

## Wall painting discovery in Norwich

Charles Carus

In St Gregory's Church, Norwich (Norfolk), conservators have recently revealed a number of previously known, but largely hidden wall paintings and have unexpectedly discovered a painting of the Annunciation.

A large painting of St George and the Dragon in the north aisle of the church (now an arts centre) has been visible since 1861. Paintings in the south aisle were first discovered and identified in 1979 when a flap of loose plaster was dislodged during repairs. At that time the investigation, by David Perry, was limited to those areas which could be easily uncovered. It was not possible to explore the area where the Annunciation has now been discovered, as the plaster was either too fragile to touch or too hard to remove easily. It is only recently that funds have become available for a full conservation programme, which has been carried out by Mark Perry and Richard Lithgow for the Norwich Historic Churches Trust.

The principal painting scheme is at high level in the eastern bay of the south aisle. In the four spandrels (two over the arcade on the north side and two over a 'blind' arch on the south side) are three of the Four Latin Doctors of the Church: St Gregory the Great, St Ambrose and St Jerome. The fourth, St Augustine of Hippo, is missing. Each saint has a scroll beneath bearing his name and a longer scroll to one side bearing a text still to be deciphered. In the space between the apex of the 'blind' arch and the head of the window within it is the newly-discovered Annunciation.

Over the south arch is a coat of arms. It may be that of John Reede, a fishmonger and perhaps the donor of the paintings. There is also a fragment of an undeciphered coat of arms in a similar position in the western bay of the aisle. If there were similar shields in the other bays, they are now missing. At a lower level, to the east of the window in the second bay from the east, is a panel of text.

### The Annunciation

The iconography of the Annunciation is generally familiar, but this is thought to be the only wall painting of the subject which includes God initiating the event, although he appears in several northern European versions on painted panels and in manuscripts. On the left (east) is the kneeling archangel Gabriel, his billowing red cloak and sweeping wing giving a sense of urgency, as if he has landed only that minute. In contrast, the Virgin, on the right, is

shown in calm repose, kneeling and reading a book on a prayer desk in front of her. At the top, immediately under the apex of the arch, is the face of God, seen head-on at the centre of a sunburst, whose rays extend down to the other two actors in the great drama. The Holy Spirit, seen as a dove, speeds towards Mary. In the middle of the picture are fragments of a pot of three lilies.

The Virgin is set on a green mound. Her finely-drawn head, with auburn hair set in a red halo, and one of her hands have survived. Her cloak is light blue lined with ermine. Part of a scroll beside her clearly bears the words '*fiat mihi secundum verbum tuum*' ('be it unto me according to thy word') Gabriel's face has disappeared, but parts of both hands and a kneeling foot are visible. His cloak is red, lined with dark blue; the base of his wing is dark green, but the extending feathers are pinky-red. A cross projects from his head. Though it is now illegible, the scroll must have borne his salutation: '*Ave gratia plena*' ('Hail thou, full of grace').

### The Four Doctors

Depictions of the Four Doctors are common in late medieval work, for example in glass and screen paintings in East Anglia and in carvings in Rochester Cathedral (Kent). Probably the only other known example in wall painting is the so-called 'Erpingham reredos' in Norwich Cathedral (Park & Howard 1996). They appear on two Norfolk pulpits: at Burnham Norton where, as at St Gregory's, they are each seated at a desk; and at Castle Acre, where their inscribed scrolls are akin to those at St Gregory's (Alexander 1994).

St Gregory, in the north-east corner, is the most complete of the Doctors (see figure). His combined seat and desk, with corner finials, is red, except for the sloped reading-shelf which is brown. The back of the seat is decorated with white flowers. He is wearing the Papal triple crown. His rich vestments, befitting his office, appear to comprise a blue chasuble, with a patterned collar and border of yellow on brown suggesting gold embroidery, beneath which is a green tunic with a remarkably realistic red and white tasselled fringe. Under this is a white alb, to whose hem is attached a gold embroidered 'apparel', a small piece of cloth intended to protect the alb from wear at the point where the foot would strike it while walking.

St Jerome, in the north-west corner, is very fragmentary. Virtually none of his head survives. Almost all that remains seems to be the dark green of his cloak, seen through the elaborately turned corner posts and spindles of the back and side of his stall. He must have faced *away* from the viewer.

