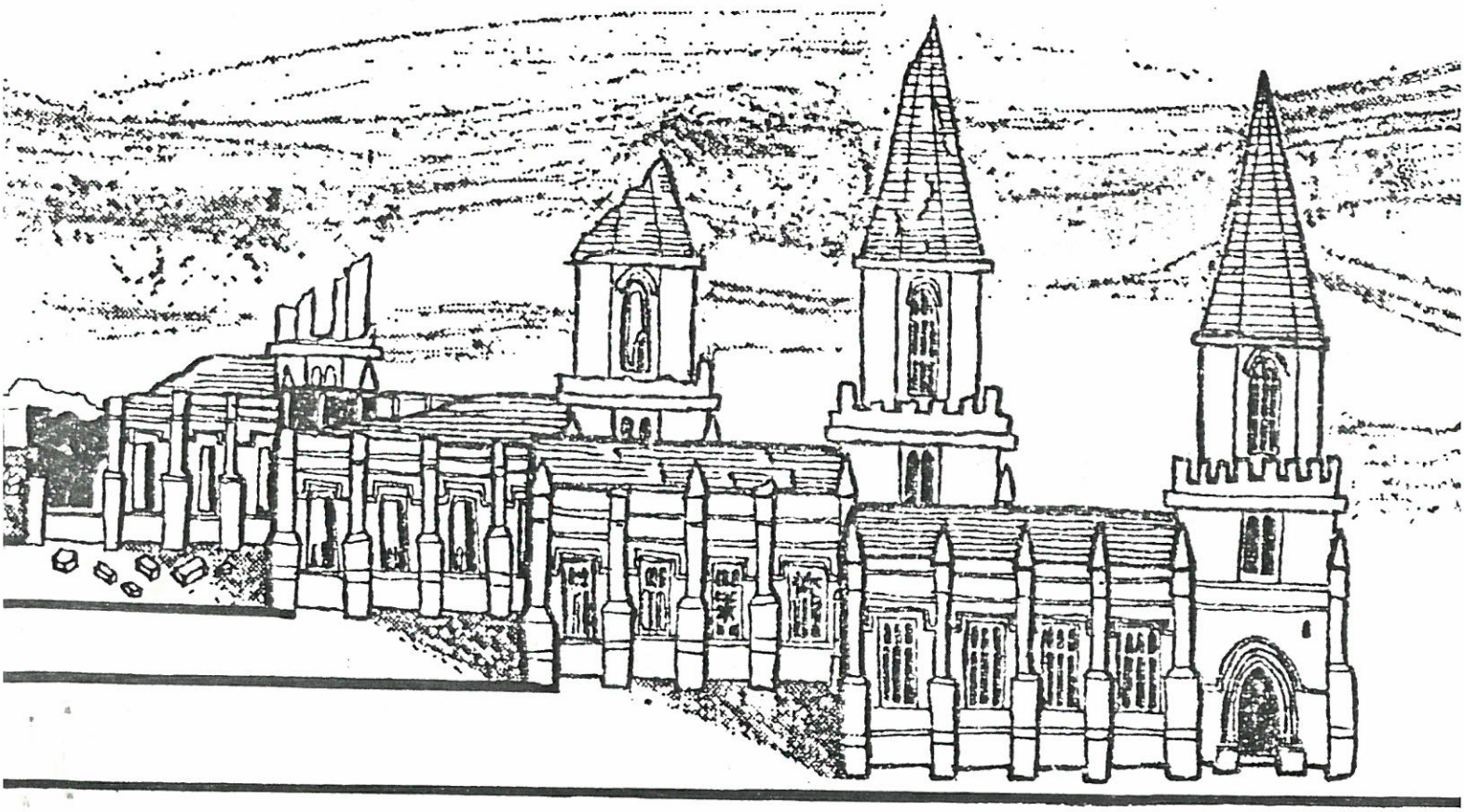
BULLETIN

of the CBA Churches Committee



Number: 21 Winter 1984

C O N T E N T S

The Bulletin of the CBA Churches Committee appears twice a year and costs 75p per copy. It is only available from the CBA at the address given below. A list of back issues is available on request and receipt of an sae. There is also an index to the first twenty volumes of the Bulletin, available free to subscribers.

Contributions to the Bulletin (articles, reviews etc) should be sent to The Editor, Mrs Ruth Taylor, 30 Castle Close, Tickhill, Doncaster DN11 9QT

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N O T E S

Changes

Birmingham — Mrs Ruth Taylor has resigned as archaeological consultant to the DAC, following her removal to Yorkshire. Dr David Palliser has been nominated as her successor.

Blackburn — Mr John Williams has been appointed a full member of the DAC, to advise on archaeological matters.

Lapidary matters

The text of a manual entitled Recording worked stones, prepared by the Churches Committee's Lapidary Working Party, has recently passed through the final stages of preparation and is expected to appear within the next three months. The manual is designed to help those who excavate or investigate buildings and have responsibility for the care, recording, publication, and long-term storage of architectural fragments.

Urban Churches Working Party

The next meeting of the Working Party will be held in Winchester over the weekend of 4-6 October 1985. Inquiries should be directed to Mr David Stocker, Trust for Lincolnshire Archaeology, The Sessions House, Lindum Road, Lincoln LN2 1PB.

Study of human remains

A CBA working party has been established to produce guidelines for the scientific study of human remains from archaeological excavations. Such advice is felt to be needed because human remains are not being studied and reported upon to any common standard, with the result that assemblages from different sites cannot be compared without extensive further work. In addition, it is not always recognized that physical anthropology and palaeopathology are two disciplines, each of which requires its own expertise.

The working party has been set up with the approval of the CBA Executive Board, in consultation with the Institute of Field Archaeologists, the Palaeopathology Association, and the Ancient Monuments Laboratory of English Heritage, following preparatory work by members of the Churches and Archaeological Science Committees. The core membership will be Andrew Boddington, Dr Janet Henderson, Dr Simon Hillson, Dr Keith Manchester, Dr Jonathan Musgrave, and Dr Rick Jones. It is possible that other members will be co-opted as work proceeds.

Meeting of archaeological consultants

A symposium for archaeological consultants to both dioceses and cathedrals will be held during the Annual Conference of DAC members, which this year takes place at Bretton Hall, near Wakefield, West Yorkshire, between 3 and 6 September.

Arrangements for the archaeologists' meeting have still not been finalized, but it is likely that the symposium will occupy half of one day, possibly Thursday 5 or Friday 6 September. Archaeologists who are members of DACs may like to consider attendance at the entire conference: the programme will include coach trips to a number of churches in the region and it is likely that archaeology will be a conference theme. Details will be available in due course from the Council for the Care of Churches, 83 London Wall, London EC2M 5NA. Information about the consultants' symposium will be circulated to all CBA-nominated archaeologists as soon as date and times have been settled.

Nonconformist chapels in Wales

Report on a conference held at Gregynog, Powys, 12-14 October 1984, organized by the Department of Extra-Mural Studies, University College of Wales, Aberystwyth.

The conference was arranged with the intention of building on the interest aroused in nonconformist chapels by the exhibition entitled 'Welsh Chapels', arranged by Anthony Jones (Director, Glasgow School of Art) at the National Museum of Wales, Cardiff, in 1984. The meeting brought together, probably for the first time in Wales, a large proportion of those people actively engaged in research on a variety of aspects of Welsh chapels, as well as representatives from governmental and other authorities responsible for the preservation and Listing of buildings in Wales.

Professor I G Jones (Aberystwyth) set out the historical evidence for nonconformity in Wales as a context for the other papers. Particular attention was given to the role of social forces for the level of provision of places of religious worship by the middle of the 19th century, and of what can be gleaned of the subsequent history of Welsh religion from changing patterns of denominationalism, responses to linguistic change, and styles of building.

The development and idiosyncracies of chapel architecture were discussed in broad outline by Anthony Jones and selectively by Vernon Hughes (Welsh Office). These patterns were compared to the changes in church architecture in Wales AD 1550-1820 by Dr L A S Butler (Leeds). These papers emphasized how the broad development of chapel architecture had been established. While the separation of the external form of the chapels from their interiors was deemed to be unnecessary and undesirable, there was no doubt that the greatest attention had been given to the exteriors; considerable detailed research remains to be carried out on interiors.

Dr M Saver (Hon Archivist, English Organ Archive) examined the role of organs in chapel meetings since 1820. He pointed to the link between the industrial revolution and factory methods for the design and construction of organs. The question of the provision of music generally in chapels is clearly another largely unconsidered field. Religious controversy between 1652 and 1982 in a Welsh parish and its repercussions on British educational policies were examined by D W Smith for the parish of Berriew (Powys). John Hilling discussed the lives and works of the preacher-architects who designed chapels, and the emergence of professional architects from the 19th century onwards.

The weekend provided a useful forum for discussion and for fellow researchers to meet. If there was a single theme running through the papers it was the deep concern expressed about the future of the chapels. Following discussion about potential policies for recording and preservation, a working party was established to consider the possibilities of founding a chapels society, of acting as a pressure group, and for bringing together the relevant parties responsible for, and concerned about, the question of preservation. It is hoped that another conference will be organized in the near future concerned with such matters.

Copies of the conference abstracts and bibliographies can be obtained by sending a cheque or postal order for £0.50p made payable to the Department of Extra-Mural Studies, Aberystwyth, to: Dr C J Arnold, Resident Tutor for Powys, Bronawel, Green Lane, Abermule, Montgomery, Powys.

Medieval cross slabs in the north-east — Peter Ryder

The cross slab grave cover - a recumbent slab, usually tapered and often of full 'coffin lid' size, generally bearing a full-length cross often accompanied by some form of emblem - is without doubt the most common form of medieval sepulchral monument to survive today. It is perhaps a consequence of the great numbers of slabs and slab fragments, and the considerable variety of cross types and emblems used, that little attention has been paid to the class of monument as a whole. Writers examining individual slabs, for instance those found during an excavation, have found a lack of a source of comparative material other than one or two 'textbooks' of mid-19th century vintage.

