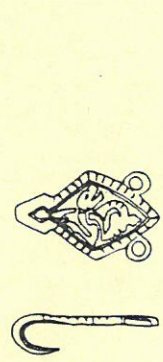
BULLETIN

of the

CBA Churches Committee



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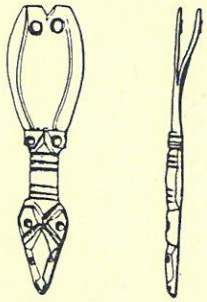

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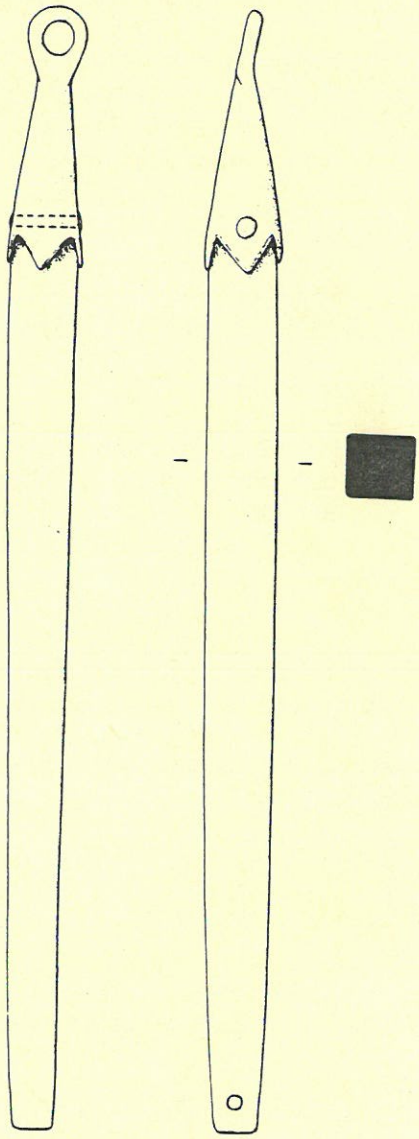

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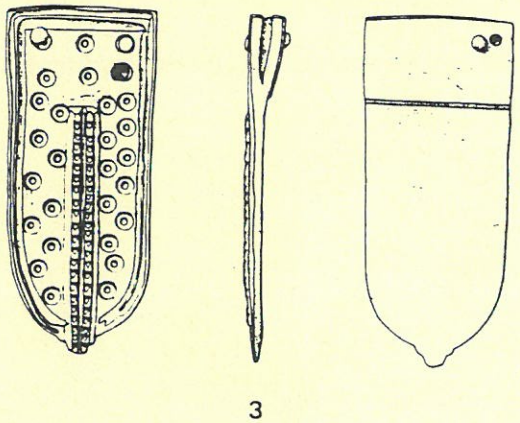

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Number 26 1989

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Contributions should be sent to the Editor, Ms Roberta Gilchrist, CBA Northern Office, the Kings Manor, York YO1 2EP

Cover illustration: Early medieval finds from Carlisle Cathedral

Published by
The Council for British Archaeology, 112 Kennington Road, London SE11 6RE

NEWS

THE FUTURE OF THE BULLETIN

In issue Number 25 comment was invited from readers on the suggestion that publication of the *Bulletin* should cease, its role being subsumed by a new CBA *Research Bulletin* which is now likely to appear in the course of 1990.

Quite a number of subscribers responded. An extract from one letter can stand for all:

"Please don't do away with the Churches Bulletin: its a valuable way of keeping in touch - cheap, variable length, speedy, informal, no pretensions to finality, not anyone's 'official' organ - and its dedicated to churches, not having to jockey for room, or keep its end up with competing areas."

In view of the unanimity of response, the Churches Committee has resolved to recommend that publication of the *Bulletin* should continue, at least to the end of 1990. The future of the *Bulletin* will be reviewed again when its role in relation to that of the forthcoming *Research Bulletin* can be assessed more clearly.

DIOCESAN ARCHAEOLOGICAL CONSULTANTS

Worcester	Malcolm Cooper, County Archaeologist for Hereford and Worcester, has been appointed a member of Worcester DAC.
Hereford	Malcolm Cooper has been appointed a member of Hereford DAC.

YORKSHIRE HISTORIC CHURCHES TRUST

May 1989 saw the foundation of the Yorkshire Historic Churches Trust: a registered charity which exists to help to preserve churches and chapels of historic and architectural interest throughout Yorkshire (defined as the traditional Ridings). Further information about the Trust can be obtained from its Honorary Secretary, Dr David Smith, at Crowham House, Market Place, Masham, North Yorkshire HG4 4EA.

R K Morris

SURVEYS

MONUMENTS PROTECTION PROGRAMME

During the year, members of the CBA Churches Committee have assisted in the production of monument class descriptions within the forthcoming Monuments Protection Programme which is being undertaken by English Heritage.

Descriptions produced so far include those for friaries, colleges, charterhouses, houses of military orders, pre- and post-Conquest monasteries, double houses, nunneries, hermitages, hospitals, parish churches, nonconformist chapels/meeting houses, and pre-Conquest cathedrals. Most of the work has been carried out through the CBA's Northern Office by Roberta Gilchrist, with contributions from Peter Ryder, Dr Richard Gem, and the Research Officer. A further group of descriptions is in preparation, for completion in March 1990.

R K Morris

ARCHAEOLOGICAL SURVEY OF STAFFORDSHIRE CHURCHES

As Pevsner reminds us, nearly three dozen Staffordshire churches were built or rebuilt in the 18th century. From 1818, in response to industrial expansion in the Black Country and the Potteries, 38 'Commissioner's Churches' were built; later Pugin, Scott, Butterfield, Street, Bodley, Shaw and others built or rebuilt many churches in the county. The casual visitor could be forgiven for believing that he will find mainly Georgian and Victorian churches in Staffordshire, but all periods of ecclesiastical sites are represented. There were Romano-British Christians at *Letocetum*; there may be a Roman/early Christian cemetery at St. Michael's, Lichfield; and a Roman building underlies the graveyard at Acton Trussll. The landscape is enriched by early foundations such as Alrewas; Anglo-Saxon minsters and collegiate churches (e.g. Gnosall); more Royal Free Churches than any other county; monastic churches, such as Norman Tutbury and Early English Croxden; and a wealth of medieval parish churches. Despite this, little is known about the archaeology of the buildings or the sites on which they stand.

As listed buildings, the great majority of Staffordshire churches have been entered on to the Sites and Monuments Record. But very little archaeological information is available. The Lichfield Diocesan Advisory Committee for the Care of Churches has recognised the need for detailed knowledge of archaeological aspects of parish churches in order to help with an assessment of the implications of faculty petitions. To assist with the advice which is offered to the DAC, and to enhance the SMR, the County Council is making an assessment of the archaeological interest of parish churches.

With the exception of Victorian and later foundations on new sites, all churches will be visited by the County Council Archaeological Assistant, Bob Meeson, generally allowing two churches per day as and when other work permits. In addition to a textual description, a form is completed for each church, including such information as the traditional dedication date, the first reference to a priest, associated archaeological sites and finds, and details regarding the churchyard; half of the form is given over to a systematic analysis of dates of the visible fabric. The information collected will be entered on a Compaq Deskpro 386/25 computer employing a programme designed in house on D-Base 3+ software. On completion of the survey the computer programme will allow wide-ranging aspects of the archaeology of Staffordshire churches to be catalogued and mapped.

A limited number of churches will be the subject of more detailed assessments or surveys, including provisional phase diagrams. The parish churches at Kings Bromley, Clifton Campville and Wychnor have already been surveyed by classes organised by the Adult Education Department of the University of Keele; a survey of All Saints, Chebsey, is in progress.

A SURVEY OF MEDIEVAL CHURCHES IN WEST YORKSHIRE

Over the period December 1987 to March 1989 a survey of all medieval churches and chapels in West Yorkshire was carried out by Peter Ryder on behalf of the West Yorkshire Archaeology Service. This involved visiting and examining the fabric of over 50 buildings. The churches of this part of Yorkshire have been surprisingly neglected in the past - the area lacked 19th-century antiquarian societies with an ecclesiological bent - and for some buildings the most detailed descriptions available were in Pevsner and Joseph Morris' early 20th century *Little Guide*.

Despite a tight time schedule some valuable observations and 'discoveries' were made. One was the number of churches, over a dozen, retaining previously unrecognised Anglo-Saxon or Saxo-Norman fabric and features. One of the most surprising was Dewsbury, a known Saxon minster site and a church fabric which seemed comparatively well-documented; 'early' fabric survives above the 13th century nave arcades, with remains of the original eastern quoins visible above the arches two-thirds of a bay from the present east wall. At Bramham the north-west quoin of the pre-Conquest nave was visible only from inside the tower stair turret of c. 1860. Other churches, such as Darrington and Otley, show evidence of considerable structural complexity, the latter being especially tantalising in that Victorian plaster and refacing conceal some of the most interesting sections.

The majority of the churches in the area are outwardly largely of 15th- or 16th century date, and typically 'Pennine Perpendicular'; almost always earlier fabric (often hard to date) can be recognised inside. Some buildings which are usually dismissed in print as over-restored and of little architectural interest proved to be fascinating

structural jigsaw puzzles and retain features such as good quality medieval roofs. The 13th century nave roof at Elland, for example, is of similar form to the roof at Elland Hall which was recorded by the Archaeology Service prior to its demolition in the 1970s.

As a result of the survey, the Archaeology Service is currently preparing two publications. One is a 'popular' work describing the structural and architectural development of the churches in the area, and the other a more specialist report on the medieval cross slab grave covers in the County (the vast majority previously unrecorded) with scale drawings of all known examples, around 150 in all. It is to be hoped that the work so far carried out spawns a whole series of thematic surveys and research projects, complementing historical works and studies of vernacular architecture.

Peter F Ryder

NORFOLK CHURCHES, AIR PHOTOGRAPHY AND THE SUMMER OF 1989

Summary

Archaeological air reconnaissance of Norfolk has been maintained for the last 15 consecutive years. The initial phase of primary reconnaissance has given way to problem-oriented research and target-specific air photography of landscape features, including medieval churches and religious houses. The church survey of 1984 and photography undertaken during the drought of 1989 is described, together with the crop mark site of the Gilbertine Priory at Shouldham, Norfolk.

Introduction

For the last 15 years, a continuous programme of aerial reconnaissance for archaeology has reaped an enormous harvest of data to augment the already extensive Sites and Monuments Record of the Norfolk Archaeological Unit.