St Ambrose, in the south-west corner, is less complete than St Gregory, but still intelligible. The detail of his face, in particular, is remarkably fine: it appears to be set against

Wall painting of St Gregory the Great: the fine detail of the fringe at the bottom of his robe can be seen clearly (Photo: The Perry Lithgow Partnership, conservators)

a white halo, round which are fragments of a blue background. He is wearing a decorated red mitre. He, too, is seated in a reading or writing stall. His vestments, with elaborate folds, seem to comprise a red chasuble edged with a yellow fleur-de-lys pattern, perhaps indicating gold embroidery, and, beneath it, a white alb.

### *Stencilled decoration*

Below St Gregory there is an area of stencilled floral decoration which may have continued round the north-east corner onto the east wall of the aisle, as a backdrop to an altar. The colour is now almost black, but analysis shows it originally to have been red. This deterioration appears to relate to the colour having been applied directly onto the plaster. In contrast, the colour in the principal paintings was applied over a white lead ground and has survived (Perry 1999).

### *Text*

Three distinct layers of painting have been identified in the panel of text in the second bay. The first contains traces of black and blue-black letters on a red ground, possibly part of an original decorative scheme associated with a statue niche, later blocked. The second has a similar red ground with white floral motifs. The top layer runs across the clearly visible blocking: it is a black letter text in English with a yellow border possibly from the 17th century (*ibid*).

### *Dating*

No firm answer can yet be given on the date of the paintings. The aisle itself is thought to be late 14th-century, providing a *terminus post quem* for the paintings. The elaborately broken outline of the angel's wing in the Annunciation brings to mind the angels on the screen at Ranworth (Norfolk), which has been fairly securely dated to about the 1480s. A late 15th-century date for the south aisle paintings at St Gregory's is thought probable (D Park pers comm).

### *Conclusion*

The uncovering of the paintings of three of the Four Doctors and the discovery of an Annunciation in the south aisle of St Gregory's, Norwich, is an event of national importance. The quality of the surviving colours and the fine detail of the paintings are remarkable. Whoever commissioned them was employing a painter (or painters) of exceptional skill. The quality of the work, as well as its iconography, has been compared with late medieval painted panels and manuscripts, both in this country and in northern Europe. The paintings in the north and south aisles have, together, been referred to as 'two of the very best lots of 15th-century wall painting in England' (D Park pers comm). Who commissioned them and who executed them? These, and other questions remain to be answered before their historical significance can be fully assessed.

### *Acknowledgements*

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## Brancepeth after the fire

Peter F Ryder

In the early morning of Wednesday 16 September 1998 a police car, making a routine check on the rather secluded St Brandon's Church in the village of Brancepeth (Durham), found the building in flames from end to end. Thus the north east suffered what may be its most significant art historical loss of the century. Bishop Cosin's spectacular woodwork (Pevsner thought that there was hardly another church in the country 'so completely and splendidly furnished in the 17th century' (1983, 115)) is no more; not a scrap survived the inferno. There were also medieval losses – the late 15th-century oak tomb of Ralph Neville and his wife and an exquisite oak canopy with intricate flamboyant tracery, thought to have been brought from Durham Cathedral, among them. The late medieval Westmorland tomb, re-sited beneath the tower by Victorian restorers, was struck with explosive force by a bell falling the whole height of the tower, whilst the Frosterley marble font nearby shattered in the heat, fragments of its distinctive fossiliferous limestone lying scattered around the nave. The disaster, incidentally, appeared to escape all mention in the national press and its cause remains a mystery.

The shell of the church still stands, although the arcades and chancel arch, reddened and shattered by the fire, are in very poor condition and there is considerable doubt as to whether the arcade walls, and the clerestory above, can be saved (see figure).

In December 1998 and January 1999 the interior of the church was cleared of debris and as much as possible of its damaged monuments and furnishings was salvaged. One early 17th-century slab has been pieced together from its fragments and a number of 19th-century brass plates, buckled and twisted, await conservation. The series of medieval cross slabs built into the internal face of the west wall of the north aisle have been all but destroyed. The two medieval brasses in the floor have both survived with minor

damage and they have been removed from the building for safe-keeping.

Perhaps the most important discovery after the fire was the impressive megalithic quoining at the west end of the nave, clear evidence of a pre-Conquest building. The west gable of this early church had been left standing when the 12th-century tower was built, the east wall of the tower being raised directly on top of the coping of the original steeply-pitched gable (a structurally dubious procedure, mitigated to some extent by the wall being thickened on the external (west) face). The west face of this pre-Conquest wall was rendered and probably plastered, as at Escomb.

