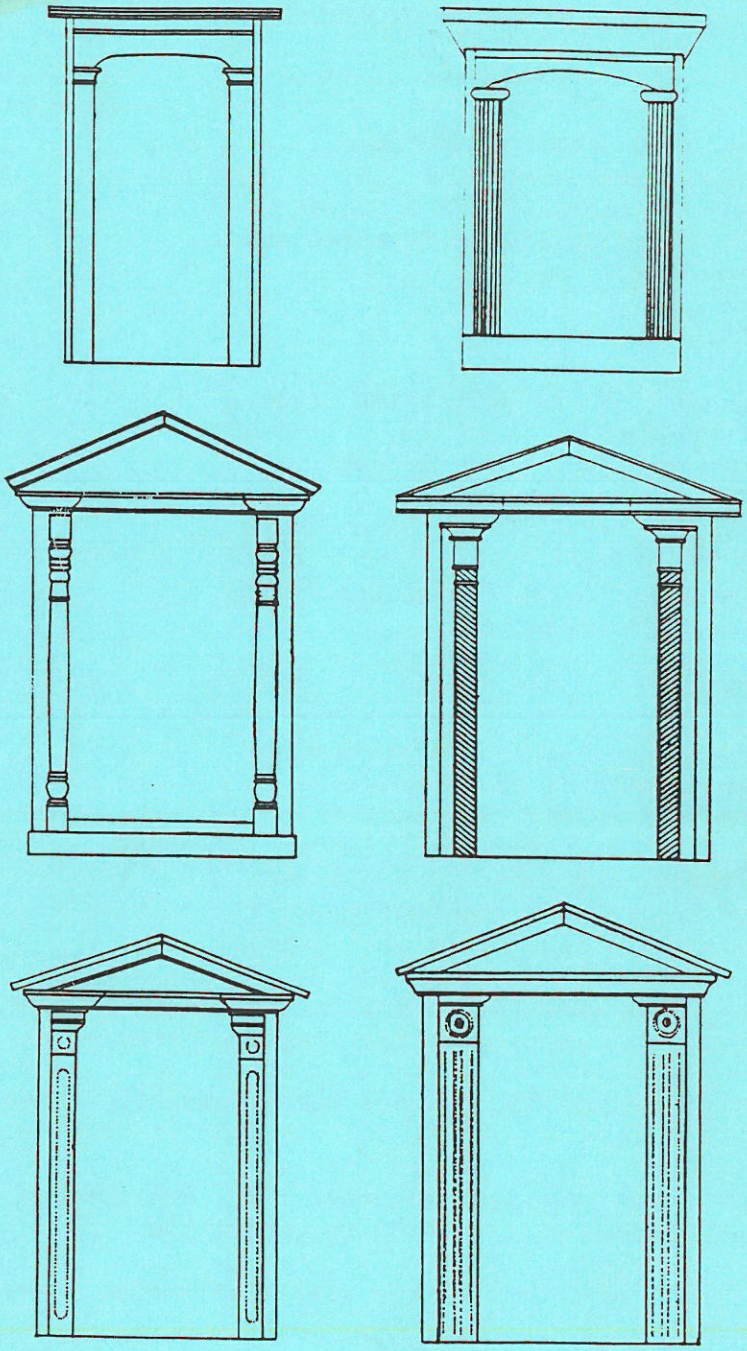
BULLETIN

of the

CBA Churches Committee



Number 27 1990

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Contributions should be sent to the Editor, Dr Roberta Gilchrist, Centre of East Anglian Studies, University of East Anglia, Norwich, NR4 7TJ

Copy for this issue was received September 1990. Publication has been delayed due to unforeseen difficulties in production.

Cover illustration: A selection of the slate pedimented gravestones from north Pembrokeshire

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

NEWS

COUNCIL FOR THE CARE OF CHURCH AND CATHEDRALS ADVISORY COMMISSION

Dr Thomas Cocke, formerly an investigator with RCHME, has been appointed Secretary of the CCC. Dr Cocke took up his new post on 7 June 1990.

In June 1990 the appointment was announced of Dr Richard Gem as Secretary of the CAC. Dr Gem remains Chairman of the CBA Churches Committee, but will relinquish this office shortly. Jeffrey West was appointed Cathedrals Officer with the CAC in June.

The new care of Cathedrals Measure passed through both houses of parliament in the summer, and received the royal assent in July. The Measure, which introduces an obligation for cathedrals to appoint archaeological consultants, is not expected to take effect until March 1991, when the current quinquennium of the CAC comes to an end.

REDUNDANT CHURCHES

Richard Wilding's report *The Care of Redundant Churches: a review of the operation and financing of the Redundant Churches Fund* was published in June 1990. The report was commissioned by DoE and the Church Commissioners and is available from HMSO (£6.50).

The report contains much of interest (including a review of the development of provision for redundant churches, and the working of the present system). Archaeology features little in the report, however, and not at all in the report's 65 principal recommendations. This is a little odd, given that archaeology is written into the remit of the RCF in the 1983 Measure, and given also the "numerous discussions " which are stated to have taken place between the authors of the report and officers of English Heritage. By an unhappy oversight, the CBA was not among those who assisted the compilers of the report. But given that archaeological awareness is now supposed to be in-built among others who gave evidence (like English Heitage and the CCC), must we assume that **unless** the CBA takes an active part in such reviews, tha archaeological issues will be overlooked? Or were the relevant archaeological points made and subsequently ignored by Mr Wilding? The CBA's absence on this occasion is not excusable, but as an illustration of what might happen if its Churches Committee disappeared from the scene, the Wilding Report makes salutory reading.

SURVEYS

CENSUS OF RUINED CHURCHES IN ENGLAND

On behalf of the General Synod of the Church of England, the Council for British Archaeology has compiled a preliminary survey of 304 ruined churches possibly remaining within ecclesiastical jurisdiction. This desk-based survey has aimed to identify ruins which are or could be the responsibility of PCCs, and to establish criteria for the rating of ruined churches. "Ruins" have been defined as 1) relics of consecrated parochial churches or chapels, occasionally on or within land in secular ownership, and sometimes cared for by local authorities or independent trusts, but where faculty jurisdiction may yet apply; and 2) upstanding or buried remains of former churches or structures within the churchyard of a church in use, including the buried remains of medieval religious houses.

For each ruin, details of diocese, location and legal status are given (where possible), followed by criteria for evaluation, including: historic context and landscape associations, building survival, potential for architectural, archaeological, ecological and amenity value. Selective references are given to published sources, and to photographic records. A photographic archive will be produced by the RCHME to accompany the completed survey. Appendices provide lists of the 433 ruins in private ownership and disused churches, and 560 flat sites. It is intended that the survey will be filed with the NAR.

However preliminary, these figures give some indication of the process whereby churches have been discarded across England. Different regions experienced abandonments at different times, so that some areas may once have had populations of ruined churches comparable to those of Norfolk today. For example, Lincolnshire, Humberside, North Yorkshire, Cambridgeshire and Staffordshire appear to have lost their numerous medieval churches and chapels in earlier centuries. Today they occur as private ruins and flat sites. Demographically, therefore, Norfolk may represent the tail of a process of contraction experienced earlier elsewhere.

R Gilchrist

THE INVENTORY OF SCOTTISH CHURCH HERITAGE

The Churches Committee of the Council for Scottish Archaeology have set up a research project to compile an inventory of Scottish Church Heritage. Charitable funds have been raised to underwrite the project for three years, initially to pay for the research officer Dr Jane Geddes, and a lap top computer.

The aim is to bring together the very disparate written source material about all the places of Christian worship in Scotland. It

will not initially be concerned with individual field surveys but will merely guide the researcher to an appropriate bibliography. The information is being programmed on dBase III plus, and the design of the data base is still in its formative stages. It is hard to anticipate every sort of question which could be asked of the data base retrieval system and so a fairly detailed list of fields is being compiled. The first task is to set up a Directory, listing the basic location data for each site, and until this is roughly complete, the size of the ultimate project remains unknown. The remaining fields will cover the principal archaeological features, architecture and furnishings, most answers being limited to a simple Yes/No, or perhaps a date or designer where they are indisputably known. The initial trawl for information will be through the national inventories of the Royal Commission and SDD descriptive list of historic buildings, and will branch out from there to denominational sources. The correlation and computerization of these lists alone will be quite an achievement.

A print out of the inventory will eventually be made, to be stored at the National Monument Record and at Restenneth Library, but it will also remain accessible to the public on computer.

The inventory intends to answer the need for public information about churches from local planners, archaeologists, architectural historians, tourist boards and perhaps from the churches themselves.

Jane Geddes

NOTES

A NOTE ON ST GREGORY'S MINSTER, KIRKDALE, NORTH YORKSHIRE

The church of St Gregory, Kirkdale, is well known for its inscribed tablet which records how:

> "Orm, son of Gamel, bought St Gregory's *mynster* when it was broken and fallen, and ordered that it be made anew from the ground, in honour of Christ and St Gregory, in the days of Edward the king and Tostig the earl."

The careers of the individuals named in the inscription indicate that it is likely to have been carved in the period 1055 x 1065.

Many commentators have assumed that the inscription is coeval with the shell of the nave, which is the oldest fabric of the building. But it is interesting to ask what date would be put upon this structure if the inscription was not available. A period around the middle of the 11th century could certainly be argued for. Yet the nave contains features which would not be out of place towards the century's end. These are the angle shafts which stand in recesses to either side of the west door of the nave; and the shafts which flank the entrance to the chancel. While both pairs of shafts stand upon bases, and bear capitals, of unusual character, there is no mistaking the essentially Romanesque character of this sort of treatment.

A debate about chronology which fusses over a difference of two or three decades may seem pedantic. On the other hand, precisely-dated local buildings are exceedingly rare not only throughout the pre-Conquest period but in later centuries as well. The possible tension between the testimony of the inscription and the evidence of the building itself is therefore worthy of consideration. It will be argued that such a consideration reveals important clues to the background against which church building was undertaken in northern England during the middle decades of the 11th century.

Orm was a man of some standing. According to a genealogy contained in a tract composed at Durham towards the end of the 11th century, Orm was related by marriage to some of the most outstanding northern leaders of his day. Orm's wife, Ethelfrith, was the daughter of Earl Ealdred, and the sister-in-law of Earl Siward, Tostig's predecessor. And she was the great-grandaughter of Aldhun, bishop of Durham (990-1018),. Aldhun it was who brought St Cuthbert's body to Durham and built the first cathedral there.