After an initial phase of some six or seven years of primary reconnaissance, which is 'opportunistic' by its very nature, a wide portfolio of problem-oriented tasks and recording projects evolved. This currently includes road development projects, gravel extractions, workhouses and the detailed recording of all present and former industrial, port and railway installations, together with some 400 historic garden sites (in association with Dr T. Williamson of the Centre of East Anglian studies, University of East Anglia).

Former subjects for detailed air photographic study included the agricultural establishments and structures built by Thomas Coke, Earl of Leicester, together with the Parkland features of his Great Estate and House at Holkham, and by way of comparison, the 20th century

estate development of William and Mary Foster at East Lexham Hall Estate; and the recording of all church sites, be they monastic or parish, upstanding, ruined, or merely the 'flat site' of a former structure.

During February and April of 1984 almost all of the church sites in Norfolk were photographed at least once during a systematic survey, providing information as to site status and a valuable source of reference.

Routine reconnaissance over the years has produced crop mark evidence for a considerable number of former church sites. The most notable of which is the Chapel of St Nicholas at Itteringham, discovered in 1984. The marks at Itteringham indicate the plan of an eleventh or twelfth century apsidal-ended church, some 6m wide and 17m long (20 ft x 56 ft) overall, with walls of some 0.9m (3 feet) in thickness. In close proximity to the church were the crop marks of a rectangular structure, or hall, interpreted as being that of 'Nower's Manor'. Documentary evidence suggests that the estate of Nower's Manor belonged to King Harold up to 1066, after which it passed to the See of Thetford/Norwich (Batcock and Edward 1986, 19-21).

The 1989 Drought

The summer of 1989 has already been compared to that of 1976 and provided a rare '*Window of Opportunity*' by virtue of the extreme drought conditions which prevailed from quite early in the year. Good germination marks were seen in a number of counties. By mid June, a virtual " state-of-emergency" existed throughout Southern England and aerial archaeologists in Devon, Essex, Leicestershire, Northumberland and Norfolk were faced with a situation which more than paralled those of 1976 - the remarkable '*year of the drought*' in which some 1500 new sites were discovered (Whimster 1989). Such extreme conditions may occur only seven or eight times in a century and extra funding was released by the Air Photographs Unit of the *Royal Commission on the Historical Monuments of England* to meet the challenge of this extraordinary situation.

The cereal crops in Norfolk ripened with great speed. First the barley, and then the wheat, mirrored the plans of many previously unknown sites - some two or three weeks earlier than normal. Sugar beet, in which crop marks usually become visible only in very dry conditions in mid-to-late August, revealed strong markings by mid July, enhanced by a shortage of magnesium on some Norfolk soils. As many as 100 new sites were discovered in Norfolk within the space of a few days in late June and early July, when some 50 hours flying has produced over 3,000 aerial photographs.

On grassland sites, including many Guardianship Monuments, the ground cover came under such extreme stress that parch marks of very fine quality were noted in locations as diverse as the fortifications of Castle Rising to the sites of long-vanished houses, set within their former parklands, where their foundations were as clearly visible as an architect's plan, as indeed was the ornate tracery of their former

formal gardens. The ground plans of the great medieval abbeys at Coxford (Augustinian), near Fakenham, and Shouldham (Gilbertine) were clearly visible; minor features were recorded at Castle Acre Priory (Cluniac) and at North Creake (Augustinian).

The brief but heavy rain of late June caused the parch marks to disappear within a matter of a few days, but did little damage to the crop marks in the field. Many crops simply had a resurgance of growth and increased colour contrast, bringing conditions to the very best. However, whilst crop and meteorological conditions may be compared to those which prevailed in 1976, the crop mark evidence in Norfolk, at least, may not. Few of the wide palimpsests of crop marks,, so typical of 1976, were seen. Whilst the visible detail was in many cases far better, the marks were, in the main, discreet. Had it not been for knowledge borne of 15 years reconnaissance, and the detailed information available from the Norfolk Sites and Monuments Record, it is questionable as to what, if anything, might have been achieved. This is clearly a situation which reinforces the belief that archaeological air reconnaissance should only be conducted by those who have either an intimate knowledge of their area and its archaeology or direct access to the appropriate *Sites and Monuments Record(s)*.

Shouldham Priory

The Priory of St Mary and the Holy Cross at Shouldham (Scheduled Ancient Monument No. 310 / Norfolk SMR No. 4255) was founded in c. 1190 by Geoffrey Fitzpiers, Earl of Sussex, who benefitted his foundation with several manors and six churches. The Priory was dissolved in 1538 when it accommodated nine canons and seven nuns. It was valued at £207.7s.9½d. in 1291 with property in 26 Norfolk Parishes to the value of a further £199.17s.8d, and in London to the value of £7.10s.8d. The Site remained in the hands of the crown until 1553, when it was disposed of to Thomas Mildmay for £1,049.9s.4½d (Le Strange 1973, 107-8).

The ruins of the house were removed in 1831; the principal visible remains are a number of earthworks to the south of Abbey Farm, in the form of a moated enclosure some 91.4 m x 33.5 m (300 ft x 110 ft). Roy Rainbird Clarke (former Keeper of Archaeology at Norwich Castle Museum), from his own field observations and aerial photography from the RAF National Air Survey of 1946 and oblique views taken by Professor J K S St Joseph of the University of Cambridge, recorded the presence of crop marks of monastic buildings in fields to the south-east of Abbey Farm, and of a large enclosure and boundary bank on the west.

The site has been observed from the air on many occasions over the last 15 years, and the complex of fishponds (Figure 1, 'B'), enclosed by the wide precinct ditch on the north-west and north-east, are well known to the author. In 1986, the first faint crop mark evidence of the monastic structures at Shouldham were recorded.

With the extreme conditions which prevailed in June of this year, not only were the distinctive crop marks of the wide precinct boundary-ditch and fishponds seen again but also, with extraordinary clarity, the marks of the foundation robber-trenches of conventual buildings to the north-east of Abbey Farm.

These marks indicate the northern transept and east end of the abbey church with the clearly defined plan of three chapels, each measuring some 6 m (19.6 ft) wide internally, and their altars (Figure 1, 'A'). Extending from the south-east corner of this complex to the possible east end of the church, were a row of five circular marks which could indicate the foundations of a row of pillars, and parallel with them, the line of a robbed out wall. The nave of the priory church lies beneath the farmhouse and orchard.

To the north of the chapels, are the foundation trenches of a complex of buildings which, again by parallel to Watton, may include those of the chapter house, and the reredorter, served by a large ditch/channel which is linked to a complex of ditches south and south-east of the fishponds.

With the exception of the line of circular features which extend eastwards from the three chapels, the plan would appear to be similar to that of the priory church at Watton, in Yorkshire. Like all Gilbertine Houses, the church was divided longitudinally in its dual role as both monastery and nunnery, with chapels and the nuns' cloister on its northern side. Excavations of foundations pits for the stanchions of a new barn on the north of Abbey Farm in 1983 (not shewn in Figure 1) revealed complex stratigraphy and clunch-built walling (Rogerson 1983), which may well represent the west range of the nuns' cloister at Shouldham.

Acknowledgements

The author is grateful to John Haigh, of the school of Archaeological Sciences, University of Bradford, and Terence James of the Dyfed Archaeological Trust for assistance in producing computor rectified air photographic data upon which Figure 1 is based, to pilots Malcom 'Mac' Jacobs (Arrow Air centre, Shipdham) and David Clark (Norfolk and Norwich Aero Club, Swanton Morley) for their skill and continued support, and the Norfolk Archaeological Unit for permission to publish this article. The views expressed are those of the author.

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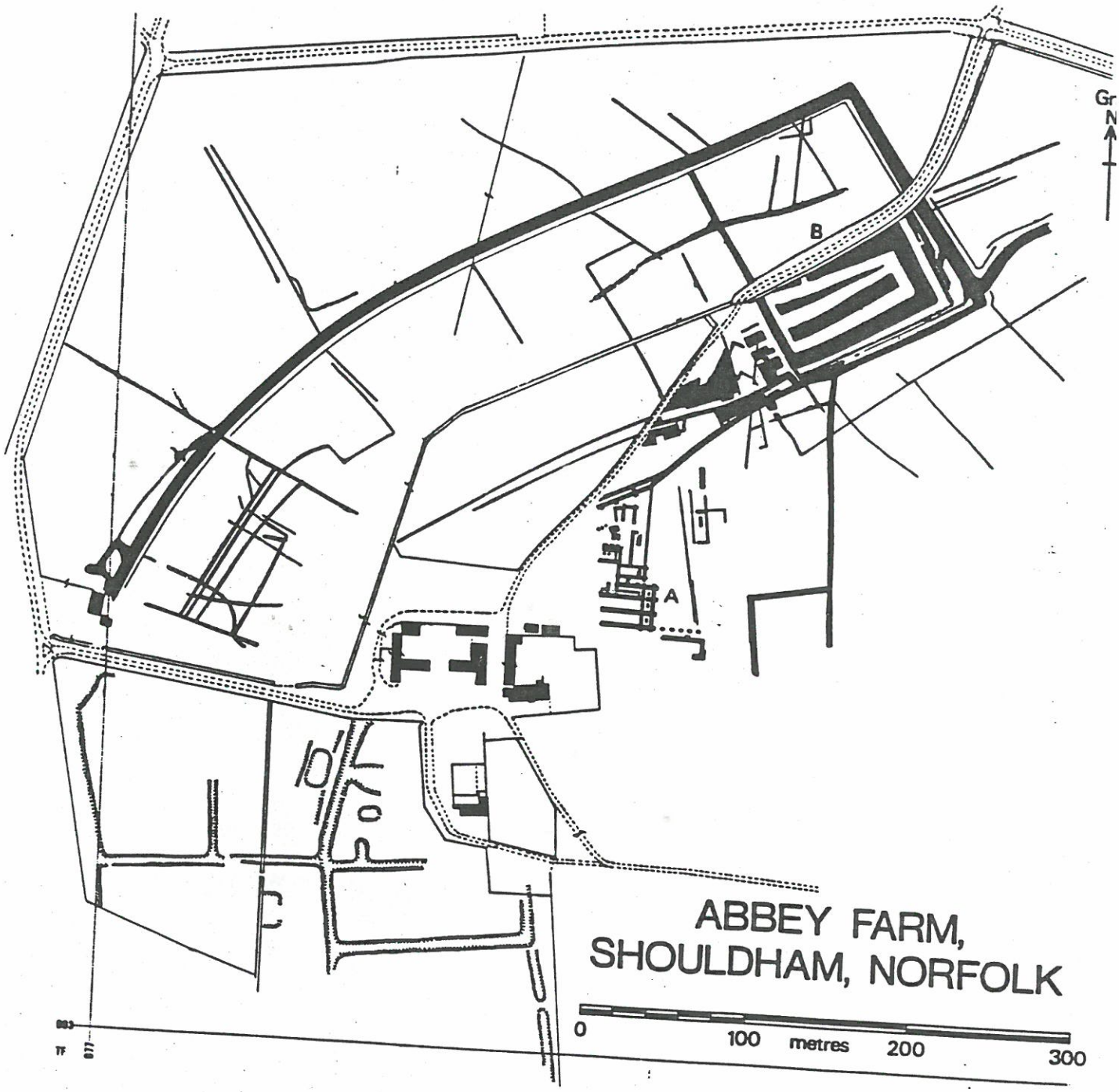

Figure 1

Shouldham, Norfolk: interpretive plan of the precinct of the Priory of St Mary and the Holy Cross at Abbey Farm, Shouldham, Norfolk, based on computer rectified data from Air Photographs ref: DJY 7 and DJY9, taken 26 June 1989 (N.B. accuracy varies from +/- 0.5 m. in the area of point 'A' to +/- 6 m., or more, at point 'B'.