Evidence for the medieval development of the building is to be found in the complex fabric of the walls above the arcades which are currently being recorded in the form of a photo-mosaic, a difficult task considering the amount of scaffolding erected to prevent total collapse. A provisional



*St Brandon's, Brancepeth after the fire, looking west. In the foreground fallen roof beams rest across the 14th-century Peacock of the North effigy. Beyond, the chancel arch and arcades have been seriously damaged by the fire (Photo: Peter F Ryder)*

interpretation is that the church received transepts or lateral chapels at the east end of the nave, possibly in the 12th century. In the mid 13th century two bay aisles were added west of the transepts. Whereas the arches into the transepts/chapels were inserted in older walling, the taller arcades to the aisles necessitated the replacement of the older wall. Soon after 1300 the transept arches were rebuilt to match those of the arcades, but in this case old walling was allowed to survive above them. In the early 14th century the south transept was rebuilt, perhaps as a burial place for 'The Peacock of the North' (d.1318) whose effigy was later moved into the chancel, where it survived the fire with only minor damage apart from splashes of green glaze, the product of molten lead pouring down from the roof in the kiln temperatures created during the fire.

Later in the century, as the building was further aggrandised as a Neville family mausoleum, the chancel and aisles were rebuilt. In the early 16th century the Lady Chapel on the south of the chancel was added to house further Neville tombs, reusing two of the big 14th-century windows from the chancel south wall. Remains of wall painting, mostly foliage scrolls in red, are being examined here.

Another remodelling came, rather unusually in this area, in the mid 17th century. Rector John Cosin, later the first post-Restoration Bishop of Durham, lavishly furnished the church in the style that has, in Durham, taken on his own name, characterised by its mixture of Gothic and Classical motifs. Once again, the intention seems to have been that the church would eventually serve as his own mausoleum, but in fact Cosin was buried in the Bishop's Palace at Bishop Auckland (Durham) and the large wooden plaque on the chancel wall at Brancepeth which he seemingly intended for his funerary inscription remained uncarved. All this woodwork has gone, but Cosin also made structural changes, adding two Classical porches (the southern rebuilt last century) and also, it now appears, the Gothic clerestory. The clerestory walls, and in particular the rear arches of the windows, reuse a considerable number of medieval grave slabs, presumably collected from the churchyard.

During the 19th-century restoration, in 1860, Cosin's furnishings were rearranged to a greater extent than many realised; the panelling that encased the nave piers was removed and the box pews in the transepts dismantled and re-assembled. The Victorians disapproved of Cosin's Classical leanings and several Georgianized windows in the aisle were restored to a suitably Gothic form. However, despite Canon Fowler's view of Cosin's north porch as 'the acme of debasement' it was its simpler southern counterpart which was rebuilt (Fowler 1868, 79).

Before the ashes had cooled a number of lessons were already obvious. A number of Durham churches lack up-to-date measured surveys; at Brancepeth the ground plan

'in use' had been one drawn by Archdeacon Thorp in 1825. An EDM survey of the church has now been carried out by the Archaeology Practise of Newcastle University. A remarkable c1630 plan of the church interior with its furnishings survived in the form of a late 18th-century re-drawing – but the only copy was hanging in the church. Fortunately the Diocese of Durham and Parish had jointly commissioned an archaeological assessment of the building earlier in the year, during which a photograph of this plan was taken, which, inadequate as it is, is now the only record. The fittings and furnishings had obviously attracted antiquarian attention for many years and records of them are now being gathered together, the most important being a fine series of photographs taken by the RCHME some years ago.

The planned restoration of the church will clearly take a number of years and there will undoubtedly be further archaeological recording.

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## *The stones of St Mary's, Deerhurst*

*Steve Bagshaw*

The ambitious aim of the Society of Antiquaries' research project to conduct a 'total examination' of St Mary's Church, Deerhurst (Glos) (Myres 1973, 5) has already been examined in the pages of this journal (Cramp *et al* 1998, 19–28) and, indeed, in the report itself (Rahtz & Watts 1997). One of the areas which the original research project did not address was identification of the various types and origins of stones used in construction of the building. As the Rev G Butterworth commented in 1887, 'the time of its building must be sought in the stones themselves of the venerable structure' (1887, 77). The petrological analysis of the standing fabric reported on here

is an attempt to address this and forms part of a wider research programme on early medieval building materials in the West Country.