These details place St Gregory's Minster in an aristocratic context. It may be against this background that we should consider the presence of *avant garde* features in a rather remote rural building of *c.* 1050. In 1086 Orm is found as the antecessor of Hugh son of Baldric. Among Hugh's other holdings were churches at Hovingham and Skipwith; buildings which also display signs of mid-11th-century workmanship.

Orm's purchase of the ruin at Kirkdale raises the further question of why a renovation in such an out-of-the-way place was felt to be desirable. The church is hidden in a secluded valley, beside the river Rye. No settlement is near, and neither aerial reconnaisance nor field work has yielded much sign of nearby habitation in the past - although there is ridge and furrow on the valley floor immediately north of the churchyard, and other traces of medieval cultivation to the south-west.

Tomb-covers within the church, and Anglo-Scandinavian gravestones built into the walls of Orm's church, suggest that the site had been used for burial at least from *c.* 800. The tomb-covers are of a form and quality which point to funerals for people of high rank. One, at least, was designed to project above the level of the pavement inside a former church. The identities of the individuals concerned are lost, but as burial inside a pre-Conquest church was a privilege accorded only rarely, it may be assumed that they were either aristocrats or senior ecclesiastical figures or both. A tradition that St Gregory's had been a burying place for Anglian royalty, though late and of doubtful authenticity, is nevertheless plausible.

Events at Lastingham, about ten miles to the east of Kirkdale, may offer an instructive parallel, and perhaps an insight into Orm's intentions. In the 1070s Lastingham was the scene of a nostalgic refoundation on the site of the monastery founded by Cedd, with royal support, in the middle years of the 7th century. Like Kirkdale, Lastingham boasts a series of grave monuments of various types, which together span the period *c.* 800-1100. Irrespective of whether there was continuity in the life of the religious community at Lastingham, it seems likely that its cemetery remained in use - and that the *virtus* of its saints remained potent. The seeking out of such ancient holy sites has usually been seen as a phenomenon initited by Norman churchmen after the Conquest. The argument of this note is that the process may have been activated sooner.

In this connection, one further detail may be relevant. The central panel of the Kirkdale inscription states that:

"Haward made me and Brand PRS"

It has sometimes been assumed that Haward is the name of the mason, while Brand refers to the supervising priest. But the contraction PRS could equally well stand for *presbyteri*: "priests". Use in the inscription of the term *mynster* carries no weight here, as in the 11th century this word could denote almost any kind of church. Even so, there remains a possibility that Orm was not merely rebuilding a ruined church, but re-establishing a small religious community as well. A community of two priests, even if it was augmented by a few ancillaries, may not seem impressive. But at this date the complement at the cathedral in York was only seven. Elsewhere in the north at this time or slightly later, we find sources which refer to churches with more than one priest, to portioners, to the existence of hermits and *fratres* on sites subsequently taken over by the Reformed orders,

and to nuns (in the Northumbrian Priests' Law). When taken together these references point to the possibility that types of unreformed communal religious life existed in 11th-century Northumbria before the arrival of Norman churchmen.

However this may be, it may certainly be argued that St Gregory's minster was formerly possessed of a status which is belied by its present modest appearance and remote setting. The sequence of pre-Danish high-status burials, and refoundation at the hands of a well-connected patron, with progressive architectural detailing marks out the building, its site, and surroundings as being of the highest archaeological interest.

R K Morris

A STUDY OF PEMBROKESHIRE GRAVEYARDS: CULTURAL VARIABILITY IN MATERIAL AND LANGUAGE

The functions of this report are twofold. The first is to describe briefly the large-scale survey of graveyards in the small coastal town of Newport and a series of rural parishes in northern and central Pembrokeshire. The second is to indicate how such work can relate to wider issues concerning cultural differentiation and change. Much British research on graveyards has been, of necessity, concerned with memorials and designs *per se*, with little linkage to wider historical questions. This is unlike the work in North America which has considered the role of economic and idealogical change reflected in memorials (Ludwig 1966). Other research with larger aims has tended to concentrate on archaeological methodology, and much, though not all of this, is also American (Deetz & Dethlefsen 1965; Dethlefsen 1981). There is no reason why British data cannot be used in this way; it is simply that very few have desired to do so.

The Survey

A basic study area of 12 parishes was intensively examined (fig. 1, top). This study area covered a significant part of the Welsh-speaking north Pembrokeshire, a section of the centre of the county, and a small part of the English-speaking south. Within the same basic study area nonconformist graveyards were recorded, in addition some beyond were included to increase the sample (fig. 1, bottom).

Additional graveyards were also examined but have not been included in the statistics for the study area. They were recorded for particular research questions: St Dogmael's (Mytum forthcoming) provided a second example of a small maritime town where particular issues highlighted at Newport (Kilminster & Mytum 1987) could be further examined. St David's was recorded because the Cathedral may have generated other factors in mortuary practice not present in parish graveyards. In addition, a rapid survey for certain monument types east of the study

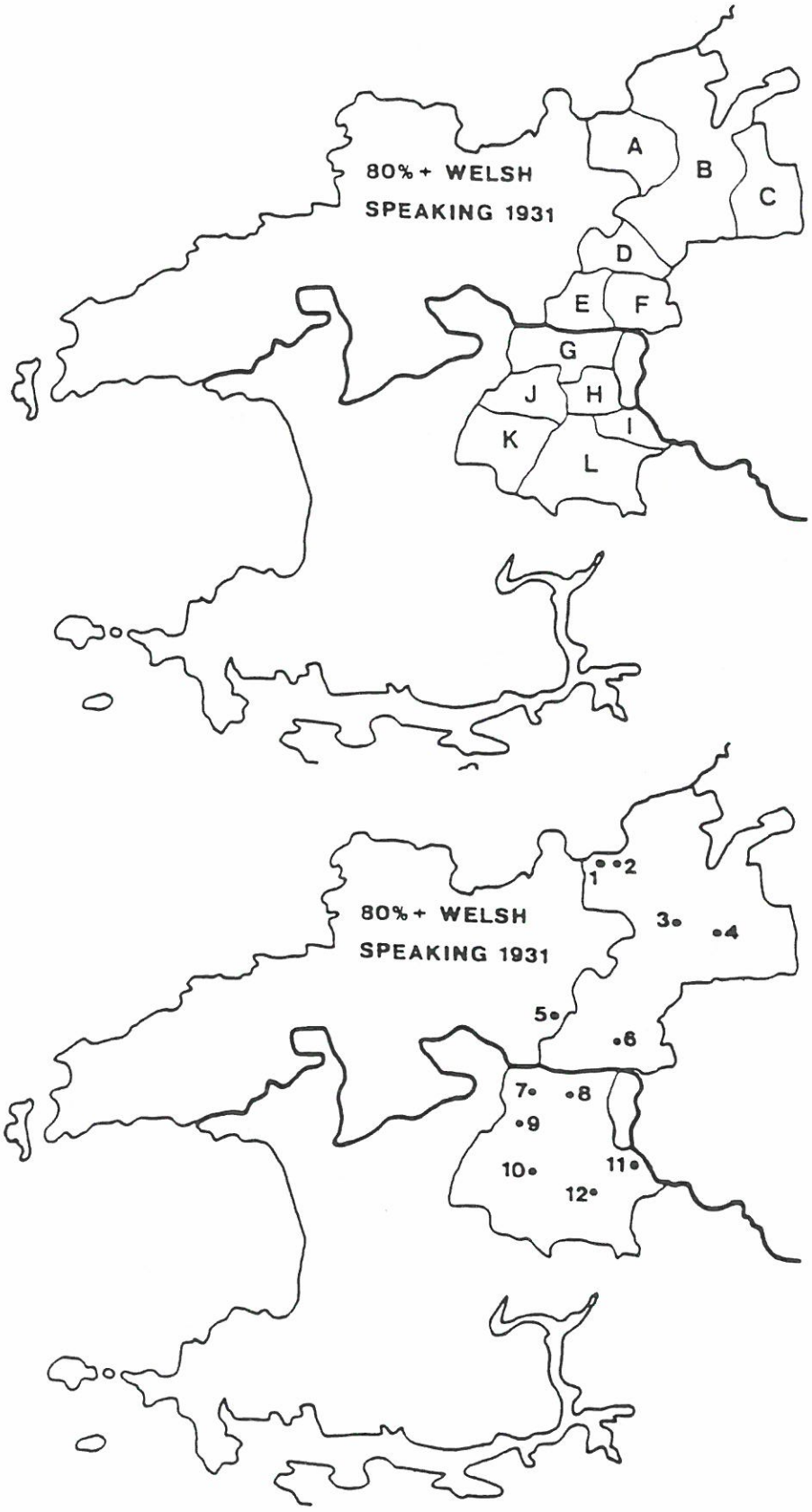

Figure 1

The study area with the Landsker marked in a thick line.
Upper map: Church of Wales graveyards. A Newport; B Nevern; C Meline; D Morvill; E Castleblythe; F Henry's Moat; G Ambleston; H Spittal; I Walton East; J Rudbaxton; K Clarbeston; L Wiston.

Lower map: Nonconformist graveyards. 1 Brynhyfryd, Newport; 2 Ebenezer, Newport; 3 Cilgwyn, Nevern; 4 Brynberian, Nevern; 5 Puncheston; 6 Tufton, Henry's Moat; 7 Ambleston; 8 Woodstock, Ambleston; 9 Zion's Hill, Spittal; 10 Scolton, Rudbaxton; 11 Clarbeston; 12 Wiston.