Perhaps the majority of medieval churches - and rebuilt churches on medieval sites - possess at least one or two cross slabs. Often they have been reset in the walls of porches, having come to light during Victorian restorations. Others remain where later medieval builders reused them in the church fabric; internal lintels of doors, clerestory windows, or the steps of a newel stair are all common locations. Less fortunate slabs lie overgrown or shattered by frost in churchyards. The needs for both conservation and, even more urgently, recording, are obvious.

I have been 'collecting' cross slabs, in the form of 1:10 scale drawings (with notes on location, stone type etc) for some years. In the preparation of my MPhil thesis (University of Sheffield 1981) I located and recorded around 350 South Yorkshire slabs; since then I have surveyed County Durham slabs (c. 550 in all), a project financed by a British Academy grant and currently 'in press' as a monograph of the Architectural and Archaeological Society of Durham and Northumberland, and I am working, as time and finance allows, on Northumberland and the remainder of Yorkshire, with the eventual intent of publishing these as well. A complete corpus of all the cross slabs in the north-east counties - which may total in the region of 1500-2000 specimens - would be a weighty tome but one which would prove invaluable to archaeologists, students of medieval art, and sepulchrologists.

I would be interested to hear from anyone else interested in cross slabs, and in particular of any which come to light during excavation or simply turn up, as they seem wont to, in unexpected places. I may be able to provide comparative material from my collection of drawings. Copies of the South Yorkshire slab drawings are lodged with the County Ancient Monuments and Sites Record at the Cultural Activities Centre, Ellin Street, Sheffield S1 4PL.
I can be contacted at: Broomlea, 1 Ford Terrace, Broomhaugh, Riding Mill, Northumberland RM44 6EJ.

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EXCAVATION AND FIELDWORK AT CRAYKE, NORTH YORKSHIRE — Ken Adams

The village of Crayke is prominently perched on the edge of the Vale of York, on a hill that is the most southerly outlier of the Hambleton Hills (Figure 1). Historically, it is best known as the site of a pre-Danish monastery. This is attested by a series of references, primarily in the 10th century Historia de Sancto Cuthberto, the first of which records the granting of Crayke to St Cuthbert by King Ecgfrith of Northumbria in 685, while the latest reports the resting at Crayke of St Cuthbert's body in 882 when the Community of St Cuthbert was en route from Norham to Chester-le-Street and, ultimately, Durham.

In keeping with the archaeologically elusive nature of Anglo-Saxon monasticism, very little physical evidence that could be related to this monastery has previously been found. In 1937, levelling for a tennis court at Crayke Hall uncovered a group of Anglo-Saxon finds including an ironwork hoard and fragments of a stone cross. More relevantly, in 1956, excavations to the east of the churchyard encountered 16 pre-14th century skeletons. As part of a wider study of the archaeology of the parish, in August 1983 a 10x5m excavation took place under the auspices of the University of York with the aim of determining the date, extent, and character of this cemetery, and particularly whether it might be monastic (Figure 3). Stratigraphically the results of the excavation were disappointing, due to plough damage, but when they are added to radiocarbon dates, information from the 1956 excavations, and analysis of the immediate landscape, a whole sequence of hilltop settlement can be deduced.

Few skeletons were excavated because of post-medieval plough damage over the eastern three-quarters of the site. Those that remained consisted of the relatively intact S1 (an 18-20 year-old female), the rather scrambled S2 (two individuals - one old male, the other possibly female), the skull and phalanges of S3, and the redeposited bones of S4. That these do not represent the edge of the cemetery is shown by the shallow grave cut F3 containing the few fragmentary remains of a further skeleton (S5); the cemetery could well have extended further east. As in 1956, the skeletons were aligned roughly west-east, with heads to the west. No associated artefacts were found. A report on the bones excavated in 1956 and 1983 is being prepared by Dr Keith Manchester.

Dating evidence for the 1983 skeletons was no better than in 1956; all that could be said was that they were pre-14th century. However, Mr A D Cliff of Mosswood Cottage, Crayke, provided a most vital and generous service by finding two radiocarbon determinations for samples from S1. The results were 680 $\pm$ 90 and 810 $\pm$ 90; at two standard deviations the overlap between the two is 630-860, which is close to the historical monastic limits of 685-882. It can thus be postulated that the Castle Field cemetery belonged to the period of the Anglo-Saxon monastery.

With this established, a possible monastic layout can be deduced. In the 1956 excavations no bones were found in the north quarter of the trench (Figure 3): this could be evidence of a north limit to the cemetery. To the west, the skeletons continue into the present churchyard, where one has been uncovered during recent grave digging, but there is evidence to suggest that the west limit is soon reached. Mr Pipes, a former Crayke gravedigger, reports that natural deposits are reached a foot or so down over the west half of the churchyard, to the east of which the soil becomes deeper, presumably with the commencement of the cemtery. There is no sign of an east limit.

If the cemetery is the north limit of the monastery, evidence to the south is provided by the 1937 tennis court finds; their provenance cannot be fortuitous. It would seem that the monastery stretched down the relatively gentle slope to the south-west (Figure 4). There is no further corroborative evidence; skeleton S1 and grave cut F3 are aligned neither with the present church (which is in line with the 1983 trench) nor the contours of that part of Castle Field. They would, however, be in alignment with a church to the south-west positioned at right-angles to the slope, perhaps slightly to the east of the similarly aligned Crayke Hall.

As regards lines of communication at the time of the monastery, the Ecgfrith grant intended Crayke to act as a staging post on Cuthbert's trips to York.

It follows that there should have been a direct route to the south. Until at least 1630 there was indeed such a road that passed through Huby and Skelton on its way to York. In local terms, there is no reason to assume that the core of the present road system, the convoluted T-junction of the roads from Coxwold, Brandsby, and York, has changed since monastic days.

If the foregoing evidence and argument is accepted the present church would have to be a later foundation. This fits in well with the postulated first post-monastic phase, which consists of settlement around a large triangular green on the south side of the hill, with the formation of a large field on the north side. The west and east sides of the green were formed by Brandsby Street and Church Hill, while the north side was defined by a road, hereafter termed North Lane, which is now blocked off but which ran in front of the church, through Crayke Hall, and joined Brandsby Street. Its course before it joined Brandsby Street is now marked by a strip of open land. Settlement must initially have been fairly limited, probably strung out along the west side of the green.

This large green need not be seen as a planned feature: it was primarily the result of the laying out of the field to the north. This field takes account admirably of the restrictions imposed on ploughing by topography and the existing roads. Its south limit is dictated by the road from Coxwold. Its west curved boundary marks the limit of feasible ploughing, as beyond this point the south facing hill curves steeply round to face the west. Its north boundary is determined by the break in slope between the hill and the flatter land to the north. The north limit of the green is simply due to the eastward projection of these boundaries to form a well-proportioned field, hereafter known as North Field. Love Lane, the north-south path that bisects the field at present, is a later addition. This is shown by the ridge and furrow which crosses it from Castle Field to the field to the east. Due to later settlement it is impossible to prove without excavation that ploughing extended to the area now covered by the church and castle, but given the integrity of the boundaries of the proposed field and the evidence for a monastic layout distinct from the present ecclesiastical topography, this suggestion is the most plausible.

The next phase involved the establishment of the church and manor mentioned in Domesday. The church was sensibly sited, at the summit of the hill and along North Lane. The manor was presumably to the west of the site of the later castle; there is no trace of it except perhaps in the evidence for a trackway resulting in the bisection of North Field, as is suggested by the alignment of the west edge of the ridge and furrow that crosses Love Lane.

The first Crayke Castle replaced the manor, perhaps by the late 12th century, and its most obvious legacy is the motte which lies behind the present castle. The earliest evidence for a castle precinct comes from pit F4 of the 1983 trench which contained ashy deposits and considerable quantities of late 13th-early 14th century pottery. Together with areas of stone reddened by fire and covered with ash in the 1956 trench, this could be taken as evidence for an encroachment on North Field by a work area associated with the castle. In the course of digging this pit what must have been a surprised Crayke innocitant encountered some skeletons and in good Christian fashion arranged the bones of at least three individuals on the edge of the pit.

The present castle, together with the now ruined 'new tower', vanished stables, and a barn, the earthworks of which are to the north of the churchyard, was constructed in the 15th century. There are, in association with the barn, traces of a wall running to the east. This would seem to represent part of the precinct

boundary. In the 1983 trench a pit (F6) filled with stone packing was found which by modern anology could be interpreted as the hard standing for a gateway; next to it was F7, the setting for a gatepost. These imply a north-south edge to the precinct joining the earthwork wall.

Associated with the castle precinct, perhaps from the start, was Love Lane, or rather its predecessor, immediately to the west, which is still visible as an earthwork and was located in the 1983 excavation (F5). Presumably, the earlier 'manorial' path had been rendered less useful by the larger castle precinct and a new 'tradesmen's entrance' to the east, going both north and south, was found more useful.

Sometime between Domesday and the 16th century a planned extension was added to the village along Brandsby Street, with the tell-tale characteristics of rows of regular tofts and back lanes. The north row was sited in part of North Field.

At an unknown date before the 16th century, but after the planned addition, the churchyard was extended to the south. This resulted in the blocking of North Lane and the establishment of a new road to the south which incorporated the east half of Key Lane. Houses were built along the north side of this road, the first stage in the process of filling in the green. Ultimately, Love Lane was adopted as the new east edge of the green, the west end of Key Lane was diverted south and the remaining space built upon.

