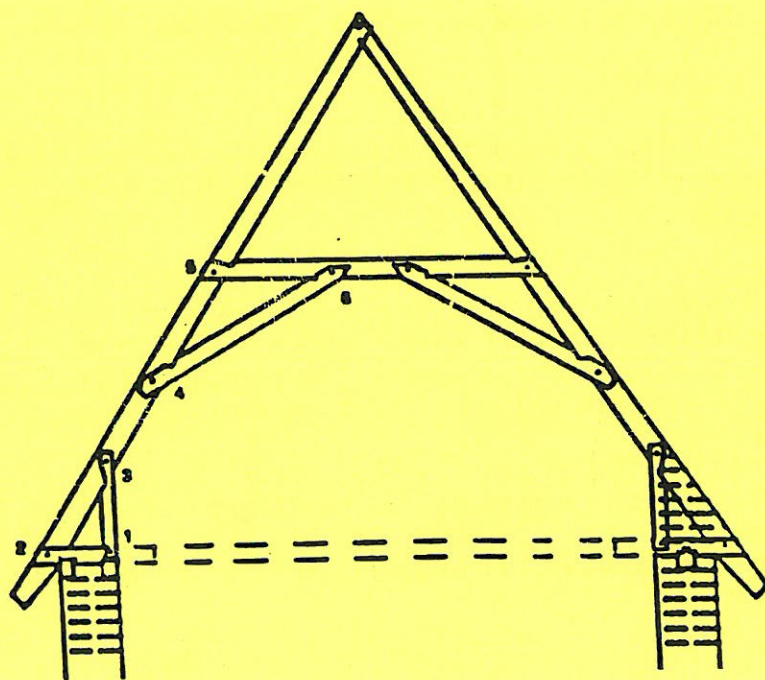


# BULLETIN

OF THE CBA CHURCHES COMMITTEE



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**NUMBER 25 1989**

## CONTENTS

Page 1	NOTES	
	The future of the <i>Bulletin</i>	R K Morris
	Cathedral Archaeology	R Gem
	The Churches Committee of the Council for Scottish Archaeology	
	The Chapels Society	D Gallagher
	Changes	
Page 9	Medieval parish churches in Kent	T Tatton-Brown
Page 16	Archaic timber roofs in parish churches	C Currie
Page 22	Birds and wildlife in churchyards	
Page 25	CASES	
	Sandwell Priory, West Midlands	
	St John the Baptist, Glastonbury	
	Carlisle Cathedral	
	St Bartholomew the Great, Smithfield	
Page 33	REVIEW	
	<i>St Mary Eishophill Junior and St Mary Castlegate</i> (The Archaeology of York 8/2)	L Butler

The *Bulletin of the CBA Churches Committee* costs £2.50 per copy. From the beginning of 1989, it will appear twice a year. The *Bulletin* is available only from the CBA at the address given below. A list of back issues is available on request and receipt of an s.a.e.

Contributions should be sent to the Editor, Ms Roberta Gilchrist, Department of Archaeology, Micklegate House, Micklegate, York, YO1 1JZ.

The views expressed by contributors are not necessarily those of the publishers.

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Drawing Two

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## NOTES

### The future of the *Bulletin*

Issue Number 25 of the *Bulletin* is nearly two years late. For this we apologise. For more than a decade editorial work connected with the compiling and production of the *Bulletin* was in the capable hands of Mrs Ruth Taylor. During this time we all became accustomed to its regular publication. When in 1988 Mrs Taylor relinquished her role, no-one was immediately available to see to the completion of this particular issue.

The hiatus was prolonged because of discussion within the CBA about the future of this *Bulletin* in relation to other areas of the Council's work. It is, for instance, an anomaly that of the various CBA research committees (Urban, Countryside, Historic Buildings, Industrial, Nautical), only one - Churches - issues a periodical wherein academic, methodological, and political topics within its field can be reported upon and debated. A solution to this would be the publication of a CBA *Research Bulletin*, which could provide a forum for all of the CBA's research committees, and for the archaeological community at large. This idea is now under active consideration.

But what, meanwhile, of this *Bulletin*? Early discussions about the *Research Bulletin* assumed that the *Churches Bulletin* would be subsumed by the new publication. However, the Churches Committee has proved resistant to this proposal, not least because of the informality of the *Churches Bulletin*, which provides a cheap and (the recent problem excepted) rapid way of disseminating information and ideas. One of the strengths of this publication lies in its 'expendable' character, which encourages contributors to write about work in progress or new ideas without committing themselves in the print of a journal which achieves wide circulation.

The present position, therefore, is that whereas a new *Research Bulletin* is likely, no final decision on the future of the present *Churches Bulletin* has been taken. Comments from its readers could help the CBA Research Board to reach a decision.

Meanwhile, the *Churches Bulletin* will certainly proceed to a 26th issue, under the editorship of Ms Roberta Gilchrist of the Department of Archaeology at the University of York. Our thanks go to her for accepting the task, and to Mrs Taylor for having borne it with such efficiency for the last decade.

RKM

## CATHEDRAL ARCHAEOLOGY

Readers of the CBA's *British Archaeological News* will have seen in the June 1987 issue (vol. 2.4) a notice concerning the establishment of a working party by the Council for the Care of Churches and by the Cathedrals Advisory Commission, to look into the current system of archaeological provision in relation to churches. The Working Party turned its attention first to cathedrals, because legislation is currently being introduced to the General Synod, aimed at implementing the recommendations of the Faculty Jurisdiction Commission in this area. It is hoped that details of the Measure may be published in a future issue of this *Bulletin*. Meanwhile, we take the opportunity of printing and inviting comment on one document submitted to the drafting group by the CAC. This is a paper entitled *The Role and Duties of the Cathedral Archaeological Consultant*, which has been drafted by the Working Party and which it is hoped may be included or referred to in the Code of Practice that will supplement the Measure.

'The CAC's aim is to seek to establish a secure statutory role for Cathedral Archaeological Consultants, and the paper aims to provide a definition of that role that is sufficiently firm on general principles while not seeking to spell out more detailed matters of archaeological practice.

### The role and duties of the Cathedral Archaeological Consultant

1. Cathedral archaeology is a branch of the wider field of Church Archaeology, which may be defined as the complete historical study of the fabric and material remains of a church, above and below ground, in relation to its site, contents and historic setting, and to the community it has served. Cathedrals are marked out from this wider field both by their particular legal status, and also by the fact that among them are numbered a remarkable group of buildings that constitute a pre-eminent element in the nation's historic heritage. It should be noted that some cathedrals stand on sites of additional archaeological interest deriving from their history antecedent of the cathedral's foundation.

### 2. Responsibility for archaeological matters

The responsibility for the fabric, monuments and ornaments of a cathedral church and its churchyard resides with the Capitular Body in accordance with the statutes of each cathedral. The Capitular Body moreover enjoys, in respect of those parts of the fabric that constitute for the time being 'an ecclesiastical building in ecclesiastical use', an exemption from those statutory provisions of the Ancient Monuments and Archaeological Areas Act (1979) (as amended by the National Heritage Act (1983) and the Town and Country Planning Act (1971) under which otherwise they might have been respectively Scheduled or Listed. The Capitular Body thereby has devolved upon it not only the general obligations that reside with any responsible owner of an historic monument, but the more particular responsibility for self-regulating its activity in accordance with the intentions and provisions of the legislation under which secular monuments are statutorily regulated. Capitular Bodies thus have a responsibility to manage carefully their historic heritage and to preserve archaeological evidence, above and below ground, from unnecessary destruction; and they have a responsibility



for recording fully and publishing archaeological evidence when it has necessarily to be destroyed on account of some other more important work.

### 3. Appointment of cathedral archaeological consultants

A. The Cathedrals Measure (1988) requires the appointment by the Capitular Body of a Cathedral Archaeological Consultant. The Consultant should be seen as the professional adviser to the Capitular Body on all matters for which it has archaeological responsibility; it is essential, therefore, that the Consultant should be suitably qualified to give professional advice of a high standard. The Consultant should normally be a graduate, or hold a post-graduate qualification, in archaeology; he or she may additionally but not necessarily be a member of the Institute of Field Archaeologists. The Consultant must furthermore be a person of proved experience in the study and understanding of historic buildings and monuments and archaeological sites, in particular with regard to those aspects relating to church archaeology. In addition to these qualifications, it will be helpful if the Consultant is able to organize and carry out directly programmes of archaeological recording and excavation; but it may be adequate if he or she is able to co-ordinate such direct work by other qualified parties. Finally, the Consultant should be a person able to appreciate sympathetically a wide range of considerations that a Capitular Body must take into account in discharging its responsibility, in collaboration with the Cathedral Architect, for the maintenance of the cathedral and its work.

B. The Capitular Body may seek the advice of the CAC on the names of possible candidates for appointment, and the Commission will be ready to offer a list of suitable qualified people for consideration. When the Capitular Body is appointing a Consultant, and suitable archaeological assessor should always be co-opted to the interviewing panel.

### 4. Duties of the Cathedral archaeological consultant

A. The first duty of the Archaeological Consultant should be to advise upon the archaeological implications of any works recommended by the Cathedral Architect, either during his/her quinquennial inspection or from time to time as other matters arise. He or she should provide a clear written statement of what the archaeological implications of these works is likely to be; he or she should recommend how, if at all, the archaeological damage caused by the work might be lessened; he or she should recommend what archaeological recording, excavation and post-excavation work is necessary to retrieve information that would be destroyed or concealed by reason of the work, and he or she should advise on the appropriate time, method and cost for carrying these out. In order for him to do this it may be necessary for the Capitular Body to put in hand preliminary archaeological trial work.

B. The Consultant should also represent to the Capitular Body any considerations relating to the archaeological importance of any feature which, in his/her view, should lead to the further examination of proposals for work; so that the Capitular Body shall be fully informed in deciding whether to proceed with, modify or abandon any scheme.

C. The Consultant should be informed about and advise upon any works to the fabric or disturbance of ground surfaces which are authorized by the



Capitular Body to be carried out by their works staff, or the Local Authority, or Statutory Undertakers, outside the programme of work directed by the Cathedral Architect.

D. The Archaeological Consultant should be ready to advise the Capitular Body on any matter of archaeological importance that is the subject of discussion between itself and the Cathedrals Advisory Commission or the Historic Buildings and Monuments Commission. In particular he or she should be ready to advise the Capitular Body on any application it may make for Scheduled Monument Consent in respect of any monument within the cathedral precincts, or on any application it may make for a grant to assist it in carrying out archaeological work.

E. There should be an agreed and regular timetable for meetings between the Consultant Archaeologist, the Cathedral Architect and the Capitular Body. As a general ideal it may seem appropriate for the Archaeologist to meet the Architect once every quarter to review works proposed and in hand, and to meet the Capitular Body once a year to present a formal written report for the previous year. On the other hand, when important works are in progress it may be necessary for the Archaeologist to be in attendance more regularly. In addition, the Archaeological Consultant [is required] under the Cathedrals Measure to attend, *ex officio*, meetings of the Fabric Committee.