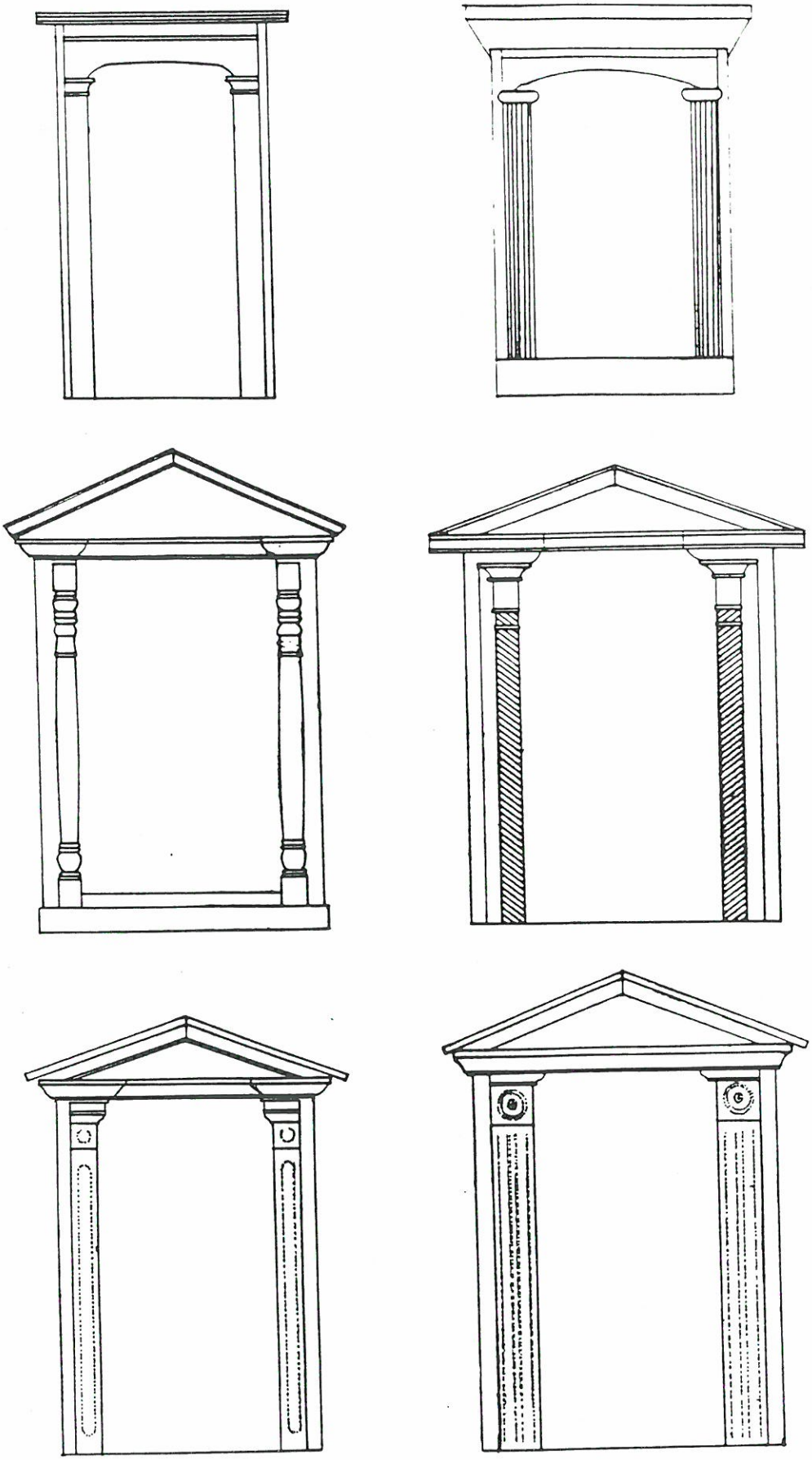

Figure 2

A selection of the slate pedimented gravestones from north Pembrokeshire.

area (towards the Cardiganshire border) linked the present work with that of Chater (1976; 1977) with regard to certain 18th and early 19th century monument designs.

A standardised form was used to record the data. This was not the CBA form (Jones 1984) but was inspired by it and modified as an A4 single-sided format which was easier to handle and store (Mytum 1988). For each memorial the inscription was transcribed and a large number of attributes including dimensions, materials, shapes, decoration, was noted. A photograph was taken of every monument, and a small print fixed to the form. The coded data was placed on computer and can be interrogated using specially written software (Mytum 1987). Where possible internal monuments were also recorded together with memorial windows and furniture, though these were never numerous.

The purpose of the survey was to examine the variability in mortuary practice during the 19th and 20th century over Welsh- and English-speaking areas of Pembrokeshire, and also such variability between Church of Wales and nonconformist graveyards. Fewer monuments of the 18th century were recorded than was expected, following the work of Chater (1976; 1977) in Cardiganshire, although a small number with deaths heads and cherubs which fall within the folk tradition described for the adjacent county are found in the north of the study area, and others have been noted in parishes between this and the Cardiganshire boundary. The most interesting trend yet to emerge from the data this far is the variablity through time and space of the use of language on the memorials, and it is this variability that can contribute to the wider debate concerning the nature of, and relationships between, Welsh and English culture in Wales.

Language

Perhaps the most obvious feature of a memorial is its inscription, and the choice of language on memorials was one of the issues first considered during the study of the Protestant Cemetery in Rome (Rahtz 1987). It has an obvious relevance to wider cultural questions in Wales, where the frequent use of the native language has been long assumed to be an accurate barometer of Welsh cultural health (Pryce 1978a). The use of the Welsh language was a more acceptable medium of communication within the chapel context at an earlier date than within the Church of Wales, and this variation could also be examined. Moreover, the two sets of data provided a complete sample of the population of memorials for the area. Variations between the two data sets as representatives of different world views will be further explored when motifs and monument designs are examined as research proceeds. It is already clear that the typical lay-out of each of the two groups of graveyards is distinct, and there are also some definite variations in the proportions of certain monument forms present.

The purpose of this programme of analysis is to assess the manifold ways in which memorials convey messages about the deceased to those visiting the graveyard. Language provides only one such vehicle, but it is one which is easy to isolate and categorise so has been examined first. Monument form, size, material and decorative motifs are also

being considered, but the picture concerning these is far more complex and less easily relates to other research concerning Welsh culture, (although some folk life and architectural history research is proving of some help).

Language use on graveyard monuments can be related to the wider fields of linguistic and cultural geography of Wales (Bowen 1959; Pryce 1978a, b; Thomas 1956), and in the local context to the identification of the Landsker (John 1972). The Landsker is a division between Welsh- and English-speaking Pembrokeshire that has been recognised since the 17th century. It has remained a stable cultural feature since that time, although Welsh has been diluted by English through immigration and the impact of education policies and the mass media. However, the detailed evidence is mainly from census returns, and as John (1972, 15) points out, the figures give no indication of ability to read or write in Welsh, or of actual use of Welsh. To deal with this problem John analysed the use of language in 1961 and 1971 by extensive questionnaires along the Landsker and was able to compare those with the 1961 and 1971 census statistics, but this was not a feasible method to test any earlier data. Moreover, reliable numerical data of any sort for the 19th century was not available, so critical analysis of the stability of the Landsker over time relied merely on local writers such as Laws (1888). The use of gravestone inscriptions therefore presented itself as an ideal source, being fixed both in time and space and amenable to statistical testing.

Graveyard monuments are statements made on behalf of the dead, and are designed primarily (although perhaps not exclusively) to perpetuate their memory. This can be achieved whatever language is used for the stones since the names remain identifiable. But if a large part of the rest of the inscription is in an unknown language, then communication of memorial is extremely limited. Therefore the choice of language on the stone can be seen as a statement of faith in the language and is of interest in further examining the cultural boundary between the Welsh and English part of Wales. Choice of language was a major cultural statement and, although there could be a compromise in that both could be exhibited, this still implies faith in the continuance of Welsh, and a statement of allegiance with it. This is because there have become increasingly few monoglot Welsh, but many monoglot English.

Within the Church of Wales graveyards there was always a majority of stones in English, even in the Welsh-speaking heartland. However, in the north a significant number used both languages (table 1). This took the form of the main text in English followed by a passage from the Bible or a secular verse in Welsh. The use of Welsh in Church of Wales services took time to be introduced and was never popular with the clergy in some areas during the 19th century. Many of the minor gentry and the aspiring middle class farmers and tradesmen who were emerging during the 19th century also aspired to English fashions including language (Jones 1982). Moreover, English was the language of administration, so it may have been considered right that within the inscription the "official" details of the deceased should be in that language. Since many monuments have no quotation, many of the

Tables

Table 1 Church of Wales graveyards

Parish	English	Both	Welsh	Total
Newport	437	258	165	860
Nevern	242	95	140	477
Meline	18	6	17	41
Morvil	3	4	1	8
Castlebythe	17	7	33	57
Henry's Moat	47	21	17	85
Ambleston	100	20	5	125
Walton East	96	11	10	117
Clarbeston	136	1	2	139
Spittal	143	2	0	145
Rudbaxton	186	0	0	186
Wiston	268	0	0	268

Table 2 Nonconformist graveyards

Chapel	English	Both	Welsh	Total
Brynhyfryd, N	28	1	58	87
Ebenezer, N	59	35	20	114
Cilgwyn	24	38	179	241
Brynberian	53	45	316	414
Puncheston	16	0	78	94
Tufton	16	0	100	116
Ambleston	33	0	32	65
Woodstock	16	0	14	30
Zion's Hill	171	6	3	180
Scolton	165	1	2	168
Clarbeston	103	8	31	142
Wiston	178	0	0	178

all-English inscriptions may, if their patrons had the funds or inclination to add a verse, also become bilingual. A straight comparison of numbers is therefore somewhat misleading. Welsh was a potent force in the north. This is more evident in the graveyards of nonconformist chapels where Welsh was the normal language of communication. Here , the numbers of bilingual inscriptions are low (table 2). Some are just English, for the same reaons as above, and the Welsh numbers are much higher.

In the south, Welsh was very rare even immediately south of the Landsker, and in the southernmost parishes was completely absent both in the Church of Wales and nonconformist graveyards. However, there was a greater tendency for Welsh to be used on nonconformist stones in those areas just south of the line. This can be explained by small scale migrations and also the catchments of chapels which extended well beyond the (Church of Wales) parishes within which they lay. The overall role of the English language can be recognised by the fact that it appears in all graveyards, but Welsh does not. Indeed, English is the major language in all but six of the 24 graveyards. However, the Welsh heartland is also clearly defined. Further analysis of the inscriptions by language over time will also be analysed in the future, although problems of sample size may limit the degree of detail that can be confidently interpreted.