Work continues. In particular, fieldwork and research into written records should clarify the dating of the planned extension to the village. However, it is the pre-Danish religious community and the two phases of settlement that succeeded it that are of particular interest. Archaeologically, monasteries of this period are not well understood and Crayke seems to be among the few about which something positive may be said and more is ascertainable. The Crayke sequence is also likely to be of relevance to discussion of what happened to religious communities in the north during the 9th and 10th centuries. Consideration to both these topics will be given in the final publication.

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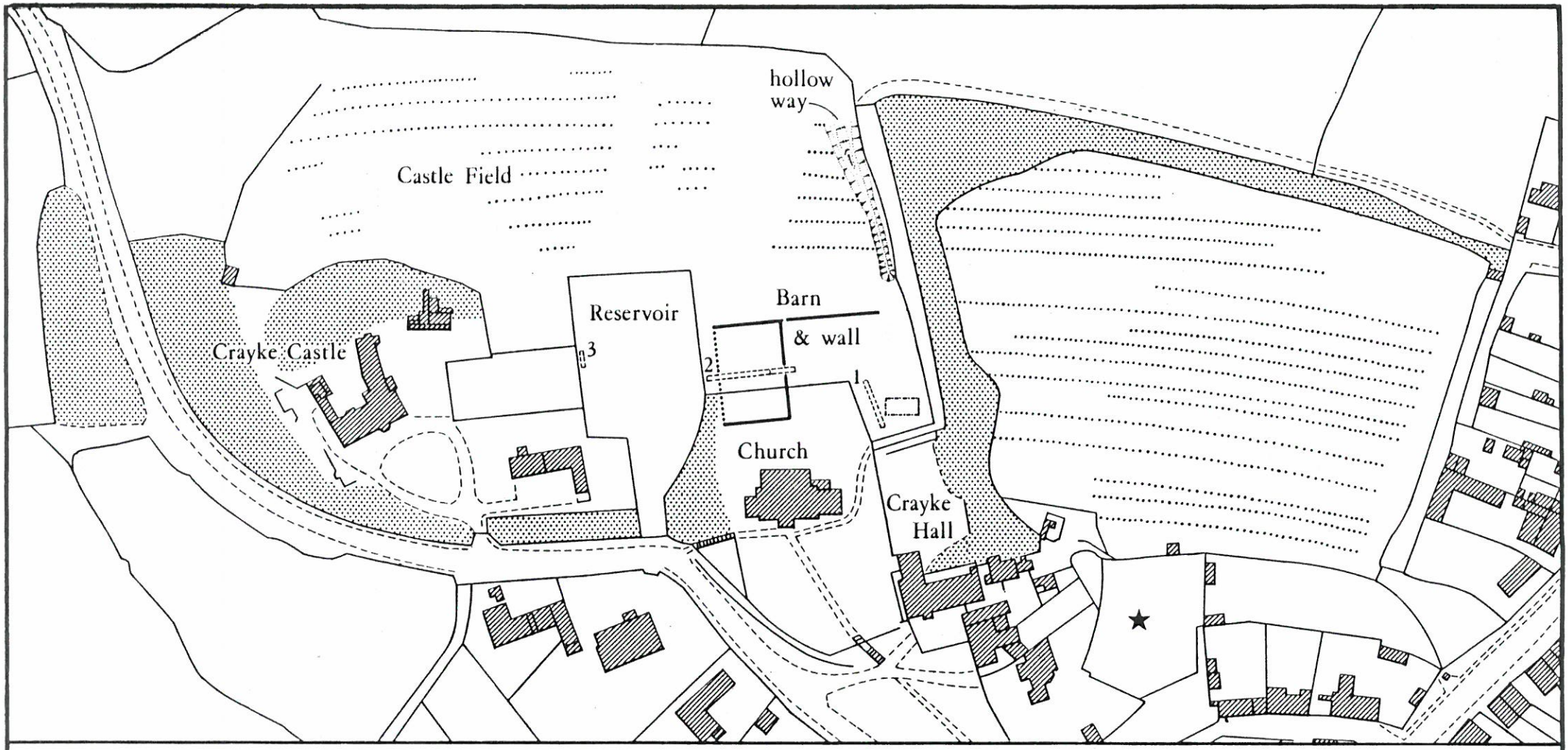
C A S E S

Repton 1984

Martin Biddle and Birthe Kjølbye-Biddle

The excavations at Repton in 1984, the 11th season, were in some ways the most productive yet - in results, in new interpretations, and in the discovery of some remarkable artefacts. Work took place on three sites: by the church of St Wystan, in the Headmaster's kitchen garden, and in the Vicarage garden. But we also took the opportunity to invite Dr Arnold Aspinall from the University of Bradford to carry out an electrical resistivity survey to see if he could confirm the course of the east side of the Viking winter fortress of 873-4 first discovered in 1979.

Arnold Aspinall's results were conclusive: the course of the ditch was traced almost exactly as predicted running in a curve below the cloister of the Augustinian priory to end towards the north on the south side of the Old Trent Water. We can now see that the Viking fortress enclosed a D-shaped area of



CRAYKE : the hilltop

- 1983 excavation
- 1956 excavations
- ★ Area of 1937 finds
- ..... Ridge (& furrow)
- Woodland