F. The Archaeological Consultant should have the right to ask authority from the Capitular Body to obtain a second opinion on an important and complex problem. Likewise the Capitular Body should be able to call for a second opinion, having informed the Consultant of its intentions.

G. The Archaeological Consultant should have overall responsibility for advising the Capitular Body on archaeological policy. At the same time, the Capitular Body may commission either the Consultant or another archaeologist to carry out a particular piece of archaeological recording or excavation, having discussed this with the Consultant first.

H. The Archaeological Consultant should advise the Capitular Body on the appropriate manner and place of publication of the results of any archaeological work which has been carried out within its field of responsibility.

I. The Archaeological Consultant should advise the Capitular Body on the compilation of any inventory of material within its possession that is of archaeological significance. He or she should also indicate where advice may be obtained on the proper storage and curating of such material (except when the Capitular Body has appointed a qualified Curator).

## 5. Scope of archaeological interest

Archaeological significance is not confined to structures of medieval date, but attaches also to those of post-medieval construction. At the same time, it should be recognised that archaeologists themselves may be specialists in either the medieval or post-medieval period (though some will be competent in both). It is important, therefore, that the archaeologist for each cathedral should be selected with a view to the overall balance of



archaeological interest of the particular building - whether a medieval building, or a post-medieval building on an ancient site, or a post-medieval building on a new site.

#### 6. Terms of employment

There are currently no standard terms of employment agreed for professional archaeologists although the Institute of Field Archaeologists may be looked to for guidance on this matter. Further guidance may be obtained from the comparable rates for archaeological fees paid to consultants and excavation directors by the Historic Buildings and Monuments Commission: these rates may indicate the level of remuneration for carrying out particular programmes of archaeological work. At the same time, it would seem appropriate that there should be a specific agreement between the Capitular Body and the Archaeological Consultant providing for his/her attendance both at the Fabric Committee and on a regular (quarterly or other) basis in return for a fixed retainer and fee plus travelling expenses. Additional visits and other work would then be covered at an agreed daily or hourly rate plus expenses. An agreement should detail the duration of an appointment and the conditions upon which it can be terminated.'

Richard Gem  
CAC

#### THE CHURCHES COMMITTEE OF THE COUNCIL FOR SCOTTISH ARCHAEOLOGY

Scotland is a different country. At times this truism needs emphasising, as Scotland often suffers in comparison with its richer southern neighbour. Although its heritage of medieval churches is meagre, they can display distinct regional characteristics, and the country has a unique Early Christian heritage. Scotland's post-Reformation development is entirely different from that of other parts of Britain, and different church architecture evolved to cater for the demands of the Scottish liturgy.

The Churches Committee of CBA Scotland (now the Council for Scottish Archaeology) was formed in October 1986 to promote the interests of church archaeology in Scotland. It has attempted to embrace a wide range of interests and expertise, drawing its members from a variety of traditional disciplines. Links have been established with the Royal Commission on the Ancient and Historical Monuments of Scotland, the Historic Buildings and Monuments Directorate, the universities, major Scottish museums, and with the Church of Scotland Advisory Committee on Artistic Matters. Since its formation the Committee has been active in a number of projects. Most of Scotland's older church buildings are under the care of the Church of Scotland, but in all areas of its work it was intended to cover not only the Church of Scotland but also the Catholic, Episcopal, and Independent churches. Honorary Archaeological Advisers have been appointed to serve the



Presbyteries of the Church of Scotland and the Dioceses of the Catholic and Episcopal Churches.

A leaflet, *Notes for guidance on the care of some church heritage items* has been produced with the assistance of the Church of Scotland. This gives basic advice on how to look after particular materials and objects. It has been circulated to all Church of Scotland ministers. The Committee is also building up a list of people actively interested and working in any aspect of church archaeology, conservation or any related subject in order to issue a Directory of Interests.

Various legal problems have been brought to the attention of the committee, especially with regard to the ownership and maintenance of ruined churches and graveyard monuments; Scots law relating to these matters is often unclear or antiquated. As a first step towards clarifying this situation the Committee is preparing a digest of those sections of Scots law which are applicable to churches and their related monuments.

Much preliminary work has proceeded towards the launching of a major project, the compilation of an Inventory of the Scottish Church Heritage. This planned to proceed in two stages. The first is the preparation of a list of all Scottish places of worship, past and present, together with a few basic details such as location and date. The Graham Hunter Foundation (USA) has agreed to become the major sponsor of this project on condition that additional funding is found from other sources.

The second stage will be an expansion of this record, ideally involving local persons and societies and encouraging a more general interest in the church heritage. Some of the first people to benefit would be the Honorary Archaeological Advisers, who would have access to such a database, but it could prove an essential tool for persons involved in any sphere of church research.

A one day conference was held in October 1987. The first part of the day's proceedings dealt with recent or ongoing work in church archaeology, the second part provided information on the work of two committees, the Churches Committee and the Church of Scotland's Advisory Committee on Artistic Matters, whose main duty is 'to ensure that all repairs, alterations and renovations to churches are carried out in a manner sympathetic to the architectural merit and aesthetic quality of the building', a difficult task given the tradition of localised decision-making in that Church. The committee has two archaeological representatives, who are also members of the Churches Committee. The day ended with a panel discussion which was wide ranging but again and again returned to the fact that in Scotland there is a need for a comprehensive survey of all places of Christian worship with which the current state of knowledge can be defined and future research priorities established. It is recognised that the value of such an inventory would be enhanced by making it compatible with similar projects in England and Wales.

Dennis Gallagher,  
Secretary, CSA Churches Committee,  
4 Sylvan Place, Edinburgh.



## THE CHAPELS SOCIETY

September 24 1988 was a red-letter day for post-medieval archaeology, for it saw the inauguration of The Chapels Society: a non-denominational body which exists to promote the study and survival of non-Anglican churches, chapels, and meeting-houses.

The genesis of the Chapels Society can be found ten years ago, when the Churches Committee of the Council for British Archaeology established a Working Party on Nonconformist Places of Worship.

Some people have expressed surprise at the involvement of the CBA in this field. In fact, archaeology is not restricted to the study of ancient sites nor simply to excavation. Industrial archaeology, which spreads its net well into the present century, is now acknowledged as an important and urgent concern in this age of rapid technological change. Ecclesiastical archaeology, or ecclesiology, has taken longer to recognise the threat that for a variety of reasons hangs over church buildings.

In response to this, the CBA Working Party organized a number of meetings and conferences in different regional centres, such as Manchester, Leeds, London, and Bristol. A booklet on the recording of chapels and meeting-houses was written and published, *Hallelujah*, which is available from the CBA, 112 Kennington Road, London SE11 6RE, for £3.25 (post free). As time went on, it became clear that a need existed for a body which could promote public knowledge of the architectural and historical importance of chapels and meeting-houses in ways which went beyond what could be achieved by a small working party.

The idea of the Society was first discussed at a CBA conference in Bristol, held in the autumn of 1987. Following from this, the CBA made arrangements for the foundation meeting which took place in London on 24 September 1988. About 65 people attended. Others who were unable to attend wrote to express their support.

Reports about the Society in the press - particularly an article by Marcus Binney which appeared in *The Independent* have elicited a large number of inquiries from members of the public. Since November scarcely a day has passed without the CBA receiving at least one letter which asks for information; on some days it may be as many as five or six. Most appear to have been written by people with an interest in and sympathy for nonconformist buildings, although just occasionally the tone is less welcoming. The CBA continues to assist in the administration of the Society's affairs, but will disengage from this role following the Society's first AGM, to be held in Birmingham on 24 June 1989.

Readers who are interested in The Chapels Society should complete the form on the back of the cover of this *Bulletin*.

**CHANGES**

Durham . Mr Eric Cambridge has succeeded Dr Jim Lang as the archaeologist who is commended to the diocese as its archaeological consultant.

Peterborough Mr D F Mackreth has resigned as diocesan archaeological consultant.

Portsmouth Mr R J B Whinney has succeeded Mr Johnston as diocesan archaeological consultant.



## MEDIEVAL PARISH CHURCHES IN KENT TOWNS

Between 1976 and 1986 the CBA's Urban Churches Working Party held a series of annual meetings in different historic towns. Many of these gatherings led to the compilation of notes on the churches of the towns concerned, and in 1985 it was decided to make these more widely available by reproducing them in this *Bulletin*. Dr. Derek Keene's article on the parish churches of medieval Winchester appeared in *Bulletin* No 23 in 1985. David Dawson's handlist of places of worship in Bristol was reproduced in *Bulletin* No 24 in 1986. Here in No 25 we give Tim Tatton-Brown's handlist of parish churches in the medieval towns of Kent. This was originally prepared for the meeting of the Urban Churches Working Party that was held in Canterbury, in April 1984.

### ROCHESTER: (three parishes)

- a Cathedral nave: altar of St Nicholas, and a parochial area from late 11th century
- b St Nicholas: new church built in 1423 in the cathedral lay cemetery. Rebuilt after a fire in 1624, new chancel c 1800, and heavily restored 1860-2
- c St Margaret: outside the walls on the south, possibly of late-Saxon origin. In late 11th century it was only a chapel attached to the altar of St Nicholas. In c 1190 it was a separate parish given to Temple Manor, Strood. Given to Rochester monks in 1255. Tower c 1457. Restored 1823-4, 1839-40, and 1872
- d St Mary: situated outside the eastgate, only mentioned in a charter of AD 850 (Sawyer no. 299), possibly destroyed by the Vikings in AD 884
- e St Clement: just inside the west gate on the north side, last rector died 1538, united to St Nicholas c 1549, in ruins c 1800. Hasted (*Hist Kentiv*, 154) says it had a nave, chancel, north aisle, graveyard, and parsonage on the north

### SANDWICH (three parishes) (and FORDWICH: St Mary's church only)

- a St Peter: perhaps the original pre-Conquest church; largely C13, church visible. Tower collapsed 1661, demolishing south aisle. Now redundant
- b St Mary: C12 and later church. Tower fell 1668; church is now a redundant roofed shell
- c St Clement: very fine mid-C12 church, still in use. St Clement and St Mary are perhaps new churches of early C11