THE EARLY ORIGINS OF CHURCHYARD ENCLOSURES IN SOUTH-WEST WALES - A CONTINUING STUDY OF SITING AND MORPHOLOGY*

It is now generally accepted that some circular or curvilinear churchyards originated as defensive sites, possibly of the late prehistoric period. Recent archaeological excavation at, for example, Caer Bayvil (Pembs/SN 112417), provides substantive evidence for the theory (James 1987). At Bayvil an ostensible prehistoric univallate enclosure had been converted into a cemetery; of the earliest burials set radially aroud the interior of the rampart, one produced a radio-carbon date of 665+/-60 AD. A trench excavated across the enclosure suggests that the whole of the interior had been extensively used as a cemetery with oriented dug graves and cist burials.

In a paper on enclosed ecclesiastical sites in Ireland, Leo Swan (1983) has cited numerous examples of large enclosures of many acres in size encircling early ecclesiastical sites. Air survey over the last 12 years (mainly in Dyfed) has begun to unearth evidence for church sites located immediately within defended enclosures. In some instances larger enclosures can be postulated for a number of sites.

Early churches (like some of their prehistoric progenitors) are sited at a diverse variety of locations and are enclosed by equally diverse sizes and shapes of enclosure. It is difficult to categorise site types, and indeed many churches fall into more than one.

Non-church defended sites with evidence for possible Christian use or burial

There are numerous examples of defended prehistoric enclosures that have provided evidence for possible subsequent use as cemeteries or churches. These include a multivallate hillfort called Caerau (Pembs SN124454). Discovery of cist graves in areas between the ramparts are recorded in 19th century records (James 1987, 72). The significant field names *Llain yr Eglwys* ('Church strip') and *Yr Eglwys Ddiflodau* ('the ?Withering church') suggest that a church (perhaps one of timber) was located somewhere within or close by, and *Y Fynn Went* (the graveyard) ties in nicely with the recorded cist graves. Caerau appears atypical of the type of site that seems to have been adopted for cemetery and/or subsequent church use. Bayvil, for example, has no indications for being anything other than univallate. But recent analysis suggests the enclosures around Eglwys Cymyn, Llangnog and Llangan (discussed below) were once multivallate, with perhaps only the inner rampart surviving today as the churchyard wall.

The innermost ramparts of prehistoric multivallate defended enclosures are *usually* the strongest, and this may help explain why outer defences in some church sites have disappeared leaving only the inner enclosure to become the churchyard wall. What sort of prehistoric defended enclosure should we therefore see as a model for subsequent adoption as a cemetery-church site?

Air survey in the drought of 1984 (James 1984) resulted in the discovery of very slight cropmarks of an outer 'palisade' ditch, around what is assumedto be a prehistoric enclosure at Lan Farm, Llanboidy (Carms SN216205). The site belongs to the 'concentric-circle' class of Iron Age monument that is now known to be common in West Wales, with the discovery of many examples in the dry summer of 1989. At Lan a 50m diameter enclosure lies within a very much larger one of 120m. The latter could never have been a strong defence, and should more properly be seen as a fence or stockade line (i.e. a 'palisade line'). It is tempting to see such a fence as a precursor to, or in fact, the *bangor* (wattle fence) recalled in placenames of sites of known early Christian activity. The farm name is recorded as *Llan* (rather than *Lan*) in the first one-inch edition of the OS (*llan* signifying the enclosure around the church, that has subsequently come to mean the church itself in Welsh placenames). Moreover the field immediately adjacent to the north of the site is called *Parc-y-Fynwent* (cemetery field). Although in terms of morphology and size the site is compatible with an Iron Age date, it is reminiscent of circular churchyard enclosures, and may also represent (like Bayvil) an early abandoned burial ground. The present farmer's mother (whose family have worked this land since at least the 18th century) relates an interesting oral tradition that the first Llangan church stood in this field.

Not far distant is another apparently univallate defended enclosure - Cilsant (SN268238). This important 'lost site' (surviving only as a placename, *Pen-y-Gaer Fawr*) was photographed in 1984 when the ditch of the circular enclosure showed as a cropmark in parched grass. Historically 'Cilsant' was the residence of Cadifor Fawr, (d. 1089) father of Bledri Latimer the supposed purveyor of the Grail stories. Evidence for ecclesiastical use is not conclusive: a possible inscribed stone once stood in or near the field in which the cropmark was observed (although it has been lost and was never properly described). Secondly a nearby field is called *Parc Ffynnon Winio* (St Gwino's Well). Lastly the significance of the Cilsant placename, which could be interpreted as 'Saint's cell', must be recognised. Here, possibly, is an example of a defended enclosure with immediate pre-conquest historical associations, that could represent the 'failed' site that might otherwise have developed into a cemetery/church. If Cilsant had been an early christian settlement, and subsequently became the caput of an 11th century local princely family, then this site may represent the opposite tradition in the development of early church sites.

Surviving Churches within presumed defended enclosures and/or within very large enclosed areas

A number of churches fall into this category. An unusual example in Meidrym (Carms SN289209) which appears to be located within an inland promontary fort. A more typical site is Eglwys Cymyn (SN231106) with its circular churchyard which may form the surviving inner defence of a multivallate site. Eglwys Cymyn had an ogam-latin inscribed stone, and the 'eglwys' (ecclesia) name element has been argued by Tomos Roberts (Roberts forthcoming) to indicate sites of early origin,

although the present fabric is 14th century. The evidence for multivallation, although not conclusive, is contained in photographs taken in winter time when a light dusting of snow appeard to alternately fill ditches or fail to cover very slight banks. There is also a hint that the church lies within a very large outer enclosure indicated by curving hedgebanks six fields to the north and three to the south

Llangan (Carms SN177186) is the most spectacular of the recent discoveries from the air (Figure 1). The church structure is late medieval and the probable Class 1 ECM, 'Canna's Chair', located in the field to the north attests a much older history for the site. The graveyard sits within or partly astride a multivallate cropmark comprising at least three ditches. An entrance runs into the eastern side of the enclosure, south-east of the present church straight to a circular cropmark (approximately 35m in diameter). A second circular cropmark, of comparable proportions (c.40m dia.) lay about 150m north of the church. Beyond this is a curving hedgebank which *might* represent an outer enclosure (roughly 1.5 km in dia.) which takes in all crop marks. Immediately beyond the putative outer enclosure are two other cropmark enclosures discovered in 1989. From the aerial evidence alone we cannot prove what relationships exist between these features and the site of the church - this could only be done by excavation.

Another church site with a Class 1 ECM (Llanwinio, Carms SN261264, Figure 2) may also lie within a defended enclosure. A cottage (known as *Dan-y-gaer* i.e.'below the fort') once stood immediately south of the church (RCAHM 1917, 200). There is a possible ditch or hollow-way around the NE and N sides immediately outside the churchyard wall. The field to the south is called 'Bank' in the tithe apportionment of 1848, which may relate to part of the rampart. Llanwinio may additionally lay within a very much larger oval enclosure, marked by a curving hedgebank that runs in an arc some 200-300 metres in radius around the north, west and east sides of the church. The long axis measures about 1km in length. The western continuation of the arc is marked by deeply-sunken lanes, whih enclose two fields called *Parc Maen*, one *Park Cerrig*, another *Parc Maen Llwyd*, and one *Parc y Ffyn* suggesting the former existence of standing or boundary stones and an enclosure bank. The fields within are clearly parcelled-up from much larger units if not former unenclosed land, since many of the present fields bear the same names even though they are detached from each other.

Sites in close proximity to Defended Enclosures or Hillforts

An adjunct to the search for church sites within defended enclosures has thrown up an interesting number of churches located close to, rather than within defended enclosures. Perhaps the best well known example of this is Llanafan Fawr (Brecs SN969557). This classic site has a curvilinear churchyard; has good evidence for being within a large outer enclosure; and has the added distincion of a small defended ringwork about 300m to the west of the church.

Air survey of Llangynog church (Carms SN337141) resulted in an interesting discovery which in some ways might parallel the Llanafan situation. Llangynog appears to have a near circular churchyard, yet photography on many occasions and in a variety of crop and light conditions suggests that the churchyard itself sits within a less circular outer enclosure. In 1984, some 150m west of the church, a cropmark of a second curvilinear enclosure was noted. This juxtaposition of church and adjacent enclosure was noted by John Lewis (1976, 191), when he drew attention to the closeness of Castell Henllys to St Fraid's chapel and Cribyn Gaer to St Silin's. Another site that may be considered is Llanstinan (Pembs SM953339) which lies 250m north of a small enclosure. Like LLangynog there is little evidence for any settlement around the church today apart from one small farm. The field pattern on the tithe map conforms closely to what survives today. The defended enclosure appears to have lost the outer defences that are depicted in the tithe and looks univallate and of comparable proportions to the size of the church enclosure. Further examples that can be sited are the juxtapositon of two probable pre-conquest churches: Nevern (Pembs SN083400) with its earthwork castle *Castell Nanhyfer* and Llanddowror (Carms SN256145) with its peculiar 'ringwork'. Both earthworks have a known or presumed post conquest development, but the morphology of the castles at Nevern and Llanddowror are compatible with a pre-conquest or prehistoric origin. Equally the earthwork near Llanstinan could have been reused as a ringwork castle in the later Middle Ages. In terms of upstanding castle sites one inevitably thinks of the origins of Llawhaden (Pembs SN077188) - another ringwork close to a church that has a number of ECMs and is listed as one of the Seven Bishop Houses of Dyfed in the Welsh Laws. Llawhaden was converted into a stone-built castle by Bishop Beck in the 13th century, although the original ringwork design remains clear.