0 100 METRES

Figure 1

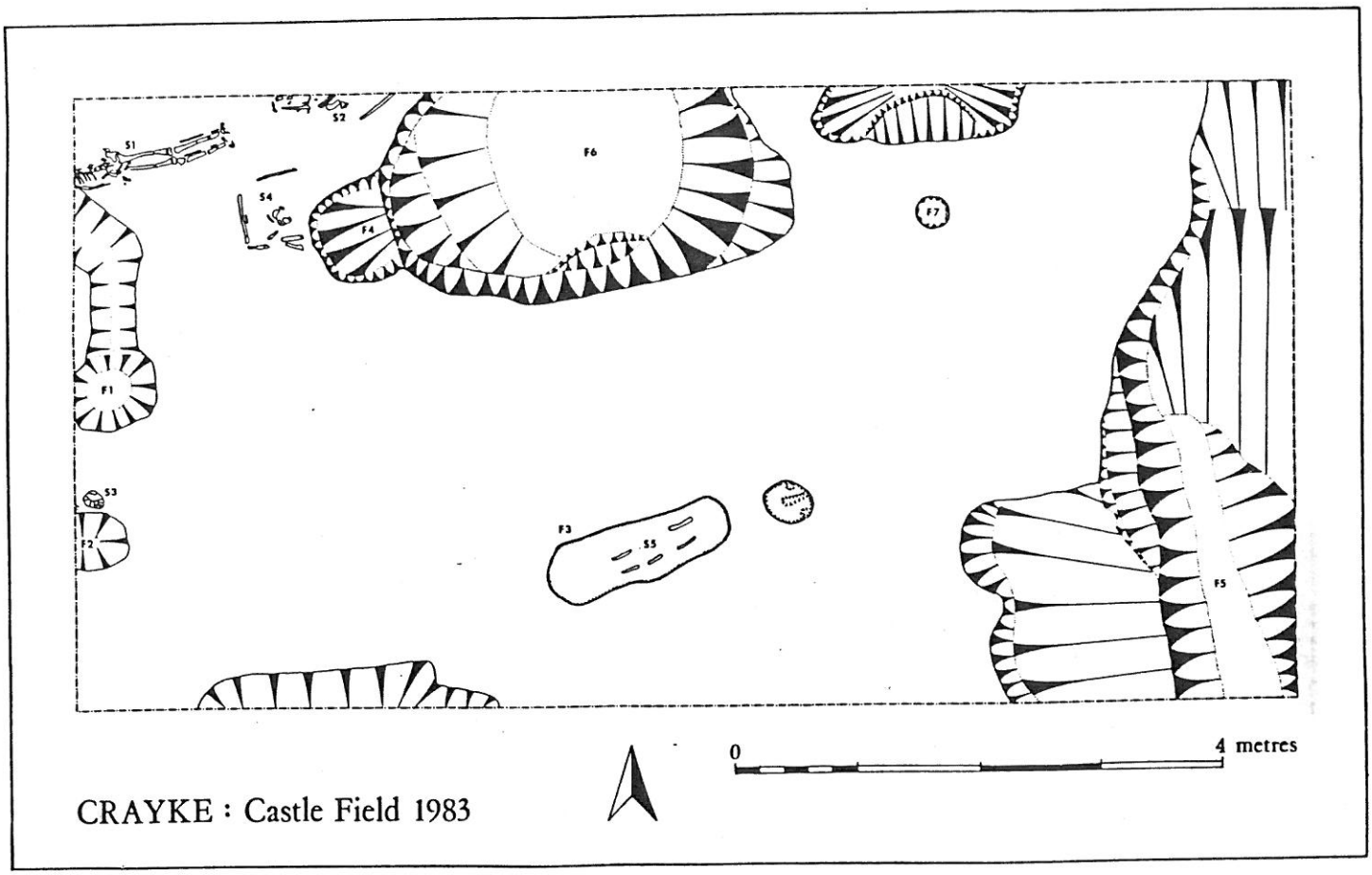


Figure 2

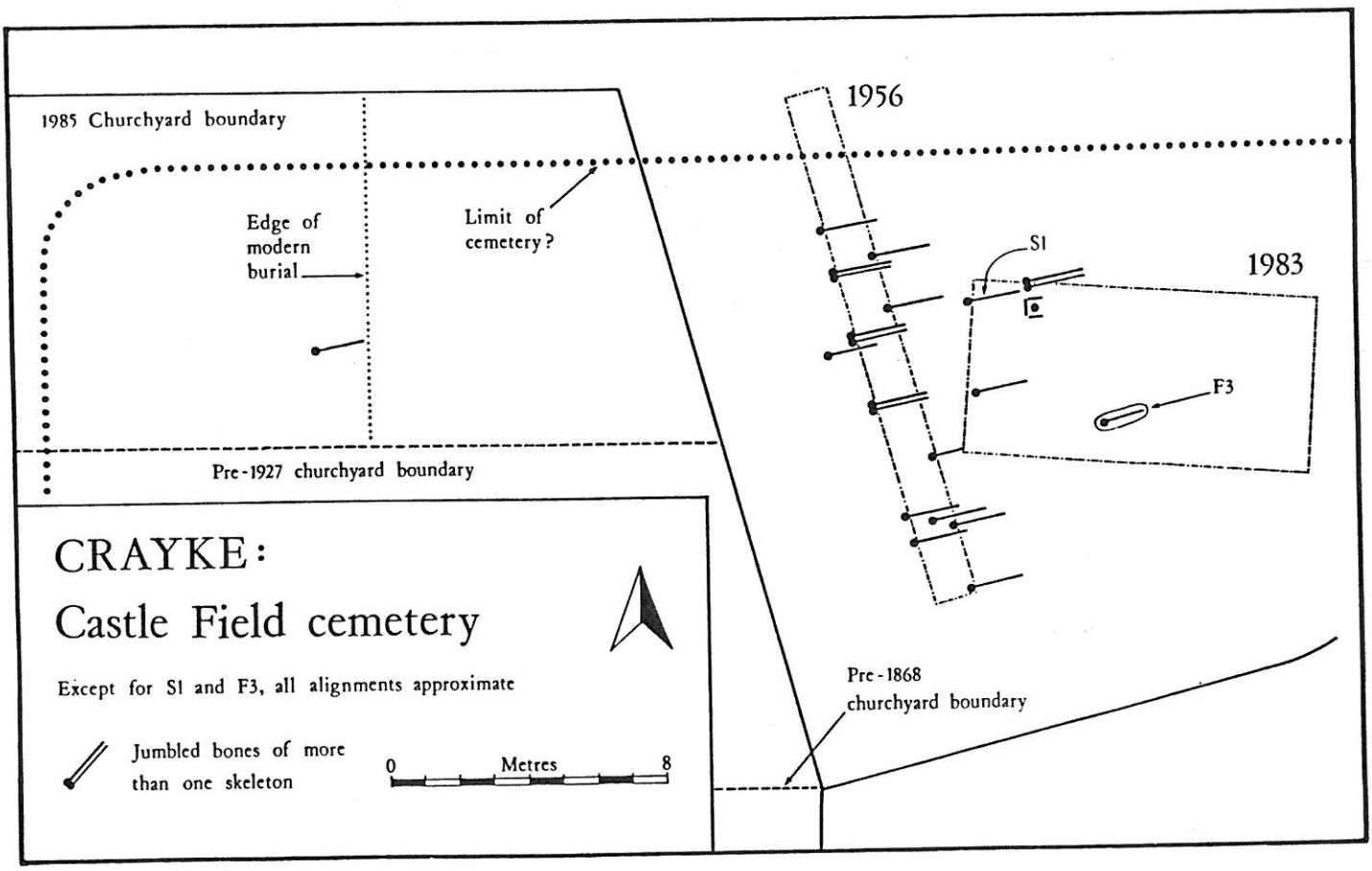


Figure 3

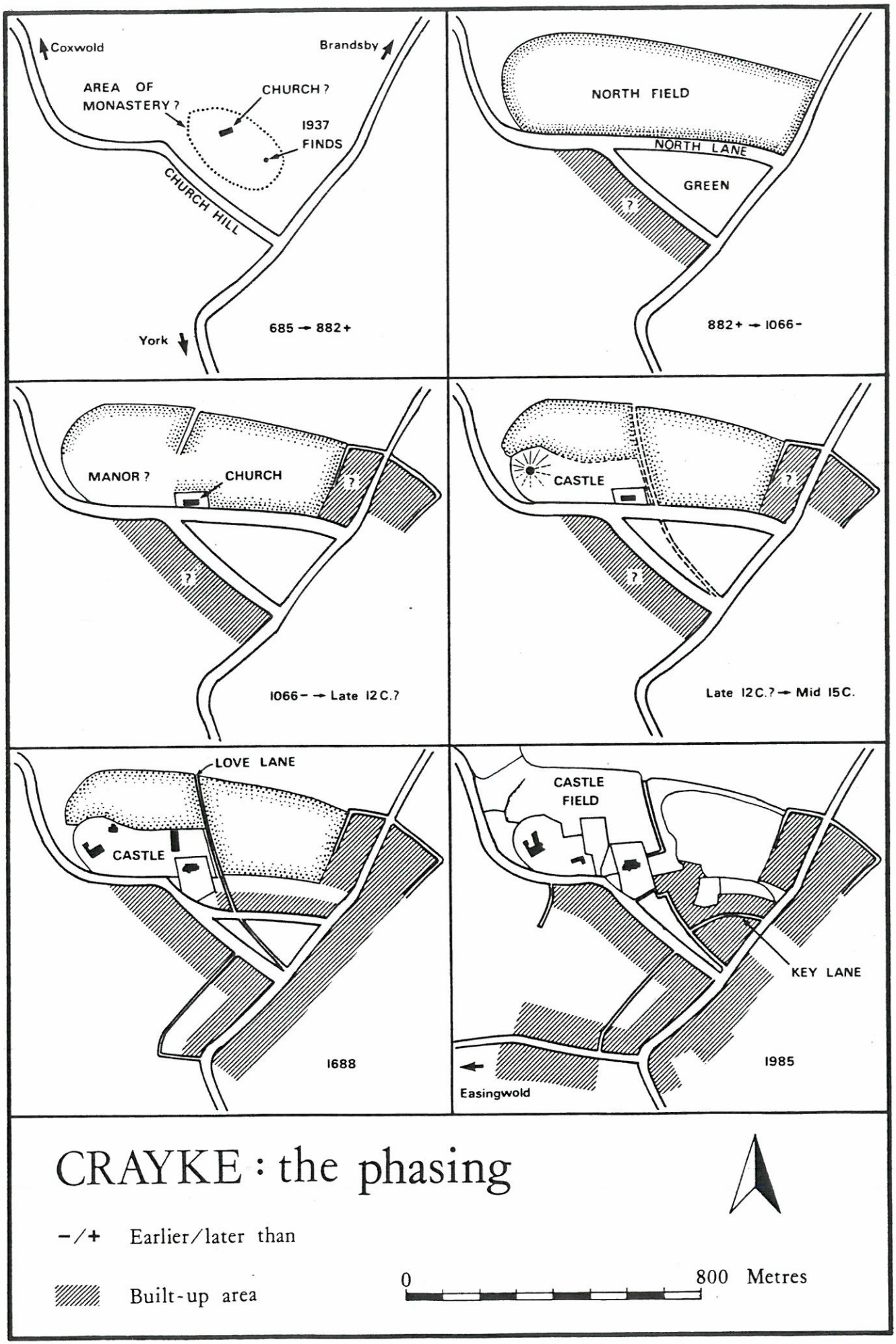

Coxwold
Brandsby
AREA OF MONASTERY?
CHURCH?
1937 FINDS
CHURCH HILL
York
685 → 882+
NORTH FIELD
NORTH LANE
GREEN
?
882+ → 1066-
MANOR?
CHURCH
?
?
1066- → Late 12C.?
CASTLE
?
?
Late 12C.? → Mid 15C.
LOVE LANE
CASTLE
1688
CASTLE FIELD
KEY LANE
1985
Easingwold
CRAYKE : the phasing
−/+ Earlier/later than
Built-up area
0
800 Metres