### DOVER: (seven parishes)

- a St Martin-le-Grand: parochial c 1130-1536, then partially demolished with ruins used for graveyard. St Martin-le-Grand was later joined with St Nicholas and St John the Baptist (three parish churches in one). More demolitions in 1881 of great eastern apsidal chapels, etc. West end excavated by B. Philp in 1970s
- b St Peter: built by canons of St Martin's in (?) C13, used for mayor-making from at least 1367 to 1580. Demolished c 1579-80
- c St Mary the Virgin: possibly late-Saxon in origin. Early C12 west tower (on Roman bath building), C15 chantry chapel of St Katherine, used for mayor-making from 1581. Still in use, situated just inside the (now gone) Biggin Gate
- d St James: early C12 foundation. Destroyed during Second World War. Now a ruin
- e St John the Baptist: pulled down c 1536. A large church, according to Hasted (*Hist Kent* ix, 541-2)
- f St Mary-de-Castro: very large late-Saxon cruciform church beside the Roman pharos in the (later) castle. Ruined by 1700, rebuilt 1860

ROMNEY: (and LYDD, All Saints church - Langport)

- a St Clement\*: possibly early C11 foundation in new town (mint starts c 960-1000)
- b St Michael: site north of Rother branch, west of Hope All Saints church\*
- c St Martin: first (?) mentioned in charter of 741. Demolished in 1550 (*Archaeol Cantians* 20 (1893), 155-60)
- d St Lawrence: there appear to be two sites, one near Old Romney, the other in New Romney. The latter was demolished in 1539. It had no churchyard; its burials were at St John's
- e St Nicholas: large church built early C12, enlarged C13/14. Advowson to Pontigny Abbey in 1264, then to All Souls, Oxford, in C15
- f St John the Baptist: (?) chapel attached to 'the priory' (a cell of Pontigny Abbey) built and donated 1264 by Archbishop Boniface

\*NB: These two churches were at Old Romney. 'Old' and 'New' Romney are not differentiated until early C12

HYPHE: (until 1844 Hythe was part of the parish of Saltwood, and St Leonard etc were chapels)



CANTERBURY: (twenty-two parishes at maximum)

- a All Saints: extant by 1200 (Urry), completely rebuilt 1828. Demolished in 1937. Churchyard (and headstones) still exists. Tower taken down for street widening c1769-70. (Medieval patron: St Augustine's)
- b Holy Cross: probable pre-Conquest origin, documented from c1086. A Church on Westgate till c 1375-1380, then rebuilt to the south. Churchyard (and headstones in place) exists, though closed for burials in 1855. The northern part of the churchyard (and wall and church porch) were removed for road widening in early C19. Became redundant in 1978 and converted into a New Council Chamber. (Medieval patron: Archbishop, then from c 1086, St Gregory's)
- c St Apphege: extant by 1200 (Urry), South wall has possible Roman foundations (inf. Dr F. Jenkins). Redundant (1982) but with graveyard and headstones. Restored 1888. Church was present size (i.e. nave, chancel and north aisle) by C13. Plan in *Archaeol J* (1929), 248. (Medieval patron: Archbishop)
- d St Andrew: C11 century foundation (given by 1086 by William I to St Augustine's in exchange) in the middle row in The Parade. Pulled down 1763, rebuilt 1775 south of The Parade, this was closed in 1882 and demolished 1956. No churchyard. (Medieval patron: St Augustine's)
- e St Dunstan: extant by c1086 and mentioned in 1174 when Henry II started his pilgrimage there (Urry). Roper Chantry Chapel (with (?) head of Sir Thomas Moore in vault) is on the south east side, (built c 1402, rebuilt c 1524) and a chapel of the Holy Trinity (founded and built 1330) on the north-west side (in care of Poor Priests' Hospital). North wall of nave and chancel has c 11th century herringbone work. (Medieval patron: Archbishop, then from c 1086, St Gregory's)
- f St Edmund, Ridigate: founded by Hamo, son of Vitalis (late C11). Site now lost but probably just inside Ridigate on the south side (Urry). Parish united with St Mary Bredin, 1349 (Black Death depopulation). There was probably a small surrounding graveyard. (Medieval Patron: St Sepulchre's)
- g St George: extant by 1200 (Urry) enlarged and extended 1871 (new chancel and north aisle), destroyed in 1942. There was a small surrounding churchyard to the north east. The tower (restored) still stands. Christopher Marlowe was baptised here. (Medieval patron: Christ Church)
- h St Helen: founded mid to late C12 by William of Eynesford. Gone by 1230, when the parish was united with All Saints (Urry). The site is probably under No 17 High Street (*Archaeol Cantiana* 54 (1942), 5-9.) (Medieval patron: Christ Church)
- i St John Baptist (The Poor): extant in 1200 (Urry), the parish was united with St Mary de Castro in 1349. (Black Death depopulation). The probable site is at the south corner of St John's Lane. Turned into a malthouse by the early C17 (Somner). (Medieval patron: St Augustine's)



- j St Margaret: extant by 1155 (Urry). Still exists with churchyard dating from at least 1477, and headstones to the north west, though the east end was cut off in 1771 and rebuilt by Scott in 1850. Redundant after 1942 bomb damage, reopened as a church for the deaf in 1958. This closed in 1983. Fine mid C12 door at west end of nave. (Medieval patron: St Augustine's, then in 1271 Poor Priest's Hospital)
- k St Martin: C7 foundation (with (?) earlier Roman building). C14 tower; vestry added on north east in 1845. Large surrounding churchyard, enlarged several times and still in use with headstones in position. (Medieval patron: Archbishop.) *Archaeol Cantiana* 22 (1897) 1-28, and *Medieval Archaeol* (1965), 11-15 as well as Routledge C F, (1891) *The History of St Martin's Church, Canterbury*, etc
- l St Mary Bredin: founded by Hamo early C12 (Urry). Pulled down in 1866, rebuilt 1867, destroyed in 1942. Rebuilt east of Canterbury (Old Dover Road) in 1957. Small surrounding graveyard site now under Marlowe Shopping Precincts. The name implies that the first 12th century church was made of wood and a document c 1206 mentions it as St Mary's 'which used to be made of wood' (Urry, 213). NB: this earliest church was almost certainly that excavated in the garden of 16 Watling Street in 1978 (see *Bulletin* no. 19). (Medieval patron: St Sepulchre's)
- m St Mary Bredman: extant by 1200 (Urry), earlier St Mary Fishman (near the Fishmarket). Rebuilt in 1822, demolished 1900. No churchyard. (Medieval patron: Christ Church)
- n St Mary De Castro: founded by c 1086 and given by William I in exchange to St Augustine's. Decayed from the later C15 when the parish was united with St Mildred. It was probably partially demolished in 1540. Chancel still standing in early C17 (Somner) but gone by c 1750. Only the large graveyard survives (with 'tidied' headstones). This was used by St Mary Bredman, St Andrew, and St Mary Magdalen. (Medieval patron: St Augustine's)
- o St Mary Magdalen: extant by 1200 (Urry), pulled down 1871, but tower built 1502 containing the (moved) Whitfield monument is still standing (Scheduled Ancient Monument.) No churchyard. (Medieval patron: St Augustine's)
- p St Mary Northgate: extant by 1086 and depicted in the c 1160 'Waterworks' plan. The chancel (a Saxon church?) was over the Roman Northgate until pulled down and rebuilt as a new south aisle in 1830. A C12 nave was added to the west with a tower beyond. Church closed in 1912 and converted for use as a parish room. It became a school gym in 1975. The north wall is the Roman City Wall heightened (traces of an earlier parapet remain) and contains a mid-C12 (blocked) and early C14, C15 and C18 windows. A small late-medieval graveyard found to the west, but the main post-medieval graveyard (made pre-1752) was separate and on the north side of Broad Street with a few headstones. (Medieval patron: Archbishop, then St Gregory's)
- q St Mary Queningate: extant by 1166, probably gone by 1400 when the area was incorporated within Christ Church Priory, though a will of 1514 mentions the altar of 'Our Lady of Queyning gate' (Urry).



Foundatons in 'Memorial' garden seen in 1919 (Urry). (Medieval patron: Christ Church)

- r St Michael, Burgate: extant by 1200 (Urry), and probably originally stood over Burgate. Probably rebuilt on north side of Burgate Street just west of gate when the latter was rebuilt in 1475. The parish was united with St George in 1516 and the body of the church was apparently pulled down soon after. Tower stood (over the south end of Queningate Lane) until the late C17. (*Archaeol Cantiana* 47 (1935), 166-9.) (Medieval patron: Christ Church)
- s St Mildred: Probably middle to late Saxon origin, documented in c 1089 west of the castle. There is a C13 tower and north east chapel as well as a c 1486 north aisle and vestry and a 1512 south east chantry chapel. It has a large churchyard with headstones and is still in use. The church tower was pulled down in 1836. NB A charter (dated AD 804 of Coenwulf, King of Mercia) refers to a church of St Mary, but on the west bank of the Stour. This may be the present church which had its dedication changed in the mid C11 when St Mildred's body was brought (in 1027) to St Augustine *English Historical Documents* (ed D.C. Douglas), i, 473), but this is most unlikely. (Medieval patron: St Augustine's. *Archaeol Cantiana* 54 (1942), 62-8, and 56 (1944) 19-22)
- t St Paul: extant by 1200 (Urry), and possibly a late pre-Conquest private chapel that later acquired parochial status (Hobbs). Very heavy Scott 1856 restoration and addition of south aisle and top storey of tower. Still in use. (Medieval patron: St Augustine's)
- u St Peter: C11 tower and west wall still survives (*Archaeol Cantiana* 86, (1971) 99-108). Church is still used and has a churchyard with headstones on the north side (extension) and on the east and south sides. East end (early C13 and later) on a different alignment. (Medieval patron: Christ Church)
- v St Sepulchre's: parochial as well as church of the Benedictine nunnery founded in later C11, destroyed mid C16. Now under 41 Old Dover Road. (Medieval patron: Christ Church)
- w St Pancras: A C7 church, apparently never parochial, with C14 rebuilt and enlarged chancel

### Other non-parochial churches

- (a) Greyfriars, Blackfriars, Whitefriars, and Sackfriars (1257-1314) churches
- (b) St Gregory's Priory Church (founded 1085) with associated Archdeacon's house and Chapel of St Thomas (which survived to the C18), and the hospitals of St John, St Lawrence, St Thomas upon Eastbridge, St Mary for Poor Priests, Maynard and Cotton, and St James Wincheap
- (c) Christ Church (the Cathedral) and St Augustine's Abbey Church with Infirmary and Almonry Chapels, Priors and Abbots Chapels and Chantry Chapels etc
- (d) Chapels at Royal Castle, Archbishop's Palace and Doge's Chantry (1268), as well as other private chapels (e.g. one is mentioned on ground north of Burgte Street in 1177)

### Canterbury Parish Churches: 13th to 17th century

c1200	Twenty-two parishes and parish churches in existence in Canterbury
Early 12th century	St Helen united with All Saints' parish. ?church demolished
1349	St John the Baptist ('the Poor') united with St Mary de Castro. St Edmund, Ridingate united with St Mary Bredin
15th century	St Mary Queningate parish taken into Christ Church Priory and ? united with St Michael Burgate
Late 15th century	St Mary de Castro united with St Mildred. Church demolished 16th/17th century
1516	St Michael Burgate united with St George - church pulled down
Mid 16th century	St Sepulchre's church destroyed. Parish united with St Mary Bredin
1681	St Paul's and St Martin's united St Mary Bredman's and St Andrew's united St Alphege's and St Mary Northgate united
1681 (+1692)	Holy Cross, Westgate and St Peter's united
1684	All Saints' (with St Mary de Castro) and St Mildred united



## ARCHAIC TIMBER ROOFS IN PARISH CHURCHES

This note provides suggestions for identifying the remains of Norman tiebeam roofs and the more common souled or scissor-braced roofs with halved end joints, typical of the period before c. 1270.

