analysis of documents and observations have been used.

### **Theoretical issues of the touristic potential**

The issue of touristic potential has not been defined precisely enough in the literature on the subject. There exist only few publications of touristic science referring to this term. By phrasing it in geographical and spatial terms, all elements of the geographical environment as well as the behaviour of human beings which could be used to practise or which could be engaged in tourism - and which involve any structural and functional resources conditioning the development of tourism at a certain area - are regarded as touristic potential (cf. KACZMAREK 2005a: 51 f.).

The following factors are acknowledged as structural resources: touristic qualities, touristic cultivation, and communication accessibility - all elements promoting the touristic attractive-

ness. As far as functional resources are concerned, the following conditions are acceptable: economical, technological, ecological, political, psychological, socio-demographic and cultural.

Despite the separation of the economical and infra-structural components within the structure of the elements of the touristic potential, both in the conception of the notion and in its structure, an excessively minor role has been attributed to the economical issue, especially as far as the activity of the subjects of the touristic economy are concerned. Hence there is a proposal to build up the definition of the touristic potential by economical factors. Regarding the economical aspect, the touristic potential consists of natural, cultural, personnel, capital, financial, organisational and informative resources which enable the creation of the touristic offer of an area (region, community, city/town) and which directly aim for the dimension and the structure of touristic trends; thus they are responsible for the income resulting from tourism.

On the one hand the touristic trend should be treated as the recipient of the activities, which are turned to the development of the touristic potential, i.e. the consumer of the offer. On the other hand he himself becomes the potential's element since by choosing a place of destination tourists influence the income of the local/regional tourism industry.

They reinforce it under the financial aspect which has a favourable effect on the development of the touristic potential. The lack of a tourism trend causes a decline (extinction) of the potential by causing the possibility of leaving just some elements. Yet solely touristic advantages and even a relatively well maintained touristic infrastructure do not guarantee the existence of touristic potential (cf. PANASIUK "n.d.").

From the point of view of the considerations being undertaken, it is advisable to note the significance of the touristic service potential, which is to be comprehended as a part of the touristic potential dealing directly with the accomplishments for the benefit of the touristic trend, i.e.:

- the base and board & lodging
- the base and gastronomy service
- the base and carrying service
- the base and accompanying service
- the base and paratouristic accomplishments

### **Touristic product**

The introduced treatment of the touristic potential approximates the notion of the category of an area touristic product. However, these notions should not be understood as identical ones. The touristic product is a narrower notion than the touristic potential and refers mainly to the supplying aspect of the market. The potential establishes ties with the issues of the touristic supply and demands in the field of tourism.

The touristic product is construed in a narrow way, as touristic service or in a more extensive way as the touristic offer of the area. According to the idea of J. Stanton, the touristic product is to be seen as a combination of material and immaterial characteristics including quality, class, prestige, price, company emblem, trade mark etc., expressing it under the areal aspect which can be accepted by the purchaser if they correspond with her/his needs

and if she/he is satisfied when buying them (cf. STANTON 1975: 171). However, P. Kotler stated that the touristic product signifies a complex of physical, service and figurative elements and characteristics contributing to both gaining the buyer's satisfaction and economical profits for the seller (cf. KOTLER 1967: 289).

R. Łazarek defines the touristic product in a slightly different way by circumscribing it as a "unity of touristic advantages in the destination place as well as of complementary goods and service which enable a temporary change of the regular environment and also enable and beguile the stay at the destination place" (ŁAZARAEK 1999: 74).

Therefore the spatial touristic product is examined under a three-dimensional expression which means that it is a compound product, shaped by many different subjects and consisting of many individual elements – partly similar, partly heterogeneous but always complementary (cf. HOŁDERNA-MIELCAREK 1998: 10). Each of these elements is functionally bound up with other ones even if they are fabricated by different subjects. This dependence binds services of different touristic companies in a particular region since none of them alone is able to completely satisfy the demand.

According to E. Dziejic's conception, the product of the area of touristic reception signifies a totality of material and immaterial elements which make a principle of a tourist's vision existing in her/his mind and of expectations related to the stay in a particular place (cf. DZIEDZIC 1998: 9).

This product must not be identified with the touristic supply at a particular area since the characteristic feature of this product is the subordination of its elements to a common conception which is intended to satisfy certain tourists' needs. Thus the same area can offer a number of products addressed to different target groups, and an appropriate selection from their assortment becomes the key problem.

Expressing it analytically, the spatial touristic product comprises the following factors (cf. PANASIUK 2011: 212):

- touristic advantages
- touristic cultivation
- touristic service

### **The route as an element of the touristic potential**

The touristic potential includes any resources, factors and activities which are directly or indirectly propitious for the development of tourism in a particular region. One of the resources of essential significance for the development process of regional tourism is touristic routes.

The touristic route is supposed to be used both as a substantial way/itinerary to reach attractive places (making them part of the touristic cultivation/communication structure) and an autonomous touristic product of a complex characteristic feature. It must be acknowledged that the route is a special case of a touristic product of a lineal, streaked or zonal characteristic feature. It consists of a series of elements which are connected with each other by a demarcated, usually designated itinerary plus a varied touristic infra-structure and services localised alongside the route (cf. KACZMAREK et al. 2005b: 76). Amongst the elements forming the touristic product, the route can be especially distinguished in the following way:

- objects: architectural monuments, techniques, museum agencies, natural objects;

- happenings: shows, presentations, cultural events, entertaining parties;
- touristic entertainments: local touristic packages: city tours, excursions to the neighbourhood, residential offers;
- area: city/town, community, administrative district, national park;
- services: accommodation, gastronomy, tour guide, touristic information
- items: tour guides and touristic map, souvenirs, postcards.

The condition for acknowledgement of the route as a touristic product is its commercialisation determining the elaboration of an offer which is ready for sale (in terms of a set of goods and services) which will concern a substantial segment of a target group.

Due to their variety, touristic routes are mostly liable to be classified according to the following criteria (cf. KRUCZEK 2002: 281):

- means of conveyance which allow a distinction of pedestrian routes (in the highlands and the lowlands), bicycle, canoe, horseback riding, automobile, railway tracks etc.,
- a topic (fundamental idea) which enables the distinction of historical, cultural, biographical, ethnographical routes etc.,
- a range which allows an allocation of domestic, regional, national and international routes

The criteria presented are not characteristically exclusive; in most cases the route can be qualified to belong to one or several categories of each criterion mentioned. More and more routes emerge – especially in the precincts of the European Union countries which have a trans-border characteristic feature. Representing the category of international routes whose itineraries run across the territory of two adjoining countries, they are mostly preordained for the inhabitants of adjacent areas, are cohesively marked on both sides of the border and enable the utilisation of touristic advantages over the entire length of the route. The trans-border routes can be:

- local, if a cooperation exists with the domestic self-governed subjects and if the route contains communal units (also equivalent ones in neighbouring countries) as far as the creation and functionality of trans-border product are concerned or
- regional, if their radius is larger and fixed by administratively determined regions (voivodeships, provinces) or inclusively self-governed units of all grades.

The creation of trans-border touristic products with the characteristic feature of touristic routes allows the integration of local societies in terms of a study of frequently common and very similar natural and cultural elements forming the scenery of a trans-border area.

In the regions where tourism is the main (or supplementary or developmental) economical sector, the creation of trans-border products can contribute to the increase of the touristic trends (concerning both departure and arrival), improvements in international cooperation on a domestic level (regional), changes in the image of the area as well as the development of the touristic and para-touristic infra-structure. The selection of the areas topical for the construction of the touristic route (which can be transformed into a touristic product) not only



allows one to exhibit slightly known but nevertheless attractive places and objects but also to stimulate the activity of the areas which are more poorly developed.

### **Drafted course of the Way of St. James (Droga Św. Jakuba) in the West-Pomeranian voivodeship**

The Way of St. James is one of the topical routes arising in Europe within the framework of the activities of the Council of Europe, which created a programme of European cultural routes in the year of 1986. The purpose of this programme was to show, in terms of a conception, the journey in time and space of individual European countries (cf. [www.coe.int](http://www.coe.int) 2012). The programme is part of the origin of a common heritage of the entire continent, and must also popularise the basic qualities of the Council of Europe: human rights, democracy, cultural multiplicity and intercultural dialogue. The itinerary which combines places and objects centred on particular topics which are meaningful for European culture can be declared as a European cultural route. The topic of the routes may concern remarkable personages, historical events, monuments or sceneries. The cultural routes are divided according to three main topics: people, migrations and the dissemination of the main achievements of the civilisation. They allow us to maintain and renovate the cultural heritage, to build a European identity and to develop a more and more popular cultural tourism. At present there are over twenty (20) routes running across the entire European continent. These routes include: Szlak Cysterski (The Cistercian Route), Szlak Jedwabny (The Silken Route), Szlak Hanzeatycki (The Hanseatic Route), Szlak Wikingów (The Vikings' Route), Szlak Mozarta (Mozart's Route) and Szlak Kultury Barokowej (The Route of Baroque Culture).

The first European cultural route was the Droga Św. Jakuba (The Way of St. James; in 1993 the Spanish part of the route was registered in the Lista Światowego Dziedzictwa Przyrodniczego i Kulturowego, UNESCO, The List of Global Natural and Cultural Heritage).

The history of making pilgrimages to the grave of St. James (Santiago de Compostela) extends back to the IX (ninth) century, and the apogee occurred in medieval times (cf. JACKOWSKI 2004: 263).

The contemporary reconstruction of the route began at the end of the 1980s from the ways emerging in the Spanish area and during the ensuing years, in France, Germany, Italy, Austria and Switzerland.

In Poland, the Dolnośląska Droga Św. Jakuba (The Way of St. James off/in Lower Silesia) first emerged in the year 2005) starting from the town of Głogów to Zgorzelec where it is connected with the German route of St. Jacob (English: Ecumenical Pilgrimage Route, Polish: Ekumeniczny Szlak Pątniczy, German: Ökumenischer Pilgerweg) (cf. <http://www.malopolskadroga.swjakub.pl> 2012).

Between 2005 and 2010 there emerged over 2200 kilometres of marked itineraries as Drogi Jakubowe (The Jacobian Paths, the Ways of St. James) (cf. <http://www.re-create.pl> 2012).

The Pomorska Droga Św. Jakuba (The Pomeranian Way of St. James) which was reactivated within the framework of the programme "Południowy Bałtyk" (South Balticum) runs from Kretinga in Lithuania across Kłajpeda, Kaliningrad, Braniewo, Gdańsk, Lębork, Łeba, Słupsk, Koszalin, Kołobrzeg, Kamień Pomorski, Szczecin, Świnoujście, Uznam and Greifswald to Rostock, where it is connected with the routes of Scandinavia and leads across

France to Spain - including the European network of the Ways of St. James (cf. <http://www.turystyka.wzp.pl> 2012). Within its framework there were demarcated six stints of the local Ways of St. James in the Pomeranian voivodeship: gdański (the adjective of the city of Gdańsk), żukowski, kartuski, sierakowicki, słupski and lęborski (until 2012 only the last one emerged) (cf. <http://www.prot.re-create.pl> 2012).

In the West-Pomeranian voivodeship, the planned Droga Św. Jakuba (The Way of St. James, of a length of approximately 400 kilometres) comprises, first of all, the maritime areas and runs from Bukowo Morskie (the community of Darłowo) across Koszalin, Kołobrzeg, Trzebiatów, Kamień Pomorski and Wolin to Świnoujście. Its armlet leads from Kamień Pomorski to Szczecin, across Stepnica and Goleniów. Generally speaking, the route in the West-Pomeranian voivodeship connects nearly one hundred localities of differentiated touristic potential.

### **General information about the specification of the touristic potential in the communities situated on the West-Pomeranian Way of St. James**

By introducing the general information about the communities situated on the West-Pomeranian Way of St. James, it must be pointed out that these communities have a highly differentiated service potential at their disposal, amongst others a touristic one. With regard to the variety of natural and cultural values plus an accommodation base of one's own, some of them should be acknowledged as highly predestined to be named the key localities on the route, whilst others form an alternative for the major itinerary of the route and could become most vital for the service of individual tourists in the future.

In Schedule 1, we introduce administrative units situated on the itinerary run of the Pomeranian Way of St. James at the area of the West-Pomeranian voivodeship which were forwarded to a further analysis.