Besides language there are other clear differences between the north and the south. Some differences can be seen as cultural. One example is the preference for tall monuments such as broken columns and urns on pedestals in northern graveyards, especially nonconformist ones. This may be related to the often very controlled spatial organisation of nonconformist graveyards which constrained strategies of display using traditional headstones. The most elaborate external monuments found in the study area are pedimented monuments made from many pieces of slate, though sometimes with marble or sandstone panels for the inscription. They come in many varieties, the parts all held together with clamps of iron or copper alloy. These are found only in the north and are found throughout the Welsh speaking area of Wales up to Gwynedd. They can be seen to represent the door to the world beyond, and can be closely paralleled in local town and farmhouse doorways. Other divisions between the north and south, such as a preference for sandstone over slate in the south, during the 19th century, may be economic since sandstone can be quarried in that area.

Conclusions

The research in Pembrokeshire has already indicated a way in which graveyard data can contribute a new dimension to studies of regional culture. The recognition of the Landsker through such data not only confirms the evidence given in the census returns but amplifies it, in that the graveyard memorials indicate what large numbers of people chose to do, rather than just reported what they did (as did the census returns). Moreover, there are some patterns of choice which may be related to cultural groups, whether these may relate to linguistic (Welsh/English) or ideological (Church of Wales/nonconformist) groupings.

Several features are of importance in this analysis of graveyard memorials. As with the famous North American studies (Ludwig 1966; Deetz & Dethlefsen 1966), analysis takes place using a large database over a study area embracing many seperate graveyards. Isolated graveyard or cemetery samples may not be sufficient to examine significant trends. Certainly problems of sample size can be identified if individual graveyards are compared. Each may show different peaks and troughs of attributes over time, but this may at least in part be due to sampling problems. Consideration of this is a major part of the continuing analysis. Defining suitable sample size for particular problems will be an important advance in the planing of further graveyard recording progammes, and also utilising the existing numerous but fragmented data collections.

Harold Mytum

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CASES

Recent Work at the Wilfridian Crypt, Ripon Cathedral

"Well, Mr Dean, this is just not good enough, is it?"
"Out of evil may come good....."

This memorable exchange of 1974, between the then professor of archaeology at a leading northern university and the then Dean of Ripon, was prompted by the unheralded demolition of a small part of the fabric of Ripon Cathedral's Wilfridian crypt, a monument dating to the second generation of Christianity in Northumbria. The reason was the desire to re-introduce an alternative point of entry/exit, so that the crypt could function as a 'treasury' for the display of silver plate. The exchange led to the masons' hammers being handed over to archaeologists from York Archaeological Trust, who completed the demolition and, in the process, undertook a programme of rescue archaeology and recording. The work was summarized in the *Bulletin* No. 2, and was subsequently published in the *Yorkshire Archaeological Journal* 49 (1977), 59-63.

The 'treasury' was duly created, with the installation of security glass screens dividing off approximately the eastern third of the crypt's main chamber, the eastern end of the south passage, and with a glass screen filling 'St Wilfrid's Needle', the hole connecting the main chamber with the north passage. These screens all had to be fixed to the cryypt, and some required the cutting of chases to house the casings for the screws and bolts; additionally, a number of chases were cut into the walls of the crypt to house wiring and cables for lights and an alarm system.

All of this installation work was effected without archaeological monitoring, but now the former Dean's words have, to some extent, come true. The present Dean and Chapter have now re-located the 'treasury' into the north choir aisle, and the glass screens and their attendant fittings have been dismantled, offering a chance to examine the stonework, mortar and plaster where it was freshly exposed in 1974. This has allowed the collection of a series of stone, mortar and plaster samples, currently undergoing or shortly to undergo identification and analysis. This should firstly give detailed information about the geological sources of the stone. A preliminary and superficial visual inspection has shown that a number of types of stone were employed. They appear to include gritstones, sandstones and limestones; the immediate source of all may have been Roman structures, perhaps from the Roman town *Isurium Brigantium* at Aldborough, some nine miles downstream along the River Ure.

The mortar and plaster is also varied, and in cross section at the chases three principal, successive types have been noted. The earliest mortar, used for both pointing and, apparently, for rendering and plastering the faces of some stones, is a pinkish colour, and is characterised by white inclusions which have yet to be identified. The second plaster covering some walls of the crypt is yellowish and

sandy, and has a darker skin or wash surface; the latest plaster is a purer white, and again has a thin dark horizon at the surface.

The relative chronology of these three is clear - the only indication of absolute dating is a series of graffiti, including both names and dates, on the uppermost surface. Unfortunately they are rather difficult to read with certainty, but one appears to read 1858 (or 1898), a second PJ 1882, and a third 1857. These may indicate that the uppermost plastering was undertaken before 1857/8. These graffiti, and other small but significant features, have been photographically recorded in a series of elevations and other pictures taken by Simon Hall, Senior Photographer at York Archaeological Trust. This recording programme had been underwritten by the Dean and Chapter in advance of proposed re-washing and making good of the plaster work in the crypt, a process which will inevitably disguise some of the evidence recently recorded.

A second phase of sample collecting and recording this year took place in October, where the Minster masons cut some further chases for re-wiring; attention here was particularly focused on St Wilfrid's Needle and the lamp niche at the western end of the north wall of the main chamber. The Needle appeared to show that the north wall of the crypt was constructed with a rubble core between outer skins of dressed stones. The north wall lamp niche appears to be unique, and perhaps the only one to retain its original form, with a chimney effect created in its roof by three rubble blocks spanning the gap between the outer and inner components of the niche, and allowing rising smoke to percolate up into the core of the wall.

Various other observations have still to be interpreted, and the series of analyses is to be completed, but a range of new information on this most important Christian monument will soon become available.

I should like to thank the Dean and Chapter of Ripon, the Minster's staff, the Minster Architect, and Professor R N Bailey for their assistance and interest in the project.

R A Hall

Excavations in St John the Baptist Parish Church, Glastonbury

ST 50013902

Rescue operations within St John's church in November 1989 allowed observation of the foundations of an earlier central tower, first noted during renovation work in 1856 (*PSANHS* 7, 1857, 13-16), and excavation of a small trench at the junction of the north transept and the nave in advance of the installation of new gas heating pipes.

Previous excavations in 1987 in the chancel and north chancel resulted in the discovery of early chancel foundations, possibly dating to the Norman period (*PSANHS* 131, 218-9), and excavations in the north nave aisle in 1980 revealed an early wall foundation of unknown date (Ellis 1982, 33-38)(figure 1).

The north half of the 1989 excavation trench (trench 7, figure 1) contained undisturbed archaeological layers. The trench was only excavated to the depth required for the new gas pipes. The earliest feature was column plinth 725 (figure 2). This was made of dressed blue lias blocks plus one block of Doulting stone on the upper course. The top course was neatly chamferred and the plinth was bonded with a pinky/buff mortar. Two, possibly three, floor levels were noted. 723 and 724 could either be a floor of one date or superimposed floor levels, their composition was similar to the mortar bonding the plinth. Floor level 718 is a later medieval floor layer but would still leave the top of the column plinth exposed. The plinth went out of use when the present west wall of the north transept, represented by contexts 726 and 727, was built, possibly in the 13th century. The plinth was left *in situ* when the west wall was erected, the only damage occuring when a late medieval vault wall, 716, was constructed against the west wall of the transept. Medieval postholes, probably connected with scaffold operations, were represented by 719 and 721 (figure 2B).

Discussion

Previous reports on St John had suggested that the Norman and medieval church was cruciform in plan. The discovery of the column plinth in 1989 suggests that, on the north side of the church at least, this is too simplistic. It is assumed that the column plinth provided access between chapels within and to the west of the present north transept or possibly between the present north transept and an aisle which has since been removed. The foundation excavated in 1980 cannot be contemporary with the column base and must represent an earlier phase.

Acknowledgements

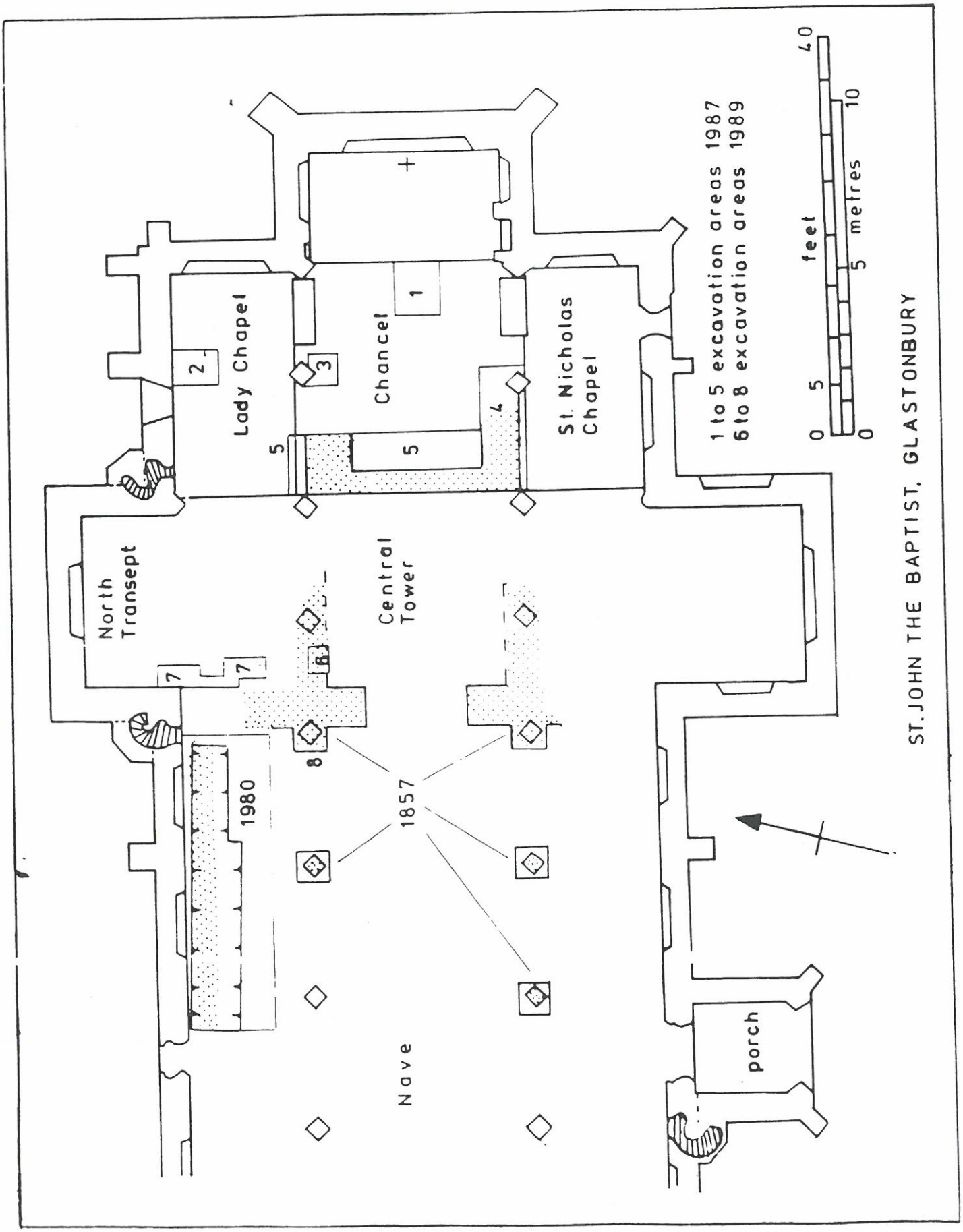
We would like to thank the church warden, Mr N Bonham, and the heating engineers of M B H Industrial Services of Taunton for their help and co-operation during the excavation.