Until the late 1960s roofs of such early date were not thought to exist in English parish churches, and their identification is a relatively new branch of church archaeology. Since then the work of Cecil Hewett and Adrian Gibson in and around Essex in the east, and of others in and around Herefordshire in the west, suggests that nationally up to 300 fragmentary and up to 40 relatively well preserved examples may survive, most still to be recognized.

Even though the characteristics of archaic roofs are becoming better known, examples are often overlooked because church archaeologists are not very interested in timberwork, while specialists in timberwork have concentrated on secular buildings and a few great churches. Since such roofs are often in small churches, and are often confused with later and more common roofs of superficially similar design, they may now be particularly vulnerable to destruction as a result of redundancy.

From an archaeological viewpoint, early roofs are not only interesting in themselves but may prompt a reassessment of the stonework. For example if one cell of a church has thick rubble walls, a couple of Perpendicular windows, and an archaic roof, it is probable that the windows are inserted. In practice the evidence of the stonework, at least when carefully examined, is normally consistent with that of the roof.

### Brief Typology

The main types known so far are, in approximate order of succession:

1. Romanesque roofs with heavy 'common' tiebeams to each rafter couple. The tiebeams supported a flat ceiling, and there were struts between tiebeams and rafters. The joints at the ends of timbers were mainly halved lap-joints (drawing 1). Individual examples may lack a collar or may have one or two collars.

In parts of the Continent roofs of this type are not rare, but only three examples, all now destroyed, are known from English churches: Odda's Chapel, Deerhurst, Glos, nave (probably 1056); Waltham Abbey, Essex, nave (? c. 1130-50), and Adel, W Yorks, chancel (c. 1160).

2. Single-framed roofs with mainly halved end points, collars, ashlar pieces, and (a) light common tiebeams of much the same scantling as the rafters, or (b) sole pieces which projected well inside the walls, or (c) a mixture of the two. There is now good evidence for (a) and (b), and (c) can be surmised from Continental analogues. Nevertheless the sub-types cannot normally be distinguished because the tiebeams or sole pieces have been cut off flush with the walls to give an appearance of type 3.

The couples usually have straight soulaces between rafters and collars (drawing 2). Recorded variations include: absence of soulaces; duplication of collars, usually with some form of strutting between

Canterbury Parish Churches 18th - 20th Century: demolitions and redundancies  
(NB This lists only major rebuilding or change of use, not restoration)

- 1763-4 St Andrew's Church in the Parade pulled down to disencumber the street
- 1769 All Saints tower pulled down (to widen the street). A new small tower put over the church
- 1771 The east end of St Margaret's demolished so coaches could get into the Fountain Inn
- 1774 St Andrew's church rebuilt
- 1794 St George's stair-turret (and spire) demolished (it had been cut through for a pavement in 1788)
- 1822 St Mary Bredman rebuilt
- 1828 All Saints completely rebuilt after old church had been pulled down
- 1830 Chancel of St Mary Northgate pulled down
- 1836 Tower of St Mildred's pulled down
- 1850 East end (and tower turret) of St Margaret's rebuilt by Sir Gilbert Scott
- 1856 St Paul's enlarged by Sir Gilbert Scott
- 1866-7 St Mary Bredin pulled down and rebuilt
- 1871 St Mary Magdalen pulled down (except for tower) and materials used to rebuild and enlarge St George's
- 1882 St Andrew's closed and converted for use as a parish room
- 1900 St Mary Bredman demolished (had been rebuilt 1822)
- 1902 All Saints' closed
- 1912 St Mary Northgate closed and converted to a parish room. In 1975 it became a school gym
- 1937 All Saints' demolished
- 1942 St George and St Mary Bredin destroyed by bombing while St Margaret's was badly damaged and made redundant
- 1956 St Andrew's demolished (rebuilt in 1774 and closed in 1882)
- 1957 A new St Mary Bredin built in the Old Dover Road
- 1975 St Gregory's made redundant (new church 1848-52) and converted for use by Christ Church College in 1983-4
- 1978 Holy Cross church made redundant and converted into a new Council chamber
- 1982-3 St Alphege redundant and converted (1983-4) into an urban studies centre
- 1984 Only St Peter and St Mildred are still in use in the city. St Dunstan is also in use and a separate parish on the west. St Martin and St Paul are in use and a separate parish on the east.  
St Mary Bredin (new church built 1957) is in use and a separate parish on the south east

Please note that an illustrated version of the handlist of Canterbury churches is available from the CBA. For reasons of cost it could not be included in this *Bulletin*, but subscribers can obtain it on request (cost £1.50). Please send a large stamped addressed envelope.



them; vee-struts above the (upper) collar; butt-notched or nailed joints in some positions on the couple. Type 2 seems to have been normal in the late 12th century, but may have continued later.

3. Single-framed open roofs with ashlar pieces and sole pieces which did not project inside the walls; at least some end joints halved; 5, 6, or 7-canted arch. Only the jointing and context distinguish these from later roofs (late 13th-century onwards) of the same general form but with wholly mortised joints.

The couples may have collars and ashlars only; collars, ashlars, and soulaces (cf. drawing 2); or scissor bracing with or without collars (drawing 3). Type 3 seems to date from c. 1200-1280; some may prove to be a little earlier.

4. Single-framed wagon roofs with curved braces and sometimes curved ashlar piece; butt-notched or halved end joints.

This form is well known from c 1200 onwards on the Continent, but in England only that at the Greyfriars, Lincoln, has been published. The great majority of English wagon roofs are much later (the earliest perhaps late-13th century) with mortised joints. Close examination may reveal a few archaic examples.

5. Crown-post and king-strut roofs with archaic joints: mid and late 13th century (and perhaps to early 14th). The posts, where original, are normally undecorated. In some cases the crown-post trusses may have been intruded into, or the common-rafter couples re-used from, a roof of type 2 or 3. Again, most crown-post roofs are later, with mortised joints.

### Jointing Techniques

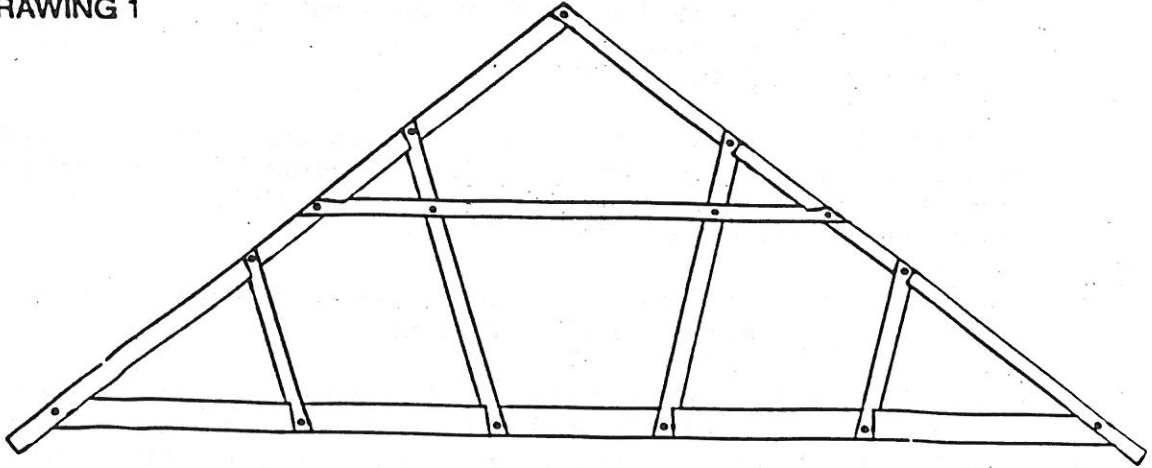
Drawing 4 illustrates the more common forms of end joints used in the 12th and 13th centuries. For much of the period halved lap-joints were used in most positions in the roof. It is now clear that there was not a rigid sequence with one form of halving succeeding another. Rather, new types of halving were added to the repertoire without displacing older forms. Thus the use of barefaced dovetails or 'archaic' notched laps may not indicate a 12th rather than 13th century date, but roofs with secret notched-laps are unlikely to be earlier than the 13th century.

A more fundamental change in jointing was the introduction of the mortice and tenon in positions where halvings had previously been normal. That change was also gradual, but was largely complete by the end of the 13th century.

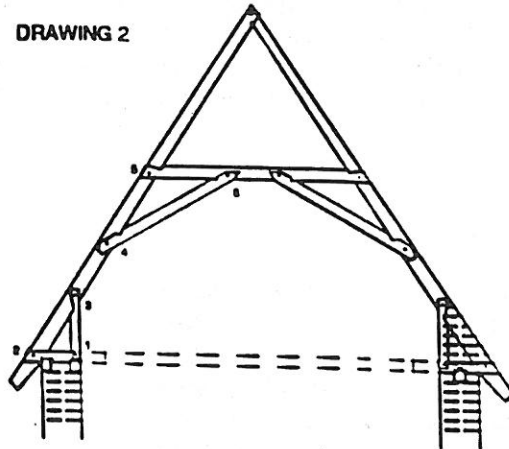
Halved joints often had face-pegs as well as the edge-pegs shown in the drawings. Butt-notched joints with face-pegs (no. 6) were quite common on the Continent in the 13th century, particularly at the ends of curved braces, but hardly any English examples have been published.

Assemblies used between wallplates and sole pieces are illustrated by H. Deneux, 'L'evolution des charpentes du xieme au xviiieme siecle', *L'architecte* (1927), 87. Examples from English cathedrals are shown by C. A. Hewett, *English Cathedral and Monastic Carpentry* (1985), *sparsim*.