Figure 4

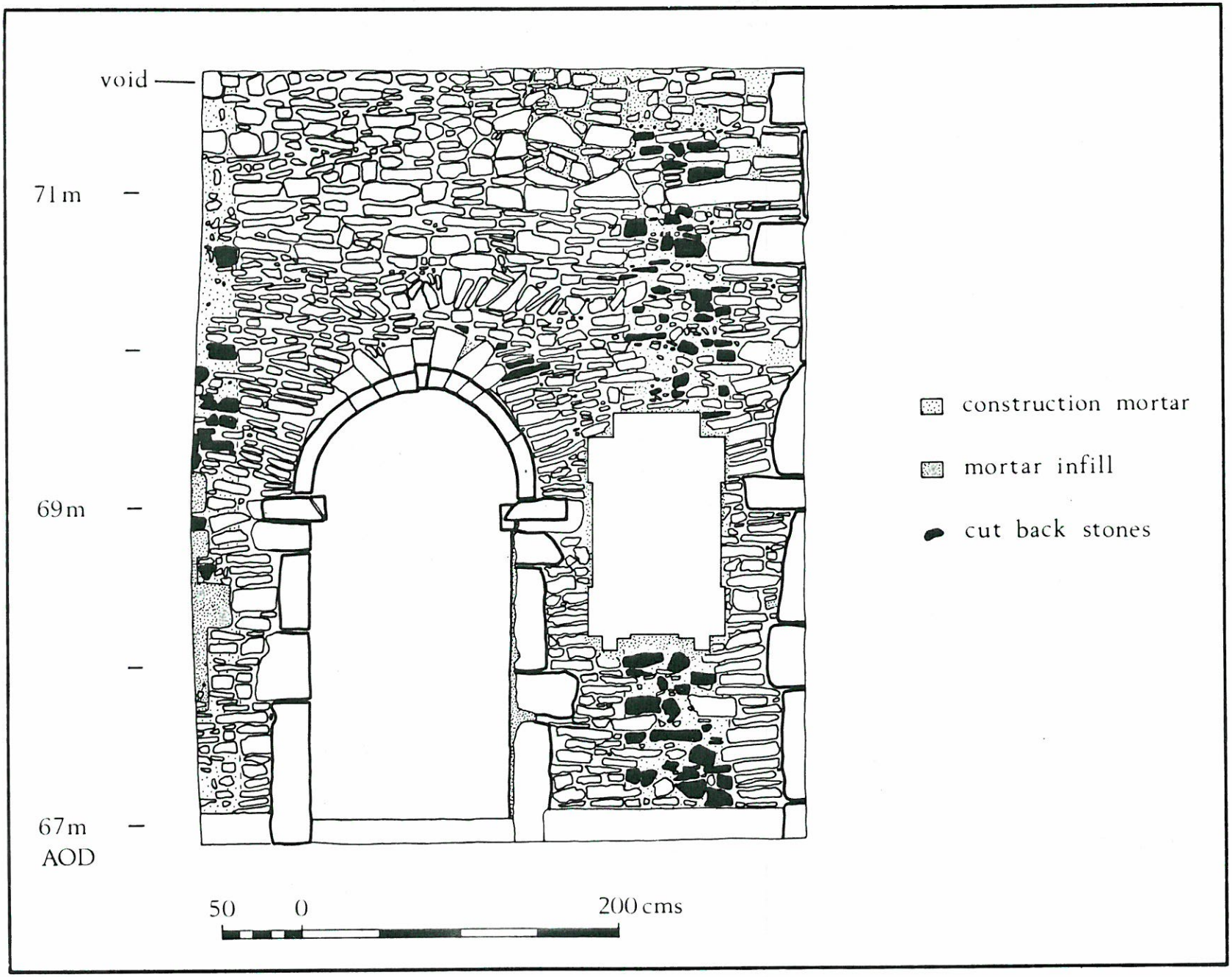


Figure 5: St Peter, Wootton Wawen

about 1.4 hectares (3.5 acres) on the south bank of the former course of the river. It was defended by a bank and ditch which incorporated the Anglo-Saxon church as a strongpoint and probably as a gatehouse. The construction of the fortress involved the excavation of 13,500 cubic metres of soil along a total length of 475m, a task which would have taken 200 men about five weeks to complete.

Almost exactly in the centre of the defended area, the trench in the Headmaster's kitchen garden has now uncovered a very large and steep-sided excavation cut into the cliff of the Old Trent and running back about 26m (85.3 feet) from the top of the cliff, to a total distance of 32 to 34m (105-112 feet) from the river bank. The investigation of this feature will be a major objective of the next season in 1985. At present all we can say is that it had become a grass-grown hollow by the time it was deliberately filled in about the end of the 12th or early in the 13th century. But we suspect that it was originally a dock, or more probably a slip, cut into the Trent cliff to provide either a loading place or, more likely, a ship repair yard. Whether this will turn out to be a Viking dock or some feature to do with the early years of the Augustinian priory in the late 12th century, we cannot yet say but the apparent relationship between the 'dock' and the Viking defences seems to suggest the possibility that the Viking winter fortress at Repton was really a defended ship base, designed to protect the highly vulnerable long-ships as they were pulled on shore to be caulked and tarred over the winter season.

For many years now the excavations north of the east end of St Wystan's church have been investigating the earliest stages of the Anglo-Saxon church and particularly the graveyard around the crypt. This year the end of the excavation of the graves at last came within reach (the last graves will probably be cleared in 1985) and we could see that quite extensive areas of the early layers on the site remain intact. These have been the principal objective of our work here because they will give us the only chance to investigate the very earliest phases of the monastery. The discovery this year of two fragments of a very fine blue glass cone beaker of the period 600-800, decorated with trails of white glass, shows that these early layers contain information of the first importance. Moreover, the stratification relating these layers to the crypt and other early features of the church survives relatively intact north of the crypt, whereas to east and south in previous years we found that the relationships had been almost entirely destroyed by excavations in 1896, 1922, and in the early 1930s. We began the examination of these early layers this year in the re-entrant angle between the crypt and the north-east projection of the central space and did enough to show that the relationships between all the successive phases of construction of the Anglo-Saxon church can be established here but that the evidence is extremely complex and requires a great deal of time to record what is uncovered at each stage of the work. This is not, and must not be, a quick operation if we are responsibly to record what the work of excavation inevitably removes and destroys.

There are now two excavations in the vicarage garden. Against the churchyard wall our excavation was begun last year to investigate a mound which appears also on the churchyard side of the wall and lies exactly on the axis of the church. On the vicarage side this mound has turned out to be part of a medieval bank running along the east (churchyard) side of a hollow way, the two forming the medieval west boundary of the churchyard. Curiously, and perhaps not insignificantly, at the exact centre of the 'mound' - now apparently disproved on the vicarage side of the wall - we found one half of a magnificent Anglo-Saxon carved grave cover of 9th century date. This is the finest piece of Anglo-Saxon sculpture yet found in Repton, for although the Repton Stone

found east of the church in 1979 is much more important for what it shows, the artistic quality of the new discovery is outstanding. The new slab is rounded at one end and is ridged along its length. To each side of the ridge, there is a panel with two confronted animals, in one case interlaced with a separate pattern and in the other interlaced by their own greatly extended limbs and bodies. The style is known from other works of the period and is perhaps best compared with the metalwork of the Trewhiddle Hoard found in Cornwall and deposited c 872-5. The Repton grave cover is also comparable to one found at Ramsbury (Wiltshire) and here too a 9th century date is appropriate.

Excavation has not yet gone below the level at which the grave cover was found but it is clear that the next season in this area is going to be most interesting, not least in helping us to understand how the topography of this part of Repton developed and how the churchyard came to take its present form.

Since 1980 the main excavation in the vicarage garden has been that of the mound first opened in the 1680s and now known to have contained a Viking burial of high rank, accompanied by the bones of some 250 other individuals. In 1984 we investigated the body of the mound and showed that it had in all probability been scraped up from the surrounding ground and piled up to form a low mound which covered both the Viking grave and the remains of the earlier masonry building in which the Viking grave and its accompanying deposit of human bones had been placed. The mound never exceeded a height of about 0.3m (1 foot) and had been crowned by a kerb of irregular stones which indicated the outline of the now buried building. The body of the mound contained a silver sceatta (a 'proto-penny') minted perhaps in the territory of the Hwicce (later south-west Mercia. now approximately Worcestershire and parts of Gloucestershire) in the 740s, a series of decorative pins of copper-alloy and one of silver, pieces of very fine continental vessel glass, some of it highly decorated, of the 7th to 9th centuries, window glass of the same period, and sherds of Middle Saxon pottery. All this material must have been scraped up with the earth of the mound and it, therefore, relates to the earlier, pre-Viking use of the site. We also found that the mound had covered and, therefore, preserved a large area of 'old ground surface' around the early masonry building. Next year, therefore, we can expect to recover more of the same kind of material in contexts which will be related to the building itself, which we suspect to be of 7th or more probably 8th century date and perhaps a mortuary chapel of the highest rank.

Outside this building to the west and in a later deposit we found this year a silver dernier of Pepin the Short (751-68) minted at Verdun, only the second coin of this Carolingian ruler known from England.

Work will take place in 1985 on all the sites described above by the kind permission of the Headmaster and Governors of Repton School, the Vicar of Repton, and the Parochial Church Council, to all of whom, as to our sponsors The Center for Field Research ('Earthwatch') we are wholly indebted for the success of the work in 1984.

St Peter, Wootton Wawen, Warwickshire — Steven Bassett

The School of History of Birmingham University held the second season of its research project on the historical landscape, the church, and the churchyard of Wootton Wawen in late June and July 1984. Only the work at St Peter's church is reported here; the other activities are described in Bassett 1984.

The second season of structural recording and analysis of St Peter's church proved very worthwhile, if hectic. Large areas of the rubble walls are to be repointed in the near future, a necessary operation which may, nonetheless, obscure important details of the early fabric. Accordingly a great deal of drawing was done this year: the north wall of the nave was completed and its west wall and the north wall of the tower were drawn in their entirety. A lot remains to be done in the study of all three walls but this first opportunity to examine their upper parts from close up bore out several earlier suggestions (Bassett 1983). The most important one concerns the north belfrey window of the tower. This was confirmed to be a gable-headed opening with its head the best preserved of the three externally visible windows. It had been more thoroughly infilled than the east and south windows so that there was no distinct sign here of the splaying of the sides which the other two show. However, the external dimensions of all three are closely similar, and there is clear evidence inside the tower that this window too is double-splayed. Lower down on the same face two other observations were made. First, nothing new was found to show whether or not the single-splayed window in the second stage of the tower was an original feature. Its external face has been rebuilt within the last two centuries, with brick jambs and voussoirs of roof tiles; and the pointing around the window is so heavy that any slight evidence that the window was secondary is invisible. Second, it looks as if the upper parts of the side walls of the north porticus may only have been partly in bond with the tower. The intervals between bonded and unbonded sections still need to be established precisely but some of them may coincide with the building lifts.

Inside the church work continued on the lowest 5m of the outer face of the tower's south wall, which is accessible in the Lady Chapel. In 1983 the west half of the wall had been stripped of the plaster put onto it in or just after 1881. This year the remainder of the plaster was removed and the newly exposed fabric was recorded (Figure 5). As a result the south faces of the long-and-short quoins of the NE corner of the tower's lowest storey were uncovered (cf Radford 1979, 77). So too was the scar of the east wall of the south porticus, clearly visible except where hidden behind a large memorial tablet of 1906 and 0.69m (27in) wide. Unlike the west wall scar found in 1983, this one seems to have been considerably disturbed by the late 19th century restorers. To judge from the few unaffected parts, the medieval demolishers of the wall had backfilled all the deeper parts of the scar with mortar and a few small stones, preparatory no doubt to plastering over it. Most of this material, however, was scoured out again by the restorers, to be replaced by a lot of small flat stones and some fragments of roof and plain floor tiles in a very hard, distinctive, cement.