**Schedule 1:** The itinerary of the run of the Pomeranian Way of St. James in the West-Pomeranian voivodeship

<b>administrative district</b>	<b>community and localities</b>
sławieński	<ul style="list-style-type: none"> <li>• Postomino: Pałowo, Nosalin, Staniewice</li> <li>• Sławno: Sławsko, Sławno</li> <li>• <u>the community of Malechowo: Ostrowiec</u></li> <li>• the community of Darłowo: Stary Jarosław, Krupy, Cisowo, Darłowo, Dąbki, Bukowo Morskie</li> </ul>
koszaliński	<ul style="list-style-type: none"> <li>• the community of Sianów: Iwięcino, Osieki, Sianów</li> <li>• <u>the community of Polanów: Krag, Polanów, Naclaw, Kościernica</u></li> <li>• the community of Świeszyno: Konikowo, Świeszyno, Strzekęcino</li> <li>• the community of Biesiekierz: Biesiekierz, Parnowo, Stare Bielice</li> <li>• <u>the community of Będzino: Dobrzyca, Śmiechów, Wierzchomino</u></li> </ul>
the administrative district of the city of Koszalin	<ul style="list-style-type: none"> <li>• Jamno, Koszalin, Góra Chełmska</li> </ul>

kołobrzeski	<ul style="list-style-type: none"> <li>• <u>the community of Ustronie Morskie: Rusowo, Podczele</u></li> <li>• the community of Dygowo: Dygowo, Kłopotowo, Wrzosowo, Czernin</li> <li>• the community of Kołobrzeg: Kołobrzeg, Budzistowo, Sarbia</li> </ul>
białogardzki	<ul style="list-style-type: none"> <li>• the community of Białogard: Białogard, Białogórzyno, Pomianowo</li> <li>• the community of Karlino: Karlino</li> </ul>
gryficki	<ul style="list-style-type: none"> <li>• the community of Trzebiatów, Gosław. Kłodkowo</li> <li>• the community of Karnice: Cerkwica, Ciećmierz</li> </ul>
kamieński	<ul style="list-style-type: none"> <li>• the community of Świerzno: Świerzno</li> <li>• the community of Kamień Pomorski: Kamień Pomorski, Trzebiezewo, Jarszewo, Sibin</li> <li>• the community of Wolin: Wolin, Koniewo, Skoszewo, Dargobądź, Kołczewo</li> <li>• the community of Dziwnów: Dziwnówek, Dziwnów, Międzywodzie</li> <li>• the community of Międzyzdroje: Lubin, Wapnica, Międzyzdroje</li> </ul>
the administrative district of the town/city of Świnoujście	<ul style="list-style-type: none"> <li>• Świnoujście, Karsibór, Łunowo</li> </ul>
goleniowski	<ul style="list-style-type: none"> <li>• the community of Stepnica, Racimierz, Czarnocin, Stepnica, Widzieńsko</li> <li>• the community of Goleniów: Goleniów, Krępsko, Miękowo, Borzysławiec</li> <li>• Rurzyca, Kliniska Wielkie</li> </ul>
the administrative district of the city of Szczecin	<ul style="list-style-type: none"> <li>• Szczecin, Szczecin Dąbie</li> </ul>

The community of Malechowo - alternative itinerary

Source: An individual elaboration of a basis

Among the localities situated on the West-Pomeranian part of the Pomeranian Way of St. James, there are communities which are typically touristic, and where an essential role is played by recreational, agricultural, spa or active tourism (for example communities like Postomino, Sławno, Malechowo, Darłowo in the administrative district of Sławno). These are communities where the elements of potential of both the structural and functional resources should be acknowledged as superior ones. However, descending to the level of actual localities, village administrator's offices or villages which could be very interesting for religious tourists regarding their cultural qualities – not least thanks to the churches situated at their area (e.g. the neo-Gothic Evangelical church, at present the Roman Catholic one built in the mid-nineteenth century under the invocation of the Rapture of Holy Mother Mary in Pałowo, the community of Postomino). There are certain deficiencies, unfortunately, such as insufficient information about the accessibility of these places or even a complete lack of information.

Nevertheless, it must be acknowledged that the major determinant of the potential of the touristic route, in addition to the cultural values/advantages concerning religious needs of the tourist, is to equip the communities situated on the itinerary with objects of collective cantonment. (schedule 2)

**Schedule 2:** Touristic objects of collective cantonments in the communities situated on the itinerary of the Pomeranian Way of St. James and on stints of an alternative itinerary in 2010 (the part concerning the West- Pomeranian voivodeship)

	<b>accommodation objects in general</b>	<b>yearly objects</b>	<b>quantity of accommodation places</b>
<b>Postomino</b>	21	2	4509
<b>Sławno – town</b>	0	0	0
<b>Sławno</b>	1	0	100
<b>Malechowo</b>	0	0	0
<b>Darłowo – town</b>	30	9	4473
<b>Darłowo</b>	17	4	3104
<b>Sianów</b>	2	1	150
<b>Polanów</b>	1	1	100
<b>Świeszyno</b>	1	1	125
<b>Biesiekierz</b>	2	2	176
<b>Będzino</b>	2	1	65
<b>the administrative district of the city of Koszalin</b>	12	12	594
<b>Ustronie Morskie</b>	31	7	4345
<b>Dygowo</b>	1	0	40
<b>Kołobrzeg – town</b>	59	54	12946
<b>Kołobrzeg</b>	37	11	6012
<b>Białogard – town</b>	1	1	68
<b>Białogard</b>	0	0	0
<b>Karlıno</b>	1	1	92
<b>Trzebiatów</b>	21	8	3909
<b>Karnice</b>	0	0	0
<b>Świerzno</b>	0	0	0
<b>Kamień Pomorski</b>	2	1	74
<b>Wolin</b>	9	1	631
<b>Dziwnów</b>	63	14	9980
<b>Międzyzdroje</b>	42	22	5742
<b>the administrative district of the town of Świnoujście</b>	80	62	8510
<b>Stepnica</b>	2	1	32
<b>Goleniów</b>	2	2	110
<b>the administrative district of the city of Szczecin</b>	51	42	6811

Source: The bank of local GUS data (GUS = **G**łówny **U**rząd **S**tatystyki, definition= Major Statistics Body), [www.stat.gov.pl](http://www.stat.gov.pl) (May 6, 2012)

As shown by the GUS data introduced in Schedule 2, most places of accommodation are situated successively on the route in communities and cities/towns such as: Postomino, Darłowo, Koszalin, Kołobrzeg, Trzebiatów, Wolin, Międzyzdroje, Świnoujście and Szczecin. It also needs to be said that the high accommodation potential of these communities results

from their maritime position or vicinity to the sea. In this context, the touristic trend is very intense during the summer season; on the one hand, this can cause difficulties in finding lodgings for religious touristic groups and, on the other hand, it makes it possible to connect the offer of religious tourism with a varied offer of recreation or spas or, as in case of the cities of Koszalin and Szczecin, urban tourism.

In the case of other communities situated along the route where a religious tourist could have a peaceful rest, it must be pointed out that the accommodation infra-structure is unsatisfactory. Properties in the field of agriculture functioning in communities are also convenient for individual tourism (e.g. the community of Malechowo, Sławno); however, for obvious reasons, their base is also inconvenient for the service of groups. Then again, showing alternative communities on the route such as Będzino, Ustronie Morskie and Dziwnów creates an opportunity for possibly finding accommodation for religious tourists. However, it must be emphasised once more that these localities – especially during the summertime – are first of all the destination for leisure tourism which is a target for crowds (especially Ustronie Morskie and Dziwnów) that can cause discrepancies as far as the needs of religious tourists are concerned.

### **Analysis of the touristic potential in selected communities situated on the Path of St. Jacob**

For the evaluation of the touristic function of the communities situated on the itinerary of the Pomeranian Way of St. James, primarily applied measures (Schedule 3) were used as follows:

1. *Schneider's* index: also known as the index of the intensity of the touristic trend expressed by the number of tourists using the accommodations concerning 100 regular inhabitants; the criterion of acknowledgement that the explored area is well developed as far as tourism is concerned is the value of the index which should reach the level of 500 at least.
2. The index of the touristic function expressed by the number of tourists using the accommodations concerning a square kilometre (km<sup>2</sup>) of an entire surface, called the index of *Defert*.
3. The index of the saturation by the touristic base expressed by the number of places of accommodation concerning one square kilometre of the total surface, called the index of *Charvat*.
4. The index of the touristic function of the locality of *Baretje and Defert* expressed by the number of touristic accommodation places multiplied by 100 and concerning the number of the domestic population (cf. LIJEWSKI et al. 2002).
5. The index of the development of the accommodation base expressed by the ratio of the number of tourists to the places of accommodation (cf. SZROMEK 2012: 166).
6. The index of the utilisation of the accommodation capacity.

These are measures/gauges which can define the development of the touristic trend as well as the state of development of touristic cultivation.

**Schedule 3:** The indices of *Schneider*, *Defert*, *Charvat*, *Baretje* and *Defert* as well as the indices of the scale between B-D on the scale of M. Boyer for communities situated on the itinerary of the Pomeranian Way of St. James and on stints of an alternative itinerary (a part concerning the West-Pomeranian voivodeship)

	<b>Schneider's index</b>	<b>Defert's index</b>	<b>Charvat's index</b>	<b>the index of Baretje and Defert</b>	<b>touristic activity index B-D on the scale of M. Boyer</b>
<b>Postomino</b>	402	126	20	63	dominating
<b>Sławno – city</b>	0	0	0	0	none
<b>Sławno</b>	0	0	0	1	none
<b>Malechowo</b>	0	0	0	0	none
<b>Darłowo – city</b>	293	2056	224	32	essential
<b>Darłowo</b>	440	128	12	40	dominating
<b>Sianów</b>	10	6	1	1	none
<b>Polanów</b>	30	7	0	1	none
<b>Świeszyno</b>	6	3	1	2	none
<b>Biesiekierz</b>	142	71	2	3	none
<b>Bedzino</b>	13	6	0	1	none
<b>administrative district of Koszalin</b>	39	417	6	1	none
<b>Ustronie Morskie</b>	1121	704	76	121	dominating
<b>Dygowo</b>	2	1	0	1	none
<b>Kołobrzeg – town</b>	687	1179	498	29	essential
<b>Kołobrzeg</b>	641	439	42	61	dominating
<b>Białogard – city</b>	0	0	0	0	none
<b>Karlino</b>	44	29	1	1	none
<b>Trzebiatów</b>	199	150	17	23	essential
<b>Karnice</b>	0	0	0	0	none
<b>Świerzno</b>	0	0	0	0	none
<b>Kamień Pomorski</b>	14	10	0	1	none
<b>Wolin</b>	21	8	2	5	insignificant
<b>Dziwnów</b>	1817	1964	263	243	dominating
<b>Międzyzdroje</b>	1460	837	50	88	dominating
<b>the administrative district of Świnoujście</b>	284	587	43	21	essential
<b>Stepnica</b>	4	1	0	1	none
<b>Goleniów</b>	6	4	0	0	none
<b>the administrative district of Szczecin</b>	92	1211	23	2	none

Source: An individual elaboration on the basis of the GUS data as well as *the spa and its touristic and curative function*, editorial office: A. Szromek, Proksenia, Kraków (*Crakovie*) 2012, 168 pages.

The analysis of Schneider's measure calculated on the basis of the GUS data indicates that the highest number of tourists per 100 inhabitants is the group of the maritime communities. On the other hand, the cities/towns using the accommodations per one square kilometre of the entire surface (*Defert's index*) were the following ones: the town of Kołobrzeg, the town of Darłowo, Szczecin, the community of Dziwnów, Ustronie Morskie, Międzyzdroje and Świnoujście, that is to say – apart from Szczecin – also the maritime localities.

By analysing the index of saturation by way of the touristic base (*Charvat*), we find that the community best equipped with the accommodation base from among the ones analysed in 2010 was the city of Kołobrzeg, where there are actually 498 accommodation places for each square kilometre of the entire area. A high touristic base saturation can also be found in other maritime communities (Dziwnów - 263, the city of Darłowo - 224). Then again, the value of this index in other localities is very low or even zero.

By analysing the index of the touristic function of the locality (*Baretje & Defert*) which counts the group of the measures of the touristic cultivation, it has been declared that the highest number of touristic places of accommodation places per 100 regular inhabitants occurred in the maritime communities. The highest value of the index can be observed in the community of Dziwnów as well as in the community of Ustronie Morskie.

The fewest accommodation places per 100 inhabitants concern the same communities, as with the *Charvat's* index.

Considering the index of the development of the accommodation base from the group of the indices of touristic cultivation of cities/towns, the following are to be acknowledged as the ones best using the accommodation base: the cities of Kołobrzeg, Szczecin, Białogard, Biesiekierz and Karlino. However, the highest index – as far as using the accommodation capacity is concerned – can be observed in the city of Kołobrzeg, in the community of Darłowo and in Świnoujście. (Schedule 4)

**Schedule 4.** The index of the accommodation base plus the index of the utilisation of the accommodation capacity for the communities situated on the Itinerary of the Pomeranian Way of St. James (*Polish*: Trasa Pomorskiej Drogi Świętego Jakuba) as well as on the stints of an alternative itinerary (a part concerning the West- Pomeranian voivodeship)

	Index <sub>BN</sub>	Index <sub>WPN</sub>
Postomino	6	65
Ślawno – city/town	-	-
Ślawno	-	2
Malechowo	-	-
Darłowo – city/town	9	60
Darłowo	11	122
Sianów	9	17
Polanów	28	89
Świeszyno	3	6
Biesiekierz	47	76
Będzino	17	51
The city/town of Koszalin	69	103
Ustronie Morskie	9	75
Dygowo	2	31
Kołobrzeg – city/town	24	188
Kołobrzeg	11	71
Białogard – city/town	45	100
Białogard	-	-

<b>Karlino</b>	44	80
<b>Trzebiatów</b>	9	69
<b>Karnice</b>	-	-
<b>Świeszno</b>	-	-
<b>Kamień Pomorski</b>	28	73
<b>Wolin</b>	4	30
<b>Dziwnów</b>	7	59
<b>Międzyzdroje</b>	17	82
<b>The administrative district of the city/town of Świnoujście</b>	14	110
<b>Stepnica</b>	6	23
<b>Goleniów</b>	18	69
<b>The administrative district of the city of Szczecin</b>	54	106

Source: An individual elaboration on the basis of the GUS data (May 6, 2012)

The analysis of the above indices decisively denotes that the maritime communities, as well as such cities like Szczecin and Koszalin, enjoy the best developed touristic function and a high standard in the field of touristic cultivation.

For the evaluation of the service potential (the touristic one) of the analysed localities, we can also utilise the information according to the Polska Klasyfikacja Działalności (PKD, The Polish Classification of Activities) with the participation of the subjects from section I, consequently the ones rendering services related to lodging and gastronomy, in general the number of the managing subjects in the communities. This was introduced in Schedule 5.