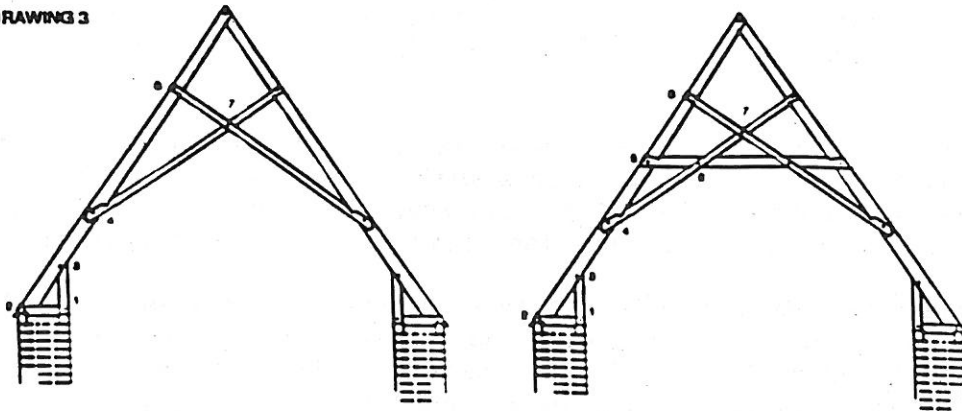
DRAWING 1



DRAWING 2



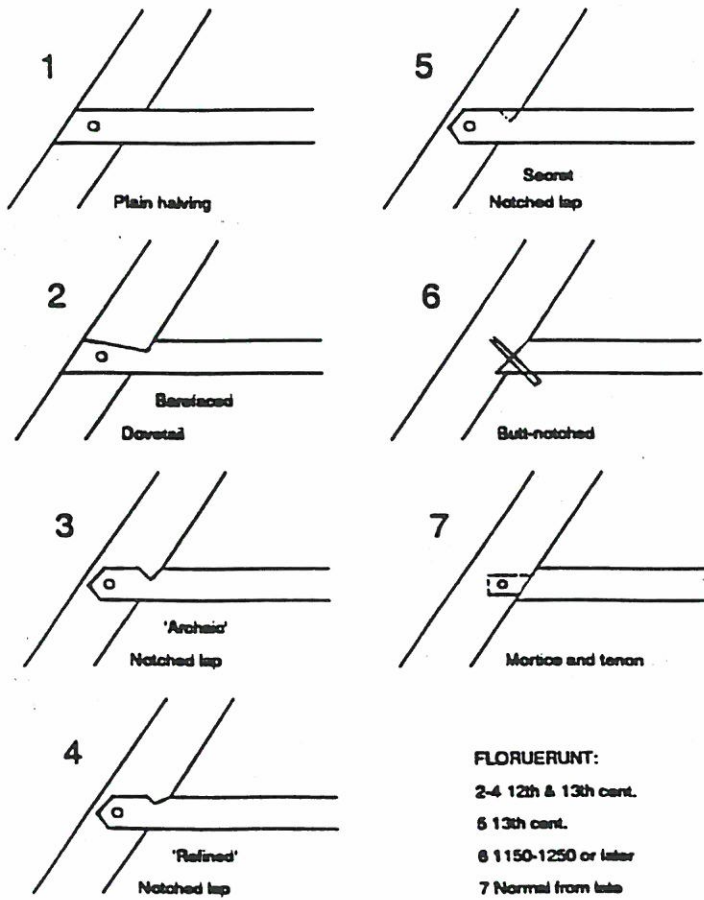
DRAWING 3





## DRAWING 4

### COMMON END JOINTS



**FLORUERUNT:**

2-4 12th & 13th cent.

5 13th cent.

6 1150-1250 or later

7 Normal from late

13th cent., less so earlier

## Identification of archaic roofs

These notes assume that it will not be possible to inspect the wall-head from above unless there is a loft.

### Type 1

If a Norman church has a *flat ceiling*, or early vault whose crown does not rise above the eaves, and there is access to the loft above, the latter should be inspected.

In the unlikely event of the original roof surviving it can be easily identified from the presence of tiebeams at every rafter couple, with vertical or raking struts halved to the rafters and tiebeams, and to the collars if any. Where the roof has been rebuilt some or all of the original *tiebeams*, set at intervals of 1.2 metres or less, may survive. Their upper arrises, if visible, should be checked for empty halvings for lap-jointed struts. The rafters etc of the roof can be checked for signs of re-use of timbers with empty halvings for lap-joints. The original trusses may also have left an *impression* in the plaster or snail pointing of the internal gable wall, and there may be evidence of a *wallplate set in the centre* of one or both outer walls. *Outside the church* the heavy tiebeams, 9" square or more, set into the stonework, may project under the eaves or may be cut off flush with the outer wall.

### Type 2

*Outside the church* the eaves should be inspected for *projecting ends* of rafters and sole pieces (or light tiebeams) *halved* and pegged to each other. At the wall-top the sole pieces may be partly or wholly *embedded* in the stonework rather than resting on top of it. The outer wallplate, as with later roofs, may be visible, or may be partly cased in stone. Alternatively, a row of *beam-ends* each about 4" or 5" square, embedded in the wall a foot or two below the eaves and cut off flush with it, may be the remains of a type 2 roof which was replaced when the eaves were raised. The ends of the row may also be visible *inside*.

*Inside the church* the stonework may be carried up (and plastered over) to the junction of rafters and ashlar pieces, so that the *eaves triangle* is embedded in the stonework. The ends of the sole pieces may be visible, *crudely cut off* at the joint (mortised or halved) with the ashlar piece. (In later roofs the joint is often concealed by a cornice or fascia, or the sole pieces and ashlar may be so jointed into the inner wallplate that the ends of the sole pieces are not visible.)

All the rafter couples should be inspected for *halved joints* at positions 3, 4, 5, and 6 (drawing 2). While some of these joints may be mortised, the carpenter's choice of halved or mortised joints should be consistent on both N and S sides of the same couple and between couples, as the choice reflects the method of assembly. An eclectic mixture of both halvings and mortices at comparable positions on both N and S sides of the same rafter couple, therefore indicates that the couple has been *reconstructed* or made up from *re-used* timber at a later date. On the other hand, it is quite normal to find that some or most couples have been replaced by later ones with wholly mortised joints. A mixture of *different types of halving* even at the same



point on different trusses is *not* significant, since it may have been forced on the carpenter by the shape of the trees he had available.

There may also be diagonal *rafter braces* running from at or near the eaves to the apex or near it, and pegged or nailed across the backs or soffits of the rafters.

### Types 3

There may be no unusual features *outside the church*. *Inside*, the ends of the *sole pieces* will be concealed or neatly finished above the wall, without exposing the joint with the ashlar piece. All the *rafter couples* should be inspected for *halved joints* at positions 3 to 6 (drawing 2) or 3 to 8 (drawing 3). By the third quarter of the 13th century, less commonly earlier, only points 4 and 6 may be halved in soulaced roofs, and only points 4 and 6 to 8 in scissor-braced roofs, the rest being mortised. Late-medieval scissor-braced roofs may have halvings at points 6 and 7 only, or not at all. As with type 2, it is normal to find that many couples of a type 3 roof have been replaced by wholly mortised ones.

### Type 4 (wagon roofs)

Check inside the church for halved or butt-notched joints at positions analogous to 3 to 6 in drawing 2. There may be a crown plate (collar purlin) below the collars, and additional purlins attached to the soffits of rafters or braces. Patina, scantling, and detail may show whether they are original or intruded. Wagon roofs with original multiple purlins usually have principal rafters at intervals.

### Type 5 (crown posts and king struts)

Check particularly for notched-lap joints at the ends of the braces between crown plate and crown post or king strut. If the rafter couples make extensive use of halved joints but the joints at the crown post trusses are wholly mortised it is possible that the crown posts are intruded or the rafters re-used.

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## BIRDS AND WILDLIFE IN CHURCHYARDS

(This note derives from a leaflet which is issued by the Royal Society for the Protection of Birds. We are grateful for the RSPB for permission to reproduce their text here. Copies of the leaflet, and further advice, can be obtained from Royal Society for the Protection of Birds, The Lodge, Sandy, Bedfordshire SG19 2DL, Sandy (0767) 80551).

Churchyards are sanctuaries for birds and other wildlife as well as for people. They are rarely disturbed and in many cases are managed in a way that encourages both plants and animals to prosper, forming an oasis for wildlife amongst agricultural prairies or urban sprawl.

Although churchyards must be kept tidy for visitors this does not mean that they cannot also be attractive to wildlife. A clean, tidy place, with regularly trimmed grass may look very nice, and a few birds may visit it to feed, but it is not of real wildlife conservation value. To be truly useful to birds there must be places for breeding and roosting, food and protection from predators. A churchyard full of bird song, flowers and trees will please all visitors.

### Trees and shrubs

The first step towards encouraging more birds is to provide suitable trees. Many churchyards contain large, mature trees which are often the only ones present. While these are good for birds, one day they will become old and possibly dangerous. It is important, therefore, to have some young trees to provide cover should the older trees die. When planting new trees, make sure that they are not planted where their roots may undermine a building or wall.

Whenever possible, native trees should be planted because they support more insect life than introduced species. Many produce fruit and seeds that birds like. Oak, ash, birch, lime and elm (choose a disease-resistant variety) are all good. Yew trees have long been associated with churchyards and being evergreens they provide warm, safe roosting places in winter as well as berries for birds. Holly is a good choice as it is attractive, it provides berries and makes a safe, cat-proof nesting place. Rowan, crab-apple and bird cherry all provide fruit for birds.

Two berry-bearing plants that make particularly good hedges are hawthorn and black thorn. If planted close enough they grow into impenetrable barriers. Existing walls or old tree trunks are excellent bases up which honeysuckle and ivy can climb. Honeysuckle is attractive, smells nice and provides nesting places. Ivy is excellent because it gives cover, its flowers attract insects (and thus birds) and its berries appear late in the winter when other food is scarce. Ivy does not damage trees or brickwork provided that the mortar is sound. Bramble and dog-rose are also easy to grow and provide nesting places and food.

### Grass

Modern farming practices have destroyed much of the ancient grassland and its plants but many churchyards have grassland that has not been ploughed for hundreds of years. In these you can often find unusual and locally rare plants. Many are the only remaining patches of old pasture. If you have unusual plants in your churchyard seek advice about their management. Do not cut the grass too frequently. Allow it to grow a little longer around the



edges of the churchyard because rough grass provides cover for mice and voles which are the food of birds of prey and owls.

### **Plants**

There is a wide choice of plants that are beneficial to birds either by directly providing food or by attracting insects. Sunflowers provide seeds that will attract many birds. The seeds can even be harvested and saved for colder weather. Wild poppies are always attractive and provide plenty of seeds. Nettles should also be tolerated as they are particularly important as the food plant of many butterfly caterpillars. Thistles are always attractive to finches. They can either be allowed to grow wild at the edges or an ornamental variety could be used. Teasel is similarly good for finches.

### **Nestboxes**

Nestboxes can be very useful to birds which normally rely on natural holes in mature trees. Great, blue, and coal tits will readily use them. Robins and spotted flycatchers will use an open fronted design. Larger boxes can attract stock doves, little owls, and jackdaws. Some churches themselves become the home for kestrels or even barn owls, which are now becoming rare. Both can be encouraged to breed by using nestboxes. Swallows will nest in the entrance porch of a church, especially if a high ledge is present and house martins may be attracted to nest under the eaves of the church by using artificial martin nests.