Photography of the now ruinous site of Llandeilo Llwydarth church (Pembs SN099269) in 1978 drew attention to a possible large oval enclosure about 250m west of the church around two adjacent farms. The area has produced a number of ECMs. The church itself formerly had two 5th-6th century inscribed stones and the adjacent Temple Druid farm another. The name Temple Druid is a 19th century coinage, and the former name *Bwlch y Clawdd* ('gap in the bank')(RCAHM 1925, 207) is perhaps more interesting and may relate to the enlcosure's banks. Within the area enclosed by what appear fairly widely spaced ditches, are two farms, numerous standing stones and one chambered tomb. The oval measures approximately by 300m by 450m.

Paired defensive sites are not uncommon in the prehistoric period, indeed the Dyfed Archaeological Trust has totally excavated an example of two adjacent small enclosures near Llawhaden. Both of these sites have evidence - albeit rather scrappy - of Dark Age activity within them. The lower of the two, Dan-y-Coed produced a radio-carbon date of 950 AD from one of a number of pits from the latest phase of activity within the site (Williams 1985). One other paired site is Bayvil itself - as a new curvilinear cropmark enclosure was discovered closeby during air survey in July, 1989.

Part of Llangan Tithe Map

Superimposed Cropmark enclosures are shown as dashed lines.

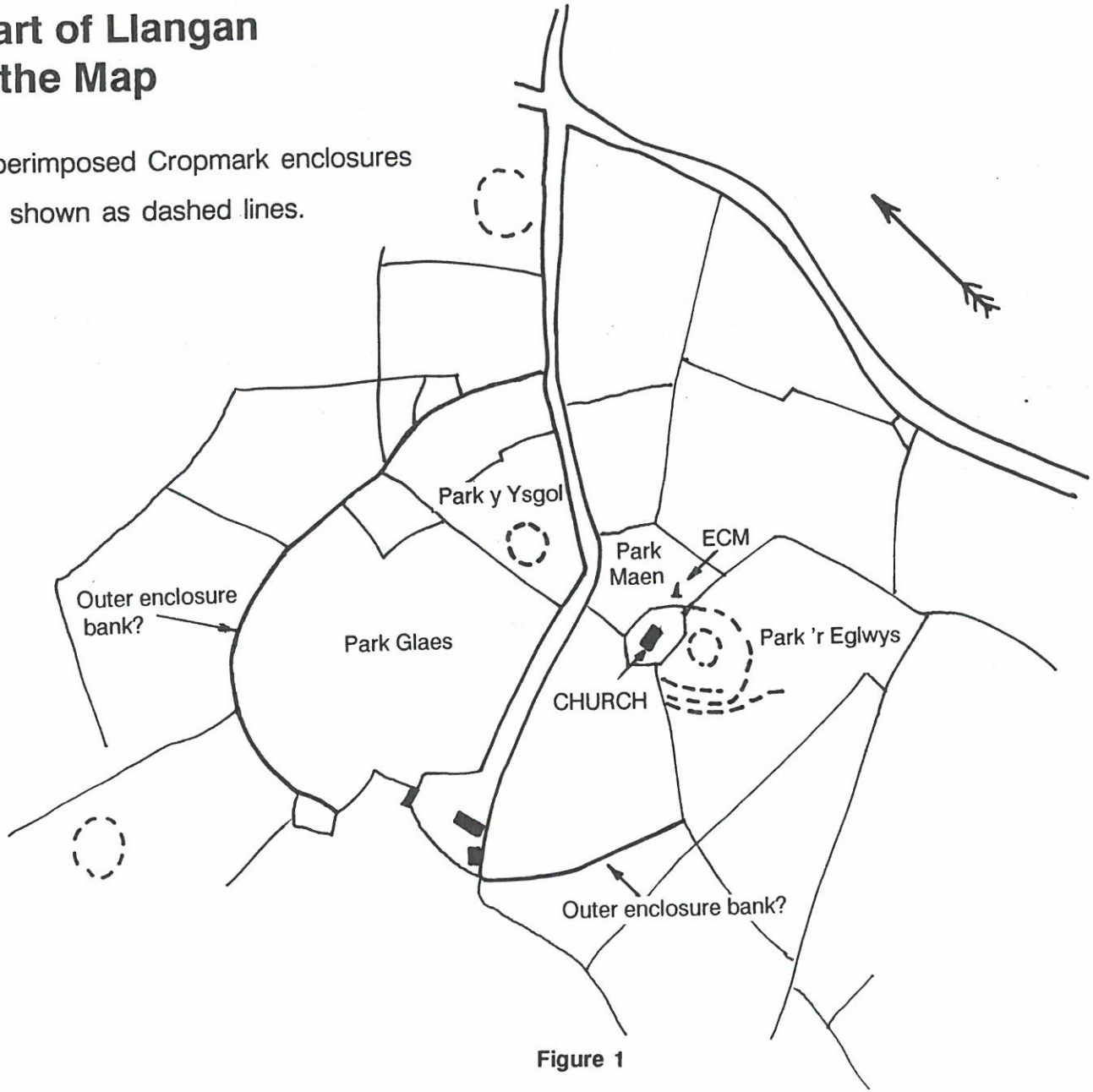

Figure 1

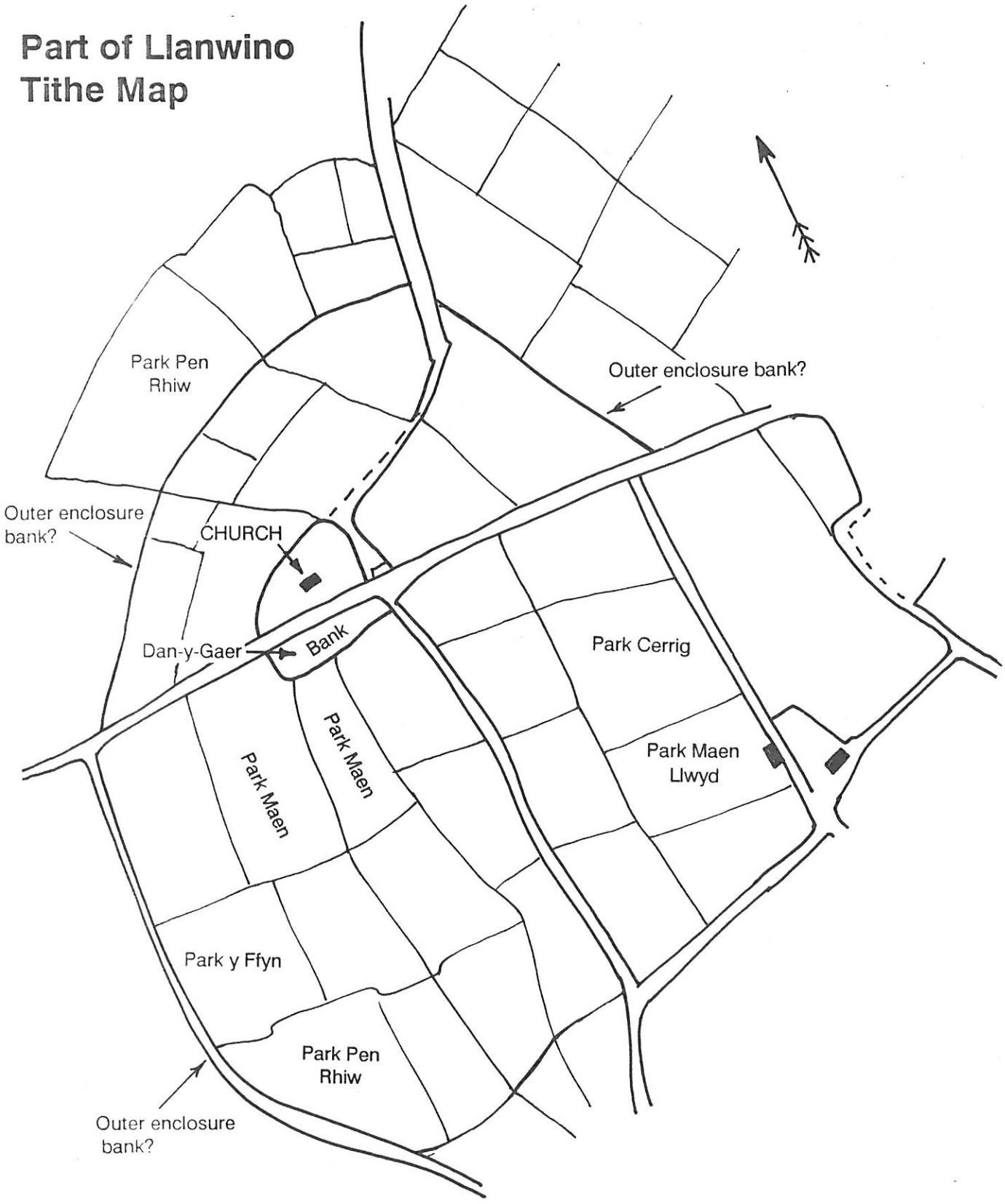
Part of Llanwino
Tithe Map
Park Pen
Rhiw
Outer enclosure bank?
Outer enclosure
bank?
CHURCH
Dan-y-Gaer
Bank
Park Cerrig
Park Maen
Llwyd
Park Maen
Park Maen
Park y Ffyn
Park Pen
Rhiw
Outer enclosure
bank?

Figure 2

It is arguable in the case of some paired sites which started life as defended enclosures, that one element continued in use during the early Christian period as a habitation site, whilst the second enclosure was adopted for a graveyard/church. On the basis of the observed occurrence of churches in close proximity to presumed prehistoric defended enclosures I have run a computer sort for further examples on the Dyfed Archaeological Trust's SMR. The distribution of these (which also includes supposed medieval ringworks) shows distinct Pembrokeshire and west Carmarthenshire bias. There are about 44 examples. Of the presumed Iron Age sites about 30 per cent have 'rath' or 'castell' placenames, (perhaps suggesting early medieval usage?).