This east wall had been fully in bond with the tower to a height of 4.4m. Above that level and just to the south of the scar, there must have been an opening in the wall, presumably a window. During demolition of the wall one or more large rectangular stones seem to have been removed and the resultant void infilled with small stones in a poor-quality mortar. The latter is very similar to mortar, found in 1983, which had been used to infill voids caused by the removal of jamb stones from the north side of a doorway in the west wall of the

porticus. It is not possible to say what form the window took, since the opening itself was entirely within the demolished wall, or to decide how many stones are represented by the infilled void without exploratory work (though there were probably no more than two, side by side). Moreover, the level at which the void occurs need not be that of the window's sill, which could have been lower and less deeply set into the wall on this side. None of the stones within the wall line which are above the void are shattered; this may mean that a piece of the window's ashlar lining was set against them, though other explanations are possible.

A window so close to the junction of the porticus wall with the tower would seem peculiarly positioned were it not for the existence of another window next to it. Although dismantled and subsequently infilled, this window's former position can be made out as a sub-rectangular feature in the tower wall immediately west of the east wall scar, with its lowest point c 4.15m above notional ground level. Again, without exploratory work involving mortar removal the form of the window cannot be determined. Presumably it had an ashlar surround - otherwise the outline preserved in the wall would have been far more regular - and was to some extent splayed.

The close juxtaposition of the two windows was certainly a deliberate attempt to admit as much daylight as possible to the lowest storey of the tower. Some light doubtless came in through the four tower arches from other parts of the church but the area's best illumination would have been provided by a combination of two windows such as this, particularly if the outer window was set slightly higher than the inner one, as may have been the case here . One might well have expected there to be windows of this sort in the NW angle, rather than (or as well as) in the NE one, so as to admit better (or much more) light; but there is no sign of any having been there. This may not be significant but if it is, it could reflect the internal arrangement of the lowest storey of the south porticus. There was presumably an altar against its east wall (hence the asymmetrical positioning of the porticus in relation to the south tower arch). Therefore, if the porticus was two-storeyed as seems quite likely, access to the upper level would presumably have been by means of a stairway against the west wall. This would have risen from south to north, if it was to avoid the doorway at the north end of the west wall, and so prevented the setting of such a pair of windows in the NW angle.

The other important information from this year's plaster removal concerns the round head of the south tower arch. In the first interim report it was suggested that it might be secondary, the replacement for a gable head on the same imposts and jambs. This suggestion is now greatly strengthened by the discovery that at least four stones adjacent to the present head appear to have been cut back in situ. In each case part of the stone has been broken off to accommodate one of the head stones, some of which project a long way back into the wall fabric. The four clear instances of this are shown in black on Figure 5, but a few other stones which possibly had the same treatment have not been blacked up. It seems, therefore, that they had originally been laid up to a differently shaped head.

It can also be seen from Figure 5 that several more of the stones adjacent to the present round head are not particularly close-fitting. This is very noticeable in the case of four of those beside the lowest stone on the west side of the head but occurs elsewhere as well. A similar impression is gained from the external face of the tower's north wall, though the heavy modern pointing there obscures some of the stones' edges. In both cases it seems likely that stones nearest to the head of the tower arch were originally laid up to the ashlar slabs set to form a gable; Figure 5 indicates that they would have fitted against them far more comfortably.

In addition, the north and south tower arches share another characteristic which suggests that their round heads may be secondary. Both have imposts and jambs constructed of through-stones, with the latter, most of which are of megalithic proportions, laid in 'Escomb fashion'. By contrast their heads are made of much smaller stones, none of them through-stones. One cannot improve on the Taylors' description of the heads: 'the round arches each have a rubble or plastered section in the centre of the soffit (ie underside) ... Where the walls are not plastered it is possible to see that, whereas the lower voussoirs are of thin stones of the shape of the projecting strip-moulding, the upper voussoirs are of considerable depth, bonding into the wall, with the strip-moulding worked on their exposed faces by cutting back the remainder' (1965, 686). Indeed the long thin lower voussoirs have the appearance of stones which were taken down from other arches for reuse here, whereas the much cruder upper ones were probably cut for their present setting. As a result of these various differences, the two heads do not sit well on their respective jambs and imposts; they make their doorways look bottom-heavy. Gable heads formed of large through-stones would have given a much more well-proportioned appearance.

The west tower arch is far larger than the north and south ones but its round head is of very similar construction (except that it has no thin stones). As the whole of its west side is hidden behind a 16th century screen, its general effect cannot be judged; on the east side only the strip moulding is not thickly plastered. By contrast the east tower arch, although also round headed, is very different in most important respects. It is largely constructed of big, well-matched, through-stones. These are all of considerable depth, with the strip-moulding formed (as in the other three heads) by cutting back above; but in this case the strip-moulding is considerably thicker. On its west side, moreover, there are two orders, the inner of which is set well back from the arris. These differences together make the east tower arch much more satisfactory as a whole. That is not to say that its round head is necessarily original. Plaster removal would be required to show if it is, or if it is only a more successful replacement than those undertaken on at least two of the other three tower arches.

One other aspect of the south wall of the tower should be mentioned. In 1983 several stones in the wall above the tower arch were thought likely to be voussoirs of a small window, still partly hidden by plaster, which had been truncated by the insertion of the round head. After further plaster removal and cleaning of the wall mortar these can now be seen to be part of a course of stones forming a relieving arch of sorts above the doorway. An isolated piece of oolite, to which attention was drawn in the 1983 report, no longer seems to have had any special significance. Just above this course the appearance of the wall face changes. The stones used are much larger and less elongated, though no better coursed than those below. The level at which this change occurs was presumably the junction of two lifts and represents an interval in the building programme. A similar change lower down seems to occur at the level of the imposts of the tower arch.

Before this wall face is replastered, three essential jobs remain to be done. One is to take mortar samples from different parts of the wall. Comparison of them should be of considerable help in resolving the main structural problems discussed above. The second job is to empty out the poor-quality mortar which was backfilled into the voids in the scars of the two porticus wall. It is certain that the south porticus had been demolished by about the middle of the 13th century when a much larger chapel was built on its site (of which only a little survives). There is no reason, however, why it should not have stood

until then. Emptying the voids will add important information about the doorway in its west wall and the probable window in the east wall. The third job is to reclean the whole wall face so as to identify putlog holes (for horizontal scaffolds) and to empty them of their backfill. Two have been found, but there may well be others not yet detected.

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St Andrew, Dacre, Cumbria — Roger Leech

1983

Following the trial excavations of 1983 (see Bulletin 17) a larger area was examined to the north of the church. The following structures are now indicated:

1 Immediately north of the ancient north boundary wall of the churchyard is an earlier boundary feature. Its construction and an occupation area immediately to the north of, and abutting it, belong to an aceramic period. Finds include window glass, a millstone, Samian ware, a middle Saxon loom weight, but no pottery of medieval date.

2 Further north, the excavated area can be subdivided. On the west, a timber building of post in posthole construction has been identified; this apparently belongs to an aceramic phase and is the first structure of its type identified within the region.

3 Further east is an area of pits and beyond that an area of possible cultivation trenches and pits, presumably intercut by graves identified in 1984. The fills of these features produced numerous iron artefacts, two sherds of possible Saxon pottery, but no medieval pottery at all.

Other finds of early date from the excavation include two coins dated AD 848-54 and two further fragments of loomweights. All objects are being plotted three dimensionally. The plots of objects from this year's work show clearly the extent of those layers with medieval pottery (11th/12th century and later) and the extent of those which are aceramic. An absolute chronology for the site should be provided through C14 dates. Dating for various samples is now being sought.

1984

This season's excavation aimed to solve the various problems raised by the previous year's excavation and to open at least part of the remaining churchyard extension.

1 It proved that the boundary features in the south part of the site were more complicated and had existed over a much longer timespan than previously anticipated. The known stone wall was dated to the early 13th century by numismatic and ceramic evidence, broadly contemporary with the

surviving chancel, beneath which was a bank with numerous additions, producing artefacts dating from the 8th to 12th centuries. This was clearly linked to the ditch to the north, which previously had been presumed to be a wall foundation trench. This seems to have been recut on many occasions and also produced material dated from the 8th to 12th centuries. The earlier datable material from these consisted solely of metalwork, including two bronze pins and one silver, a silver clasp, a bronze strap end, a buckle, and numerous scraps of bronze.

2 Beneath the west part of the bank was a spread of rubble, either a demolition or a levelling phase, and beneath this was a wall, slightly more than 1m wide, faced by squared stones with a cobble core, running true north-south across the south part of the site, as opposed to the later boundary features which were parallel to the church, slightly north of true east-west. Immediately to the east, half a melon bead was found during the general removal of soil to reveal the wall. The wall ends abruptly at the south lip of the ditch but it hints at turning east rather than being cut. There is no trace of it to the north of the ditch. It was followed south until it disappeared amid 18th and 19th century burial activity.

3 Within the make-up of the medieval wall and lying on the earlier bank was a large quantity of worked red sandstone. Enough was recovered to suggest that a monumental stone building was being quarried for stone c AD 1200. The chancel of the present church also contains many pieces of red sandstone. These may come from an earlier church or some other large stone buildings, presumably pre-Conquest, in the near vicinity.

4 To the north of the ditch, a circular timber structure was uncovered beneath the proposed aceramic occupation area around the reused millstone hearth. It was clearly sealed by this occupation so must pre-date it. No dating evidence was firmly associated with it but it was first seen at the same level as produced some Romano-British coarse ware. This structure seemed to have been cut back into the hillside.