Details on building nestboxes of various kinds are available from the RSPB.

### **Bird problems**

Birds can be a problem in some churches. For example, pigeons and sparrows may get inside and cause a mess. In such cases the best way to prevent this is to ensure that there is no access to the church. Cover any openings that they use. If you have pigeons in a church tower they will certainly move if you can attract a kestrel to breed! In serious cases advice should be sought from a pest-control firm. Some churches still retain wooden shingles and from time to time these may be attacked by woodpeckers in search of food. The only way to prevent this is by covering the wood with, for example, a sheet of plastic which forces the bird to look elsewhere. In the winter an alternative food source could provide the answer and great spotted woodpeckers are particularly fond of suet and peanuts.

### **Maintenance and management**

Maintenance and management of the churchyard is important. Weedkillers can have a devastating effect on the wildlife as their use results not only in a loss of plants but also the insects associated with them. Clearing an area of one type of weed will often allow another more persistent and less beneficial species to take over. Above all remember that the vegetation in a churchyard may be the sole survivor of the grassland vegetation that once covered the local countryside. Many rare and endangered plant species have their last stronghold in churchyards.

## Further advice

What wildlife is present in my churchyard?

A survey of the wildlife of a churchyard could be arranged through your county Naturalists' Trust contact them by writing to the Royal Society for Nature Conservation (RSNC), The Green, Nettleham, Lincoln LN2 2NR or by enquiring at your local library. If you want information about the birds you may have a local RSPB members' group near you who can help - for their address write to the RSPB, The Lodge, Sandy, Bedfordshire SG19 2DL. The Botanical Society of the British Isles, c/o Dept of Botany, British Museum (Natural History), Cromwell Road, London SW7 5BD will give advice about plant conservation and there are other specialist organisations which will give advice about mosses and lichens.

Are any special conservation measures needed?

Your local Naturalists' Trust will be able to advise you on conservation measures needed and may also be able to suggest ways in which local volunteers might help.

Many churches are the home of bats and their conservation is very important. Timber treatment can kill off a population of bats and if you are contemplating this contact the Nature Conservancy Council or local Naturalists' Trust beforehand.

Who can I ask to help?

Voluntary help with conservation work could be obtained from a local RSPB group. The Young Ornithologists' Club (the junior section of the RSPB) may have a local group with children who will help, as may a local school. The British Trust for Conservation Volunteers will provide practical advice on conservation matters and have a range of manuals which cover tree-planting, wall-building etc. They have local conservation groups and in many cases can provide volunteers. For information contact BTCV, 36 St Mary's Street, Wallingford, Oxon OX10 0EU.

## References

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Chater A, Life in the Graveyard *Natural World* 6 (Winter 1982), 17-19, published by the RSNC.

Stapleton H and Burman P, 1988 *The Churchyards Handbook* Church Information Office,

Greenoak F, 1985 *God's Acre - The Flowers and Animals of the Parish Churchyard*



## CASES

### Sandwell Priory, West Midlands

By M. A. Hodder

The site of Sandwell Priory (NGR SP 024913) lies to the east of modern West Bromwich, 4 miles north-west of Birmingham city centre, within an extensive open space known as the Sandwell Valley. Sandwell Priory was a small Benedictine monastery, founded in the 12th century next to the Sandwell spring. The Priory was suppressed by Cardinal Wolsey in 1524-25, and some of its buildings subsequently became a dwelling known as Priory House, which was replaced in 1705-11 by Sandwell Hall, the country house of the Earls of Dartmouth. The main buildings of the hall occupied the site of the Priory's claustral ranges, and a track and cobbled yard in front of the Hall covered the site of the Priory Church. When Sandwell Hall was demolished in 1928, part of a wall of the Priory, surviving to first floor level, was exposed and left standing, but suffered from weather and vandalism, and only a few low walls were visible when excavations began in 1982.

Excavations are being undertaken by the Sandwell Valley Archaeological Project, financed by the Manpower Services Commission and sponsored by Sandwell Metropolitan Borough Council. So far, the entire east range of the claustral buildings has been excavated, together with the north-west corner and part of the west range, and excavation of the east end of the church is in progress (see plan). Preservation of Priory features is variable because of terracing of the site, which slopes from the south-east to the north-west, to construct Sandwell Hall in the 18th century. In the north, dumping to level up the ground has resulted in fairly good preservation, but further south, on the site of the north transept and north chapels of the church, cellars were constructed under the front of the Hall, resulting in the complete removal of most of the medieval features here. Earth removed in cellar construction was however dumped over the site of the rest of the church to form a terrace, thus structures and deposits are excellently preserved in this part of the site.

The Priory church, on the south side of the cloister, consisted of a nave, crossing, north and south transepts, and a chancel with two north and two south chapels. The chancel and chapels each had apsidal ends. The architecture of the chancel appears to have been modified during construction; its walls rest on angular pier bases which were intended to be freestanding but were never continued upwards and were incorporated into a continuous wall. The earliest floor in the chancel was represented by a mortar spread. In the centre of the chancel, and associated with this floor, there was a sandstone coffin which was disturbed by a post-medieval feature but was probably originally covered by a life-sized stone effigy of a knight in chain mail, the head of which was found in demolition rubble nearby. This grave may have been that of the Priory's founder, William Fitz Guy de Opheni, lord of the manor of West Bromwich. There was a group of earth graves to its north. In the northernmost of the south chapels, an altar base has been found, and in the south transept the earliest features so far excavated are an altar base and surround against the pier between the entrances to the south chapels, a spiral stair at its south-east corner, and a mortar floor.



The east range was initially built in timber: its west wall was represented by the bases of posts preserved in waterlogged deposits under later stone walls, and its east wall by a line of post pits. Dendrochronology indicated a felling date of 1159-60 for one of the preserved posts. In the west range, there was a single large post with clay and plank wall trenches; this post was from a tree felled in 1105-6, but insect boring marks suggested that it had been re-used from an earlier structure.

The east, north and west ranges were subsequently rebuilt in stone. Most of the east range was occupied by the chapter house. To its north, in the external angle between the east and north ranges, a timber building was represented by post-pads. Walls and drains revealed in a small excavation area at the north-west corner probably belong to the kitchen and the west wall of the frater. Further south, the east wall of the stone west range and the west cloister walk were exposed. The roof of the cloister walk had been supported by small stone columns.

At a later date, the east range was substantially modified. The south wall of the chapter house was demolished and a wall was built across its east end, cutting through three graves, thus creating a rectangular ground floor room, which may have served as the day room. The eastern wall was the wall exposed in 1928 (see above); photographs of it show that its windows were in an early 14th century style. On the eastern side of this wall there was a small square chamber, possibly a cistern, which a drain leading north from it. This arrangement could have been the reredorter, serving the dormitory on the first floor of this range. Another room was added to the north. The ground floor of this may have become the chapter house; its first floor may be the 'newly-built chamber next to the dormitory' which was mentioned in a visitation of 1330.

The Priory church similarly underwent a number of changes. The entrances from the chancel to the north and south chapels, and from the south transept to the south aisle and south chapels, were blocked off. The piers at the corners of the crossing were cut back, and the surface of the whole of the interior of the church was raised with a dump of rubble, on which were laid steps from the north transept to the crossing and from the crossing to the chancel. A platform was constructed on the east side of the south transept, which was divided from the crossing by a timber screen. Floors of tiles with line-impressed decoration were laid over the rubble dump in the north and south transepts, crossing and chancel. Sherds of Cistercian ware were found under the steps and the floors suggest that the modifications to the church are unlikely to have taken place before the early 15th century. More burials were made in the church following these modifications. In each of a number of graves in the south transept, one in the centre of the crossing, and one in the west of the chancel, a wooden staff had been packed on the right hand side of the body, possibly indicating that the individuals concerned had each undertaken a pilgrimage during their lifetimes. One of the bodies in the south transept and two on the south side of the chancel had been buried wearing leather boots.

Repairs were later made to the tiled floors in the chancel and north transept. A timber-lined drain was constructed diagonally across the crossing, cutting through the grave in its centre.

A survey of the Priory buildings in 1526, after its suppression, show that they were by then in a dilapidated condition. The initial post-suppression occupation appears to have been in the east range, where it is represented by



earth floors and internal partitions. The post holes of a timber building were found on the site of the nave and south aisle of the church. Renovation were undertaken c 1600, following the acquisition of the site of the Whorwood family; brick floors were laid over the earth floors in the east range, and the site of the church became an enclosed garden.

The excavated walls of the east range are being consolidated for permanent display, and it is hoped ultimately to excavate the entire Priory and leave its remains exposed. Information about the site and finds from the excavations are to be displayed in a museum which is being built nearby.

## EXCAVATIONS IN THE CHANCEL OF ST. JOHN THE BAPTIST, GLASTONBURY

### INTERIM REPORT

Nancy & Charles Hollindrake

A repaving scheme for the chancel of St. John's parish church, and the removal of modern and Victorian backfill deposits below the floor, allowed a brief archaeological excavation to take place in October 1987.

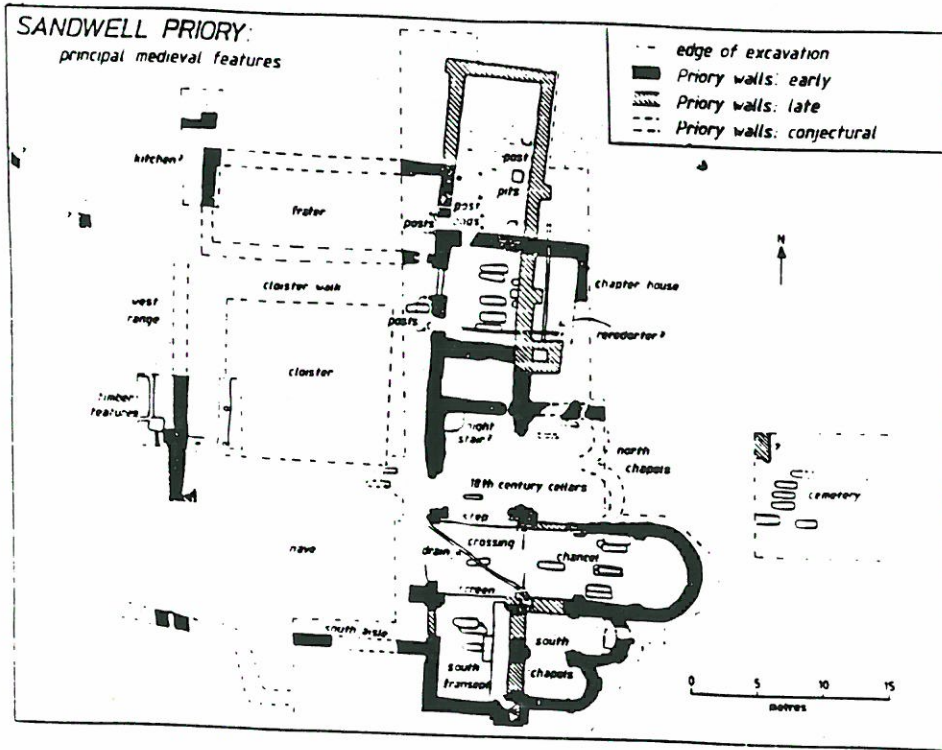
It soon became obvious that the cutting of large burial vaults from 17th to the 19th century, their subsequent removal and backfilling in the 19th century and later work on a pier in the 20th century, had destroyed all medieval floor layers. Most of these latest graves and vaults appear to have been dug through the central and eastern areas of the chancel. The western third of the chancel was less disturbed, and only one large vault had been excavated.