**Schedule 5:** The participation of the subjects in PKD from Section I in general number of managing subjects in the communities situated on the Itinerary of the Pomeranian Way of St. James (Trasa Pomorskiej Drogi Świętego Jakuba) as well as on stints of an alternative itinerary (the part concerning the West-Pomeranian voivodeship)

	The participation of the subjects of section I in the number of subjects in general
<b>Postomino</b>	21,60 %
<b>Sławno – town/city</b>	4,89 %
<b>Sławno</b>	4,09 %
<b>Malechowo</b>	4,42 %
<b>Darłowo – city/town</b>	25,03 %
<b>Darłowo</b>	23,21 %
<b>Sianów</b>	4,17 %
<b>Polanów</b>	3,10 %
<b>Świeszyno</b>	2,88 %
<b>Biesiekierz</b>	5,76 %
<b>Będzino</b>	8,41 %
<b>The administrative district of the city of Koszalin</b>	4,88 %
<b>Ustronie Morskie</b>	48,67 %
<b>Dygowo</b>	5,89 %
<b>Kołobrzeg – city/town</b>	15,35 %
<b>Kołobrzeg</b>	32,85 %
<b>Białogard – city/town</b>	3,56 %
<b>Białogard</b>	2,23 %
<b>Karlino</b>	3,36 %
<b>Trzebiatów</b>	13,41 %



<b>Karnice</b>	12,14 %
<b>Świerzno</b>	5,54 %
<b>Kamień Pomorski</b>	7,41 %
<b>Wolin</b>	9,69 %
<b>Dziwnów</b>	35,54 %
<b>Międzyzdroje</b>	40,00 %
<b>The administrative district of the city/town of Świnoujście</b>	9,30 %
<b>Stepnica</b>	4,57 %
<b>Goleniów</b>	3,10 %
<b>The administrative district of the city of Szczecin</b>	21,60 %

Source: An individual elaboration on the basis of the GUS data (May 26, 2012)

As the result of the data introduced in Schedule 5, it is confirmed that the maritime localities have a very extensive touristic potential at their disposal.

An important role for the development of tourism, including religious tourism, in the analysed area is played by the elements of the touristic potential such as: an active attitude of the self-governed authorities, the functionality of counters for touristic information as well as the activity of touristic organisations.

The activity of the units of the territorial self-government, at all levels - especially of the local self-governments, plays a fundamental role in the domestic development. They perform the function of the director, catalyser and leader by naming the trend of the development, disciplining the procedures and the applied paths and subsequently by initiating real undertakings (cf. KUCZYŃSKI 2008: 86). As we learn from the survey research done by the Katedra Zarządzania Turystyką Uniwersytetu Szczecińskiego (The Department of the Touristic Administration at the University of Szczecin) in 2009, the local self-government of the maritime communities is aware of the meaning of the development of touristic products. These communities also possess documents related to the development of domestic touristic products and the investment needs of these communities are mainly orientated towards tourism.

The role of touristic information - being an essential element of the service sphere of the touristic trend - is manifested in two dimensions (cf. PANASIUK "n.d.": 227):

- it combines many elements of the structure of the touristic offer in the destination by making it easier for the tourists to gain knowledge about the structure of the touristic product
- it combines the activities of commercial subjects (touristic companies) as well as acting by non-profit principles (the units of the territorial self-government and touristic organisations)

As it appears from the information contained on the official page of the Urząd Marszałkowski (The Marszałkowski office) of the West-Pomeranian voivodeship, as well as from the analysis of the pages of individual communities, from among 30 researched units of the territorial self-government which were separated on the route – touristic information existed in 19 localities. Touristic information counters were mainly lacking in smaller towns such as Sławno and Malechowo but also in the community of Białogard.

At this point it may be also well to bring to mind the conclusion resulting from the research, as already mentioned, done by the Katedra Zarządzania Turystyką (The Department

of the Touristic Administration), which shows that the level of the fundamental reasons for tourism is not directly interdependent on the actions related to the creation of the systems of touristic information.

The communities afflicted with a low standard of touristic potential (e. g. Trzebiatów) support the potential to a higher degree through the domain of functionality of the touristic information. The communities of a high standard of potential (e.g. Międzyzdroje) support it to a lower degree by leaving part of the informative actions for the commercial subjects, creating alternative forms of touristic information (cf. PANASIUK 2010: 109).

An important and successful element which allows us to evaluate the service potential of the examined localities is the functionality in their area of the touristic organisations, namely the Zachodniopomorska Regionalna Organizacja Turystyczna (The West- Pomeranian Regional Touristic Organisation), as well as of a characteristically local organisation. The touristic organisations which may play a crucial role in the development of the route discussed are the following ones:

- Bałtycka Organizacja Turystyczna in Darłowo (The Balticum Touristic Organisation)
- Mieleńska Lokalna Organizacja Turystyczna (The Local Touristic Organisation of Mielno)
- Gminna Organizacja Turystyczna w Sianowie (The Communal Touristic Organisation in Sianów)
- Lokalna Organizacja Turystyczna Dorzecza Parsęty in Karlino (The Local Touristic Organisation of Dorzecze Parsęty in Karlino)
- Rewalska Organizacja Turystyczna (The Touristic Organisation in Rewal (pronounced: Reval))
- Kamieńska Organizacja Turystyczna (The Touristic Organisation in Kamień Pomorski)
- Świnoujska Organizacja Turystyczna (The Touristic Organisation in Świnoujście)
- Goleniowska Organizacja Turystyczna (The Touristic Organisation of Goleniów)

By summarizing and referring to this list and to the attractiveness and touristic and cultural potential of the sacral objects occurring on the drafted Pomeranian Way of St. James (Pomorska Droga Św. Jakuba) in the West- Pomeranian voivodeship, as well as the analysis done, the following localities leading on the route should be acknowledged:

1. Darłowo
2. Koszalin
3. Kołobrzeg
4. Kamień Pomorski
5. Szczecin,

plus in respect of big economical potential:

6. Świnoujście
7. Goleniów

In these localities there are objects of the utmost significance for the touristic trend of pilgrimage as well as for the religious and cultural tourism on the route drafted. They represent

an extensive, even a very extensive historical value. They have their own accommodation base or a base in an immediate or nearby neighbourhood. These objects are characterised by high accessibility in the field of tourism and communication.

### **Recapitulation: The functions and dysfunctions of the touristic potential of the West-Pomeranian part of the Way of St. James**

By fulfilling an evaluation test of the service potential on the Way of St. James in the area of the West-Pomeranian voivodeship, the positive (functions) and negative (dysfunctions) of the aspect of the track route must be pointed out.

It is decisive to follow the most essential positive elements in order to make the route as attractive to tourists as possible:

1. A developed and versified service infra-structure on the route. This infra-structure was represented by the agency of the measures of touristic function; the base is adapted to the needs of different consumer groups and different motives for practising tourism.
2. A high standard of the touristic trend especially related to leisure and active tourism in the localities on the track course; the size of the trend is a decisive factor as far as the touristic supply is concerned.
3. The possibility of connecting the reasons for coming to the area of the track route with other motives of practising tourism: reasons concerning leisure, salubrious, cultural or relating to business.
4. The possibility of obtaining significant institutional support resulting from the commitment of the local authorities in the creation of a touristic offer plus an activity at the area of the track course of touristic organisations.

The track course is also related to features which are decisive for certain dysfunctions on its itinerary. One feature, for example, is an especially high seasonality of the touristic trend in the coastal zone (especially of leisure tourism) which is manifested by a high touristic trend, mainly from the month of June to the month of August resulting in a congested area where the track runs. This is the consequence of a high standard of utilising the touristic base during this period as well as of high prices for accommodations and other touristic services. In connection with the above factors during this period of the height of the season, one should bear in mind that there are limits to utilising the base. Besides, the area of the West-Pomeranian Coast possesses an unformed image related to the pilgrimage tourism; thus there exists a possibility of conflicts resulting from practising different kinds of tourism.

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<sup>1</sup> polish: red. - redakcja (*engl. editorial office*)

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## **Literature and linguistic diversity on the Way of St. James – A contribution to categorising the Camino de Santiago as an anthropological region (particularly considering the North Sea and Baltic Sea area)**

**Javier GÓMEZ-MONTERO**

For a number of years now, an interdisciplinary group of researchers consisting of Romanists, art historians, linguists and specialists for medieval history at the University of Kiel have been focusing their interest on the cultural studies of the Way of St. James particularly in Western Europe and northern Germany.

At the core of my scientific interest in the Way of St. James is its development as a historic cultural route and as an anthropological region, effected by way of literary testimonies that have been created in a number of very different languages. Let us localise the cultural basis of this first European itinerarium, expand on it, deepen our understanding of it and bring it up to date. In order to do this, however, it has become practically imperial to categorise the Way of St. James as a territory in the shadow of the big European cities when it comes to the approach from the cultural science perspective that we currently use to re-establish the cultural status of the Way at the present time. The research done in Kiel shows that the formerly sacral route has become a profane region with its own cultural and symbolic foundation. It also shows that the spectre of the significance of landscapes and locations has been re-established and enriched time and again. Today, the Way of St. James is an important topography of culture in which forms of contemporary, urban spirituality clash with phenomena of a globalised media society.

### **I. Anthropological foundation**

Now, as in the past - the Way of St. James has always been an area for experiences with a unique sacral and profane dimension in which it is and always has been possible to experience religion and various forms of spirituality the same way that secular ways of experiencing are and have been characteristic for it (coupled with curiosity and a thirst for adventure in the old days, now under the shadow of entertainment and culture tourism) (cf. HAAB 1998; BAIER 2006: 11-48).

Therefore it is only natural that this pan-European area of experience is still being categorised with a perspective of religious, economic and touristic discourses even to this day; however, for opening up the past and the present of the Way of St. James my essay in cultural science particularly focuses on its conception as an anthropological region, under each respective specific and ever changing historic horizon, and that also means under the specific conditions we live in with today's media society (cf. GÓMEZ-MONTERO 2012: 149-172; COLINAS et al. 2011: 81-120).

Perhaps the strongest privilege of literary discourses about the Way of St. James is the fact that they oftentimes deal with the cultural spaces between the chartered territory; in

doing that, literature manages to put a focus on the human being and to show landscapes and locations in an unfamiliar light as well as to keep re-establishing and enriching their range of meaning. Today, the Way of St. James is a cultural route that connects towns, even cities. It is at the same time a large nature park for local residents. And it is a space for people, an anthropological area. The Way of St. James is a place of memories, a space for identity, a region for languages, and a location for imagination ... but what exactly does that mean? This question can best be answered by taking a look at the literature about the Way of St. James, and regarding our current topic of course that means contemporary literature, which reflects the self-conception, the crises as well as the dignity of someone who lives in a big city.

Stories about the Way of St. James have been written in numerous different genres - and of course also in different languages. Here it is particularly important to note the diaries and travel reports. They give an insight into the linguistic awareness of pilgrims, particularly when their own language is compared to other foreign languages and ways of life. Literature mirrors the languages and the linguistic register of the Way of St. James, and those languages are in turn ambassadors of memories, they are part of the cultural heritage that the European Ways of St. James offer today's society. Socio-linguistic and socio-cultural topics are of course part of this problem area, but we must not omit the significance of the discourses of power that often decide whether or not the individual language is prestigious, and that are thus also responsible for the strengthening, weakening or disappearing of languages.

Linguistic diversity has had a decisive effect on how the Way of St. James is defined today as an anthropological area. Language is oftentimes an emotional link to reality, and for many people the first conscious form of access to the world as a child is articulated by way of minority languages or dialects, which have a magical appeal for that very reason, and this magical appeal often increases even more over the course of a lifetime. That is why a sizeable measure of our undertaking wants to particularly raise the awareness for these minority languages as part of this cultural topography.

Last but not least: languages or, to be exact, the ability to express oneself in various languages, has become a condition for a particularly positive experience of the Way of St. James, as spiritual experiences have nowadays come to be largely replaced by shared experiences. Only a few days ago I read the pilgrim's report of a student who wrote that her experiences of the Way of St. James would have been less intense had she not had some knowledge of French, Spanish and English.

But let us get back to literature. It is important to remember that the image we have when we think of Santiago and the Way of St. James today is basically a literary invention and legitimised by literature. The founding document of Santiago de Compostela is the *Codex Calixtinus*, which assembled the stories of the city, its myths and legends as early as during the middle of the 12<sup>th</sup> century. *Libellus Sancti Jacobi*, the pilgrim's guide that, as the fifth book of the *Codex Calixtinus*, gave Santiago pilgrims useful advice for their long journey, has become a reference document for pilgrims' and travellers' reports of the Middle Ages and Modern Times as well as for a number of literary, feuilleton-style, essay-style and autobiographic texts that were intended for private use as well as for the book trade sector. Ever since that time, the later centuries and generations have found literary means and ways to constantly redefine the Way of St. James. Pilgrimages were a breeding ground for fictional narrations, poems and reports from travellers on diplomatic missions - amongst them several noblemen - or also for such traveller's guides that provide the cultivated middle classes with regional and historical observations, legends, curiosities and *faits divers*, but also with note-

books from pilgrims and daily chronicles that were already meant to be understood in a sense as journalistic reports. This comprehensive reservoir of texts can be taken as an eloquent testimony of the fact that the often branched-out Ways of St. James form a very dense network in all of Europe; a network that not only connected holy places in the sense of the founding model of a *via peregrinationis*, but one that, in addition, has always connected towns and cities.

There are two major ways of experiencing and gaining access to the way of St. James and its topography, as shown not only in private writings (diaries and personal traveller's notes, including the ones published on the internet) but also in literature in its various types, and they are often very disparate: one way is that of travellers and pilgrims, the other is that of the people who live at the Way of St. James and see it from that perspective.

Traditionally, historical research has focused on the pilgrims' reports from the Middle Ages and the early Modern Times, but my particular effort is directed at travel reports and chronicles from the present and texts from the 20<sup>th</sup> and 21<sup>st</sup> century that can claim a literary status.