C & N Hollinrake

St Giles Hospital, Brompton-on-Swale, North Yorkshire

The largest excavation of a medieval rural hospital site in recent years is being undertaken on the site of St Giles Hospital, near Brompton-on-Swale in North Yorkshire (SE 209 996). Located on the south bank of the river Swale, the site of St Giles hospital has

Figure 1 St. John the Baptist Parish Church, Glastonbury.



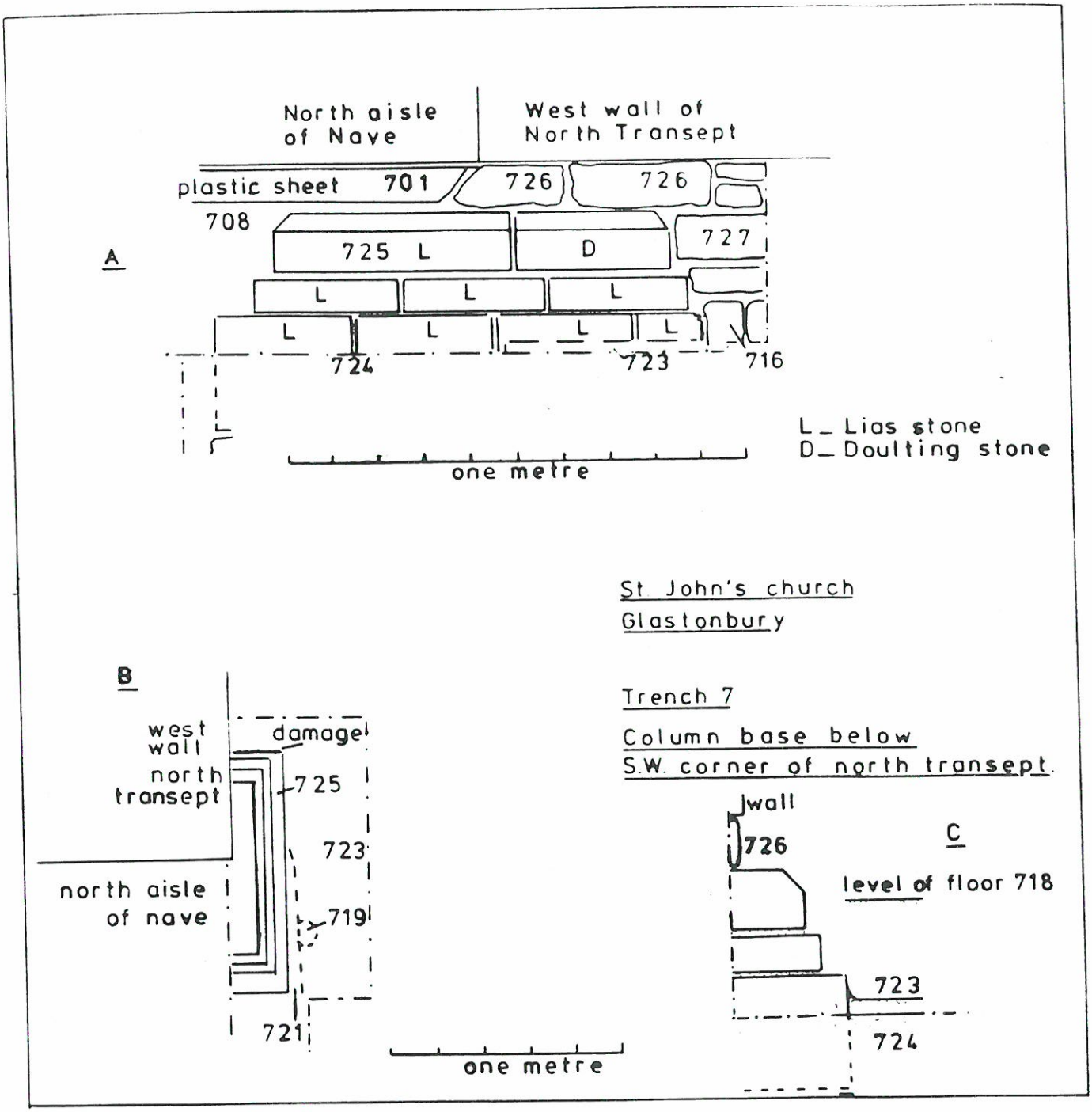


Figure 2 St. John the Baptist Parish Church, Glastonbury.

suffered substantial river erosion, most recently in 1986, and remains under active threat. Rescue excavations funded by English Heritage and undertaken by North Yorkshire County Council were carried out on the most endangered part of the site in 1988. In 1989 the excavation programme was considerably expanded in order to record the areas which might be threatened by erosion within the next decade or so. A final season of excavation at St Giles will be undertaken during the summer of 1990.

Most commonly referred to as St Giles by Brompton Bridge, the hospital was founded sometime before 1181 where a medieval route between Swaledale and the Vale of York crossed the river Swale. Although originally a house "of brothers", by 1280 the hospital ministered to the needs of a mixed community. St Giles appears to have declined during the 15th century, probably after 1422 when a new bridge was constructed across the Swale at Catterick Bridge, and the latest documentary reference to the hospital dates to 1467. By 1665 there was a farm occupying at least part of the former hospital site, and this remained in use until the late 18th century, when the present St Giles farm was built on higher ground to the south, possibly prior to 1770, and the old site abandoned.

The site is now marked by a complex of earthworks between the present riverbank and a steep escarpment to the south. The most concentrated group of earthworks are located at the north-west corner of the river terrace, where at least four major building platforms are visible. It is on this part of the site, which constitutes most of the scheduled area, that the present excavation programme is focused (see figure 1). A number of trackways head in the general direction of these earthworks, and so towards the presumed river crossing in the area of the hospital. Further earthworks are located both to the east and on top of the escarpment.

To date the excavations have concentrated on two main areas, each of which initially concentrated upon the examination of a building visible as an earthwork. These are situated on either side of a hollow-way which approaches the site down the escarpment from the south, and effectively divides it into two halves.

Although the excavation of the area has yet to be completed, all the earliest hospital buildings in the western half of the site appear to have been constructed totally of timber. However, the complete plan of a structure dating to the 12th or 13th centuries has not been recovered on this part of the site. Much of this area appears subsequently to have been utilised as a yard, defined first to the east, and then to the west, by a stone wall. A number of post-holes cut the pebble surface of this yard, but no clear pattern could be discerned. In the 14th century a north-south aligned wall was constructed towards the west of the area, which effectively defined the western limit of the main hospital complex from an outer yard beyond. This was later replaced by another wall, and this boundary continued to be respected into the post-medieval period. The outer yard area to the west contained a number of substantial pits, but no

buildings, and only sample excavation was therefore undertaken in this area.

In the late 14th century two buildings were constructed in the western half of the site, both aligned east-west. All but the south wall of one of these buildings had already been lost to river erosion. However, this measured 10m in length, and appears to have been a half timbered structure built on a stone foundation wall containing post-pads. The building had an entrance on the south side, but its function remains unknown. A yard area divided this structure from another building to the south. This measured 11m by 6m, and had walls of faced river cobbles and sandstone blocks. The building, which continued in use into the post-medieval period, had entrances in the north and south walls at the east end, an aisle on the south side, and appears to have had some form of service or domestic function. The medieval features and deposits to the east of this building had mostly been removed by later activity on the site.

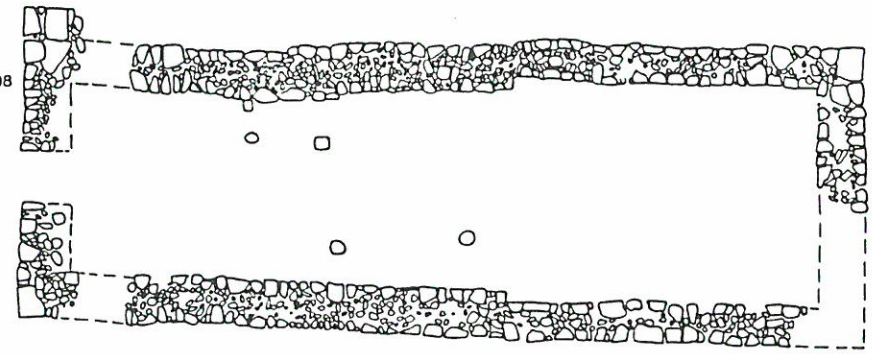
In contrast to the western half of the site, the earliest use of stone in the eastern half may date to the 12th century. The foundations of a small unicellular structure, measuring 5.8m by 4.1m, have been revealed, but await excavation in 1990. This structure was then demolished, and an east-west aligned building, measuring 15.1m in length and 5.3m wide, was constructed over the foundations. This had walls of faced river cobbles and sandstone blocks, and an entrance at the west end. There is little doubt that this building was the hospital chapel (figure 2). Its alignment and construction, and the recovery of a single burial to the north-east, as well as human bone fragments from disturbed burials within the building, all attest to this. An internal widening within the building probably defined the nave from the chancel. The floor was of compacted earth and clay, and post-holes at the west end probably supported internal furniture. The interior walls had been plastered and painted, although none of this survived *in situ*.