The survey involved identification of stone types with the aid of a x10 hand lens. Access to the upper parts of the building presented obvious problems but it has been possible to reach masonry to a height of around 7m above ground level. In addition, a small number of samples from the fabric were taken for thin section analysis, still in progress, in order to obtain more precise information on the origin of certain rock types.

Documentary sources relating to the fabric have been consulted to clarify, as far as possible, the type and quantity of material brought to the site in the later medieval and post-medieval periods for the purposes of rebuilding and repair. These sources include leases and indentures concerning land and property in the parish, the tithe, enclosure and first edition Ordnance Survey maps, Churchwardens' and Overseers' Accounts, letters and papers of various incumbents, assessments and estimates of architects, as well as the accounts and bills of building firms and artisans involved with work on the church and a quarryman's accounts.

A number of general points emerge from the documentary evidence, principally the amount of rebuilding and the sheer quantity of material brought to the church in the post-medieval period. For example, between 1643, the date from which the Churchwardens' and Overseers' accounts survive, and 1925 there are accounts for 127 years; in 58 of these building materials were brought to the church for alterations or repair. On this evidence, one might expect significant alterations to the fabric to occur in half of the years from the 17th century onwards.

More specific information on the stone types present in the building may also be gained from such documentary sources. For example, two blocks of Guiting Hill Stone are present in the lower part of the east wall of the north porticus. This stone appears nowhere else in the building and the east wall is assumed to be of an early medieval date (Taylor & Taylor 1965, 205). However, in the inventory of building work carried out during the 1860s (Gloucester Record Office P112.IN 4/10) six cubic feet of Guiting Hill Stone are recorded as being purchased for the turning of a single arch head in a coal house and urinal built against the north-east angle of the north porticus. The coal house and urinal only partially survive and it appears that the material which was released by the dismantling of these structures, together with other varieties of stone suggestive of a late medieval or post-medieval date, was incorporated in the adjacent east wall of the church. The date of this area of masonry can thus be reassigned to the late 19th or early 20th century and Guiting Hill Stone deleted from any assessment of the building materials of the early medieval

period at Deerhurst.

Deerhurst is situated near the banks of the River Severn on a small pad of gravel, which is surrounded by alluvium. Immediately to the south and east lie the soft red dolomitic rocks of the Triassic Mercia Mudstone Group (Keuper Marl), which produce little suitable building stone except for the arenaceous beds which occur toward the top of the succession. In the locality of Deerhurst these beds are represented by the Arden Sandstone, forming a ridge upon which the settlements of Notcliffe and Deerhurst Walton are sited a few kilometres to the south east of St Mary's. Around half a kilometre to the north and east of the village runs a prominent ridge formed by the Lower Jurassic Blue Lias Limestone. A second ridge of Lias Limestone runs from the northern environs of Gloucester to Tewkesbury and is followed by the present A38 along its entire course, at its nearest within 2.5km of Deerhurst.

On the west bank of the River Severn the geology is dominated by rocks of the Mercia Mudstone Group, again punctuated by occasional 'skerries' of Arden Sandstone, with a sizeable expanse of Blue Lias Limestone outcropping to the south in the parishes of Ashelworth and Maisemore.

Other than the rock types mentioned there is little suitable building stone within a 10km radius of Deerhurst. Further afield the escarpment of Jurassic rocks lies some 12–15km to the south and east. The Cleeve Hill Oolite, Pea Grit and Painswick-type Lower Freestone may have been quarried from here. To the west, at a distance of around 15km, the Triassic sandstones of the Sherwood Sandstone Group are available, whilst still further west is the Devonian Old Red Sandstone and then the Coal Measure Sandstone of the Forest of Dean Coalfield.

The most common rock type used in St Mary's is Blue Lias Limestone. This is an argillaceous limestone most often occurring as a hard, brittle, fine-grained rock, blue-grey in colour when fresh but which may weather to white, fawn, pink, deep or pale blue. It outcrops in beds of around 0.1m in thickness although beds of up to 0.4m are not unknown.

Various limestones from the Inferior Oolite Group appear in the building as architectural components and as wall stone. The most common is Lower Freestone from the Crickley to Cleeve Hill areas. This is more ferruginous than the Lower Freestone found to the south, which is also present in the fabric.