5 To the east, a substantial cemetery was excavated. This contained 70 excavated graves, though the bone preservation was minimal. Only one grave contained any artefacts, a glass bead; all were orientated approximately east-west, and there seems little doubt that the people buried were Christian. At the west the graves were sealed by slumping down the hillside over which was a rubble spread of 12th to 13th century date. To the east, the graves clearly run under a medieval structure of 14th to 15th century date. There was no pottery associated with the cemetery levels whatsoever. The extent of the cemetery has not yet been established: it clearly extends further to the east and, although lessening in density, exists to the south of the ditch, beneath the boundary bank. No clear boundary has been found on either west or north, despite careful excavation, though the graves do not extend in either direction as far as the edges of the trench. It must be presumed that on these sides at least it was unenclosed. This clearly has no association with the later boundary features on the site. At least three phases of burial exist in the west part of this cemetery, two denoted by being parallel with the boundary features, the third and possibly earliest lying more truly east-west, parallel with the early wall.

6 The north half of the remaining area of the churchyard was opened and the extent of the cemetery within it examined. Traces of agricultural (?) activity were identified, which did not appear to affect the cemetery. The assumption must be that the proposed agricultural activity was earlier. It must

be noted that almost all the flints found on the site were from this upper terrace.

7 Medieval features were identified at the east end of the trench, apparently continuations of the earthworks seen in the field to the east. A ditch and the edge of a platform were identified as was a stone spread with associated postholes to the south. All seem to date from the 14th and 15th centuries.

8 Other possible postholes were identified at the south-west corner of the 1984 trench but without a further extension of the excavated area, no sense could be made of them.

The 1984 excavations at Dacre proved beyond doubt that most of the major features so far excavated belong to the period between the end of the Roman Empire and the Norman takeover in AD 1092. The general assemblage of artefacts from this period in the region has been greatly increased by the excavations, as has our understanding of building techniques used. The present uniqueness of the site in the region makes it likely that it will make an important contribution to our understanding of the period and that immediately following the Norman Conquest.

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St Albans Abbey

Birthe Kjølbye-Biddle and
Martin Biddle

The excavations which began in June 1982 in Abbey Orchard, on the site of the medieval cloisters, came to a very successful conclusion with an extra week in September 1984, in what was quite the wettest week of the summer. The hole has now been filled in but the site will be left fenced at least until the spring to allow the grass time to recover. The work lasted nineteen weeks over the three years and occupied 2899 man-days, contributed entirely by volunteers from this country and abroad, notably from the United States under the 'Earthwatch' scheme. Many cathedral families and others welcomed volunteers as guests in their homes for weeks on end each year. For these, and many other kindnesses, we are greatly indebted to many friends in the city - and not least to our friends and colleagues in the Verulamium Museum.

Our objective was to test the theory - first proposed in terms of modern historical scholarship by Wilhelm Levison in 1941 - that the origins of the abbey lie in a Romano-British basilica erected over the grave of the martyr Alban. We did not expect to find the basilica but we hoped to be able to discover whether there was a context for Alban's burial on the site in the 3rd century, such as an already existing cemetery, and whether there was a context also for the subsequent growth of his cult. We also hoped to learn something of the Anglo-Saxon monastery and of the development of the great cloister of the Norman and later centuries. Apart from our own excavations on the site of the new chapter house in 1978, there had been no previous archaeological excavation of a modern kind anywhere south of the abbey.

The principal results are four. First, there is a Romano-British cemetery on the site. Second, this cemetery was replaced some time after 350 by a gravelled area which was used by people who lost a lot of coins but broke relatively little pottery, people in other words who were attending something like a fair or a market rather than living on the site. Third, there was no trace of the

Anglo-Saxon monastery or of its church, except for some objects which turned up in later layers. Fourth, the medieval great cloisters evolved by a series of extensions and rebuildings out of a smaller cloister which can be identified as that built by Paul of Caen between 1077 and 1088.

Each of these results requires more comment than we have space for here and (except for the last) each presents special problems.

The Romano-British cemetery - an entirely new discovery - probably stretches over a large area down the hill towards Verulamium. Of the twenty inhumation graves found in the present excavation two are dated by coins to the middle of the 4th century and the remainder are also probably of 4th century date. Because of strict prohibitions about the disturbance of burials, Roman cemeteries tended to expand over an even larger area. A part of this cemetery in use in the 3rd century, when Alban was martyred, may, therefore, lie quite close.

But there seems little doubt that the graves uncovered are pagan: the presence of grave goods in most of them, although not a certain proof of paganism, should probably be seen in conjunction with the north-south orientation of some of the burials and the occurrence of a series of cremations as establishing the pagan character of this part of the cemetery in the 4th century. This is no bar to the contemporary existence of a Christian burial ground a short distance away. The discovery of the cemetery - albeit a late and pagan part of it - thus provides a potential context for the burial of Alban somewhere in the vicinity.

The change of land use marked by the gravelling of the areas after the middle of the 4th century is striking. The indication provided by the finds that the site was now frequented by relatively large numbers of people would fit well with the presence nearby of a basilica over the grave of a saint whose relics were now the focus of a popular cult. This change of use may, therefore, provide a context for the growth and popularity of Alban's cult.

The absence of any trace of the Anglo-Saxon monastery means only that the small area excavated does not coincide with any part of its site. Its boundary might lie only a few feet away. But in which direction? There is no room to the east or the chapter house excavations would have encountered building of this date. There seems no reason to suggest a site to the west. A site to the north, with the Anglo-Saxon church (and, therefore, presumably its Romano-British basilican predecessor) under the present nave, must still seem the most likely possibility. It is the 'traditional' site; and it allows for the continuous veneration of the precise site of Alban's grave (at least until his remains were moved eastwards to the present shrine in the 12th century), just as in Rome the papal high altar marks the precise location of St Peter's grave. The 1978 chapter house excavations uncovered the east limits of a cemetery of late Saxon male graves aligned at a slight angle to the axis of the abbey. These graves seemed then to suggest that the Anglo-Saxon church lay to the north-west, under and perhaps at an angle to the present nave.

But the recent excavation has put some considerable questions to this view. If the Anglo-Saxon church lies to the north, under the present nave, where are its monastic buildings? Is there room for them between the excavation and any possible location of the Anglo-Saxon church, however aligned, below the present nave? Even supposing the Anglo-Saxon church did lie under the nave and the Anglo-Saxon monastery lay some distance away, to the south of the recent excavation, why were no traces of any kind of Anglo-Saxon activity found in the recent excavation and especially the graves from a cemetery which might have

lain (as we know from analogies elsewhere) between the church and the monastery and would have formed a continuation of the cemetery already located below the chapter house?

If all these points are taken into account, the real possibility must emerge that the whole of the Anglo-Saxon complex, the church and monastery, may lie south of the present excavation, below the middle part of Abbey Orchard. This is a radical suggestion. It would mean that Paul of Caen, looking for a site for his vastly larger church, chose an open area north of the then existing church and monastery, unencumbered by existing buildings, where he could build without physical constraints and without disturbing the daily round of life and worship while the works were going on. It would mean that he chose to abandon the site of Alban's grave as he found it, intending to translate the martyr's remains to a new shrine in the new church.

Is there any evidence which supports a southern site? Certainly not enough for any kind of certainty. There are hints in the layout of the medieval monastery, in the general topography of routes in the area, and in the finds of Anglo-Saxon date from the recent excavation which might support a southern site. And the graves found under the chapter house in 1978 could almost as well represent the north-eastern as the south-eastern extremity of the Anglo-Saxon monks' cemetery. But possibly the most significant pointer is provided by the date of the Romano-British graves. These are of the 4th century but if they are part of a larger cemetery which grew outwards over the years from the Roman city, the area in use at the time of Alban's martyrdom in the 3rd century is likely to be somewhere downhill, further away from the present abbey to the south or south-west. The evolution of the newly discovered Roman cemetery may, therefore, provide another scrap of evidence in favour of the idea that the Anglo-Saxon church and its monastery, as well as a Romano-British basilica and the original grave of Alban, lie not to the north, but somewhere to the south of the recent excavation under the open expanse of Abbey Orchard. What an extraordinary prospect!

Our next step must now be to try to gather evidence bearing on these possibilities. We do not plan to ask permission to dig again before 1986 at the earliest, when all the present results have been written up and published and when there has been time to consider carefully all the issues involved.

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Llandrindod Wells, Powys — Chris Arnold

Excavations were carried out during 1984 by Chris Arnold (University College of Wales, Aberystwyth), William Britnell and Peter Dorling (Clwyd-Powys Archaeological Trust) of an embanked enclosure and stone church provisionally identified as Capel Maelog (Figure 6). The documented church was last mentioned in the early 16th century. Excavation during 1984 was concentrated on the centrally positioned church and the area of churchyard between it and the enclosure bank, to the north. The church had a minimum of two stone phases. The first stone church had a rectangular nave and a smaller rectangular chancel. Subsequently, the chancel was demolished and apses added to both east and west ends. A stone setting associated with the later building overlay the original east end of the church, and may have supported an altar. Demolition levels on the floor of the chancel produced iron keys, medieval pottery, and several 14th century coins. The walls of both stone phases were clay-bonded. The robbing trenches also contained Roman roof-tiles, flue-tiles, and hypocaust-tiles, and crushed Roman tile had also been used in some of the

floor surfaces. Graves in the chancel and west apse have been excavated and contained skeletons, unlike those outside the building. One grave within the chancel was edged with stones and capped with quartz pebbles. It was cut through by the footing of the first phase chancel arch. This and other features in the chancel area hint at a timber predecessor to the first stone building.

The enclosure to the north of the church contained some graves, generally close to the church. Other activities are represented by a curving gulley earlier than the first phase stone nave and ditches suggesting the area enclosed was sub-divided at various stages. Behind the bank on the north side was evidence of timber buildings, hearths, and unusually large quantities of medieval pottery.

The excavation will continue in 1985.