For example, there are several anthologies with narrations, poems etc. written in Spanish and Galician (cf. GÓMEZ-MONTERO 2010; GÓMEZ-MONTERO, RODRÍGUEZ 2009) that make for great indicators of the anthropological disposition of the Way of St. James (in parts, these anthologies are now also available in German and French) (cf. GÓMEZ-MONTERO 2012; GÓMEZ-MONTERO 2013; TORRENTE BALLESTER 2007a).

Literature has also reflected the Way of St. James throughout the centuries as a «way of life» and has, in our times, formulated its impressive symbolic potential for humans of the 21st century (cf. COLINAS 2011: 13-33; GÓMEZ-MONTERO 2011: 139-159). This becomes evident from such different texts as for example David Lodge's novel *Therapy* (1991), whose protagonist, one stressed representative of our media society, makes a decision between Kierkegaard and the Way of St. James, or a novel by Englishman John Rutherford titled *Die goldenen Pfeile* (2004), in which the author stages the localisation of today's human beings as a conflict between modern civilisation and subjective identity. Among the interesting and often impressive autobiographical writings of the last few decades are Laurie Dennett's diary *A Hug for the Apostle* (1985) and Alex de Saint-André's passionate report *En avant, route!* (2010); standing out amidst this kind of documentary literature is Hape Kerkeling's *Ich bin dann mal weg* (2006) due to its huge success. (By the way, I was told that there is currently a similar bestseller in Korea, and the increased number of Korean pilgrims is said to be linked to this.)

The renewed interest in the Way of St. James must certainly be attributed to its recoding, contemporary forms of subjectivity and self-practice, but also to the way it is monopolised by mass culture and its media. On the one hand, the Way of St. James offers hikers an unprecedented framework for an intimate experience of the environment and the history of the place; being on a journey opens up some personal space in the daily routine of work, it allows for a temporary change of identity, and experiencing your own physical limits often frees new energies for a personal renewal; additionally it helps the spontaneous communication with other people and with oneself. On the other hand, the way has recently become part of a mobile *société du spectacle*, which opens up wide spaces for entertainment, sports and amusement in leisure and culture tourism, which particularly applies to the *Camino francés* in northern Spain.



It appears that after many centuries of mutual disregard, contemporary society is reencountering the Way of St. James because of a new interest in unconventional alternatives to the very principles that dictate our daily lives.

For one thing, slowness supersedes the dizzying speed which we experience every day, particularly in the big cities, and a stipulated timetable that has been there forever is suddenly replaced by spontaneity and by giving in to direct needs, while on the other hand the relative anonymity gives the individual pilgrim a chance to once again experience the elementary requirements of a human being (oneself and the other hikers, depending on the type of elected affinity). It is not unusual that these moments of self-awareness and meeting other people compensate experiences of deficiency and feelings of emptiness in everyday life.

Be that as it may: numerous pilgrims, hikers and travellers experience the Ways of St. James today as a space for people and as territories of subjectivity, despite the occasional state of disrepair and stretches of bad conditions from which not just a few of the sections suffer, despite the massification or trivialisation into a cheap consumption product and the dwindling of a transcendent wealth of meaning. The contradictions recorded in this list are proof of an unbroken fascination and at the same underline the mysterious attraction that has allowed the Way of St. James to last for one millennium and to be re-invented over and over again.

## **II. Some project measures of the “Way of languages and cultures – cultural linguistic diversity on the Way of St. James” project supported by the EU (culture agency EACEA)**

Meanwhile six excursions and, additionally, a number of meetings, a lecture series as well as an exhibition on the topic “Way of St. James” have been organised and several publications were published, among them two anthologies with narratives, poems, essays, novel excerpts and reports from contemporary authors, translated into German by our translation factory in Kiel, Germany (cf. GÓMEZ-MONTERO 2011).

During various study tours in 2006 we have collected material on the *Camino francés* in Spain (starting in León), on *Via Turonensis* in the southwest of France (including Roncesvalles), on *Via Podiensis*, on the Alsace and Lorraine and on *Via Jütlandica* in Denmark. Also taken into account were Schleswig-Holstein and Mecklenburg-Western Pomerania: Particularly with regard to a culture tourism approach it is important to note Ulrich Kuder’s extensive research on St. James Iconography and St. James Worshipping in northern Germany and northern European countries (e.g. for distributing the St. James church patronage) (cf. KUDER 2011: 193-300); it represents a historically differentiated cartography of the radiance of the Saint in the North Sea and Baltic sea region particularly in the 13<sup>th</sup> and 14<sup>th</sup> century; it develops theses on the topographical location and the temporal hierarchy of St. Jacobi churches.

These documentations help draw conclusions regarding the deciding political and social factors for the distribution of the St. James cult in northern Europe.

The latest project in this series was an exhibition as part of the EU project “Linguistic and cultural diversity along the Ways of St. James”<sup>1</sup>, for which our team in Kiel has particularly

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<sup>1</sup> see the files of the symposia *lenguas y las culturas del Camino de Santiago de Compostela: presente y futuro*, 21 y 22 de octubre de 2011. Secretaría General de Política Lingüística de la Xunta de Galicia ....., and in it my contribution “As linguas do Camiño na literatura europea”.

focused on the role of languages in northern Germany, France and Spain. Aside from the respective official national languages this particularly includes Plattdeutsch and Frisian, Occitan, Basque and Galician. On the homepage [www.camino-eu.com](http://www.camino-eu.com) - which includes a map based on the cultural history of European Ways of St. James (C & Lang ATLAS) - there are numerous interviews and audio samples available, as are essays and excerpts from travel diaries, but particularly literary texts. It is, in fact, mostly contemporary literature that manages to focus on subjective experiences of the Way of St. James.



The experiences of the past 25 years have shown that interacting processes are crucial to the regional development of the territory surrounding the *Camino francés*. And with regard to the Pomorska Droga sw Jakuba project (which brought us together here in Szczecin<sup>2</sup>) one thing must be noted: The exploitation of landscape and tourism resources as well as of the

<sup>2</sup> Galicia, Northwest Castile and northern Portugal have increasingly become a focal point for the Galician national governments when it comes to developing culture tourism over the past years, as impressively documented by these four transcripts: *Actas do Congreso: O Camiño de Santiago para o século XXI. O Camiño de Sureste – Vía da Prata. Xunta de Galicia 2008.*

*O Camiño de Santiago para o século XXI. O Camiño Portugués. 2007*

*O Camiño de Santiago para o século XXI. O Camiño Primitivo. 2006*

*O Camiño de Santiago para o século XXI. O Camiño de Santiago. 2009*

Also see the doctoral theses by Vatico da Costa Pereira (*Santiago de Compostela - Braga*) and Katharina Maak (*Der Jakobsweg als Faktor touristischer Entwicklung in ländlichen Regionen: Castilla y León und Brandenburg im Vergleich, Hamburg 2010*)

locations relevant to cultural history needs to go hand in hand with the provision of an infrastructure that includes the link, the accommodation and other offers for physical, mental and spiritual activity.

In this regard it might be of interest for further planning of the German-Polish project to find out how we developed different approaches to collect the European culture topography at [www.camino-eu.com](http://www.camino-eu.com) in cooperation with *C & Lang ATLAS of the Route to Santiago de Compostela* – as part of the EU project "Way of Languages and Cultures. Cultural and linguistic diversity on the Way of St. James" (Culture and Language Diversity on the Route of Santiago de Compostela).

The goal of this project is to present languages and cultures along the Way of St. James and to emphasise their contribution to the European cultural heritage, with a special focus on what we know as minority languages.<sup>3</sup>

It is, however, also possible to formulate special micro-topographies which one could then focus on in terms of the different regions (Pomerania being one such region).

For our institutional website for the project, which was developed in Kiel, Germany, we have focused on three major issues: The first one being the pilgrimage as well as the St. James iconography and worshipping in the North (particularly in northern Germany, especially in Schleswig-Holstein, but also in Denmark); the second focus was on the northern part of the Iberian Peninsula, that is the *Camino francés* in Spain. The third one is France: the *Via Turoniensis*, the *Via Podiensis* and the *Route d'Alsace*. The website contains maps, photos, videos and audio samples. It focuses on the extensive collection of literary texts – such as excerpts from novels, essays, miracle stories, poems, a pilgrim's testament from the Middle Ages or also diary entries.

This reading material allows us to compare, among other things, how the Way of St. James was experienced early on and today's version of way, which increasingly includes, aside from religious or spiritual reasons, also culture tourism or the mere physical challenge.

Numerous of these texts – that includes reports from pilgrims nowadays – were collected by project members, some were specifically written for this purpose, and others were translated into German, French, Spanish and Galician by members of our translators' workshop in Kiel. A small portion of these submissions have been collected in the brochure "Von Kiel

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<sup>3</sup> The website [www.camino-eu.com](http://www.camino-eu.com) is a multilingual portal dealing with cultural history of diverse European regions alongside the Road to Santiago and provides maps and diagrams, texts, facts, documents, and pictures related to the respective territories, languages and the topic 'pilgrimage'. By the use of these tools, the user is able to gain interactive access to milestones of Europe's linguistic and cultural history. The content provided is available in all languages that are involved in the project. Moreover, one can access the pilgrims' itineraries with the most relevant cultural or linguistic events on a euroboard (C & Lang atlas). This map is also interactive and provides manifold material related to showcase locations along the Road to Santiago.

The **text** department assembles extracts from historical sources, ethnographic documents and historical language surveys; in particular literary notes of famous writers as well as personal memos of pilgrims and travelers. The texts emanate from culturally different European background alongside the Road to Santiago. The assortment offers numerous representative examples of an *écriture* of the Road to Santiago, which thrived over centuries in each and every European country that was touched by one of the Roads to Santiago.

The film clips and audio recordings that can be found in the **Video/Audio** department portray a mosaic of voices and pictures of the Road to Santiago: young and elder pilgrims, tourists, wardens and quirky characters bring the Camino de Santiago to life. Precisely due to their privateness, the contributions always address the public reception of the Road to Santiago, too. The reports are being complemented by legends, entertaining short narratives and anecdotes which have all taken place on the Road to Santiago and do the rounds among the pilgrims.

nach Santiago” [From Kiel to Santiago] to draw attention to the current situation of some languages along the Way of St. James. As indicated earlier, the focus is on minority languages or regional languages such as Frisian, Low German, Occitan or Gallegan.<sup>4</sup>

You might be particularly interested in the travelling exhibition of the project.<sup>5</sup> Furthermore, when the grand opening took place in the foyer of the local city’s television station, the Open Channel Kiel, in May of this year, the Way of St. James was also regarded from a media-historical and media-theoretical perspective.

The pilgrims’ motivations, their expectations and ways of experiencing that route have changed enormously in recent years, as they have been influenced by the interest of the media and medial communication. The event, which we titled *Jakobsweg im Medienrausch* [Way of St. James and media intoxication] tackled this phenomenon and highlighted the mutual connection between the pilgrimage route and the media.

Allow me to use this opportunity to quote an enlightening excerpt from the opening speech by media theorist Victor A. Ferretti from Kiel, for whom the Way of St. James is a network which, among other things, invites people to decelerate the pace of their life:

*“That is how it [the Way of St. James] turns going on a pilgrimage or, respectively, the process of walking, into a cultural practice. Our feet are an important part of the reflection process: Instead of travelling digitally (lat. digitus «finger») through the world of the internet, the pilgrim writes on a palimpsest using his feet or he leaves imprints; not only on the medieval paths but also on his personal experience. In today’s world, our fingers never rest; to go on a pilgrimage means to let us consciously experience the deceleration. There is no obligation to document the journey, because there will be enough time to do that after the fact. The real purpose is to simply be allowed to go offline. [...]*

*Although going on a pilgrimage is, at first, merely seen as not much more than a medial act, it can still be noted that by «writing with your feet» on the palimpsest of the Way of St.*

<sup>4</sup> Aside from photos, maps and graphics the paper contains two legends about St. James from the region of northern Germany, some poems, texts from the pen of north German pilgrims, short essays about the Ways of St. James in Scandinavian countries and about the James patronage and the James iconography in northern Europe, as well as fictional texts in connection with the topography of the Way of St. James, particularly in the Land of James, Galicia. The publication has been extended to include specific contents regarding the Ways of St. James in France:

<sup>5</sup> As a framing event to the first presentation of the exhibition in Kiel, a lecture series was held at the University, which is soon to be published as a volume by the Peter Lang Verlag, and there have been several talks by pilgrims. Three *pilgrim talks* were organised as part of the framing event to the exhibitions in Kiel, during which a pilgrim priest, representatives by the Way of St. James society in northern Germany and both young and old pilgrims shared their own experiences. The topics included, among other things, the following aspects of today’s renaissance of going on a pilgrimage:

The first discussion rounds focused on the concepts of going on a pilgrimage and pilgrims’ routes in northern Europe, and we especially wanted to determine the relation each one of them has to the traditional Way of St. James in Spain and France.

The second discussion round dealt mostly with the commitment of institutions surrounding the Way of St. James, but also in terms of the individual experiences. The main focus was put on the *Via Jutlandica* and the *Via Baltica*, and a discussion was held concerning the revitalisation of a northern pilgrimage route that connects Scandinavia and the Baltic Sea region with the mid-European pilgrimage routes towards Santiago de Compostela.

Eventually, during the third discussion round, the young generation of pilgrims got to speak their mind. The Way of St. James is trendy, but how do young people experience a pilgrimage to Compostela today? Is it the physical exercise that is important, or the cultural experience, or maybe the sense of community? Another key phrase was this: Going on a pilgrimage on the Way of St. James in the tension-filled atmosphere between tourism and faith.

The course of the individual discussions can be reviewed based on the progress reports published at [www.camino-eu.com](http://www.camino-eu.com).