The construction of this chapel appears to date to the 13th century. This could therefore relate to the conversion, and possible expansion, of the hospital to a mixed community by 1280, and would also suggest that the smaller structure below the excavated building was an earlier chapel. The size of this earlier chapel could suggest that it may have been attached to a wooden infirmary hall, but this will only be clarified by further excavation. Certainly for most of the medieval period St Giles had a detached chapel, relatively isolated from other buildings on the site, and near to the presumed position of the river crossing. (The position of the infirmary remains unknown, although at least one building has already been lost to erosion, while another lies to the south of the area being excavated).

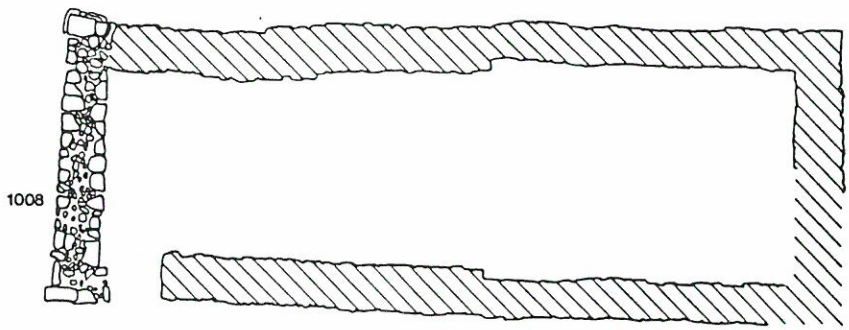
Structural problems at the west end of the chapel, suggested by the provision of a buttress to the north end of the west wall, appear ultimately to have led to the collapse or demolition of the gable end, probably at some time during the 14th century. Another wall was constructed marginally further to the east, reducing the building to 14m in length, and at the same time sections of other walls appear to

Figure 1 Site plan of St. Giles Hospital, Brompton-on-Swale.

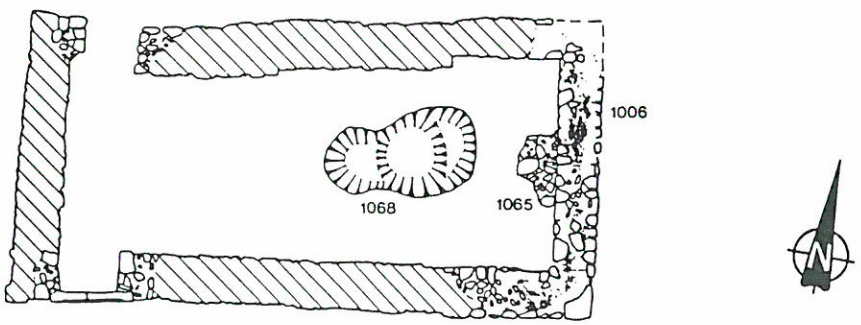
Period 2



Periods 3-4



Period 5



ST. GILES HOSPITAL: Chapel

Figure 2 St. Giles Hospital, Brompton-on-Swale.

have been remodelled, and the entrance moved to the south-west corner of the building.

During the 15th century, or later, significant alterations were made to the chapel. The east end was demolished, and another wall of mortared stone built to the west, reducing the building to 10.3m in length. At the same time an additional entrance was inserted into the north wall, and the south entrance remodelled. An area of mortared stone against the east face of the interior wall probably represents an altar base. A pit to the west may relate to this period. Although this has some parallels with a bell-pit, no fragments of mould were recovered and a position within the chapel appears unlikely, so its function remains enigmatic.

The demolition of part of the chapel probably reflects the decline of the hospital in the 15th century, although the chapel may have continued to function well into the 16th century or later in an area that was well known as a centre of recusancy. While there is certainly markedly less activity on the site in the 16th century, and some buildings may have gone out of use, there is no evidence to suggest that it was totally abandoned. Indeed, there was continuity in some areas. The building in the western half of the site was subsequently incorporated within part of the farmhouse constructed in the latter half of the 17th century, while at about the same time the chapel building also assumed an agricultural function, first as a storehouse, and later as a cow byre.

The excavations at St Giles offer a rare opportunity to examine a hospital site in detail. Although another season of excavation has yet to be undertaken, and the post-excavation programme and specialist analysis of finds is as yet at an early stage, the nature of the site is already becoming apparent. Only a very small percentage of the 750 or so medieval hospitals has been subjected to detailed study or excavation, these usually being the few surviving examples of the larger, well-documented establishments. The result has been an imbalanced perception of the medieval hospitals. The excavation of small rural sites such as St Giles should do much to redress that balance.

P Cardwell

St Michael's church, South Littleton, Hereford and Worcester

SP 0757 4625

During 1987 St Michael's church in South Littleton was surveyed along with all the other pre-18th century buildings in the parish (report forthcoming). This survey offered the opportunity to produce a ground plan of the church and to try and reconcile the documentary and architectural evidence for the establishment of the church.

The church is built of coursed Lower Lias rubble with Oolitic limestone quoins, buttresses, doors and windows. Originally the church would have been roofed with limestone slates, but the roof structure was totally replaced during the Victorian restoration and the roof is now clad with clay tiles.

South Littleton church is one of a number of Worcestershire churches that by the late 16th century had attained the status of parish churches, but which were built as parochial chapels (Houghton 1919, 23; 69).

Introduction

The earliest reference to South Littleton church is a 16th century copy of the dedication of a chapel (*capella*) and a burial ground in honour of St Michael, the archangel, on 1st September 1204 (Cox 1967, 31). The building was described as a chapel, not a church, and it was then part of the rural deanery of Evesham abbey. During the early 13th century there was a dispute between the abbots of Evesham and the bishops of Worcester concerning jurisdiction over the churches of the rural deanery. This was settled in 1248 in favour of Evesham Abbey (Cox 1967, 32). The reasons for this dispute were primarily financial as both parties wanted the revenue that the tithes provided. In a record of abbey customs and rents, drawn up *c* 1206-1214, it was recorded that the small tithes of nine virgates in the Littletons belonged to the sacrist (Cox 1967, 32).

Curtis and Peers (1906, 413) considered three features of the church - the font, plus the north and south doors - to be of 12th century date and contemporary with this dedication. Cox, (1967, 32) sensibly pointed out that these features are all pre-13th century, so this record is probably a re-dedication, though the inclusion of the Abbot of Evesham's gift of one virgate of land in the fields, plus meadow and pasture, as part of this record does suggest the inauguration of a new living (Cox 1967, 31-32). There are also three incised crosses on the eastern impost of the south door. Whether these are consecration crosses referring to several re-dedications, or purely votive, is unknown (Cox 1967, 32).

The Norman Church

The Norman church or chapel (see figure 1) probably consisted of a single unit: the rectangular nave without a tower. This fabric can be dated by the north and south doors. The circular bowl font is also Norman (Curtis and Peers 1906, 44: Pevsner 1968, 261). Tomes (*c.* 1898, 7) believed that there may have been a Norman apse, but as the chancel arch was rebuilt in 1883 (Curtis and Peers 1906, 413) currently this cannot be determined. During the restoration of 1883 burials pre-dating the present church were found "under the foundations of the ancient walls" (Tomes *c* 1898, 7). The exact location of these burials is not known, but they may have been under the chancel walls, as part of the church was rebuilt during 1883 (Tomes *c* 1898, 7). Such drastic restoration was apparently necessary because the church was in a very poor state of repair (Noakes 1868,

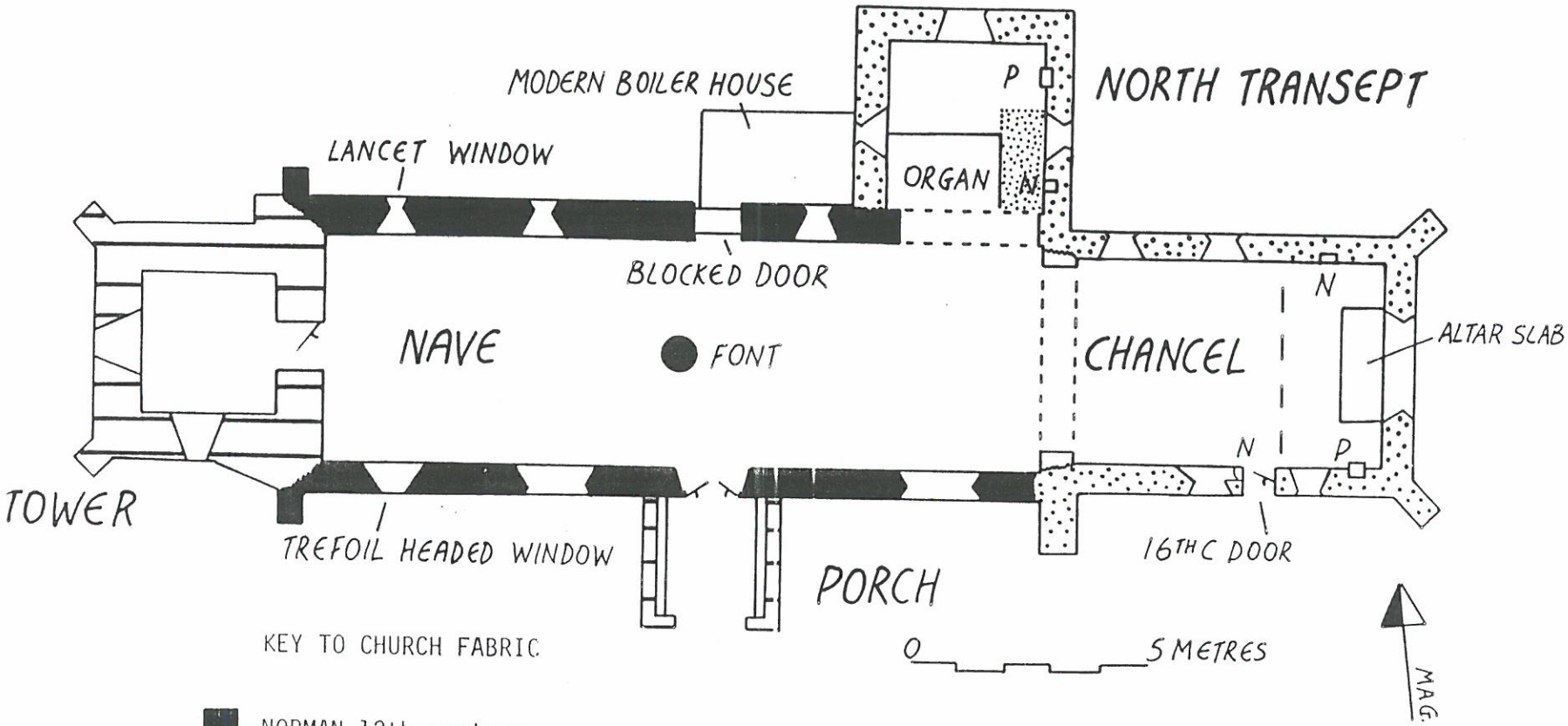


Figure one, plan of South Littleton church.