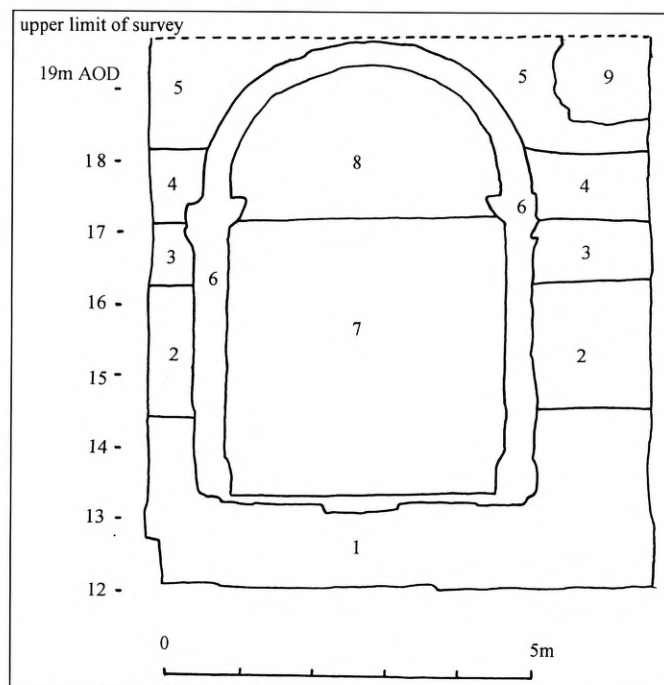
Arden Sandstone is present in similar quantities to the Middle Jurassic Limestones. It is found as a coarse-grained, cross-bedded, grey sandstone or a pale green dolomitic limestone. Lesser quantities of rock from the Brownstones formation of the Lower Old Red Sandstone, Red and Grey Pennant from the Middle and Upper Coal Measures, Pea Grit and Crickley Oncalite from the Pea Grit formation and a Triassic green sandstone have also been recorded in quantity. In addition there are occasional pieces of tufa,

Combe Down Oolite from the Bath area, Minchinhampton Weatherstone, May Hill Sandstone, Marlstone, Bromsgrove Sandstone, fragments of *opus signinum* and several varieties of brick, ancient and modern.

Interpretation of the complex combinations of building materials has been carried out following the principles outlined by Sutherland & Parsons (1984, 57–62) and assemblages containing recognisable suites of rock types have been ‘mapped’ around the structure, allowing comparisons of building materials to be made within and between putative building phases. In places these boundaries between assemblages are difficult to draw and can appear almost arbitrary, but for the most part they are surprisingly clear. Obviously a change in constituent building materials does not necessarily imply a separate episode of construction and, conversely, the materials may alter within a building phase. The differing assemblages therefore chart changes in the *source* of building materials.

The example of the exterior of the east end of the chancel illustrates the application of these principles to the fabric (see figure). Assemblage 1 comprises the lower area of masonry visible above the present ground level to a height of 2.5m (14.5m AOD), excluding the jambs of the former chancel arch and the arch’s 19th-century blocking. It is composed of Lias Limestone (90%) and Old Red Sandstone (10%) with a single piece of Arden Sandstone which can be shown to be intrusive. Assemblage 2 consists of Lias Limestone (70%), Cleeve Hill Oolite (12%), Old Red Sandstone (6%), Arden Sandstone (12%) and a small number of Red Pennant Sandstone fragments. Assemblage 3 consists of Lias Limestone with a single piece of oolite in the north-east quoins. Assemblage 4 is composed of Arden Sandstone (50%), Lias Limestone (38%) and Lower Freestone, of both Cleeve Hill and Painswick types (12%). Assemblage 5 is represented by Lias Limestone (62%), Lower Freestone (8%) and Arden Sandstone (30%). Assemblage 6 is the former chancel arch formed of Lower Freestone with three blocks of Coombe Down Oolite from the Bath area. Assemblages 7 and 8 represent the 1860s reblocking, primarily of fresh Lias Limestone purchased from a quarry at Twyning, north of Tewkesbury. Assemblage 9 is the 19th-century rebuild of the upper north-east angle.