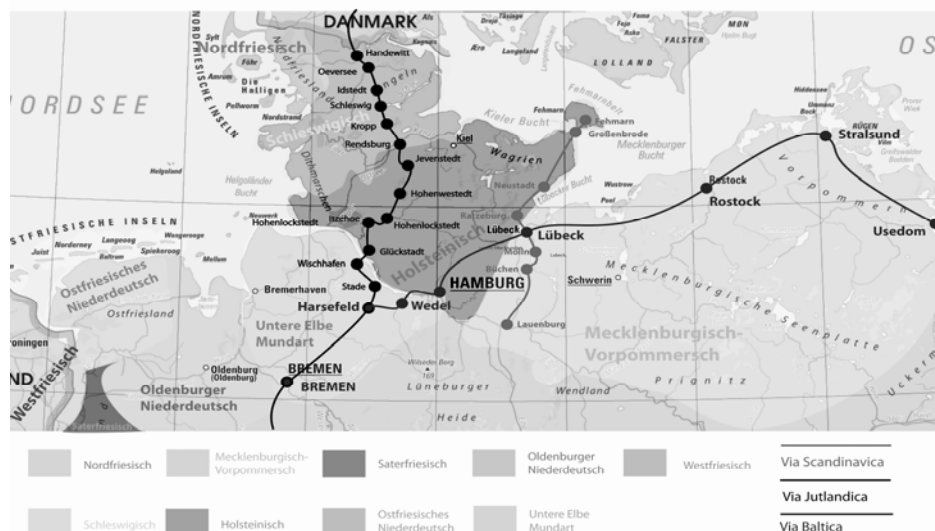
James leaves some imprints of whatever kind, which here, for the individual person, equals the experience of space. These experiences and contexts can later be transferred onto a media, e.g. by transferring them into a song. Such a transfer by way of a media practice guarantees that the individual sense remains and it thus leaves in its wake a (new) space of experience.[...]

During his travels, the pilgrim holds a dialogue with his environment by combining the double coding of religious behaviour and a plural world. [...] A pilgrimage, the antagonism to everyday life, is a double movement through space and time, which on the one hand helps experience the (religious) world while on the other hand it helps decouple oneself from the world. It is this deceleration that consequently shifts the actuality and allows for individual spaces of experience.<sup>6</sup>

Following these media-scientific ponderings I come back once more to the linguistic diversity on the Way of St. James and to languages from a perspective of cultural science, which is the central topic of the *Culture and Language Diversity on the Route of Santiago de Compostela* project. We have overlapped the most common routes with language maps; each point respectively indicates a location where traces of St. James worshipping were recorded in text and pictures. The result is a locally-focused network of locations that offer a wealth of narrative and iconographic material. As a whole, these locations create a *topografía cultural jacobea*, i.e. a cultural topography of the Ways of St. James in Europe, which naturally remains to be completed in various places.

To give you a better idea, here is one example:

*The northern region of Germany (a historical view of the linguistic landscape of northern Germany)*



Source: <http://www.camino-eu.com/nedderd%C3%BC%C3%BCtsch/de-spraak-the-language/>

<sup>6</sup> FERRETTI, Victor Andrés: "Camino 2.0 – Vom Pilgern im Medienwandel, www.camino-eu.com.

On the relevant page of the portal you can listen to Kiel linguist Michael Elmentaler, who vividly reconstructs the linguistic landscapes that a 16th century pilgrim from Kiel would have been able to experience in northern Germany on his way to Santiago.<sup>7</sup>

It would be no less interesting to click the Frisian language button because then you can access the northern area of Germany particularly taking into account the Frisian language.

#### Niedersächsische Mundarten

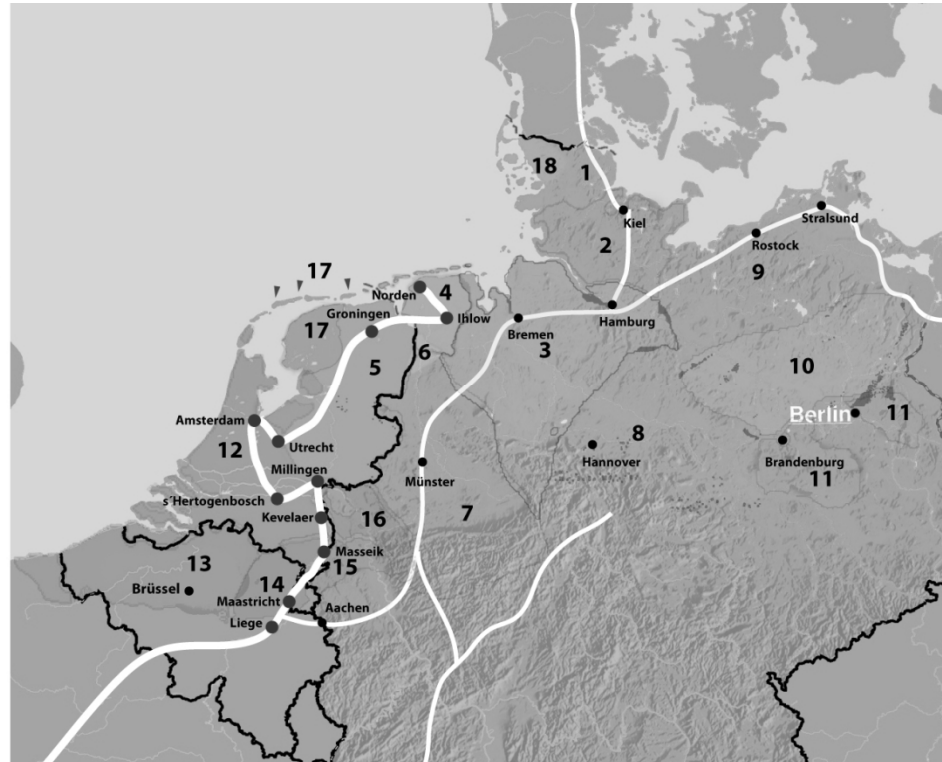
- 1: Schleswigisch
- 2: Holsteinisch
- 3: Nordniedersächsisch
- 4: Ostfriesisches Niederdeutsch
- 5: Niedersächsische Dialekte
- 7: Westfälisch
- 8: Ostfälisch
- 9: Mecklenburgisch-Vorpommersch
- 10: Nordmärkisch
- 11: Südmärkisch

#### Niederfränkische Mundarten:

- 12: Holländisch-Niederfränkisch
- 13: Flämisch-Niederfränkisch
- 14: Flämisch-Südlimburgisch
- 15: Niederbergisch
- 16: Niederrheinisch

#### Friesische Sprachen:

- 6: Saterfriesisch
- 17: Westfriesisch
- 18: Nordfriesisch



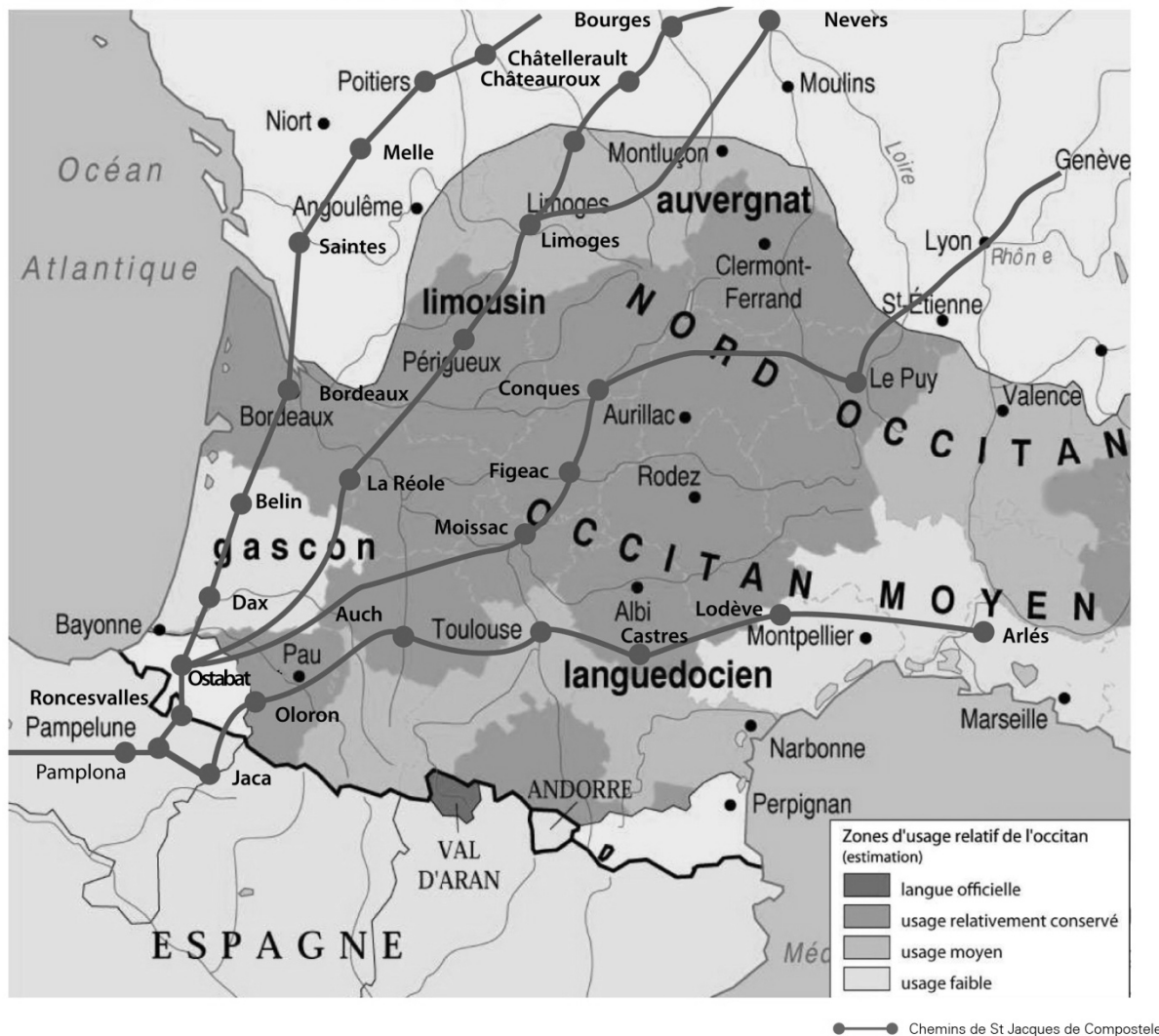
Particularly from a today's point of view it would be helpful to reconstruct the connections regarding the Frisian language, because in recent years measures have been taken to revitalise the historic routes such as the *Via aurea* and what is known as the *Jaakobspaad*. There is also a report on that by Professor Jarich Hoekstra from Kiel. Also noteworthy is the extended language map made by my colleague Alastair Walker (<http://www.camino-eu.com/frysk/de-taal-the-language>).

<sup>7</sup> «Nowadays, anyone who goes on a pilgrimage will get in touch with various languages. But anyone who undertook such a pilgrimage four or five centuries ago was undoubtedly confronted with the diversity of European languages and dialects in a much more severe way. Just imagine a pilgrim who went on a journey in the north of Schleswig-Holstein in 1511, approximately on the route of the modern *Via Jutlandica* as shown on the map on page 6 of the booklet to the exhibition: from Handewitt south of today's German-Danish border, traversing Schleswig and Rendsburg all the way to Harsefeld in Lower Saxony and from there on onwards along the *Pickerweg* via Bremen to Osnabruck and finally via Munster to Dortmund. While nowadays a traveller would be likely to meet fellow travellers that mostly speak High German, a 16th century pilgrim would traverse no less than six landscapes of different Low German dialects, which in turn consisted of individual dialects. It would be every dialectologist's dream to participate in that journey and to listen in when our pilgrim from Holstein communicates with a person from Bremen and one from South-Westphalia about the quality of the latest hostel – each one using their own dialect. How this interregional communication worked in the early modern era, we do not know, because the words spoken then can no longer be heard. But at least we have a few northern German testimonies of St. James worshipping. They show us that the Low German language was deliberately used, or in fact: the written Middle Low German language, which constituted a popular *Lingua Franca* all over the North back then. »

Two other contributions of our portal, which I merely want to present in short, are probably also significant for clarifying the diverse procedural options and the big potential of the culture-topographic method for opening up any territory along the Way of St. James to (culture) tourism. Below you will find a map that lists the languages of South-West France, which we put together in cooperation with our project partner Alain Alcouffe in Toulouse:

## ZONES D'USAGE RELATIF DE L'OCCITAN

source by camino-eu.com & [http://portal-lem.com/map-carte\\_de\\_l\\_occitan.html](http://portal-lem.com/map-carte_de_l_occitan.html)



Let me present an interim conclusion: Languages as well as the awareness of languages on the Way of St. James has been a subject since well before it became a topic for us Romanists in northern Germany. Even Polish nobleman Jakub Sobieski, who recalls his journey in 1642, which is 29 years after he finished his pilgrimage from Krakow to Santiago and back, shows evidence of remarkable language awareness (cf. SOBIESKI 1991: 218 ff.):

*“During my pilgrimage I eagerly and quickly took notes in different languages – some in French, some in Spanish. But 29 years after my return, in Zólkiew in the year of 1642, I undertook the task of structuring my memories and I wrote a better, more extensive and more adequate report in Polish, about my pilgrimage through various Christian countries.*

*Laus Deo et Virgini Matri! Amen.”*

Going back to his mother tongue was probably not just done for the purpose of a more exact report of his experiences and realisations, but also because of the very personal character of the collected experiences, and the high value of the linguistic experiences he made is very much obvious from the various idioms he is able to use.