Segmented Churchyard Enclosures

Much comparison is made between sites in Ireland and Wales in the period under discussion, and in terms of the area covered by this paper there are historical grounds for seeking parallels in view of the Irish influence manifest in ECMs and placenames (Lewis 1976, 177-79). The search for the type of subdivided curvilinear sites like that at Kiltiernan (Galway) and others depicted by Norman and St Joseph (1969, 90-121) has produced few, if any, conclusive parallels. The best possibility is the parish church of Llandyfaelog (Carms SN414118) which bears close comparison to Kiltiernan in that the church appears to stand within a near-central sub-division from which perpendiculars radiate to the outer boundary forming numerous units within a curvilinear enclosure.

Rectilinear Enclosures

Work on examining sites with a known or assumed early history has been undertaken by Canon Wyn Evans whose researches have thrown up a number of sites that lay within rectilinear enclosures. The most convincing site, St Ishmaels (Pembs SM830065), is located in a valley bottom. The church appears to be set to one side of a rectilinear enclosure defined by substantial hedgebanks partly encircled by a trackway. Evidence for the enclosure on the north side is less convincing. Within the southern side, some 140m SE of the church, ten slab-lined graves were exposed in a pipe trench in 1976, confirming observations of similar discoveries 60m from the church earlier this century (James 1978, 74). The site's antiquity is confirmed by documents, being listed as one of the Seven Bishop-houses of Dyfed, and contains a number of ECMs.

Island Sites

Many Islands have historic associations with the period. However few church sites have been recognised. The spectacular earthworks on Gateholm (Pembs SM769071) have been photographed in some detail, but no oriented structure that could represent a church has been highlighted.

The enclosures on Cardigan Island (SN161515) which contain north-south aligned buildings, and more recently discovered features on Ynys

Meicel (Strumble), need closer examination. In 1988 the latter was photographed for the first time when the outlines of buildings - one of which is oriented - were observed. Ground observation has shown these to have had a secondary 20th century reuse; their antiquity must for the moment remain questionable. The location of the presumed early church site on Caldey is obscure, but is believed to lie beneath the parish church of St David; partly excavated Burry Holms is covered by later medieval bildings (Hague 1973).

Urban and Village church sites

Many urban and village churches are now surrounded by houses, streets and lanes so that earlier earthwork evidence has been lost or obscured. Within the plans of many villages, however, is the likelihood of fossilised features that may relate to earlier enclosures and divisions within these. The idea of a concentric 'monastic city' at Llandeilo Fawr (Carms SN629223), has been discussed by Lawrence Butler (1979, 460-62). When Llandeilo is viewed from the air the proposition seems most attractive. Unfortunately cartographic evidence demonstrates that the outer 'enclosure' formed by New and Crescent Roads is of no great antiquity. Indeed a map of 1822 (CRO, Derwydd, CA52) shows that neither roads were then in existence, and that their lines do not follow earlier boundaries but actually cut across pre-existing hedges. (The validity of Butler's postulated inner enclosure line at Llandeilo is not contested by this particular map). An interesting observation that can be made about Llandeilo is its position vis-à-vis the supposed Roman road over which the present main street runs. The road now cuts through the middle of the graveyard (a cut which dates from the late 18th century), but the churchyard clearly sits on top of the course of the road which runs in a true line for a mile or two each side of the town.

Further urban sites that *could* fall inside concentric enclosures is St Dogmael's (Pembs SN164458), which is enclosed by about three-quarters of an arc by streets and property boundaries; and Mathry (Pembs SM879320) a village hilltop site. Both their churches have ECMs, although there is a possibility that St Dogmael's shifted from an earlier location (Wyn Evans, pers. com). Most village plans nucleated around churches probably relate to Anglo-Norman dvelopment. Sites like Llansadwrnen (Carms SN281102), (sited close to the supposed *leacht-Parc y Cerrig Sanctaidd*-'field of the sacred stones') may fall into this category with its evidence of strip fields radiating from a pointed elliptical churchyard, a plan element also to be found at Maenclochog (Pembs SN0827). Llansaint (Carms SN384680) may also be just a post-conquest nucleated plan, but who can say with any certainty from what origins the layout may stem?

At some villages with pre-conquest churches or graveyards there is evidence that the adjacent boundaries are probably post-conquest. Sites owned by the Bishops of St David's are noteworthy. A good example is Llanwnda (Pembs SM932295) a site rich in ECMs. The church and now-ragged village is surrounded by strip fields; the disparate, disconnected land ownership of these is displayed in a number of maps in the 'Mapbook of the Estates of the Bishops of St Davids' (NLW, Map

Room). This presumably represents post conquest reform and the imposition of open field land management. Other examples (not discussed here) can be seen in the same mapbook. At Abergwili (Carms SN439209), a 'single street' planned town, the burgage plots are clear to see; the main street was realigned when Bishop Beck founded a collegiate church there in the 1280s, leaving the parish church set to one side of the village away from High Street (James 1980). An earlier unsuccessful collegiate foundation at Llangadog (Carms SN706285) however, failed to wipe away evidence for the curvilinear churchyard there. Both churches are mentioned as leading Dewi churches in the 11th century poetry of Gwynfardd Brycheiniog.

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*This is a shortened and somewhat modified version of a paper entitled 'Air Photography of Ecclesiastical Sites in South West Wales' delivered at the Cardiff conference (April 1989) *The Early Church in Wales and the West*. It is hoped that much of the photographic evidence pertinent to this paper will be published in the conference proceedings.

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EARLY MEDIEVAL FINDS FROM CARLISLE CATHEDRAL

An important assemblage of 9th and 10th century artefacts was recovered from an excavation at Carlisle Cathedral in 1988 (CBA Ch Bull 25). Patrick Ottaway and Dr Dominic Tweddle of York Archaeological Trust have been examining the finds; this note, based on the work of Dr Tweddle in particular, provides a preliminary assessment of the finds in advance of full publication.

Excavations in Carlisle since 1977 have consistently produced evidence, though limited, of activity during the early medieval period; pits, wells, structures and isolated burials have been found, with dendrochronological or radiocarbon dates in the 7th-9th centuries. Unstratified finds have included strap-ends, disc-headed pins and coins, especially Northumbrian stycas. Later material, however, has been much more rare. A single 10th century fragment of a cross-head was found re-used in the fabric of the Cathedral in 1855, and a penny of Eadgar was recovered from an excavation in Castle street.

The 1988 excavation, outside the west end of the Cathedral nave, located 41 graves which pre-dated its construction. Three sub-phases of burial could be recognised by grave orientation and stratigraphic position. There was evidence of organisation within the cemetery, but many burials had suffered extensive disturbance so that few complete skeletons survived. Thus several artefacts were found in later contexts or were unstratified, but the majority occurred in graves. The assemblage includes buckles, strap-ends, a silver lace hook, pins, beads, knives, bone objects, a silver-capped pendant whetstone and a fragment of woven gold wire. The latter appears to be part of a cap of classically Scandinavian type. A sceat, fifteen stycas, a penny of Aethelstan and a half-penny of Aethelred II were also found.

The metalwork forms a particularly impressive group. The lace hook, buckles and strap-ends exhibit four distinctive methods of decoration: -

1. Animal ornament is present on two strap-ends and the hook. The latter contains a chip-carved dragonesque interlace in a diamond-shaped panel with a chip-carved border (Figure 2, 1). One of the former (Figure 2, 2) terminates in a cast animal head with drilled holes representing the nostrils, eyes and ears. These pieces are of 9th century date.

2. Two buckles and two strap-ends are notable for ring-and-dot decoration. One of the strap-ends (Figure 2, 3) has a raised chip-carved mid-rib and incised double-line border. The field contains an irregular zig-zag pattern of ring-and-dots. The decoration is quite crude, and several of the rings are incomplete because they run into the inner border line, while others intrude onto the mid-rib. Both faces are poorly finished. These pieces apear to be of 9th-10th century date, but unfortunately none of them is associated with a skeleton.

3. One buckle has long plates, the upper one with a double-line incised border. The belt was contained by ten dome-headed rivets. This piece was found in a grave with a knife, a bone comb-like object and the silver-capped pendant whetstone (Figure 2, 4). All the objects have clear Viking parallels, especially in the Western Isles (Welander et al 1987).

4. Two pairs of buckles and strap-ends, from the same grave, are conspicuous by the use of strap runners contained within the buckle plates. All four objects have chip-carved decoration. They have very close parallels in the Viking grave at Balladoole on the Isle of Man (Bersu and Wilson 1966, 36-9). At the time of writing the Cathedral examples were still being conserved, but their decoration appears to be more crude than the objects from Balladoole. The fact that two pairs occurred at both sites appears to be significant, but the spurs found at Balladoole were absent at the Cathedral, possibly because of disturbance caused by later graves.

It is clear that much of the material was produced under Scandinavian influence; indeed a Scandinavian origin can be suggested for pieces such as the gold cap and the silver-capped pendant whestone. Previously, the Carlisle area has been seen as a backwater during the 9th and 10th centuries, with little evidence of Viking activity. It has been argued that "there is no sculptural sign that Carlisle functioned as an influential centre in the tenth century" (Bailey 1985, 57); indeed the *Anglo-Saxon Chronicle* records that Carlisle had been unpopulated for two centuries prior to the Norman conquest. The richness and quality of the finds from Carlisle Cathedral, however, suggest the presence of a stable, substantial settlement during the 9th and 10th centuries at least. There is clear evidence for a Viking presence, predominantly from the western seaboard but also with some influence from York.

Research into the assemblage continues. It is intended that the excavation report will be published as a monograph, probably in the Cumberland and Westmoreland series. In the meantime an Interim Report has been produced; this is available from Carlisle Archaeological Unit, Shaddon Mill, Shaddongate, Carlisle, Cumbria, at a price of 75 pence inclusive of postage (cheques or postal orders payable to the Dean and Chapter, Carlisle Cathedral).