One backfilled vault in the centre of the east end was excavated in order to determine the depth of these features. In the 19th century the tomb and its contents had been totally removed. Two graves within the original vault had remained untouched, however, and both skeletons appear to have been complete and undisturbed. The high water table below the chancel had partly preserved the coffin wood, and brass breast plates with the burial pointed to an 18th century date for the inhumations. The graves had been cut through green natural clay which contained fragments of tree roots. The skeletons were not disturbed.

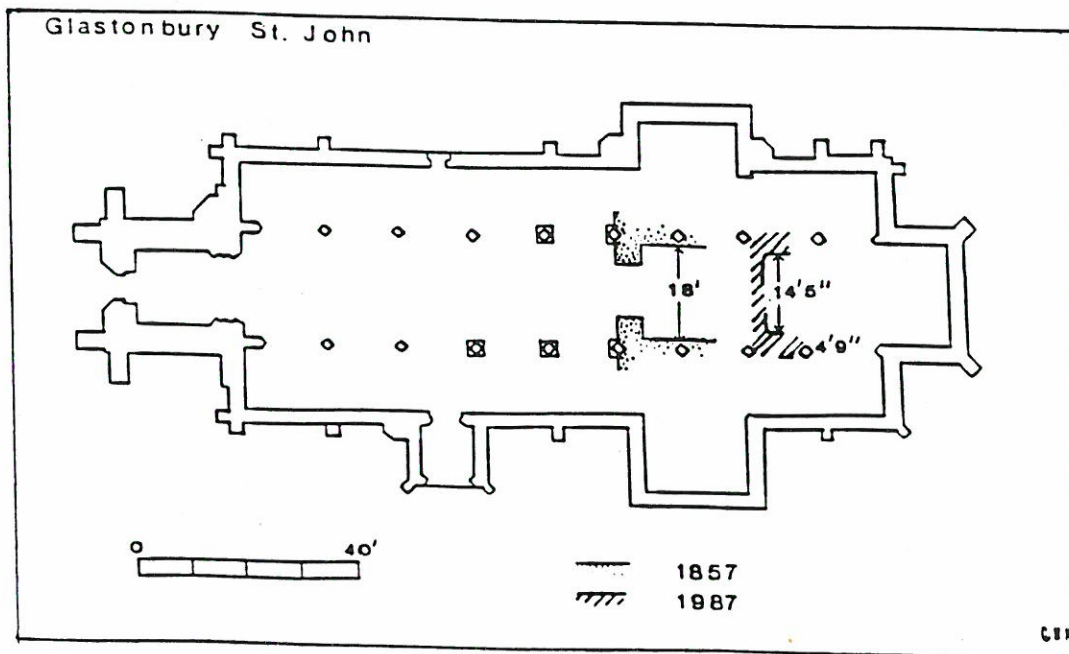
Two small excavations were carried out against the interior faces of the two central piers so that the soundness of their foundations could be ascertained. The northern pier proved to have been disturbed by vault building and other operations, and the soundness of the foundations gave some cause for concern. The south central pier's foundation had been partly cut away by a burial but was still sound. It proved to be of mortared rubble topped by ashlar blocks.

One small excavation was carried out below the window in St. Mary's Chapel, to the north of the chancel, to examine the foundations of the north wall.

Sandwell Priory Figure 1



Glastonbury Figure 1



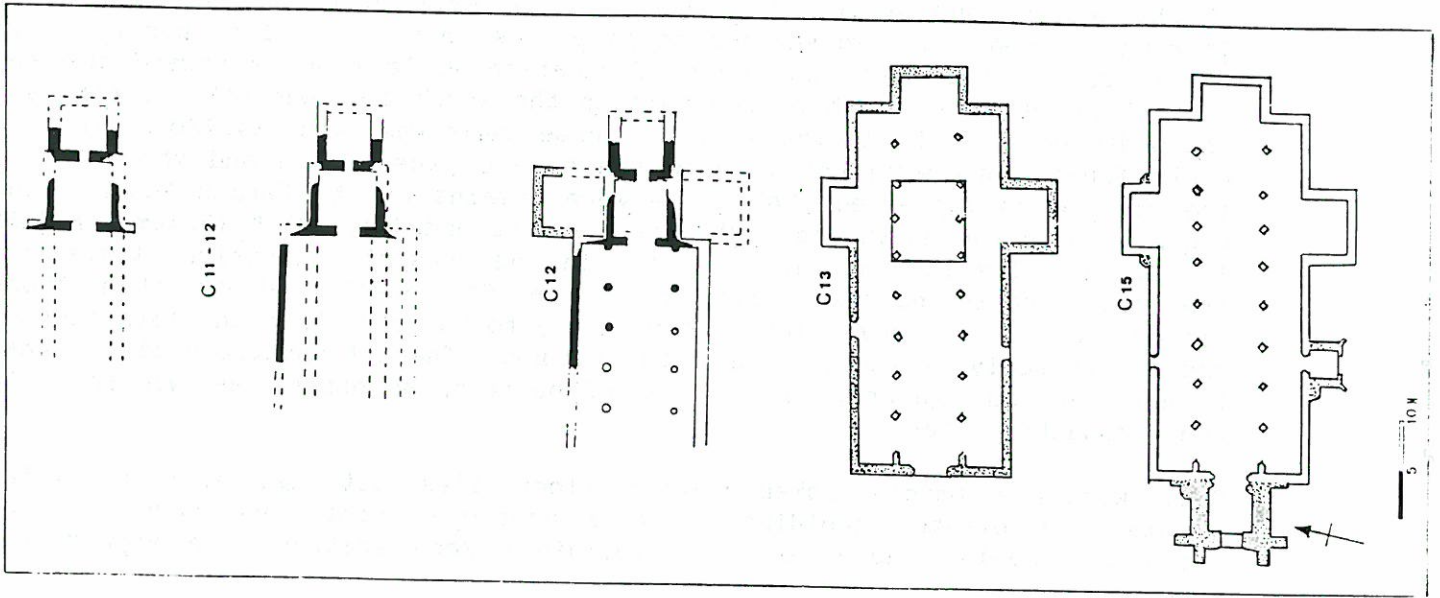


These turned out to be a rubble fill within a deep clay filled trench. One medieval burial was found against the north wall foundation.

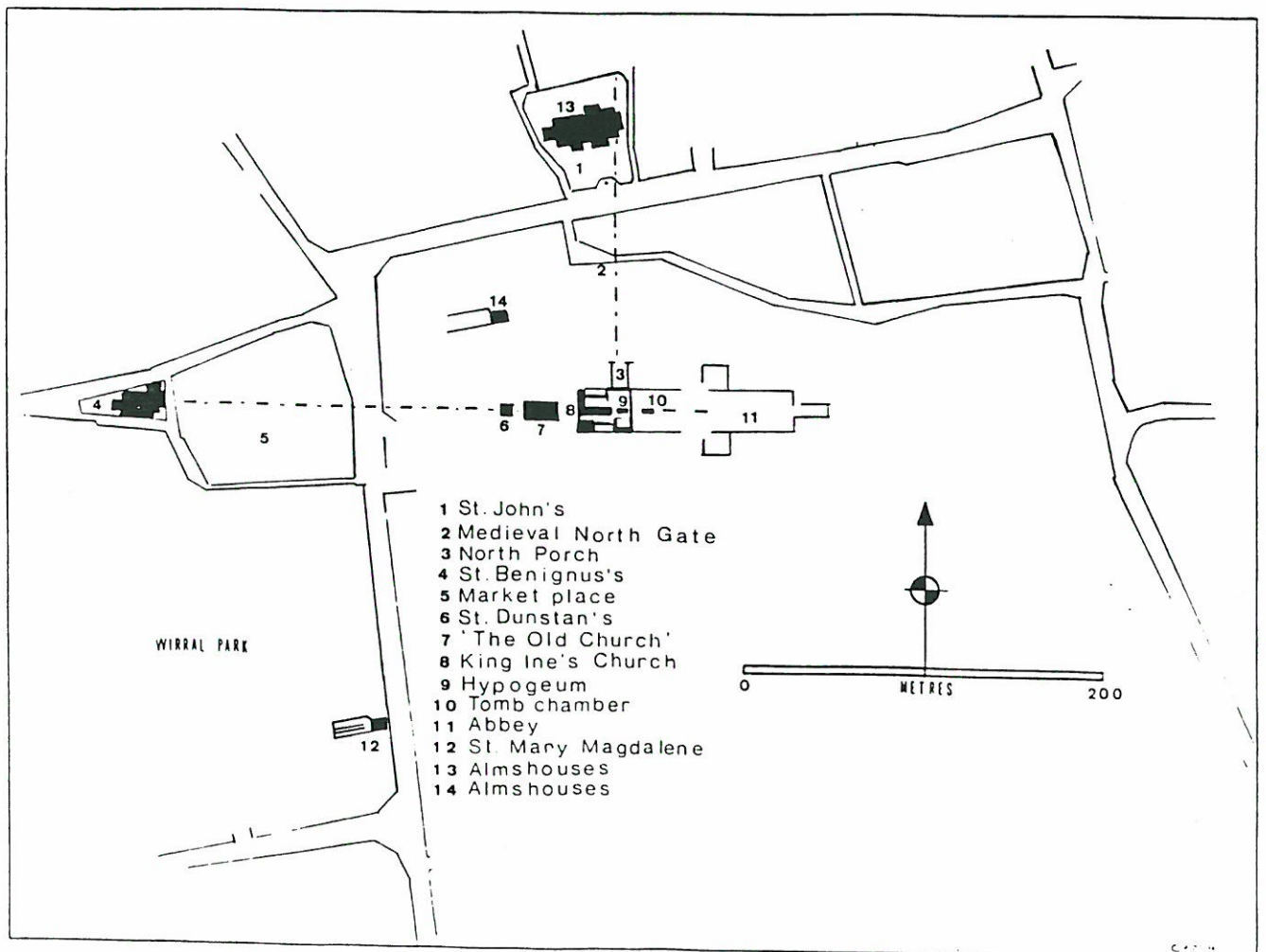
At the western end of the chancel an earlier wall foundation was uncovered. It runs between the two western piers of the chancel and lies partly below the nave, and has north and south foundation walls running toward the two central piers. The width of the wall on the south side was 4'9" (1.45m) and the width between the inside edges of these walls was 14'6" (4.42m). In 1857 early foundations were noted below the nave of the church and mouldings on the pier bases suggested that these were remains of the Norman tower. The width between the north and south walls was recorded as 18'0" (5.48m) (PSANHS 13, 1857). The foundations uncovered in the present excavation, therefore, are considerably narrower and are at a far greater depth than those discovered last century. They are unlikely to be later than the 13th century and are probably of the 11th or 12th century. These foundations also appear to have cut through an existing area of burials, as human bone was found in the foundation clay.