### III. Cultural Science Perspectives

The innovative aspects of the project in Kiel include, on the one hand, efforts to categorise the cultural-anthropological bases of the Way of St. James and, on the other hand, the interdisciplinary approach of regionalising the study - which by the way is a trend that Klaus Herbers noted to be a characteristic feature of contemporary studies about the Way of St. James (cf. HERBERS/ BÜNZ 2007: 1-24). Additionally, the focus was on matters that have so far been less taken into consideration. Aside from languages, this particularly includes texts from contemporary literature and transformation phenomena that result from the new media, but also evidence from the northern periphery of Europe (particularly with regard to iconography, maritime pilgrimage as well as written documents and fictional texts).

The following explanations show that even Pomerania was a place for miracle stories and pilgrims' stories in the Middle Ages - which is yet more proof that the territories diametrically crossed by the Ways of St. James are not only places of piety, but also places that, in narration, had and still have imagination.

The *territorio jacobeo* is a symbolic place in two respects; on the hand, of course, due to its religious basis, but no less due to the manifold impressions that people have come to have over the course of history and by way of imagination. This refers to the *pratiques d'espace* which - according to Jesuit scholar M. de Certeau - turn the Way of St. James into a subjective place, a place that has been subjectivised differently over the years of history and in various cultural spaces (cf. CERTEAU 1990: 139-191).

In this regard it must be concluded that the project also gained access to new sources or, respectively, analysed existing documentations in light of the stated factors; also in this regard, the conference volume from 2011 has already been pointed out. In addition, the approach made by Atlas C & Lang allows us to describe micro-areas of the Way of St. James' cultural topography - naturally also in Pomerania - and the way they articulate in iconography, in travel reports, and historic sources and in fictional literature.

With regard to the social history of the Way of St. James in northern Europe we were able to deduct that relevant works have been dedicated to sea pilgrimage from the Baltic Sea and Hanseatic cities (in particular Stralsund and Danzig, but also from Szczecin, Riga and Tallinn, from Hamburg, Bremen, Lübeck and Rostock), but that the discourse of imagination has so far rarely been examined. But it is just that *imaginatio* that proves to be a significant driving force for constituting symbolic systems: hence the important role of literature, to create at least an approach to a symbolic cartography of the Way of St. James as a pan-European space (and this concerns both the projections of the North towards Santiago and vice-versa the way how northern pilgrimages on the *Camino francés* were received).

This in turn requires us to take a close look at the relation of the historic form and the literary presentation of going on a pilgrimage. The possibilities of such a method shall only be shown by way of a few examples that concern the topography of the German and Polish region of the Baltic Sea.



Depending on political and economic circumstances there are clearly visible fluctuations regarding the number of pilgrims that came across the sea to Compostela even though, in the Middle Ages, the maritime route was the most comfortable and shortest route for northern Europeans at the coast of the Baltic and North Sea as well as at the Baltic coast (cf. MIECK 1992).

The 15<sup>th</sup> century was without a doubt the golden age of sea pilgrimage, and even though pilgrims sometimes landed in Neda in the Ria of Ferrol, in Noia and even in Padrón, or they took to sea from there, (particularly when their journeys continued towards Portugal or towards Jerusalem), A Coruña was the number one port from the 14<sup>th</sup> to 16<sup>th</sup> century (cf. PADÍN-PANIZO 1999). Over time, it will have been legions of pilgrims that have reached A Coruña from what were at the time German areas, and particularly from hanseatic cities such as Reval/Tallinn, Danzig, Stralsund, Rostock, Wismar, Lübeck, Hamburg and Bruges.

Ever since the groundbreaking work of Konrad Haebler regarding the travels of German pilgrims (cf. HAEBLER 1899), which was given a broad framework geographically and time-wise by Manuel Jiménez de Parga (1949) half a century later (cf. VÁSQUEZ DE PARGA, LACARRA, URÍA RÍU 1993), numerous studies have been published concerning maritime pilgrimage (cf. PLÖTZ 1999: 55-81), among them those by Robert Plötz and Marie-Luise Favreau-Lilie (cf. FAVREAU-LILIE 1999: 93-130; FAVREAU-LILIE 1999: 121-133), and more recently also those by some colleagues from Kiel such as art historian Ulrich Kuder and historians Heinrich Dormeier and Tomas Riis, who in part refer to sea pilgrimage.

We can therefore deduct that merchant Hinrich Dunkelgud from Lübeck boarded an A Coruña bound ship in Bruges in 1479 and went to Santiago to obtain absolution from his sins (cf. DORMEIER 2011: 19-34). And we know that someone travelling from South England, the Netherlands, Brittany or Hamburg would reach his destination in under 10 days, while a pilgrim going by horse took several weeks. Anyone going by foot needed an average of two months, provided that the group was relatively small and the climate conditions did not prove to be too adverse. In any case, the route back had to be organised as well. Danish pilgrims, in comparison, were able to reach the Galician coast with their light boats within only one week (cf. RIIS 2011: 53-62). In this regard, it is also interesting to know that nobles, knights and merchants often left behind some sort of cargo documentation in the port of A Coruña. Oftentimes, the pious intention also joined a commercial interests; from 1317 onwards, until the beginnings of the 16th century, there are testaments that contain corresponding hints (by Volker von Baumgarten from Rostock and by Thomas Bernewater from Wismar, and then also by Hinrich Dunkelgud from Lübeck). Grateful for the help he received from the apostle, Wilhelm von Reval started his journey in Tallinn in 1429, and he went across the sea. The first collective pilgrimage on record dates back to the year of 1417 (according to Haebler and Vázquez de Parga), and in this case we can assume that even craftsman and representatives of simple social standing were aboard. Some sort of initiating rite can be deducted from the pilgrimage of Jakob Lübbe from Danzig, who – born in 1400 – visited his patron at the age of 20, and even the previously mentioned Hinrich Dunkelgud made his way to Santiago before he got married in Lübeck. While merchants and craftsman immediately returned home boarding a ship in A Coruña once they had visited the holy sites of Compostela, nobles often continued their journey all the way to Rome or Jerusalem, as for example Duke Balthasar von Mecklenburg did in 1498.

In the 15<sup>th</sup> century, group pilgrimages by sea, both from England and from German coasts, were rather popular. One example I can give you is from 1417, namely the journey of famous Margery Kempe, who – also in a group – started out in Bristol and arrived in Santi-

ago seven days later, then stayed for two weeks in Galicia before returning home within only five days of travel. In total there were four hanseatic ships that left Hamburg with a heading for Galicia in 1473. One Hanseatic ship with more than one hundred pilgrims aboard met its tragic end in the early 16<sup>th</sup> century as it shipwrecked just a short distance away from Hamburg.

Based on such historic data it is possible to contrast reality with fiction, because a number of literary recordings by English pilgrims or by pilgrims from northern or eastern Germany (that is, from today's point of view, also Polish pilgrims) have remained intact. They are oftentimes fictional stories of St. James miracles such as *Visio Turkilli* (cf. SCHMIDT 1978) dating back to the beginning of the 13<sup>th</sup> century or stories told about brides from Pomerania who were said to be as «beautiful and blonde as ripe wheat ears».

At least that is what is told in the version that we took from an extensive collection of stories surrounding the Way of St. James and its pilgrims, as listed by us in the C&A Lang Atlas of our homepage [www.camino-eu.com](http://www.camino-eu.com). From this volume, which was published in 1971 by Esteban Carro Celada, who was a priest from Astorga, I have chosen three stories based on the Pomeranian and hanseatic origin of their characters. (Annexed you will find an English translation, while the Spanish original and the German translation can be found in the C&A Lang Atlas: [www.camino-eu.com](http://www.camino-eu.com).<sup>8</sup>)

One of these St. James miracle stories tells of the beautiful daughters of a Rostock knight, who died during their journey across the sea as they were on their way to their respective fiancés in Elbing. The young men, two influential merchants from Allenstein, which today is known as Olsztyn, then went on a pilgrimage to Compostela to have the apostle give them back their brides. At first it appeared as if their journey had been fruitless, but then the miracle occurred: The two young men also shipwrecked at sea on their way home, but they managed to get themselves ashore near Bornholm, where they were welcomed by their presumed dead brides. It is interesting to see how the geography of St. James expands by having it change into a naively imagined pan-European area, created by practices of worshipping and by way of cult objects such as the image of the apostle in the Allenstein church; the image had been commissioned by the brothers.

The protagonists of the two other stories from the circle of material surrounding the apostle are one merchant from Lübeck by the name Johannes von Traventhal, who established his excellent wheat in Galicia and thus created the basis for the most delicious bread of all breads, and one archpriest from Verden an der Aller, who took to sea in Bremen, but then turned to gluttony as he continued on through Spain, eating and drinking so much that he had to be revived from death by using the broth of a chicken from the cathedral of Santo Domingo de la Calzada. Here, too, hanseatic cities and a city of St. James cross ways on the imaginary horizon of a Europe of pilgrims.

These short stories oftentimes appear in the form of naïve fairytales, but the attention to detail with which the protagonists' names and professions as well as their places of origin are described, is very much apparent; the locations correspond to reality, and even the atmosphere of a maritime pilgrimage is described in a vivid manner, as are the dangers and difficulties of the journey or the dissolute lifestyle of some pilgrims.

It can therefore be said that fiction exalts maritime pilgrimages of the late Middle Ages and at the same time it describes them in a cheerful way, be it according to popular taste or with an uplifting intention.

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<sup>8</sup> See, for example, the points for Rostock, Lübeck, Bad Doberan, London, Southampton etc.

These fictional and always entertaining stories create a literary work of writings that have been researched very little and that give an unusual colouring to sea pilgrimage starting from England or the hanseatic cities of the Baltic and neighbouring regions.

Looking at other northern regions also brings to light remarkable things in this regard. The tradition of St. James miracles also includes, for example, the pilgrimage of popular Danish St. Andreas von Schlagelse, who, according to the story by V. Almazán, was able to reach Santiago de Compostela from his village in Jutland on a flying horse in only a single night (cf. ALMAZÁN 1998). I want to at least note another detail regarding the northern St. James iconography: In the second half of the 15<sup>th</sup> century it became popular to represent the holy St. James as a child – in the context of the Holy Kinship (with his brother John, baby Jesus and the respective mothers and uncles), but what is really spectacular is the representation of St. James on a pilgrimage as a child, which can be found, for example, in Lübeck, in Tallinn and in Denmark (cf. GÓMEZ-MONTERO 2011: 9-17)<sup>9</sup>. In some cases he is even shown as a small knight with a wooden hobbyhorse (as shown in an altar image in northern Germany around 1500, which is stored today in the Copenhagen National Museum, Image 1/2), which is obviously meant to be an allusion to the mounted slayer of the Moors.

Starting in approximately 1520, the Protestant Reformation meant the preliminary ending of the St. James cult and thus ended the spreading of stories, travel reports and iconographic representations; additionally, decrees by the Council of Trient sealed the fate of this motivic St. James tradition (i.e. the representation of the expanded Holy Kinship).

These short notes give an idea about the historic background of the miracle stories that have been traded since the 12<sup>th</sup> century (as previously mentioned, important collections include the *Codex Calixtinus* (cf. HERBERS 1998) with its European or rather universal projection or the *Dialogus miracolorum* by Caesarius von Heisterbach, who was of great importance for the Germanic regions) (cf. FERREIRO ALEMPARTE 1999: 89-110). These short narrations, often of a pious nature and with an uplifting intention, generally have a narrative suspense arc, in which the fictional story is fitted with descriptive elements that often have a regional touch. These miracles and legends write themselves into an imaginarium dedicated to St. James and of European dimensions. They thus expanded on the sceneography of the *Codex Calixtinus*, which focused on France, Spain, southern Germany and the British Islands, by adding additional regions in northern Europe; this can be attributed to the growing popularity of going on a pilgrimage. By way of reproduction, oftentimes oral reproduction, these stories have notably changed over the centuries. For some time now, these stories originally written in Latin have drawn the attention of writers and journalists who have made it their goal to revitalise these records, sometimes even by retelling them and adapting them to the reality of the contemporary reader's life. In Kiel, we have begun to unearth this wealth of stories, currently focusing on two writers whose revisions are representative: Gonzalo Torrente Ballester, who illustrates, among other things, aspects of medieval pilgrimage in the *Compostela y su angel* (*Compostela und sein Engel*, 1948) (cf. TORRENTE BALLESTER 2007b), and Esteban Carro Celada, whose collection of texts accentuates moments that are sometimes picturesque, sometimes fantastic, sometimes picturesque (*Picaresca, milagrería y milandanzas en la Vía Láctea*) (cf. CARRO CELADA 2004).

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<sup>9</sup> See also the Flemish panel painting around 1500 that is stored in the *Museo das Peregrinaciones* in Santiago de Compostela (image 4), and the representation of James going on a pilgrimage as a child, from the Gertrudisretabel in the Castle Church of Lübeck in the image attachment (image 3).

Last but not least it shall be noted that by taking into account literary transcripts we were able to open up our regional examination to aspects of the collective subconscious and invisible traces that people (pilgrims and residents alike) have written into the topography of the Way of St. James. We were able to identify and examine projections of a cultural conscience, identity, individual memories and otherness, to name only a few aspects. Such projections – whether consciously or unconsciously – disclose ways of how we experience the Way of St. James today, and they are ways in which space and time overlap. I think it is fair to categorise the Way of St. James first and foremost as a heterochronia and only then as a heterotopia in the sense of Michel Foucault<sup>10</sup>. This observation is based on the fact that the (modern) urban pilgrim – as outlined in the beginning – brings with him various patterns of experience, adventure and expectations. Such a culturally-based network of reference points is at times characterised by a form of spirituality as the one described by cultural anthropologist Manuel Delgado with regard to urban residents (cf. DELGADO 1999: 131-174). Aside from this there is of course also a religiousness that has its roots in the spell of sacredness (cf. WUNENBURGER 1991). Additionally, a horizon opens up, and it's created by the staging and symbols of contemporary popular mass culture. Putting these three possibilities in context to each other, it can be assumed that maybe the specific way of temporal experience is the very thing that allows us to exactly define the current profile of a pilgrim – a character that has changed over the centuries. For us, the key to understanding this temporal experience comes in the form of symbolic and meaningful elements of significance that sometimes write their way into the conscience of a pilgrim in an unexpected manner.