It is immediately apparent that the boundary between Assemblage 1 and 2 coincides with the suggested level at which the east end of the chancel was rebuilt in ‘period IV’ of the Rahtz & Watts chronology (1997, 169). The relationship of the assemblages at the east end of the chancel with those of other parts of the building further support this chronology in that both internal and external faces of the polygonal apse are composed of Assemblage 2 up to 16.25m AOD, after which they give way to Assemblages 3, then 4, at exactly the same level as in the east end of the chancel. This is also the case for the upper



*Schematic representation of petrological assemblages – east end of chancel, St Mary's Church, Deerhurst (Illustration: S Bagshaw)*

parts of both east and south walls of the south porticus. In fact, Assemblage 4 can be clearly traced across all the early medieval work, except for that of the north porticus, but including the tower, at a height of between 17m and 18m AOD.

The north porticus presents a rather different picture. Not only are the divisions which characterise all other early work absent but stone, such as tufa, not present elsewhere in the building, occurs here in several places.

A particularly surprising discovery concerns the well-known double-headed triangular opening in the upper part of the west wall of the nave. The origin of this feature and the classical inspiration of its decoration have been the subject of speculation but, until recently, the lewis hole on the soffit of one of the triangular heads has been entirely overlooked (I must thank Carolyn Heighway for bringing this to my attention). This slot can be observed from the nave and it is possible to view the underside of the stone from an upper story of the tower, from where the interior splays of the slot are clearly visible, confirming that it is, indeed, a lewis hole. The stones which make up this window have previously been identified as being from the Great Oolite of the Bath area (Jope 1964; 113), whereas, in fact, they appear to be from the Lower Freestone formation. The stone is a Painswick-type oolite and may have been quarried out of the Cotswold escarpment from the Birdlip area, in the north, to the Selsley–Frocester area in the south, or from quarries a few kilometres to the east of the escarpment in these areas. This type of stone was most frequently employed for sculptural and decorative

architectural elements in *Glevum* (Gloucester) from the late 1st century.

The use of the lewis in the Roman period appears to be confined to either large public buildings or fortresses, in other words, to towns. The possibility that such a structure existed at, or near, Deerhurst cannot be ruled out completely. However, in the absence of supporting evidence for this hypothesis it seems highly probable that the stones from which this window are composed were salvaged from the remains of Roman Gloucester.

On the reuse of Roman stone at Deerhurst generally, it should be noted that Old Red Sandstone, Pennant Sandstone and tufa, as well as Roman brick and *opus signinum*, appear in the majority of the assemblages recorded in the building and these, together with the comparatively 'exotic' oolites, suggest that the entire early medieval structure may have been constructed using recycled materials.

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## Church archaeology: its care and management

David Baker

Earlier this year the Church Heritage Forum accepted a draft report under this title from the Council for the Care of Churches' (CCC) Archaeology Working Party chaired by William Hawkes. Already, its first recommendation, that the Council 'appoint a full-time qualified officer to fulfil the Church's central obligations for archaeological matters under the Faculty Jurisdiction', has been fulfilled in the person of Dr Joseph Elders, who took up post in mid 1999. This article is personal comment arising from involvement in the project rather than an independent review.

The Working Party's formal terms of reference were:

- (1) To discover the current level of resourcing for archaeological issues in each diocese and the status of the archaeological advisor;
- (2) To consider how the Church of England can best fulfil its statutory obligations towards archaeology, and how to improve the evaluation of archaeological concerns by Diocesan Advisory Committees and the CCC;
- (3) To produce a programme of education through publications, seminars etc and to encourage mutual understanding between archaeologists and parishes;
- (4) To formulate a policy on the disposal of human remains.

Several factors lay behind these aims. At the formal level, the focus of new responsibilities towards archaeology brought by the *Care of Churches and Ecclesiastical Jurisdiction Measure 1991* had been sharpened by the concurrent Newman review on the ecclesiastical exemption during later 1997. The failure to carry through virtually all the recommendations of an earlier Working Party, reporting in 1988, had been emphasised by procedural advances for dealing with archaeological aspects of development and repair as embodied in PPG16: *Archaeology and Planning* (1991) and PPG15: *Planning and the Historic Environment* (1994). It seems to have been easier to apply that guidance, and English Heritage's 'MAP2' (Management of Archaeological Projects 2) provisions for planning and executing archaeological work, to the financial arrangements of commercial development than to beneficial repairs and other works dependent upon grant-aid and fund-raising.