253). There is no architectural description of the pre-1883 chancel arch . All that is known of its design is that there was one small, square, internal opening or squint, on each side of the arch (May 1848, 239). The plan of the Norman chapel was probably similar to that of the Norman church at Farmcote, on the Gloucestershire Cotswolds. This consists of a small rectangular nave and a demolished apse (Verey 1970, 250-251).

The Early English Church

A single lancet window in the north wall of the nave (see figure 1) is the only visible architectural feature likely to be contemporary with the 1204 dedication, so it is quite possible that this dedication was not associated with the extensive re-building. However, if there was an apse pre-dating the present chancel (Tomes *c* 1898, 7), any construction here associated with dedication would have been obliterated by further rebuilding later in the 13th century. There are three early English, trefoil headed, single light windows in the nave, probably of late 13th century date but only one in the south wall is original.

The construction of the chancel can be dated to the late 13th century by the two light window, with a quatrefoil between the heads. The decorated east window of the chancel dates from the 14th century. The three windows in the north transept suggest that it was built during the late 13th century. The presence of a piscina and a niche in the east wall of the transept show tht it was built as a chapel. In 1552 it was recorded in the church-wardens' accounts that both the chancel and the lady chapel (the north transept) had been "paved", presumably with flagstones (Barnard 1926, 70). In this transept is an area of relaid encaustic tiles, probably of 15th century date. These tiles were relaid during the 1883 restoration (Tomes *c* 1898, 8).

Today there is only one altar in the church - at the east end of the chancel. The base of the altar is a grave slab (1). In 1553 as a result of the Catholic revival started by Queen Mary (1553-58), the church wardens purchased two holy water stoups and three stone altars (Barnard 1926, 72-73). One altar was removed from the church in *circa* 1562 (Barnard 1926, 87). The position of the third altar is unknown.

The Tower

It is clear from the different alignment of the nave and tower foundations that the tower is an addition to the church. The tower consists of three storeys: a ground storey, a clock chamber and the belfry containing three bells (Walters 1926, 46). The lower two storeys each have small, splayed, slit windows. These are of indeterminate date, except that the two windows in the clock chamber both have fragments of window tracery incoporated into the window heads. Curtis and Peers (1906, 414) dated these mouldings to the early 14th century. At the top of this storey the style of masonry changes. The buttresses finish and there is a moulded string course. This indicates that the belfry is an addition, perhaps of Perpendicular date (Pevsner 1968, 261). According to Curtis and Peers

(1906, 414) the line of the nave gable is visible inside the tower. However, there is nothing visible in the clock chamber and it was not possible to visit the belfry. The head of the door between the nave and the tower is a reused fragment of Gothic window tracery.

Later Additions

There are three flat-headed windows (two in the nave and one in the chancel) of 16th century date, in the south sides of the church. Broadly contemporary with these windows is the priest's door in the chancel (see figure 1). The door had a four-centred Tudor arch.

The Cross

There is a prayer cross on the south side of the church (see figure 1). This cross is of medieval origin as in 1552 the church-wardens sold the head and the shaft (Barnard 1926, 69). The present cross-head and shaft date from 1883 (Tomes *c* 1898, 8).

The Porch

The porch is of uncertain date. It is pre-Victorian (May 1845, 239) but was probably rebuilt during the 1883 restoration. Inside the porch, on the arch of the nave door, is a scratch dial (Sumner and Cole 1932, 22).

Conclusions

Study of the church fabric support Cox's (1926, 32) suggestion that the 1204 dedication is a re-dedication, perhaps associated with the inauguration of a new living. The purpose of this action may have been a public gesture by the Abbot of Evesham to exercise the ecclesiastical jurisdiction he was claiming. The Norman predecessor consisted of a rectangluar nave, perhaps with an apse, though the evidence for this is inconclusive.

Footnotes

1. The inscription on the coffin shaped grave slab reads: -

   "Hic tumulator corpus Richardi Cragge Art: Magisti: et Parochiarum de Littleton Vicarii, qui morti occubent 10 mo die Aug, An Do 1666."

Richard Cragge was parish priest from 1661 to 1666.

Acknowledgements

Thanks to the Rev. Richard Evans for permission to survey the church.

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Bruce Watson

REVIEWS

David Parsons, ***Churches and Chapels: investigating places of worship.*** (CBA Practical Handbook in Archaeology No. 8, 1989), 78 pp. Price: £4.95.

This little book sees itself as "an aid to the study of places of worship.... whose standing fabric survives in whole or part". The "places of worship" described and explained are mostly Anglican parish churches, with an admitted bias towards the East Midlands, the author's home ground, but the principles and techniques outlined are all capable of wider application. The approach is both practical and systematic; after an introduction which outlines the sort of changes that a church fabric is likely to undergo, the main part of the text is divided into three sections concerned with the church fabric, its furnishings and fittings, and how documentary evidence may be used to shed light on building history.

The first section advocates a "critical inspection" and the importance of butt joints, redundant features (eg remains of piscinae), old roof lines and changes in fabric type. A brief text such as this cannot of course cover all the puzzles and pitfalls the unwary ecclesiologist may stumble across. The comments on "misfit" arcade arches as at Burley, Leicestershire (formerly Rutland) are interesting. These are seen as a result of the sizes of the wooden centering and templates for voussoirs available to the builders, rather than as evidence for multi-phase construction. I wonder how much this is really a "more univerally applicable interpretation" of such features? Another problem that could have been mentioned is that of arcades that have been dismantled and reassembled (usually in the "gallery era" of the 18th and early 19th centuries) to produce a smaller number of taller arches; the clues are the curve of the voussoirs being greater than that of the arch itself, and the arcade baying being out-of-phase with features in the aisle wall.

This section is accompanied by a case study on All Hallows, Bardsey, West Yorkshire, offered as a "specimen exercise in interpretation" which admits to not ruling out alternative reconstructions; this reviewer and the author have spent some interesting hours debating the structural history of this church and somewhat differ in their conclusions! This is only to be expected; this level of analysis often raises more questions than it answers, but they need raising. It is a comfort to see the number of problems that remain unsolved even when a building has been subject to the full treatment above and below ground as at Wharram Percy.

The second major section of the book (chapter 3) deals with "furnishings and fittings" and again much useful material is compressed into a short space, including accounts of roof structures and wall finishes. The accompanying case study is of St Luke's Church at Gaddesby (Leicestershire), where enough evidence in the form of beam slots and sockets survives to allow the medieval interior with its screens and other fittings to be reconstructed in some detail.

The availability and usefulness of documentary evidence (chapter 4) are covered in a swift and succinct manner although articles and notes in historical and architectural journals are dismissed as "less helpful" and "subjective"; I suspect the quality of late 19th and early 20th century antiquarian accounts varies greatly from one part of the country to another. Here in the north-east they can (within their limitations) be very useful. Case studies are presented of the material available relating to St Mary's at Melton Mowbray (a large and well-documented medieval church) and St Bartholomew's at Snarestone, a chapel rebuilt in the 18th century, with a much smaller archive.

The book is concluded by a section (chapter 5) in "Recording the Information", commencing with a plea for detailed recording of churches; there have been many sad losses even in the last quarter century. Those familiar with some of the earlier volumes of the *Buildings of England* series might be alarmed at a "Pevsner-style description" ('Largely Perp but of little interest'?) being cited as a model for a Sites and Monument record; the value of full-length written descriptions in the mould of the RCHM or *Victoria County Histories* is also stressed. Quite detailed information is given as regards measuring up and drawing a church; I can confirm the observation that "it is unsafe to try to hold drawing-board, pencil and hand rule when standing on a ladder". The field-sketch of Brixworth (figure 24) showing external dimensions along with an internal diagonal is a little confusing. The methodology quoted relates to making plans and elevations; recording of architectural detail (eg the use of a mouldings comb) or roof structures is not included.

All in all the text is clear and concise whilst the accompanying drawings and photographs are of excellent quality; its brevity is both its frustration (there is so much more that could have been said..) and its merit, as it will probably become an essential pocket book for anyone examining and recording an old church without the benefit of specialist equipment.

Peter Ryder

Warwick Rodwell, ***Church Archaeology***. (English Heritage, 1989). Proce: £19.95.

This is the first volume in what is being heralded as a "major new series", jointly produced by English Heritage and Batsford. Most readers with any interest in ecclesiology will realise on opening it that it is not a new book at all; this is simply a revised edition of the same author's *The Archaeology of the English Church* first published in 1981. This is not in the least to its demerit; the reappearance of what is already a classic work, carefully updated, is to be welcomed.

What has changed in eight years? In the preface the author admits that the 1980s have seen fewer major church excavations and new programmes of investigation than the previous two decades; summaries of recent research and discoveries at Repton, Brixworth and other church and monastic sites are included (chapter 2), although archaeological work on cathedrals is deliberately left alone as being a subject that would demand more space than could be allowed. The general format of the 1981 edition, with its chapter headings and almost all of the sub-headings, is unchanged, and only a few of the illustrations in the text are new, although there is the welcome innovation of eight pages of colour photographs in the centre.

The meat of the revision is perhaps in the largely-rewritten Chapter 3, "Why investigate churches?" where Rodwell, as often before, points out the inadequacies of the mechanisms available for the recording of threatened church buildings; here too there has been little change between 1981 and 1989 although there is some good news amongst the bad; state-aided repair works on churches in use have eventually gained the essential corrolary of state-aided archaeological recording.