The experience of otherness that, according to Alphonse Dupront, traditionally defines the time and space of the *fait pelèrin* has changed in accordance with the following requirements: While the secularisation has put a strain on the symbols of spatial otherness of the travel route, as it has become part of the European metropolitan areas – in the process losing its relevance as an up to that point dominating character as a place of piety lost its relevance-, the temporal experience managed to emphasize its specific otherness (cf. DUPRONT 2005).

This is mostly due to the continued existence of symbolic elements in contemporary pilgrimage practices on the Way of St. James that, as mentioned earlier, are characterised by defined principles of a stronger urban spirituality. The archetype of a contemporary pilgrim (who has a decidedly cultural profile and whose strategy for acquiring a territory is similar to that of the traveller, tourist, sportsman or hiker) is able to acquire a temporal awareness during his pilgrimage that lets him experience the Way of St. James as a mental and symbolic itinerarium. At the same time, this opens up room for an internal journey and, consequently, the confrontation with one's own existence. This new temporal awareness differs from the pragmatic and functional awareness of time in social and everyday life and it is the basis for the temporal otherness of today's pilgrimage to Compostela.

The Way of St. James is characterised by mechanism of “openings and closings” (FOUCAULT 2002: 44), which allow the pilgrim to put aside his known social identity and to put on a new, still open one for the duration of his travels. In this regard it seems appropriate to understand the Way of St. James as a heterochronia above all. For today's pilgrim on the

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<sup>10</sup> Foucault, Michel, “*Des espaces autres*” (conférence au Cercle d'études architecturales, 14 mars 1967), in *Architecture, Mouvement, Continuité*, n.º5, octobre 1984, p. 46-49. After the term “other spaces” as defined by M. Foucault in relation to other spaces of social or urban exclusion such as graveyards, jails, spaces of illusory compensation like brothels, pseudo-utopian spaces of knowledge (such as libraries) or, and please allow me to add this, spaces of gastronomy (such as market halls and market squares).

Way of St. James, the traditional spatial experience becomes a temporal experience: It is not the foreign space, but the “other” time that defines today’s Way of St. James. This experience comes by way of the rediscovery of a common purpose, the communication with yourself and with others, and a new feeling of self-worth or a feeling of responsibility towards, for example, the environment. This heterochronia undoubtedly makes it possible to create an individual symbolic system in which every person can formulate his own dialectic of disenchantment and re-enchantment of the world or of people in general - a dialectic that could, by the way, also mark a surprising change in direction in the secularisation process of the Occident.<sup>11</sup>

Looking at it this way, it is also possible to consider the contemporary ways of experiencing the Way of St. James as an expression of the current reformulation of the human symbolic system in which the sacred and the profane, the spiritual and the social, the finite nature of the body and the archetype of sub-consciousness converge. All of this currently means that the Way of St. James is an anthropological space of extraordinary dimension.

It is this character of an urban pilgrim, of all images, that embodies the desire for discovering identity, for rediscovering nature and for returning to being human as much as the longing for cultural meaning and interpretation that, today, undoubtedly comes from the *conditio urbana* and that structures the collective subconscious of a modern individual.

To conclude: My interpretation of how the Way of St. James is currently experienced goes beyond models of religious ways of experience paths<sup>12</sup> that are aimed at a quest for meaning, in so far as a temporal experience, which is based on otherness, seems to be constitutive in this regard: the otherness of the temporal experience when going on a pilgrimage creates a self-relatedness, and the achieved psychotherapeutic effects can be experienced immanently; they are in no way necessarily directed at life beyond the body or, respectively, pre-constructed in terms of salvific history. Finally, these ways of experiencing are an expression of the contemporary social function of the Way of St. James, which continues to lend itself as a top anthropological space, whose multiple facets deserve to be discovered in full and in their full significance for cultural science.

### **Attachment to the text:**

#### **The pilgrim’s wheat and the German’s bread**

If in the spring of 1217 we had travelled through the Galician towns of Granxa and Arzúa, we would have seen wheat of special quality that would have grabbed our attention. Since a canon of Santiago has just come back from his walk, we can ask him where it comes from.

“What’s happened to this wheat, shining so green and growing so short? Has it got some special germinative power?”

“A merchant called Juan de Traventhal brought it from Lübeck. He brought it in his scrip. We had never seen wheat like it round here.”

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11 The observations made by sociologist M. Gauchet, (*Le desenchement du monde*, Paris: Gallimard, 1985) and M. Maffiesoli (*Le réenchement du monde. Une étique pour notre temps*, Paris: La Table Ronde, 2007) are noteworthy in this regard.

12 see the inspiring explanations by Zdzislans Kroplewski during the opening speech in this volume.

And he was accompanied on his travels by other Teutons.

“The wheat is fine stuff, plump; wheat with such a clean grain has never been seen in this country.”

“Indeed,” the priest said, starting out on his return journey; “for that very reason we are going to use it to make hosts for the cathedral; as there will be some wheat left over, I hope to be able to invite you to try it one day at my table. I shall give you pure white loaves, even better than Mondoñedo bread, baked with flour made from this wheat, which the pilgrim brought last year from Lübeck.”

### **The lost brides of Pomerania**

One of the tales told along the way was the story of the two maidens from Rostock, on the Baltic.

Their father had adopted the knightly name of Teterow; he had a long, sword-shaped beard. He saw that his daughters were as beautiful as the sun. The seeding of the wheat of Pomerania was alive in them.

“When will you marry, Rachel?”

“When are we going to wed, Rodigunde?”

They would lower their heads.

Teterow knew Rudolf and Landolf, Hanseatic knights who as boys had lived in Rostock and now were men of importance in Allenstein.

“My daughters would suit you well,” Teterow said one day when he met them on the Garlic Quay, in the river port of London.

In Rostock one thousand distaffs and two hundred looms were set in motion. The blonde girls -eyes like lakes, sadness of love in their pupils- set off by sea for Elbing. Together with much else they took with them two trunks of white clothes. They had dressed like princesses, in Bruel linen.

The sea tossed and rolled and swallowed the boat in which the two damsels from Rostock were sailing. Their husbands-to-be were informed, and wept for them.

There was a good painter in the town of Allenstein.

“Martin, paint us a picture for the parish church. A picture of St James.”

The very day when the pictures painted for Rudolf and Landolf were first displayed, in the castle, these two gentlemen, in pilgrim clothes, started out on the long land journey to Santiago. They saw the storks of Paris, the poplars of Belorado, the walls of Astorga, and Mountjoy, near Santiago.

When the time came for them to leave Galicia there were in Santiago certain German merchants who had brought brocade for Queen Urraca and purchased merchandise in Medina at a good price.

“We can take you back to Elbing, if you like. We’ve brought a ship that bears a mermaid on its prow.”

Landolf and Rudolf left Corunna. A day in Santander, another in Bruges, until...

Before they reached Rügen they concluded that their pilgrimage had been useless and that St James had forgotten all about them.

They were almost repenting of having gone on pilgrimage when the sea became rough, near the coast of Pomerania. The boat capsized. The lobsters they were bringing from Santiago swam helplessly. From the bottom of the boat planks came loose, shells stuck to each nail. Bound to the planks they coasted Bornholm. Mermaids were waiting on the solitary coast, on the seaweed-strewn beach.

When the men reached the shore, there they found their brides, stranded for years, wearing their white wedding dresses, still intact, ready for the ceremony. Ever since then St James the Apostle has been one of the family. And Rachel and Rodigunde lived with Rudolf and Landolf and, every so often were visited by Teterow, the old man with the long iron beard.

### **The archpriest of Bremen's hen broth**

Silvinio was the sweetest-warbling canon in the choir at Verden, in Lower Saxony. He liked to stroll along the jetties of the River Aller-Leine and sometimes he extended his walks as far as the Wesser.

Silvinio's afternoon gatherings with his friends were delightful.

"The fact is that one must go to Santiago either when alive or when dead," he commented one afternoon as he sipped chocolate with the dean. "I'd prefer to go when alive."

Silvinio went down to Bremen almost every Tuesday, because that when the market was held. One day he thought that, as he was getting so old, he really must do it; the blind man from Delmenhors told him:

"Your reverence, death is weaving its sleeping-cap with the threads of lives."

That day Silvinio, the archpriest, sang badly.

He gathered together his bowl and the rest of the pilgrim paraphernalia and left for Santiago. He embarked in Bremen; seasick and all he got as far as Bordeaux in good shape. The storm had worsened and they could foresee a shipwreck that was not at all to their taste and that sharpened the fishes' gluttony.

The good archpriest of Verden walked over the bridges of Ostabat, he paid his toll. In Roncesvalles he felt he was weakening. There they kissed his feet, the proper treatment for a pilgrim on those heights. And he went on. He did not want the blind man from Delmenhorst to be right.

In a black scarf he descended the valleys towards Nájera.

In Nájera an interpreter spoke to him in German, but he and the friars could understand each other very well in Latin. He was a blond canon, plump from having drunk much beer, and he knew how to ring the bells, as if he were from Nuremberg.

He struggled out of Nájera. In Santo Domingo de la Calzada they gave him up for dead. In the morning the canon had attended conventual mass in the cathedral.

The cock and the hen pecked at the alleluias and the antiphons as if they were Benedictines from Solesmes.

"I want to eat some hen from the cathedral!"

They killed a hen that in memory of another ancient miracle clucked every day, without irreverence, in allusion to St James. The physician said that the canon was in no state for wings or legs, still less for giblets.

“Give him some broth and some cathedral hen consommé!”

The archpriest of Bremen breathed his last breath or rather, so as not to exaggerate, his almost-last breath. Then he suddenly felt warm and the hen soup rejuvenated him.

He went on to Santiago without anyone taking special care of him. And there he met Francis of Assisi on pilgrimage. When he founded the monastery he wore his sandals of a poor discalced friar. And the good archpriest who used to warble in Verden settled in Santiago. Children would point him out, whispering:

“He drinks beer and was cured by the broth of St James’ hens in Santo Domingo de la Calzada.”

### Attached Pictures – The holy St. James as a child:

Fig. 1 and 2: St. James as a child (approx. 1500) – Copenhagen National Museum

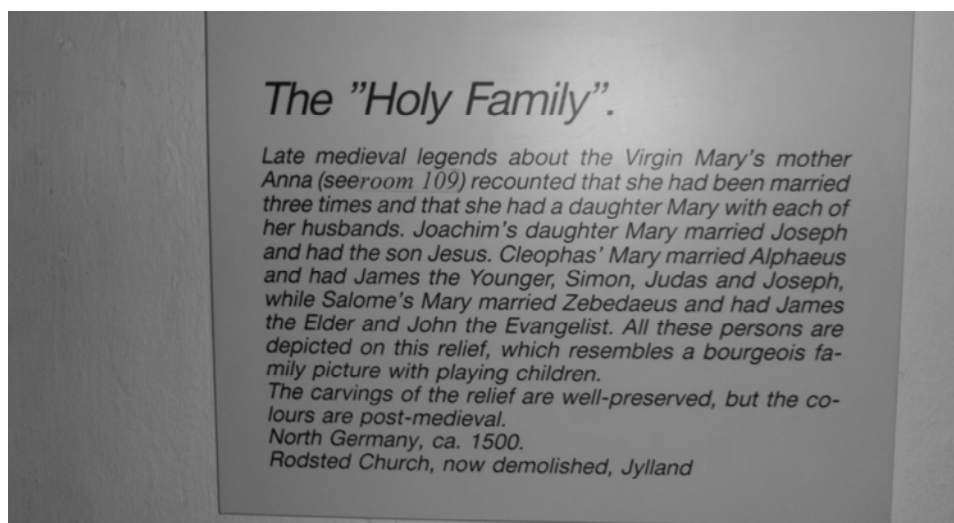




Fig. 3: Gertrudisretabel Lübeck



Fig. 4: Flemish panel painting (approx. 1500)



### A SANTA PARENTELA A descendencia apostólica de Santa Ana



**O Apóstolo Santiago -Santiago o Maior-, segundo a tradición e os escritos apócrifos, sería neto de Santa Ana. Estes ilustran a lenda dos tres matrimonios de Ana dos que nacerán as tres Marias: a Virxe María, María Cleofás e María Salomé. María Salomé, á súa vez, casará con Zebedeo e terá dous fillos: Santiago o Maior e Xoán Evanxelista.**

Este tema xenealóxico de Santa Parentela de Ana dará lugar a representacións iconográficas onde aparece Santa Ana cos seus tres homes e todos os seus descendentes. Difundirase especialmente a partir do século XV grazas á propagación do culto a Santa Ana nos Países Baixos e Alemaña.

Posteriormente co auge do culto á Virxe María, desaparecen desta iconografía de Santa Parentela dous dos maridos de Santa Ana, quedando únicamente San Xoaquín, pai da Virxe. Será co Concilio de Trento cando seza rechazada pola autoridade eclesial tanto esta tradición do triple matrimonio de Santa Ana como a lenda das "Tres Marias" para acentuar a pureza da nai da Virxe.

No relevo da Visitación, a Virxe María abraza a súa curmá Santa Isabel, -que está encinta de San Xoán Bautista- para anunciarlle a boa nova do futuro nacemento de Cristo. A terceira figura feminina representada sería unha das dúas irmás da Virxe: María Cleofás ou María Salomé, esta última nai de Santiago o Maior.