Acknowledgments

Drawings by Philip Crackneil

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Graham D Keevil

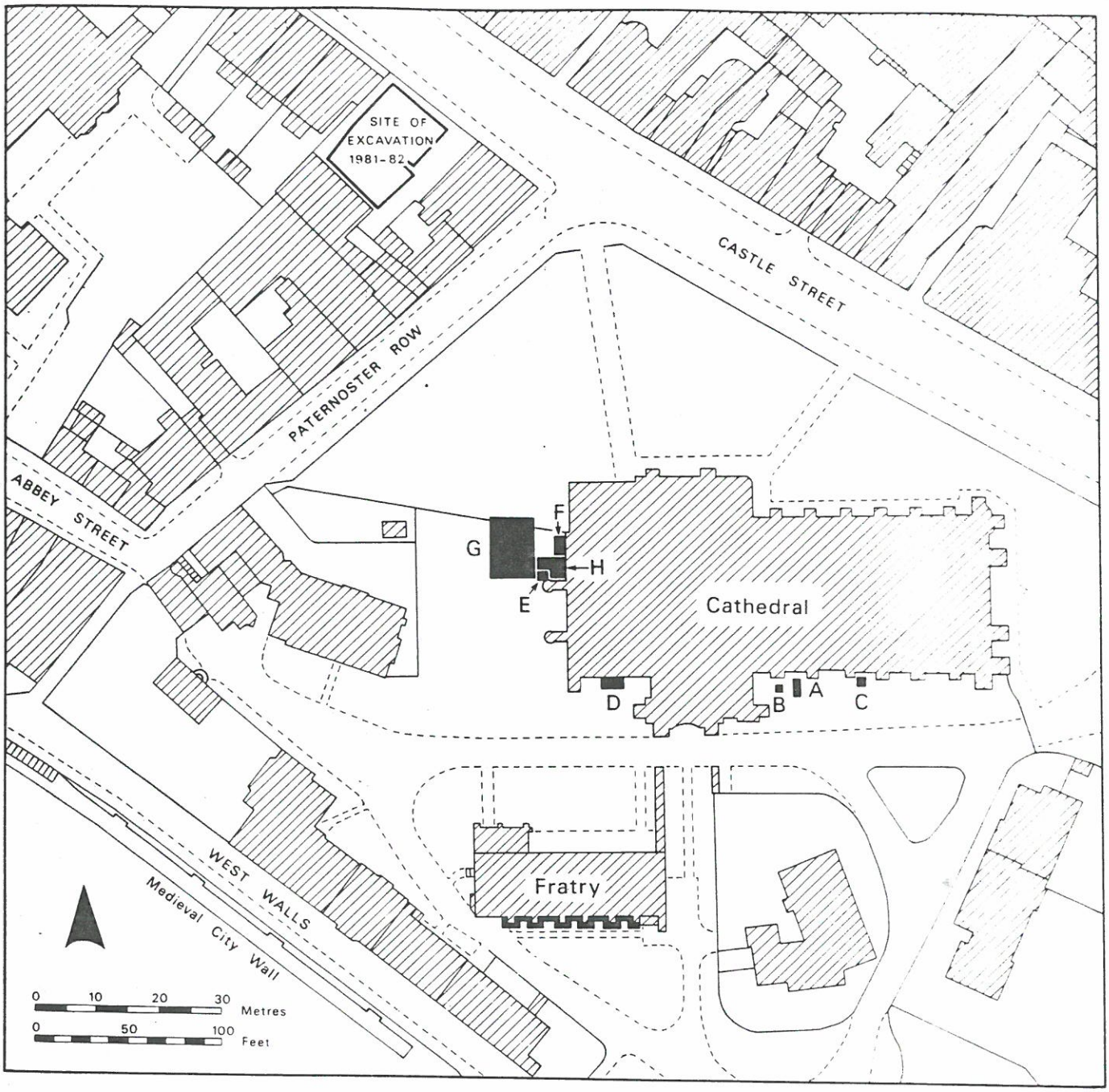


Figure 1

Excavations at Carlisle Cathedral

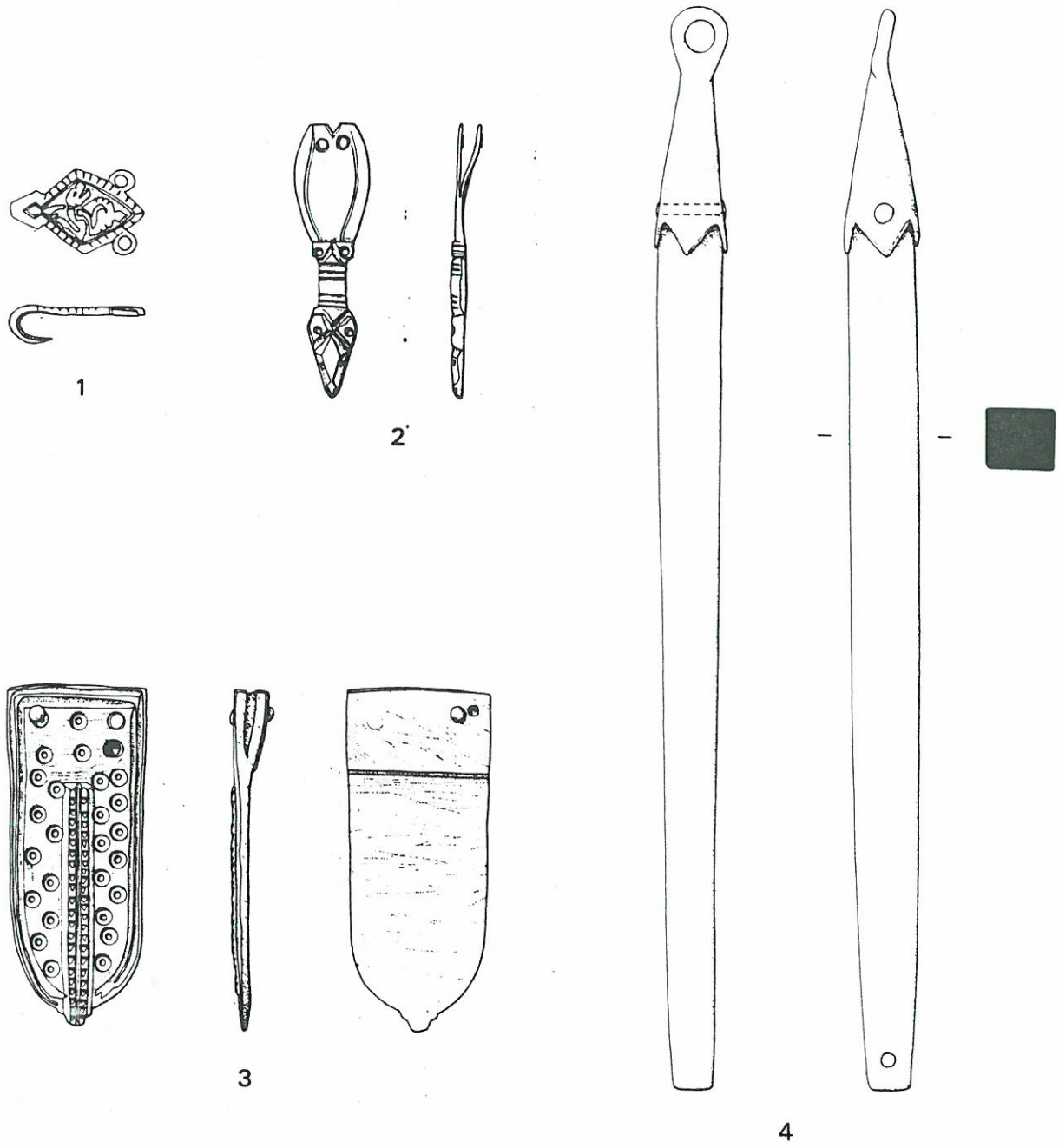


Figure 2

Early medieval finds from Carlisle Cathedral

CASES

BRIDGNORTH FRANCISCAN FRIARY, SHROPSHIRE

Rescue excavations on the site of the Franciscan Friary in Bridgnorth (Shrops SO 7187 9332) were undertaken in May and June 1989 by Birmingham University Field Archaeology Unit. A short evaluation exercise had been carried out during the final stages of the demolition of Southwells' Carpet Works, which had occupied this riverside site since the Victorian Period, and prior to the commencement of groundworks for a large housing development.

The friary lay on the fringes of the medieval town, on a narrow plot of land occupying two terraces on the blocky, red sandstone river cliff which, at this point, steps down towards the west bank of the Severn. On the upper terrace the builders of the Carpet Works had scoured away all earlier deposits and features down to the natural bedrock on which the factory floors were laid. In contrast, on the lower terrace extensive dumping and levelling had taken place to counteract the danger of flooding. This subsequently helped preserve archaeological features beneath the floors of what had been the factory cellars. It was on the lower terrace that excavation was focused.

The friary was founded some time after 1224, when the Franciscan mission first arrived in England, and before 1244, when the earliest documentary reference to a friary at Bridgnorth records the granting of monies to the friars for the building of their church. While it is likely that the earliest buildings on the site were of timber, no trace of these structures was found during the excavations. The bottoms of a number of truncated stakeholes, slots and postholes, cut into the sandstone bedrock, were encountered, but these made no structural sense. These may simply have been associated with the erection of scaffolding during the construction of the complex of stone buildings, laid out on both the upper and lower terraces in the mid to late 13th century. To the south of this complex lay what has been identified as the friary church. Its foundations in the east, on the lower terrace, consisted of walls of unfaced, and irregular red sandstone blocks, in places surviving to a height of c. 3-4 metres. This foundation coursing stepped up over the sandstone cliff face as it levelled out, thus forming the upper terrace on the bedrock itself. In this way the problem of the natural topography was successfully overcome. Again, to counteract the difference in levels, an undercroft or crypt was constructed at the east end of the church, under the quire, the springers for the vaulted roof of the crypt surviving in one corner of the room. Some portions of a medieval mortar screed, into which floor tiles had presumably been set, survived *in situ*. The crypt was much altered by later use as an accommodation unit in a large post-medieval house that incorporated parts of the friary buildings. A fireplace was inserted into its south wall in the position of a former doorway, and a new east wall constructed to narrow the room, (presumably after the removal of the vaulting, and the raising of the floor level by dumping). Elsewhere