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BOOK REVIEW

Brian Milton et al, Four church excavations in Essex (Essex County Council Occasional Paper no.4)

210mm x 300mm, iii + 68pp, numerous figs, VIII pl, Essex County Council 1984

Price £3.00 incl p&p from Essex County Council, Planning Department, Globe House, New Street, Chelmsford CM1 1LF

The four churches whose final excavation reports appear in this publication are typical of the small parish church found in Essex. None looks particularly promising but each has sufficient evidence of a former Norman building to justify excavation should the opportunity arise.

In the event, the results were much more than expected, although the excavations were fairly small scale and concerned only, in three cases, with necessary work arising from change of use through redundancy schemes and, in the fourth case, from major internal repairs. In all churches, the original building on the site was found to be of timber and Saxon in date. At Cressing All Saints it overlies an even earlier pre-Christian settlement. At Little Oakley St Mary the late Saxon church (?) with associated charcoal (?) burials was deliberately buried under an artificial mound on which the early 12th century stone church was built. Here too there is the probability of a Roman settlement on the site, discussed elsewhere. The main interest at West Thurrock St Clement lies in the confirmation of the 1912 discovery that the original stone church had a rectangular chancel and a round nave. In the following discussion on British round churches, however, it is not thought that there was any association with the crusading orders. Both West Bergholt St Mary and Cressing show that the Saxo-Norman church was a single-celled apsidal building.

Churches of this plan are now known to be reasonably common in this part of East Anglia, justifying further examination of other churches, not only to confirm the extent of this tradition but also to assign to the 11th century many so-called 12th century churches.

The reports themselves have been carefully edited so that comparison of similar features in the four reports is easy and there is a comprehensive five page bibliography. Two possible omissions are a postscript discussing the results of the four excavations together and the lack of information on the map showing the location of the churches discussed. It would have been more useful to have shown the location of all the churches mentioned in the text.

RT

C M Clark, F G Dawson, and J C Drake Archaeology on the Mosquito Coast, Centre of Latin American Studies, University of Cambridge, Occasional Paper Publication no 4, nd (1984), viii + 96pp 19 figs. £1.50 + 25p p&p.

P Rahtz and L Watts Wharram Percy: the memorial stones of the churchyard (York University Archaeological Publications no 1, 1983) vi + 38pp 30 plates 8 figs, 11 tables in text. £4.50 post free.

When Jeremy Jones' booklet How to record graveyards was first published in 1976 it was difficult to gauge the market for it and to estimate the demand. The booklet has now accomplished its third printing and this notice draws attention to two publications where its influence is acknowledged - one of these (Wharram Percy) is a predictable offspring but the other is a more surprising ambassador for the joint CBA/Rescue publication.

The Black River/Rio Tinto expedition on the north-east coast of Honduras in Central America examined both native settlements and the colonial British and Spanish ventures. The cemetery at Palacios served the English fort and trading post occupied for seventy years. Five stones survive from the period 1741-1777 and were recorded on CBA Grave Memorial forms (pp 46-51). Other stones had been damaged by treasure hunters or broken up to sell as good luck charms. The five stones were recumbent and it is suggested that this represents a backward colonial practice, a verdict which strikes an unsympathetic chord in Leeds where this was the common form of memorial until late in Victoria's reign.

The other monograph is a logical development from Jeremy Jones' work at Deerhurst. Here at Wharram Percy his tutor Philip Rahtz together with Lorna Watts, examines in detail the 31 stones, ranging from 1770 to 1906, in the churchyard south of the parish church. Although the authors recognize that they are publishing 'a poor and unrepresentative group of stones', the special circumstances of the Wharram Research Project can justify this deluxe treatment which could well be imitated and extended elsewhere. Within the period 1770-1878 only 15% of the local population were commemorated by churchyard monuments; the inscriptions and styles are fully recorded. Occupation and social status are analysed, together with genealogy, age at death, season of death, and evidence of religious beliefs. This handsomely-produced and finely-illustrated monograph must be seen as the pioneer study for the recording of rural churchyards. With fuller material the conclusions on social status and the seasonal nature of death will be more soundly based; the discussions about the styles and workshops of the urban monumental masons will be set on a firmer data-base.

Lawrence Butler

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When Jeremy Jones' booklet How to record graveyards was first published in 1976 it was difficult to gauge the market for it and to estimate the demand. The booklet has now accomplished its third printing and this notice draws attention to two publications where its influence is acknowledged - one of these (Wharram Percy) is a predictable offspring but the other is a more surprising ambassador for the joint CBA/Rescue publication.

The Black River/Rio Tinto expedition on the north-east coast of Honduras in Central America examined both native settlements and the colonial British and Spanish ventures. The cemetery at Palacios served the English fort and trading post occupied for seventy years. Five stones survive from the period 1741-1777 and were recorded on CBA Grave Memorial forms (pp 46-51). Other stones had been damaged by treasure hunters or broken up to sell as good luck charms. The five stones were recumbent and it is suggested that this represents a backward colonial practice, a verdict which strikes an unsympathetic chord in Leeds where this was the common form of memorial until late in Victoria's reign.

The other monograph is a logical development from Jeremy Jones' work at Deerhurst. Here at Wharram Percy his tutor Philip Rahtz together with Lorna Watts, examines in detail the 31 stones, ranging from 1770 to 1906, in the churchyard south of the parish church. Although the authors recognize that they are publishing 'a poor and unrepresentative group of stones', the special circumstances of the Wharram Research Project can justify this deluxe treatment which could well be imitated and extended elsewhere. Within the period 1770-1878 only 15% of the local population were commemorated by churchyard monuments; the inscriptions and styles are fully recorded. Occupation and social status are analysed, together with genealogy, age at death, season of death, and evidence of religious beliefs. This handsomely-produced and finely-illustrated monograph must be seen as the pioneer study for the recording of rural churchyards. With fuller material the conclusions on social status and the seasonal nature of death will be more soundly based; the discussions about the styles and workshops of the urban monumental masons will be set on a firmer data-base.

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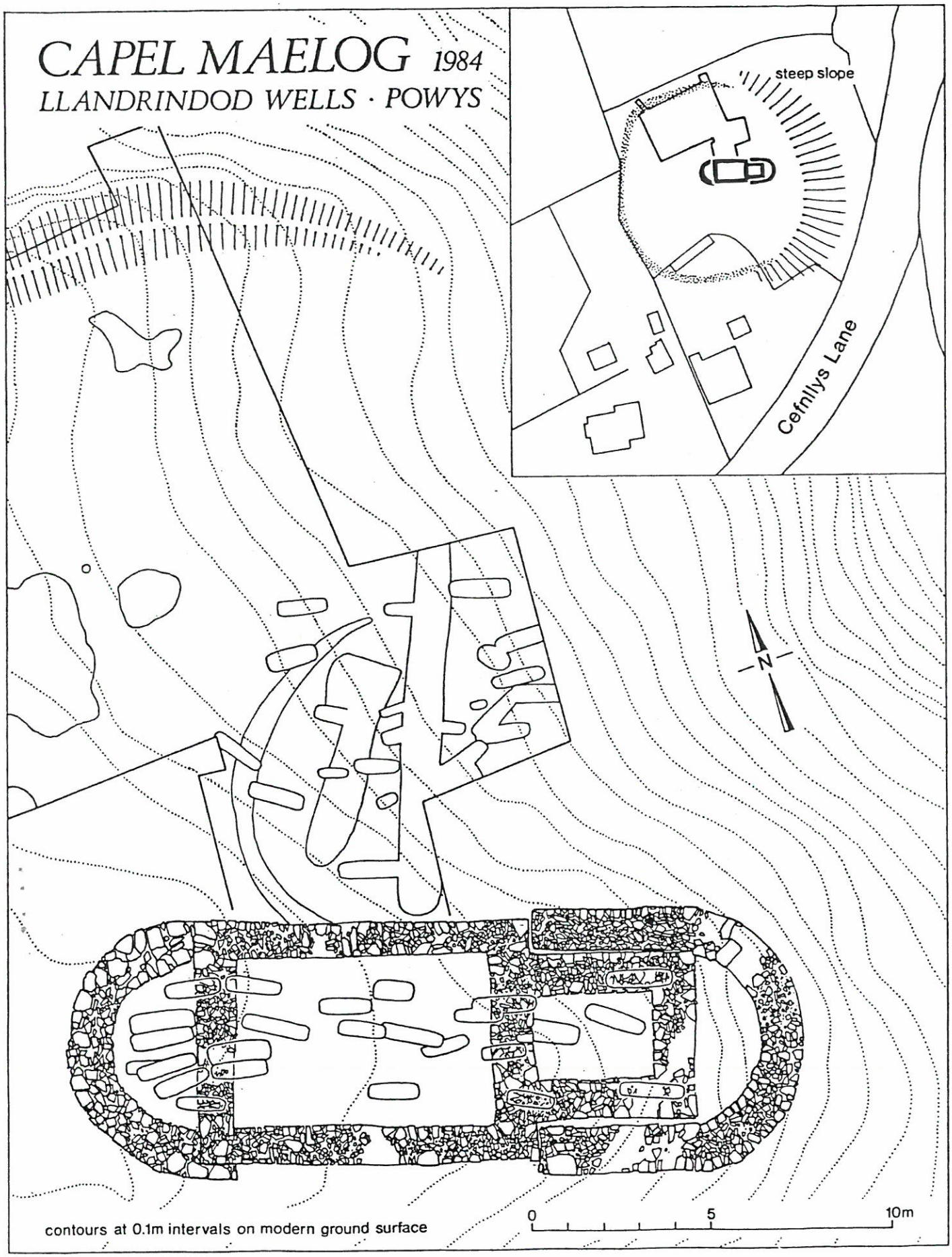
CAPEL MAELOG 1984
LLANDRINDOD WELLS · POWYS
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contours at 0.1m intervals on modern ground surface
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Figure 6