The Working Party took a holistic view of how church archaeology should be defined, based upon the CBA's 'complete historical study of the fabric and material remains of a church, above and below ground, in relation to its site,

contents and historic setting and to its community'. The Working Party's membership reflected a wide range of interests, supplemented by co-option and invitations to give evidence. It began its work with a detailed questionnaire circulated to each DAC Secretary and Diocesan Archaeological Advisor (DAA), returned by all but one. It concluded that while 'the existing ecclesiastical system of control should be adequate to do the job, the understanding and execution of this are often patchy, and the resources available are almost wholly inadequate'. Its headline findings, recorded in the Chairman's introduction to the report, did not mince words.

- 'There is a lack of knowledge of and sympathy with archaeology at all levels of the Church's system of building control from the CCC to the parishes.
- 'There are no central guidelines for the treatment of archaeology and few dioceses have an agreed local policy.
- 'There is no comprehensive record of church heritage with national coverage and records that are held vary widely in quality.'

### *Archaeological procedures and practices*

The Working Party found variable attitudes towards archaeological matters between dioceses and sought to tackle them in two main ways. The first was through the CCC, with the appointment of an archaeological officer, given the tasks of guiding and co-ordinating to ensure consistent standards and approaches, as well as liaising with main players in the secular world. This includes encouraging each diocese to develop explicit policies so that the place of archaeology in the scheme of things can be clearly understood. Such policies should enshrine the second element: an explicit recognition of the role of archaeological work in the processes of repair and development, using the same sequence of appraisal – assessment – evaluation, and the mechanisms of briefs, project designs and specifications, with which 'secular' archaeology has long been familiar. These are the devices by which 'the archaeological significance of churches and their churchyards ... can be taken into account from the outset in all proposals for works ... a duty which rests principally with the parish, but ... takes place within a diocesan context'.

A key figure in the process is the DAA. The issue that the Working Party had to address is the extent to which the role ought to have changed since it first emerged in the 1970s. The questionnaire showed that only two DAAs had a job description, so a model version was included in the report as a bench-mark. Its job purpose is 'to contribute advice on archaeological matters and to contribute generally to the work of the DAC and to its standing committees with delegated authority; to promote the proper consideration of

archaeological matters in all relevant respects of church conservation processes by those responsible for the management of buildings; to explain and promote the archaeological interest and significance of parish churches and their immediate environments to congregations, communities, visitors and all others who use them or come into contact with them'. Defining a changing role raised several issues, including the convention that DAC members are voluntary advisors remunerated only for out-of-pocket expenses, the need to define the aspects of the archaeological process in which the DAA should be involved, and what skills are appropriate for those responsibilities.

The report noted that most DAAs are local authority employees and have their costs paid by their employer, an informal and customary arrangement that is 'a great unseen benefit to the Church'. It recognised that local authorities have a justifiable interest in listed churches, but also wondered about the sustainability of this support under increasing demands upon the human and financial resources available to them. 'Strong pressure from diocesan representatives that (payment) would be unacceptable for one category of advisor and not for others' was perhaps reflected in the lack of recommendations on this difficult topic. However, the 22 clauses of duties and activities in the model job description strongly implied that the work requires professional input, at least part-time, for any diocese of a reasonable size which needs to manage significant programmes of repair and pressures for new facilities. Arguably, the DAA has a distinctly heavier and more engaged involvement than other DAC colleagues; the recent news of Oxford diocese making what amounts to the first paid part-time appointment may be a significant straw in the wind. The writer's experience in advising on about two-fifths of St Albans diocese is that a conscientious discharge of duties as now defined would have to be explicitly ring-fenced within the wider duties of a local authority employee. Indeed, the report advised that 'dioceses with a significant number of churches in more than one county should be prepared to have more than one DAA'.

This raises the issue of competence, in relation to arrangements growing originally out of voluntary activity. The Working Party felt that 'there are still DAAs who hold the post because at the time they were thought to be the best choice, rather than having a special and expert interest in church archaeology'. It recommended that in future DAAs ought to be appointed with CCC advice 'against a documented capacity to undertake an accepted scope of role and duties set out in model form' in the job description. This obvious way of ensuring that the tasks and skills of the DAA are properly and consistently defined also raised the issue of training, both basic and continuing. The formation of an association akin to that for cathedral archaeologists was recommended as another way of raising standards through self-help and organising training.



The report deliberately aligned the DAA towards what current jargon calls a 'curatorial' role, making 'a clear distinction ... between ... the advisory role of the DAA ... and the on-site work of recording and excavation'. It stated that 'it is also important to avoid the potential conflicts of interest which could arise when a DAA undertakes work for a parish'. The questionnaire showed 18 DAAs themselves acting in a 'contractual' role, with 24 involved in 'watching briefs', and 20 in minor recording projects. To some extent the present situation is an undesirable hangover from pre-PPG16 days, but it also reflects the fragility of funding arrangements. These can sometimes place individuals with a commitment to the archaeological resource in the invidious position of having to choose between its loss and doing the work voluntarily.