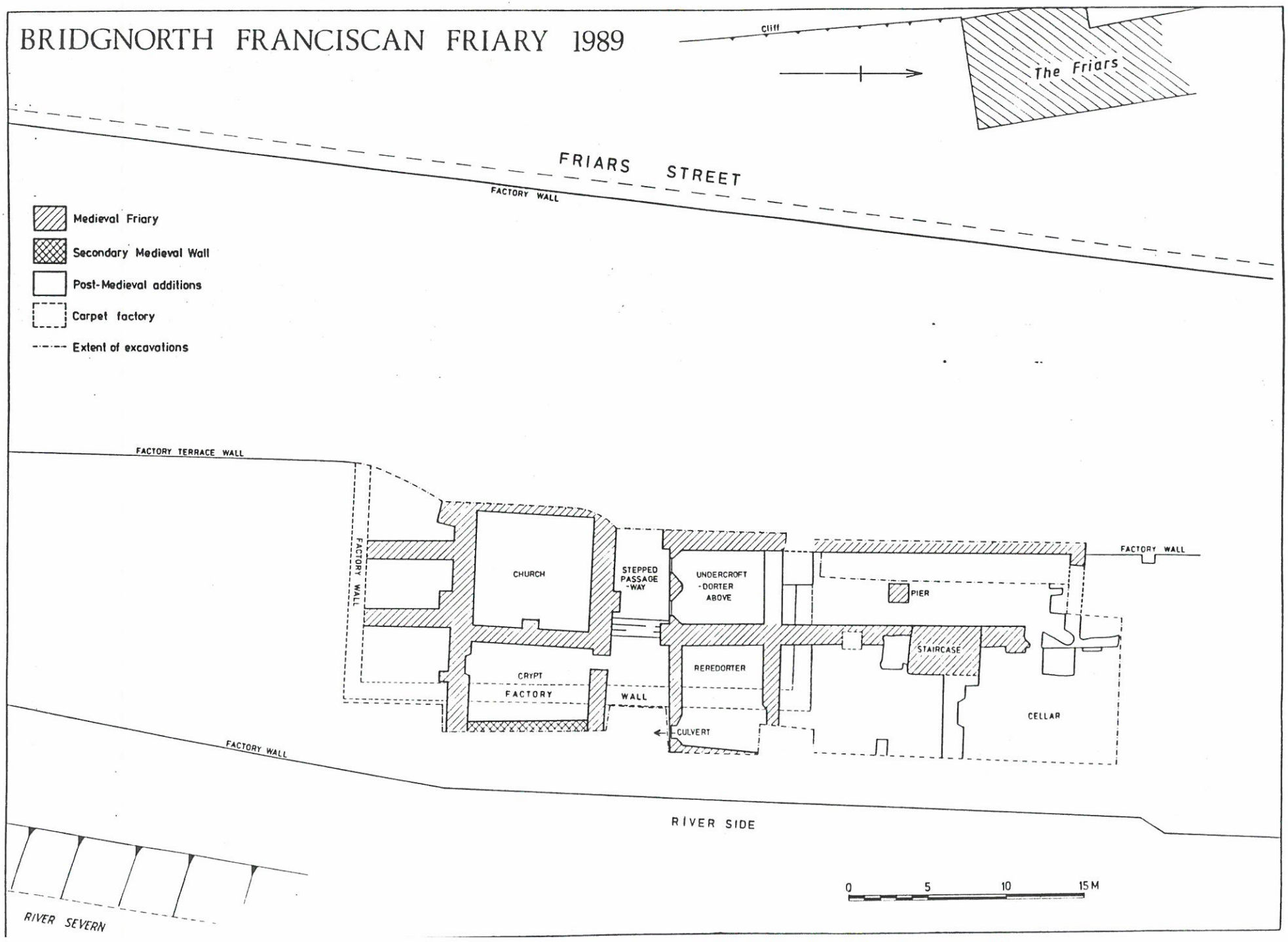
in the complex no floor levels had survived. The provision of a crypt is rare in friary churches, and perhaps only parallelled at Yarmouth.

The Church had a number of buttresses; three were uncovered along the south wall and one along the north wall. To the south of the crypt, and communicating with it was a further room, possibly vaulted, and perhaps with a side chapel above, though extensive disturbance by the factory foundations made interpretation difficult. The west wall of this postulated chapel, and another to the west, probably acted also as retaining walls for soil terraces stepping up the hillside.

To the north of the Church was an open, stepped passageway linking the waterfront to the upper terrace level and in all probability giving access to a cloister on this level also. The passageway had later been levelled up to the east by the dumping of spoil. To the west, it had been blocked off by further dumping. This dump included dozens of architectural fragments, consisting mainly of mullions and window tracery, thousands of fragments of glazed and decorated floor tiles, and quantities of painted window glass, all doubtless derived from the stripping of the church at the time of the Dissolution. Fronting onto the passageway was the gable end of a narrow building, probably the vaulted undercroft of a dorter range. The upper storey was reached from the lower terrace level via a staircase set in a stairwell, which projected out from the east wall of the structure. A single, substantial, rectangular, sandstone pier bears witness to the former presence of vaulting. The narrowness of the building may not have been apparent at first floor level, if the accommodation projected out over the claustral walk. Access onto the cloister , laid out on the upper terrace level, would have been from the first floor of this building, thus overcoming once more the logistical problems of building in such an awkwardly shaped plot of ground.

To the east, and connected with this building, was the reredorter. The north wall of the building rides over a well-constructed, arched inlet where water, channelled along a leat cut from the River Severn, entered a stone-lined drain (only one side of which survives) running under the floor of the building. Toilets and basins, sited above the line of this drain, would have emptied into this channel via wooden or plaster-and-lath chutes. The drain led, in turn, to a massive culvert, as tall as a man and with its arched stone roof still intact, through which the sewage would have been flushed for a length of 20-25 metres before outletting into the River Severn. It is hoped that samples taken from the base of the culvert will provide environmental data that may help shed light on the food supply and diet at the friary in its later years.

The above account provides a summary of the findings at Bridgnorth Friary, though mention only has been made of the use of the friary buildings, and the site, after the Dissolution of the house in 1538. While the archaeological response was tailored to the demands of a classic 'rescue' situation and to financial shortfalls, much important information has been recovered about the friary, and by extension, about medieval Bridgnorth itself.


BRIDGNORTH FRANCISCAN FRIARY 1989
Cliff
The Friars
FRIARS STREET
FACTORY WALL
Medieval Friary
Secondary Medieval Wall
Post-Medieval additions
Carpet factory
Extent of excavations
FACTORY TERRACE WALL
FACTORY WALL
CHURCH
STEPPED PASSAGE -WAY
UNDERCROFT -DORTER ABOVE
PIER
FACTORY WALL
STAIRCASE
CRYPT
FACTORY
WALL
REREDORTER
CELLAR
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FACTORY WALL
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It is hoped that post-excavation work will begin in autumn 1989, with particular emphasis being placed on the study of the architectural material and tiles from the dump, a rare opportunity being here presented to reconstruct the interior decoration of a Franciscan friary church.

I Ferris
Birmingham University

ST GREGORY'S PRIORY IN CANTERBURY

For the last eight months, a large area excavation has been undertaken by the Canterbury Archaeological Trust on the site of St Gregory's Priory, just outside the Northgate of the city. No trace of this major Augustinian priory survived above ground, and the excavation has provided a mass of new evidence about the 12th century and later claustral buildings (and about the large, c.42.67m (140 feet) long, aisled nave of the church). The priory was dissolved and pulled down in 1537. Only the prior's house was allowed to remain as a private dwelling for one of the archbishop's principal legal advisors, Richard Neville (his son, Thomas Neville, later to be Master of Trinity College, Cambridge and Dean of Canterbury, was born here in c.1543). This building was finally demolished in 1848, but we do have sketches of it before this. Today only wall foundations and the lowest few inches of some walls survive below ground, and much of these will shortly be destroyed for an underground carpark. The site is not scheduled; the Ancient Monuments Inspectorate decided against scheduling in the early 1980s because no ruined walls of the priory had survived above ground!

Of exceptional interest are the excavated remains of at least three phases of churches underlying the early 12th century aisled nave. We know from early documentary evidence that St Gregory's was 'founded' by archbishop Lanfranc in c. 1087 for a body of six Canons Regular who looked after the 30 men and 30 women in St John Hospital on the other side of the road from St Gregory's. (This hospital, which is still in existence, is the oldest hospital in Britain). The canons also heard confessions, held baptism and burial services and supervised a singing and grammar school. We know from Domesday Book that in 1086 there was a gild of clergy in Canterbury which was the forerunner to the Canons of St Gregory's. One of the main questions that remains to be answered is whether these earlier phases just relate to several stages of Lanfranc's early Norman foundation, or whether, in addition to the later priory, there was an Anglo-Saxon church here.

The earliest reference to St Gregory's is in the 'Easter Table' Chronicle (a late addition to the Anglo-Saxon Chronicle) which says that in 1085 (ie. a year before the Domesday record) Archbishop Lanfranc had the body of St Eadburg (Ethelburga) translated from Lyminge to St Gregory's. Other slightly later sources, including the

foundation charter of 1087, say St Mildred's body was also translated there at the same time (later a cause of much dispute with St Augustine's abbey who also claimed to have St Mildred's body given them by King Cnut in 1035).

Underlying the west end of the later aisled nave are the foundations of a large cruciform church. The main walls are very thick and made mostly of large whole flints. This is typical of eary Norman work in Canterbury. North and south of the nave (which is a double square c. 8.2 x 16.76m (27x 55 ft) internally), there appears to have been contemporary transepts, and east of these are two-celled rectangular units (nave and chancel). The well-preserved southern unit has an *opus signinum* floor; it may have been erected before the transept, as a free-standing 'chapel'. The area east of the north transept was terribly disturbed by the massive 1958 concrete foundations of the G.P.O Sorting Office. Some fragments of foundations remain, however, and these suggest that there may have been a similar 'nave and transept' here. Is it possible that these chapels on either side of the main church were made in 1085 to contain the relics of St Ethelburga and St Mildred? Or are they earlier, Anglo-Saxon structures? The chancel area of the earlier church is in two phases, both of which appear to be early Norman. To the east is a chancel (5.48m square (18 feet) internally) with the beginning of a nave. The walls of this structure, which are thin compared to the nave walls to the west, contain odd blocks of Quarr stone and were plastered on the outside. These remains can be compared with the contemporary parish church of Saints Mary and Ethelburga at Lyminge from which St Ethelburga's relics had just been removed. At St Gregory's the area to the west of the nave is cut through by the more massive wall-foundations of, either a new smaller chancel, or a tower foundation. These more massive foundations then broaden out to the west and become the large early Norman Nave mentioned above.