Finds were few, mainly broken medieval floor tiles, although large quantities of medieval plaster mouldings from a destroyed roof were found in the Victorian levels, and some stone mouldings were scattered throughout the rubble layers.

Glastonbury Figure 2: Suggested development of St John's church



Glastonbury Figure 3: Topographical relationships between Glastonbury's churches





## EXCAVATIONS AT CARLISLE CATHEDRAL

Archaeological excavation of the site of a new sunken Treasury within the area of the former nave of Carlisle Cathedral was completed on 2nd September, 1988.

The excavation identified Priory foundations and a large number of burials ranging in date from the Middle Ages to the 19th century. The latest was that of T. Drury Paymater of the 37th Royal Irish Fusiliers who died in 1841. He was buried in a lead coffin which was itself enclosed within an outer wooden coffin with brass handles and a breast plate. This grave only just impinged upon the edge of the excavation and it was possible to leave the lead coffin and its contents undisturbed.

A cemetery was discovered underneath the Priory footings. Largely on the evidence of a radiocarbon determination obtained in 1985, it had been suggested that the cemetery may be associated with the monastery established by St Cuthbert in AD 685. We now know that it is later in date. The bodies were probably clothed when they were interred and some of the metal fittings from their accoutrements have survived. These probably belong to the 10th century: a view reinforced by the discovery of a silver penny of Aethelstan (924-39) below the cemetery. The coin is in almost mint condition.

The recognition of 10th century burials is of considerable interest. Previously the history of Carlisle at this time was blank. Indeed, some commentators suggested that the city was deserted. The discovery of the cemetery implies the existence of a church and a settlement. These have not been located, but could be situated somewhere between Heads Lane and the castle.

The 10th-century burials will be examined scientifically, but as many are very fragmentary, and the sample (39) is small, there is little hope of recovering useful demographic information. Samples of bones from six carefully selected burials will be sent to the British Museum for radiocarbon dating.

The burials were cut into a black soil, the nature of which is not certain. This soil accumulated over the remains of substantial timber buildings, which themselves lay atop of a soily dereliction deposit. The black soil, timber buildings and dereliction deposit date somewhere between the late Roman period and the 10th century. Some of these features may be associated with St Cuthbert's monastery which we still believe is located close by. Finds from this period include coins (Northumbrian stycas), and a little metalwork.

The lowest deposits to be excavated are Roman in date. The site lies close to the junction of two major axial roads in Roman Carlisle, and it is thought that much of the cobbled metalling which was encountered towards the end of the excavation may be road surfaces. Traces of Roman buildings fronting on to the roads were also discovered. Some buildings were founded on large blocks of sandstone, others were slighter timber structures with wall plaster decorated with red, green and yellow geometric designs.

Roman finds have been prolific. Nearly 300 Roman coins have been discovered: a very large number from such a small excavation. Other finds included items of personal equipment and a fragmentary Roman altar dedicated

to Concordia by members of the Twentieth Legion and another unidentified unit.

#### EXCAVATIONS AT CASTLE STREET, CARLISLE

Excavations in 1981-82 at Castle Street, Carlisle, revealed the remains of two inhumations in post-Roman contexts.

A radiocarbon determination on one of the skeletons produced a date between AD 640-1000 at 95% accuracy (HAR 8769). This site is sufficiently distant from the Cathedral as to imply another church and cemetery.

M. R. McCarthy  
Consultant Archaeologist to Carlisle Cathedral  
September 1988



## St Bartholomew the Great, Smithfield, City of London

In 1988 the Rector and Churchwardens of St Bartholomew the Great, Smithfield, applied for faculty to build a one-storey extension on the north side of the Lady Chapel at the east end of the church. St Bartholomew's, founded as an Augustinian priory in 1123, still contains many medieval features. Because the church now lies lower than the adjacent street the extension would fill a basement-like space up to ground level. The main intrusion into historic strata would be archaeological.

The local archaeological unit, the Department of Urban Archaeology of the Museum of London, proposed to excavate the area to an extent and depth required for future building works, and this was readily agreed by the parish. Funding for this excavation came jointly from the parish, who contributed £10,500. The excavation, supervised by Kevin Wollidge of the Museum, lasted 5 weeks.

The excavation recorded the foundations of the 14th-century Lady Chapel and an earlier, probably Norman, apsidal-ended building previously unknown. The north wall of the Lady Chapel has been recorded in detail by English Heritage, prior to cleaning of that part of it which will lie within the future extension. Two rectangular structures may be the remains of tombs located outside the main body of the monastic church. Despite initial assurances from some of the advisors to the parish that burials would not be found, the excavation also recorded 56 articulated burials and the disarticulated remains of about 75 others. These are most important as examples of medieval burials on a monastic site, to compare with skeletal information gleaned from medieval parish cemeteries. Paradoxically, the careful removal of the skeletons by archaeologists - and, after suitable study, their re-interment - will be more considerate to the skeletons themselves than the methods of bulk excavation envisaged by the parish before archaeological considerations were made clear to them. It will also be substantially less expensive than commercial exhumation. A joint proposal by the Council for Care of Churches and the Museum of London that the many important loose sculptured stones of 12th-century and later date should be properly housed within the church and if necessary conserved is also being pursued.

This example of co-operation between a parish, its local museum and English Heritage is to be warmly commended.

John Schofield

### BOOK REVIEW

L. P. Wenham, R. A. Hall, C. M. Briden and D. A. Stocker, *St. Mary Bishophill Junior and St. Mary Castlegate*. Archaeology of York 8/2. (York Archaeological Trust & C.B.A., 1987). 102 pp. 37 figs. 20 pp. of Plates. Price: £19.50

This report like so many recent York fascicules is a combination of work old and new on one particular aspect of the city's archaeology. The post-Roman aspect of an unpublished excavation (1961-3 & 1967) and the results of a rescue excavation in 1974 are linked with the full report and detailed analysis of a church tower recorded in 1980. It encapsulates the good and the bad in church archaeology. The latter aspect occurred before this *Bulletin* started when a destructive church 'conversion' could be undertaken 'unadvisedly, lightly or wantonly'. Archaeology at St. Mary Castlegate was therefore a matter of keyhole investigation and rescue from amid the contractors' trenches. The other destructive aspect is the recent incorporation of a major seventh-century architectural column drum at Ripon cathedral into a cemented altar setting (p. 153) without archaeological consultation. The frustrations of Richard Hall at the limited nature of his operations can be read between the lines of his competent report.

However, it is far better to concentrate on the positive aspects of this fascicule. They are many. Peter Wenham's excavation results are re-interpreted to suggest that all the early phases of 'post-Roman' occupation in St. Mary Bishophill Junior churchyard are likely to be late Roman to provide for a fish-sauce processing plant. After a considerable lapse of time there occurred early 10th-century orientated burials which do not respect the alignment of the Roman colonia and its interior buildings nor was their orientation followed by the liturgically incorrect subsequent church. This poses problems of how to interpret orientations.

The major part of this volume is the survey by Briden and Stocker of the mid eleventh-century church tower, now shown to be basically of one build and to be the turriform nave of a two-cell structure. An accurate photogrammetric survey, visually corrected from scaffolding and augmented by identification of stone sources (by Buckland) and by analysis of mortars (by Evans), is an impressive research tool to set alongside the work so far published from Brixworth; it will guide other major Anglo-Saxon church studies still in process of publication. The attention to detail both inside and outside the tower, the concern for evidence of repair, the process of scaffolding, the replacement of floors and the re-hanging of the bells are all of considerable interest, but dominating all these is the strong argument that this whole structure is of re-used Roman masonry with the tower arch and the belfry windows probably of re-used Roman architectural details. It may well be that similar conclusions about substantial re-use will come unequivocally from Brixworth, Deerhurst and Barton-on-Humber.

The information from the survey and the wider conclusions to be drawn from it are carefully stated and finely illustrated. It is the high quality of the illustrations that prompts the few criticisms or makes one impatient for more information (if only the gild the lily). In the elevation drawing those surfaces where the stones' details are obscured by mortar or patches of plaster could have been stippled or otherwise distinguished. In the elegant coloured petrological identification drawing it is unfortunate that four shades of red/brown are so similar as to be indistinguishable. The description of the floor and roof arrangement is not fully supported by the evidence shown in Fig. 41. Similarly the description of the belfry window (Fig. 27) needs to be augmented by a cross section as well as a photograph (Pl. XVIIIb) which fails to show clearly all the relevant features.

The argument that the banding of gritstone and of pitched limestone occurs as a decorative feature is advanced with caution. For the pitched limestone masonry it could instead be argued that the poorly bedded Jurassic




limestones were used in this way to prevent vertically-laid stones from splitting through frost and weathering and to hinder horizontally-laid stones from cracking and spilling. The suggestion that the west belfry is late 18th-century is supported by similar evidence from Aldfield (1783). In discussing the blocking of the ground floor opening in the tower south wall (pp. 99-100) one obvious factor is not stated: namely that the external junction of the south aisle west wall abuts the tower here; therefore although the two-light window can be inserted before, during or after the south aisle is built, the 11th-century window cannot remain open after the aisle wall has been erected across it.

A final point to make in view of the large number of Anglo-Saxon crosses, grave-covers and architectural fragments that have been found incorporated in the fabric or the foundations of these two churches is how long should one expect such stones to remain undisturbed as memorials before they are re-used as building material. The evidence from 12th and 13th-century church structures suggests that little more than 50 years elapsed before grave-covers were cannibalised in later rebuilding. It will be interesting to have more pre-Conquest evidence such as that so ably discussed from York.

Lawrence Butler

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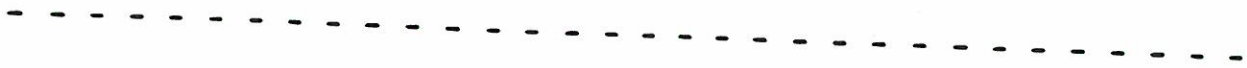


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