### LA SANTA PARENTELA La descendencia apostólica de Santa Ana

**SANTA ANA E OS SEUS TRES MATRIMONIOS  
Segundo a tradición e as lendas apócrifas**

Santa Ana-Xoáquín	Santa Ana-Cleofás	Santa Ana-Salomé
Virxe María-Isabel	María Cleofás-Alfeo	María Salomé-Zebedeo
JESUS	Santiago o Maior Xoán o Evanxelista	Santiago o Maior Xoán o Evanxelista

**SANTA ANA Y SUS TRES MATRIMONIOS  
Según la tradición y leyendas apócrifas**

Santa Ana-Joaquín	Santa Ana-Cleofás	Santa Ana-Salomé
Virgen María-Isabel	María Cleofás-Alfeo	María Salomé-Zebedeo
JESUS	Santiago el Mayor Juan el Evangelista	Santiago el Mayor Juan el Evangelista

**El Apóstol Santiago -Santiago el Mayor-, según la tradición y los escritos apócrifos, sería nieto de Santa Ana. Estos ilustran la leyenda de los tres matrimonios de Ana de los que nacerán las tres Marias: la Virgen María, María Cleofás y María Salomé. María Salomé, a su vez, casará con Zebedeo y tendrá dos hijos: Santiago el Mayor y Juan Evangelista.**

Este tema genealógico de Santa Parentela de Ana dará lugar a representaciones iconográficas donde aparece Santa Ana con sus tres esposos y todos sus descendientes. Se difundirá especialmente a partir del siglo XV gracias a la propagación del culto a Santa Ana en los Países Bajos y Alemania.

Posteriormente con el auge del culto a la Virgen María, desaparecen de esta iconografía de la Santa Parentela dos de los maridos de Santa Ana, quedando únicamente San Joaquín, padre de la Virgen. Será con el Concilio de Trento cuando se rechaza por la autoridad eclesial tanto esta tradición del triple matrimonio de Santa Ana como la leyenda de las "Tres Marias" para acentuar la pureza de la madre de la Virgen.

En el relieve de la Visitación, la Virgen María abraza a su prima Santa Isabel, -que está encinta de San Juan Bautista- para anunciarle la buena noticia del futuro nacimiento de Cristo. La tercera figura femenina representada sería una de las dos hermanas de la Virgen: María Cleofás o María Salomé, esta última madre de Santiago el Mayor.

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## **German-Polish cooperation within the framework of the West Pomeranian Way of St James**

**Ewa DROZDOWSKA**

### **In the footsteps of St James - a pilgrimage through West Pomerania**

The Ways of St James are of special importance for the identity of the European continent. They are elements that combine history and culture. At the same time they are also a symbol for cultural exchange within a unified Europe. The European Council correctly assessed the importance of the Ways of St James as a cultural heritage as early as in 1987 and described them as the first European cultural trail. The European Council demanded that the national governments and communities as well as non-governmental organisations (re)establish and maintain the Ways of St James.

"A pilgrimage to Santiago de Compostela is a phenomenon in cultural science which is increasing in popularity" (Jakobusgesellschaft Brandenburg-Oderregion e. V. 2011) not only in Spain and France, but also in central and eastern Europe. When we speak of *Ways of St James*, almost any European thinks of the most famous route, the *Camino de Santiago*, i.e. the Spanish Way of St James, which leads to the grave of St James in Santiago de Compostela. Many people, however, are not actually aware that aside from Spain and France there are also other European countries that have routes of Ways of St James and that these countries are bringing them back to life. Almost forgotten sections of the Way of St James are currently being revitalised and reconstructed in East Germany and West Poland based on historic routes and medieval army and trade routes. *The way of St James starts right outside your door* is the most famous proverb for the Way of St James, no matter where, when and with whom you take the journey.

### **The Way of St James today and its genesis**

The Way of St James was not revitalised until the 1980s. Catholic pilgrimages and pilgrimages in general became increasingly modern. The pilgrims of those days travelled on medieval trade and army routes and that is how the routes of the Way of St James were established. Each of these pilgrims walked the way for different reasons. At the time, many took the journey for religious reasons, and others saw it as a chance for a European meeting and merging place. An idea came about to revitalise the Spanish routes and to promote their presence in the ever growing union of Europe.

In 1985, Santiago de Compostela was nominated as a UNESCO World Cultural Heritage. Two years later, on 23rd October 1987, Spain received strong support from the European Council to revitalise the St James cult by declaring the Spanish Way of St James the *First Cultural Route of Europe*. Numerous St James societies, clubs, associations, projects and pilgrimage groups were founded not only in Spain and France, but also in other European countries within Europe, focusing with great enthusiasm on the theme of revitalisation.

The Way of St James and all other pilgrimage locations are places of energy and they are to give people strength and inner peace regardless of their nationality, age and denomina-

tion, so they can think about their life and get in touch with themselves. Looking back at the history and also looking at the present, even the Polish native Pope John Paul II described Santiago de Compostela as a *spiritual capital of the European Union*.

For people nowadays, going on a pilgrimage means “[...] taking a break from everyday life and going on a pilgrimage for one or more days in a self-imposed “timeout” to embark on new spiritual paths; a blessing for body, soul and spirit“(MEYER 2011)

## **The University project “Way of St James east and west of the river Oder”**

### ***Project description and basic situation***

The people of Spain and France were not the only ones interested in the subject of spirituality and self-discovery. The Way of St James theme became popular in East Germany as well. Based on historic maps of army and trade routes and material, it can be shown that pilgrims also travelled throughout the Protestant region of Mark Brandenburg, using the army and trade routes for their purposes (cf. MAAK 2010: 284). The university project “Way of St James east and west of the river Oder” has dealt with that exact subject matter, i.e. the research about historic routes. The project came to be at the professorship for medieval history of central Europe and regional cultural history, headed by Prof. Dr. Dr. Ulrich Knefelkamp at the Department for Cultural Science of the European University Viadrina in Frankfurt (Oder) during the summer semester of 2005. Ever since then, German, Polish and international students have been working together in this project each semester, with great interest and enthusiasm to research, reconstruct, reactivate and revitalise the routes of the Way of St James in the German federal states of Brandenburg, Saxony-Anhalt as well as Saxony and West Poland (voivodships of Lebus, Greater Poland and West Pomerania). As an interdisciplinary and practically-oriented project, the research and installation of the Way of St James is meant to give students the opportunity to put their scientific craft to good use and to expand their knowledge. One of the project goals is to give students a more practical education and to introduce them to business and professional life. The project also intends to create some transfer knowledge for cultural science, which is made possible, among other things, by the fact that topics from different departments are combined and put into a new context. The scientific result is meant to be practical and should benefit more than just the university.

In 2011, the University project made way for the Jakobusgesellschaft Brandenburg-Oderregion e. V., which continues to look after the revitalisation and research of the Way of St James and attends to the further establishment of a network in East Germany and West Poland in the name of the project.

Routes that the project has revitalised so far<sup>1</sup> (cf. Jakobusgesellschaft Brandenburg-Oderregion e.V. 2011):

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<sup>1</sup> This list of existing routes was gathered by the project team and it is available on the website of the Jakobusgesellschaft Brandenburg-Oderregion e. V. at the following internet address: (<http://www.brandenburger-jakobswege.de/Jakobswege>).

The information is not binding, as it reflects the routes as they were in 2011. All routes of the Way of St James are continuously complemented and expanded as part of the revitalisation process. For this reason, all pilgrims and interested persons are urged to have a look at the abovementioned website of

1. **Way of St James Berlin - Leipzig**
2. **Way of St James Berlin - Brandenburg an der Havel**  
(all the way to Vehlen, border to Saxony-Anhalt)
3. **Way of St James Frankfurt (Oder) - Leipzig**
4. **Way of St James Frankfurt (Oder) - Berlin**  
(fully signposted)
5. **Way of St James Frankfurt (Oder) - Berlin - Bernau**  
(fully signposted, connection to Bad Wilsnack provided by the St Jakobus-Gesellschaft Berlin-Brandenburg e. V.)
6. **Way of St James Stettin - Berlin**
7. **Lebuse's Way of St James**  
(Murowana Goślina-Słubice/ Frankfurt (Oder))
8. **West Pomeranian Way of St James**  
(Swinoujście-Szczecin-Słubice/ Frankfurt (Oder))

**Goals of the university project “Way of St James east and west of the river Oder” and the Jakobusgesellschaft Brandenburg-Oderregion e. V.**

The main focus is on installing the Way of St James as both a pilgrimage route and an event and tourism route. Existing bicycle and hiking paths are to be included in the routes and shall be combined with tourist sites and other cultural offers. The most important goal is to promote tourism in the structurally weak regions of Brandenburg and West Poland, benefiting both the economy and the people of both regions alike. The project shall contribute to connecting these regions to the network of the modern European Way of St James and to thus ensure the continuance of the scientific work.

**The route of the “West Pomeranian Way of St James”<sup>2</sup>**

The “West Pomeranian Way of St James” starts in Świnoujście and leads in a southern direction through Wolin, Koniewo, Goleniów to Szczecin and further along the Oder River across two voivodeships: West Pomerania and Lebus, all the way to Słubice, where it first crosses the towns bridge (former border bridge) to Frankfurt (Oder) and then connects to the Brandenburg Way of St James<sup>3</sup>. After two important stopovers in Szczecin, right in front of the St James Cathedral and at the outskirts in the settlement (polish Osiedle Słoneczne), you will leave the town, and the journey continues. The next townships are Binowo, Gardno, Gryfino, Chojna, Cedynia, Siekierki, Mieszkowice and Boleszkowice. This is also where the voivodeship West Pomerania ends and the next voivodeship, Lebus, begins in Kostrzyn n. Odrą. From Kostrzyn n. Odrą the journey continues towards Górzycza and from there on to Słubice.

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the Jakobusgesellschaft Brandenburg-Oderregion e.V. prior to the hike and to review the current updates regarding the routes.

<sup>2</sup> In this article, the city names are stated in Polish. This makes it easier for pilgrims to quickly find the towns both on the map and on location in Poland. For anyone who is interested there is a city register provided as an annex at the end of this article. It lists the individual locations through which the “West Pomeranian Way of St James” leads, along with the German names under which they were known until 1945.

<sup>3</sup> The same applies to the “Lebus Way of St James”.

**West of the Oder****East of the Oder**

Source: Material of the project "Way of St James east and west of the river Oder".

### **The cooperation between the university project "Way of St James east and west of the Oder river" and the Jakobusgesellschaft Brandenburg-Oderregion e. V. and the "Szczecińska" foundation**

The partners' common goal is to strengthen the significance of the joint cultural heritage in West Pomerania, in the voivodeship of Lebus and in Brandenburg by reactivating the Way of St James and by including the "West Pomeranian Way of St James" in European route structures. The goal is to create a new infrastructure to improve the economic competitiveness and the utilisation of the European cultural heritage.

Public relations and advertisements by way of creating an attractive marketing offer are directed towards different target groups such as residents of both countries in the identified regions, pilgrims that are going to hike on the European Ways of St James, and tourists that are going to visit the regions committed in the project.

#### **The following events were organised as part of the German-Polish cooperation:**

- June 2010: "20th Szczecin Youth Pilgrimage" from the St James Cathedral in Szczecin to the Sanctuary of the Mother of God from the Oder river, Queen of Peace in Siekierki (polish sanctuary Matki Bożej Nadodrzańskiej Królowej Pokoju w Siekierkach)
- July 2010: First joint German-Polish market stand on the St James Fair in Szczecin
- May 2011: Joint study tour with the "Szczecińska" foundation and the Marshal office of the voivodeship West Pomerania to Santiago de Compostela
- June 2011: "21st Szczecin Youth Pilgrimage" from Siekierki to Słubice and on to Frankfurt (Oder) with a reception by pastor Iskraut in the Peace Church on the western side of the Oder and a welcome by Mr Zens, chancellor of the European University Viadrina



**Scheduled events:**

- May 2012: Participation in the “Szczecińska” foundation as an interesting provider of internships for all disciplines at the European University Viadrina, at the German-Polish work and internship exhibition “vidadukt. 12”, organised by the exhibition team of the German-Polish Career Center of the European University Viadrina
- August 2013: “German-Polish Hike on the Pomeranian Way of St James” from Świnoujście all the way to Greifswald in cooperation with the “Szczecińska” foundation and the Ernst-Moritz-Arndt University, Institute for Geography and Geology of Greifswald

**Annex: City register**

<b>POLISH</b>	<b>Województwo</b>	<b>German [English]</b>	<b>voivodeship</b>
Berlin	Berlin	Berlin	Berlin
Binowo	Zachodniopomorskie	Binow	West Pomerania
Boleszkowice	Zachodniopomorskie	Fürstenfelde	West Pomerania
Cedynia	Zachodniopomorskie	Zehden	West Pomerania
Chojna	Zachodniopomorskie	Königsberg i. d. Neumark	West Pomerania
Frankfurt n. Odrą	Brandenburgia	Frankfurt (Oder)	Brandenburg
Gardno	Zachodniopomorskie	Garden	West Pomerania
Goleniów	Zachodniopomorskie	Gollnow	West Pomerania
Górzycza	Lubuskie	Göritz (Oder)	Lebus
Gryfino	Zachodniopomorskie	Greifenhagen	West Pomerania
Koniewo	Zachodniopomorskie	Kunow	West Pomerania
Kostrzyn n. Odrą	Lubuskie	Küstrin (Oder)	Lebus
Mieszkowice	Zachodniopomorskie	Bärwalde in der Neumark	West Pomerania
Murowana Goślina	Wielkopolskie	Murowana-Goslin	Großpolen [Greater Poland]
Siekierki	Zachodniopomorskie	Zäckerick	West Pomerania
Ślubice	Lubuskie	Slubice <i>also called [Frankfurt (Oder)-Dammvorstadt]</i>	Lebus
Szczecin	Zachodniopomorskie	Stettin [Szczecin]	West Pomerania
Świnoujście	Zachodniopomorskie	Swinemünde	West Pomerania
Wolin	Zachodniopomorskie	Wollin	West Pomerania

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