Chapters 4 and 5, "Church Surveys" and "Looking for Evidence" are as useful as ever and a delight both to read and to spur one on from faith to works, although the latter is still concluded by a précis of Bond's 1913 analysis of Dorchester Abbey church; the apparent clarity of interpretations such as this should not blind us to looking at buildings (including Dorchester!) afresh as it is surprising what pieces of evidence (eg the clearly medieval stair turret in the tower that is supposedly a post-medieval afterthought) may have been omitted.

"Recording the Fabric" (Chapter 6) is a fine discussion of both aims and techniques, and has been brought up to date with an added section dealing with remote sensing. Science and the paranormal rub shoulders here; dowsing is discussed, and whilst the author warns against the extravagant claims of the lunatic fringe, the work of Bailey, Briggs and Cambridge in the north-east is uncritically accepted.

The chapter on church excavations has also been extended, and here (as elsewhere) examples from the archaeological study of nonconformist places of worship make a welcome first appearance. The "Bones, Burials and Monuments" chapter now includes a new section on burial vaults and burial pits. Remote sensing appears again in the "laser surface profiling" used to dramatically improve the legibility of a worn 18th century tombstone (figure 77). The comment that "mercifully, the majority of medieval tombs and grave covers are inside churches" (p. 175) might not be true for all parts of the country.

The volume is concluded by a greatly-extended bibliography, which to many will prove one of its most valuable parts.

Both 1981 and 1989 editions share a common weakness, if it is a weakness, in that they inevitably reflect the areas in which the

author has worked; thus on quickly thumbing through the pages a reviewer from Northumberland is immediately struck by the absence of illustrations (or indeed of text) covering churches in the northern counties, a bias that might perhaps be remedied in the 1998 revision, under whatever title that appears!

Summing up, no person interested in church archaeology or architecture (at last firmly wedded, thanks to books like this) can afford to be without this volume; considering the content and quality, it is very reasonably priced at £19.95 (£20.00 would of course have been excessive!). Perhaps some charitable trust could donate a copy to each incumbent reponsible for a pre-19th century church? Or perhaps even the 19th century and 20th centuries should not escape; church archaeology is no longer a thing of the past.

Peter Ryder

J A Stones (ed.), ***Three Scottish Carmelite Friaries: Excavations at Aberdeen, Linlithgow and Perth 1980-86.*** (Society of Antiquaries of Scotland; Monograph Series no. 6, Edinburgh, 1989). 29.5 x 21 cm. 176 pp. 13 microfiches. Colour frontispiece; 109 illustrations. Price: £24.50.

Despite the varied origins and contrasting results of these three excavations, it was both sensible and instructive to bring them together in a single publication with a common format and a standardised approach. A short general introduction makes clear the circumstances of the three investigations; an equally short historical introduction sketches the main points of the Carmelite presence in Scotland from their slow build-up between 1262 and 1300 and their more rapid decline between 1559 and 1567. A slightly longer survey of the buildings constructed or utilised by the various groups of friars in Scotland is provided by Dr Stones, placing these three excavated friaries in their context, particularly set against the substantial remains still visible at Hulne in Northumberland. The next 150 pages and 13 microfiche sheets substantiates the summary.

The uniform method of approach highlights the wealth of surviving medieval documents in Aberdeen, the discussion of site location in relation to the urban growth and topography at Aberdeen and Perth, and the clearer structural history at Linlithgow. It enables the late foundation of the Linlithgow friary in 1401 to be contrasted with the earlier but still imprecisely recorded 13th century foundations at Perth and Aberdeen. This approach places the supposedly fierce haphazard destruction wrought by Puritan Calvinist mobs at Perth in 1559 against the sober archaeological evidence of steady and systematic demolition at Perth and Linlithgow.

From these three reports it is justifiable to ask what new evidence has archaeological work provided. Can it solve the question of

origins? Here the answer is that pre-friary chapels can be identified at Linlithgow (certainly) and at Perth (probably), but dating is imprecise. Can the period of use be identified? Certainly the sequences can be plotted with some accuracy, but the length of such sequences is revealed only by the imprecision of pottery disposal, the tantalising chimera of accuracy provided by coin loss and two radio-carbon dates from skeletons at Aberdeen. Archaeology is good at providing the constructional details of walls and floors, but less satisfactory at identifying a use for the rooms. Admittedly Aberdeen Whitefriars was represented only by fragments, one of which may have been the church, and Perth had the eastern part of the church, the adjacent sacristy and part of the east range. However at Linlithgow the greater part of the church and the three cloister ranges were explored. Despite an over-proliferation of "phases" at Linlithgow the identifications for the use of the rooms seems entirely convincing, though the loss of the four coins under the chapter-house floorboards may suggest a secondary use as an exchequer or counting house (a treasury seems too ambitious a title). There are problems also over what the structure at the west end of the church was intended to be used for. The character of the dissolution has already been mentioned, but it is clear that the burial ground at Aberdeen continued to have episodes of use, perhaps for famine victims in 1627 or in 1695-99, while the other two churchyards continued to receive burials for a century or more after 1559.

These three friaries provide an insight into religious life and holy death. The circumstances of burial are well explored in a useful general chapter; the evidence from the skeletal examinations is given extensive coverage. Three plank-lined graves at Perth set in a prestigious position before the high altar are illustrated; their boards were of oak and Scotch pine. By contrast at Linlithgow a high-status female burial north of the high altar was without coffin or shroud pins.

Both the pottery and the other finds of stone, bone and metal are given illustrated reports which summarise the detailed surveys in microfiche. In the pottery report the contrast is drawn between the utilitarian pottery of local manufacture and the high-quality imported jugs from Scarborough and the continent. In the finds report the decorated stone and painted glass from the friary buildings contrast with the simple items of kitchen ware and everyday dress. Only the coin weight from Aberdeen, the prior's seal matrix from Perth and the copper alloy book fittings from Linlithgow and Aberdeen indicate a more literate and cultured religious context. An excellent colour plate illustrates the seal matrix and shells containing lumps of pigment (as at St Augustines, Canterbury).

This attractive report hangs together well as a whole. There is occasionally the feeling that the balance between text and microfiche isn't quite right - too much skeletal detail in the text, even though it is in very small print. There is sometimes the impression that more thought could have been given to the plans: at Perth the general plans have north on the left-hand margin, and the key only occurs on the final page without previous intimation. At Aberdeen and Perth a

page or two of conclusions pull all the excavation threads together; at Linlithgow this necessary discipline is lacking. Generally speaking the editorial work and the printing is of a high standard. Few errors have crept in. Perhaps the disposable nature of the microfiche is shown by their inadequate packaging, which left them loose within the printers' envelope to flutter onto the reviewer's carpet like autumn leaves.

Lawrence Butler

J Patrick Greene, ***Norton Priory. The archaeology of a medieval religious house.*** (Cambridge University Press 1989) 179 pp., Price: £35

Like excavations at Bordesley Abbey (Redditch, Worcs) and Sandwell Priory (Sandwell, W Mid), the twelve year programme at Norton Priory (Runcorn, Cheshire) aimed to inject a sense of history into a new town development. The project resulted in an innovative site museum, a series of archaeological experiments in medieval technology and what is claimed to be the largest monastic excavation in Europe. Interim publications of this well preserved, waterlogged site have been tantalisingly few. Dr Greene's book is not, however, an excavation report. Detailed phasing and section drawings are absent. In keeping with the spirit of the Norton project, the form of publication is experimental: a highly interpreted synthesis unfolds through integrated chapters. The book aims beyond site specific problems towards a case study of a medium sized English monastery.

This format provided the author with greater scope for expression and discussion. The first chapters provide a comprehensive settlement history of Norton, the second site of an Augustinian priory established 1115 and moved to Norton by 1134. Norton's patronage and endowment are set against general patterns demonstrated in Robinson's study of Augustinian geography. The material manifestations of patronage emerge as one theme of the book: the diffusion of architectural style, the endowment of chantry chapels, and heraldic imprinting on ceramic tile floors, stained glass and grave slabs. Norton's manor is reconstructed through a landscape study involving field survey, aerial photography, 18th century estate maps, excavated environmental evidence and sparse documentation. The estate topography is studied in four zones; the monastic precinct is delineated according to its system of moats maintained by stanks. The monastic model of self-sufficiency is assessed by testing the composition of the manor against the pattern of consumption revealed by excavation. Food stuffs, most pottery, building stones, wood, clay, marl, sand and water were found locally. Only lime, slate, lead and iron would have been sought from beyond the general area of Norton's manor.

The book's second half deals with excavated structures and the development of the mitred abbey. Three groups of timber buildings

were interpreted as temporary accommodation: masonry foundations to the north-west of the church may have been a temporary oratory. The first stone church appears to have been laid out using the 'medieval foot' (0.295m), giving proportions of overall length to width across the transepts of 2:1, and nave/chancel/choir ratios of 2:2:1. Reused beakhead ornament from the first build, in addition to an extant doorway and arcades, provide unparalleled evidence for Romanesque architecture in the north-west of England. This second building programme - dated to the last decades of the 12th century - included a larger cloister garth, extended church, east range and *reredorter*, and a new chapter-house.

A new cloister arcade was constructed in the mid-13th century following a large fire. Four bays of the highly decorated arcade have been reconstructed. Guest quarters were located near the kitchen, facing the outer courtyard. The church continued to expand, with north and south transept chapels, an east chapel and a north aisle added in the 15th century. Norton remained prosperous into the 16th century, when a new cloister was built with each side consisting of a central projecting bay flanked by a pair of regularly placed buttresses.

The final page of the book introduced - perhaps as an afterthought - a research design for monastic excavations. The principles listed would apply to any large-scale medieval research project. The opportunity was missed to explore monastic themes yet to be tackled archaeologically.

Despite the telescopic treatment of excavated data, the book contains many good plans and photographs. Its intelligent, discussive nature is in welcome contrast to many terse monastic excavation reports. Although certain categories of finds receive detailed treatment (notably ceramic tiles), specialists will miss the information required to formulate their own conclusions. For example, microfiche tables showing anatomical analysis of the excavated animal bone would have formed a welcome addition to the text. Separate publications are scheduled to follow, including human bones, tiles, pottery and glass. Dr Greene has balanced social, landscape and architectural approaches in what must be regarded as the most progressive archaeological synthesis of a single monastery to date.

Roberta Gilchrist