When the tops of all these early walls were first revealed, I thought we might have both Anglo-Saxon and early Norman structures. I now feel (excavations are still in progress) that they may all be early Norman phases of the evolving St Gregory's (towards the end of Lanfranc's extraordinary career). During the last few years of Lanfranc's archiepiscopate in Canterbury (1070-89), a remarkable sequence of new buildings was erected in Canterbury. First the Cathedral (1071-7) and Christ Church Priory (already intended to have up to 150 monks); then St Augustine's Abbey (from c. 1073) and Lanfranc's own palace, followed by several smaller institutions (like the Benedictine Nunnery, later St Sepulchre's). Finally there are the two Hospitals, St John's and St Nicholas (for lepers), and St Gregory's. This was in addition to the large number of new churches that were being erected in Canterbury and the surrounding diocese, and the major work of Gundulf, Lanfranc's friend and assistant, in the neighbouring diocese and city of Rochester.

This note is only a brief attempt to examine and speculate upon some of the very important discoveries that have been made at St Gregory's in 1989 (fittingly the 900th anniversary year of Lanfranc's death), and is a very provisional assessment. Work is to continue on site

until the end of October. A quite separate note could be written on the large aisled nave and claustral buildings of the twelfth century priory which have now been fully excavated. Among the highlights of these are a splendid sequence of 12th century and later floor tiles from the refectory; the sequence of fireplaces in the kitchen; and burials (?early priors) in the chapter house. A large area of the lay cemetery to the south and immediately west of the church has also been excavated (over 1,200 burials have so far been excavated). This is perhaps only about one fifth of the whole cemetery, which was in use for about 500 years (late 11th to late 16th centuries). Lanfranc's Cathedral and St Augustine's Abbey in Canterbury are very well-known; thanks to dirt-archaeology we now have much new information about the third largest early Norman church in the city. One day, we hope that the eastern arm of the church and the attached Norman archdeacon of Canterbury's palace (on the neighbouring site) can be uncovered to complete the picture.

My thanks to Paul Bennett and all the members of the Canterbury Archaeologial Trust, who are working at St Gregory's, for allowing me to 'poke around' all over the site throughout the excavation. As always they have had to work with limited time and inadequate finance on this, the largest area-excavation yet undertaken in Canterbury.

Tim Tatton-Brown
(Late September 1989)

REVIEWS

R N Bailey, E Cambridge, and H D Briggs, *Dowsing and Church Archaeology.* (Intercept, 1988 (Wimborne)). 192 pp. 32 figs. 44 plans. 14 plates.

This is an unusual and innovative book; it sets out to present the evidence, in as much as it can be validated, for the use of dowsing as an archaeological survey tool, and at the same time it uses, and justifies, church archaeology as a 'model' for experimentation.

The first part of this book is concerned with a general introduction to church archaeology as a subject; problems and modern techniques are summarised, and the reader is presented with some succinct examples of recent investigation work. In the discussion of modern techniques, Chapter 3 examines 'Conventional Remote-sensing devices'. Here there is a problem both in scope and terminology; the chapter is brief and regards geophysical methods as 'remote' (in the North American use of the term 'remote sensing') and ground-penetrating radar and thermography as 'conventional'. There is a clear need to apportion the term 'remote sensing' to truly remote (non-contacting, electromagnetic measurement) techniques - which include the latest ground-based photo-imaging systems (which are not mentioned in the text) - and to retain the conventional terminology for geophysics, and dowsing, as separate techniques.

Passing from the minor complaints of terminology and scope, the remainder of the book is devoted to the subject of dowsing and its practical application in determining below-ground archaeological features in churches. The authors introduce dowsing as a technique, offer examples of its (successful) use in other fields, and acknowledge that it is a very controversial subject. They freely dicuss the inconsistent results obtained in previous attempts at experimental validation, and stress that explanations of how the dowsing technique works lie outside the brief of this book.

The possibility that a dowser may have prior knowledge of the likely extent or survival of archaeological features, either through documentary or fabric evidence, is given serious consideration. Several case studies are presented , all lying in Northumberland or Co. Durham, where a dowsing survey has preceded excavation, and where there is little or no possibility of the dowser having any prior knowledge of concealed evidence. Of the nine excavations undertaken, only two were specifically designed to test the dowsing results, the remainder were part of routine archaeological investigation during repair work to the buildings concerned. The results are interesting in that the predictions of dowsing appear largely to be validated by the excavated evidence. However, the findings must be seen in their true contexts - parts of features in relatively small areas within buildings where a high probability of finding such features exists; readers must judge for themselves to what extent the physical evidence matches the specific prediction by the dowser.

Throughout the book the authors have described the techniques employed, and buildings concerned, with the greatest of clarity; the interpretation of the excavated results is given measured thought and sound reasoning.

Scientifically one most remain sceptical of the claims made, whilst at the same time acknowledging that the technique does frequently produce 'results'. The greatest problem lies in the lack of a satisfactory scientific explanation for the method and the results it produces. Repeatability is clearly possible but not always guaranteed.

I look forward to reading the sequel to this book, when a large-scale project can be undertaken, ideally involving the complete excavation of a church which has been previously dowsed. In the meantime judgement must be reserved, or perhaps pronounced 'Not Proven'. I strongly commend this book to all who are interested in nondestructive archaeological survey techniques, as an important beginning in a very interesting long-term experiment.

Dr Christopher J Brooke

Camden History Society, *Buried in Hampstead* (Camden History Society, 1986, CHS Publications, 28 Willoughby Road, London NW3 1SA,), 97 pp, numerous plates, Price: £3.95.

Grave recording, as promoted by the CBA, is an aspect of post-medieval archaeology: the preservation of data visible in the field. Such recording has always been a popular pursuit, and the CBA has been influential, through its publication of Jeremy Jones' best-seller, in making recording more widespread, and improving the quality and completeness of the data-base. The academic aim has been not only to record vulnerable data on a highly visible facet of mortuary behaviour in recent Christian societies (are there equivalent Muslim promotions?), but to facilitate subsequent analysis for anthropological, archaeological and historial research.

This volume does not fit the CBA's ideal image of graveyard recording, but is nevertheless an attractive and informative example of the older genre. Totality of recording was not the aim. Of 2,500 stones in the graveyard of St-John-at-Hampstead, only those were photographed 'which had something of interest to show'. The plan given shows only selected stones, but it sounds as if a complete plan was made, using specially designed recording forms, 'pitched between those published by archaeological and genealogical organisations'. The rcorders' graveside kit included clipboard, secateurs, trowel, mirror and torch and (horror!), scrubbing brush and cloth for cleaning the stones: it doesn't sound as if anyone had read the CBA book!

Concentration is on local history and interesting persons. The churchyard, sited as it is in an exotic part of London, has many

distinguished interred inhabitants, including especially artists (eg Constable); actors (Anton Walbrook, Kay Kendall); politicians (Hugh Gaitskill); philosopher C E M Joad; the professor of logic at Poona College, the Papel Zouave, the Pearly King and Queen of Hampstead, the inventor of Longitude and the Improver of Railway refreshments.

Such a galaxy enables the individual entries in this book to include considerable biographical information; more could have been done here on the relationship (often a difficult one) between the deceased and the iconography on the stones, which does itself get full attention., The exotic and unusual is preferred to the commonplace (cf Pitt-Rivers dictum); in one case 'the familiar eulogy... is perhaps mercifully cut short by erosion'.

Apart from the list of interesting graves, and the biographical notes, there are short essays on 'Praise indeed' (the eulogies), 'Attitudes to death', 'Victorian values', and 'Love and joy', with a select list of epitaphs, six full inscriptions, and useful indices and a biography.

The book is well produced, with excellent typography and many half-tones of both gravestones and the people under them. The only feature that is sub-standard is the plan, which is hardly more than a felt-tip sketch.

The book, however much it is in a different style to that advocated by the CBA, is a good read, and of especial interest to historians of recent London Society and its way of death.

Philip Rahtz

John Hibbs, *The Country Chapel* (David & Charles, 1988), 160 pp, (ISBN 07153 8960 2). Price: £9.95

This recent addition to the small number of general books on chapels is neither an organised study of chapel architecture nor a sociological treatise on nonconformity. Instead the author tries to capture the very essence of chapel life within a rural community. Thus, chapel atmosphere is mustered in chapters entitled "Sacred music" and "Treats, outings and festivals"; community participation is conveyed in "The people in the pew" and "The lay responsibility".

The book presents a general overview by reference to individual chapels and regional groups. It is aimed at a popular readerhip. Consequently no bibliographic system is used for Hibbs' sources, which often derive from chapel records, personal diaries and folk-memories. This anecdotal approach to individual chapels sometimes pays rich dividends. Of particular interest are the examples which Hibbs has unearthed of chapels and meeting houses shared by diffent denominations. Take, for example, the case of Knapton (near Malton,

N. Yorks) which was built by a family of Friends with a Methodist son... "This family built a house for Friends to meet in and another for the Methodists, joined together and divided by shutters, so that when either society wants the whole, each can be accommodated" (Diary of Friend Elizabeth Robson, 1815).

Throughout, the emphasis is on trends in nonconformity at the local level. A chapter on "Old Dissent" deals with changing patterns for a single community, that of Little Baddow, Essex (pp 31-6). The growth of Old and New Dissent are never fully elucidated, so that the locally-based approach leads to a disconnectedness. Issues of social change within chapel life, for example the shift from sect to denomination (p 25), are mentioned but never analysed. For this the reader might refer to Munsey Turner's elegant study. Hibbs' regional glances introduce denominations which are seldom covered in popular studies: the Peculiar People, the Society of Dependents, the Brethren, the Quaker Methodists and the Wesleyan Reform Union. Sadly, these groups are introduced with no discussion of their buildings.

The local scrutiny advocated by Hibbs offers potential for understanding the geographical and chronological distribution of chapels. He has produced maps for Suffolk (p 37; 64) which identify a dramatic disparity in numbers between chapels founded in the first and second waves of evangelism. Before 1800, only 19 of the 266 Suffolk chapels included in the study had been established. Hibbs' findings would be more persuasive had he chosen sources additional to Kelly's Directory, which records only chapels still used in 1925. Absent are the early victims of redundancy and the numerous sites which may have preceded the final location of any single chapel.

The aims espoused by Hibbs, to popularise the study of chapels and meeting houses and to promote greater understanding of their communities, can only be applauded. His greater emphasis on people, however, raises attitudes familiar to conservationists who are forced to do battle with the denominations whose buildings they wish to save. *The County Chapel* may be best summarised in the words of its author ... "But perhaps after all it is best when a truly redundant chapel is actuallly demolished...the persuasion of this book... is that the people make the chapel, not the building, so when they are gone , what is there that can remain?" (p 144).

References:

Munsey Turner, J, 1985, *Conflicts and Reconciliation. Studies in Methodism and Ecumenism in England. 1740-1982.*

Roberta Gilchrist