



pilgrimage: meaningful movement

Bhardwaj 1997; Campo 1998; Dubisch 1995; Gesler 1996; Reader 1993; Holloway and Valins 2002; Martin and Kryst 1998 Morinis 1992; Slavin 2003; Stoddard 1994; 1997

sacred landscapes

Bajc et al. 2007; Belhassen 2008; Dewsbury & Cloke 2009; Gesler 1996; Gillespie 1997

embodiments

Holloway 2003; Ingold 2007; Martin and Kryst 1998; Zimdars-Swartz 2012

becoming & eventfulness

Anderson & Harrison 2011; Dewsbury 2003; Dewsbury et al. 2002; Lorimer 2005; 2008; Macpherson 2010; Rose 2002; Thrift 1996; 1999; 2000; Wylie 2002; 2005

- becomes a part of us, just as we are a part of it -Ingold 2000, p.191
- creative tension of self and world Rose and Wylie 2006, p.478
- comes into being by drawing variably on embodied, material and discursive domains -Macpherson 2010, p. 6
- milieu of involvement Wylie 2011
- the constant fluidity of the landscape and the walker as they entwine and shape each other -Lund 2012, p.227



"wayfarer has to sustain himself, both perceptually and materially, through an active engagement with the country that opens up along his path" Ingold 2007, p.25





Surface "is a point of tension, a line of contact between the visible and the invisible, the physical and the metaphysical, the material and the intangible." Maddrell & della Dora, 2013, p.1107



"Though, once a rhythm is found, we usually forget about the stress and start to immerse ourselves in the surrounding environment." – Ronan

"...we're totally in the moment...we stepped into a kind of a pace...it's just very present" - Claire

"You get a sense of, I suppose, your place on the planet. You're connected, you're part of it...its easier to connect into the ultimate reason for things" - Tom

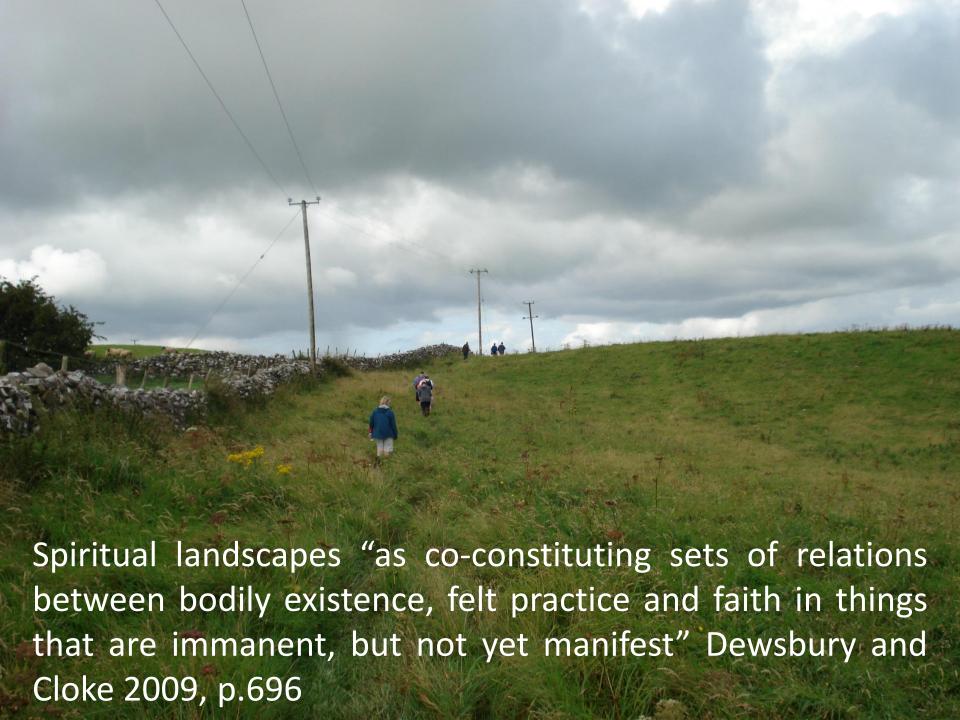


"The spatiality of pilgrimage experience is characterized by blurred boundaries between the forces believed to be contained in materials...and the bodily experience of a location" - Martin and Kryst 1998, p. 223/4

"[The Path] tells you that anyone that wants to do the climb must do it the hard way and some people suffer because of it each year" – Ciarán

I think of family, friends and those in need while walking, often reciting simple prayers of childhood for their intentions as I make my way..." Turlough

It's a dream come true to have done it because I had a bad pain in my knee actually in May and I thought I've have to put it off again this year...you know, you'd have to be in shape to do it" Martin



select references:

Dewsbury, J.D. & Cloke, P. 2009. Spiritual landscapes. Soc & Cult Geog 10 (6)

Holloway, J. 2003. Make-believe. E&PA, 35 (4)

Ingold, T., 2000. The Perception of the Environment. Ldn: Routledge.

Macpherson, H. 2010. Non-Representational Approaches to Body–Landscape Relations. *Geography Compass*, 4 (1).

Maddrell, A. & della Dora, V., 2013. Crossing surfaces in search of the Holy. *E&P A*, 45(5).

Martin, A. & Kryst, S. 1998. Encountering Mary: IN Nast, H.J. and Pile, S. (eds.) *Places through the body*. Ldn: Routledge

Morton, F. 2005. Performing ethnography. Soc & Cult Geog 6(5)

Wylie, J. 2005. A Single Day's Walking. TIBG, NS 30 (2).

Wylie, J., 2007. Landscape, Ldn: Routledge.

acknowledgments:

Dr John Crowley, Ray O'Connor, staff and fellow research post-graduates in the Department of Geography, UCC

Research funded by the Department of Geography, UCC Studentship Scheme & the Geographical Society of Ireland Postgraduate Fieldwork/Travel Award 2013 Conference attendance funded by the Graduate School, College of Arts, Celtic

Studies and Social Sciences, UCC

contact:

102087081@umail.ucc.ie liminalentwinings.com

Twitter: @RichardScriven/@CorkGeog