While the roles need to be separated, it is also important that church archaeology learns from the experience of the secular world, with the basic principles being applied sensibly in the interests of economy and research. There is a range of mainly precautionary observational work for which the full bureaucracy of briefs, specifications and competitive tendering is largely inappropriate, and which it is reasonable for a DAA to undertake. Continuity of understanding about a particular church, or the churches of a locality, together with associated community contacts, ought perhaps to favour the use of any competent locally-based organisations which have survived the academically destabilising commercial pressures of 'contract' archaeology.

Community contacts are important for all working on the church archaeology of an area, and the Working Party's report recognised that the archaeological awareness of a parish is a critical factor. Without it, incumbents, churchwardens and PCCs tend to regard archaeology as someone else's research and a resented extra cost. There is a need for each church community to have and own 'a general statement of the significance and vulnerability of the building ... a statement of both archaeological and historic significance (which) should include information on accessible archaeological potential above and below ground'. Ideally compiled by the parish itself with DAA and other DAC guidance, this would make it 'relatively easy to identify the archaeological implications of proposed works at the earliest stage'.

The report also briefly considered the role of archaeology in the care of redundant and ruined churches. It hoped that a proper archaeological component in the appraisal of potentially redundant churches could be ensured through the work of an archaeological officer at the CCC, making all necessary local consultations, to replace previous arrangements which it described as 'clumsy and often ineffective'. It recognised that ruined churches encompass a wide range of issues and many organisational interests, so confined its recommendations to the compilation of a systematic list of 'outstanding' ruins that could form the

basis of a 'programme of on-site analysis based on agreed criteria'.

### *Treatment of human remains*

In considering the treatment of human remains within churches and churchyards, the Working Party found itself on familiarly difficult territory, endeavouring to reconcile ethical, theological and archaeological considerations. Discussion in the report itself and more detailed appendices (including the Vermillion Accord) cited three firm presumptions, but effectively allowed for their modification in the interests of properly planned and conducted research. It concluded there should be a presumption against the disturbance of human remains, thereby bringing into projects for drainage and extensions over churchyards the archaeological procedures of evaluation and mitigation of impacts by relocation or redesign of foundations. It affirmed that where remains are unavoidably disturbed, their treatment should be respectful, which ought to fit comfortably with proper archaeological procedures. It also stated a presumption in favour of re-interring human remains at the place where they had been found, 'except where ... a case is made for above-ground storage'.

### *Resources for archaeology*

The subject of resources was tackled broadly, covering more than an accountant's reckoning of costs for proposed archaeological procedures and practices. The training of 'human resources' was seen as a key factor, covering architects and surveyors, archdeacons and the DAC, parish officers and incumbents, and archaeologists themselves, four groups whose current deficiencies were discussed in some detail in the report. The CCC was seen as standing at the centre of training work

Expertise needs to go hand-in-hand with information, and the Working Party's report covered on-going discussions about the need for a comprehensive record of church buildings and their contents. It noted 'there is still no overall national coverage and no strategic overview'. Its recommendations included the need to improve poor levels of communication between DACs and SMRs, to establish in some form 'a working archive of the archaeological importance of each church in the diocese', and, overall, 'the development of an appropriate information resource with nationwide coverage'. These three matters are closely linked. Enough experience is being gained in the world of information resources for the historic environment generally to highlight the pitfalls and opportunities inherent in any large proposed scheme with national and local components. It is encouraging that at the time of writing some pilot studies are about to be taken forward by the CCC.

The report concluded with a section on finance overall. It

pointed out the problems of funding the archaeological aspects of construction work by non-profit-making bodies, yet also recognised that their impact could be reduced in most cases by proper pre-planning and in some by their eligibility for grant-aid. Attempts through the questionnaire to quantify archaeological costs met such difficulties that the ultimate recommendation was for further detailed investigations at diocesan level. Expenditure on ensuring a proper and full level of 'curatorial' advice to a DAC, working within CCC guidelines, might make it easier to anticipate and control such costs.

### Conclusion

Two impressions emerge on looking back at the report half a year after its completion. It has generally faced up realistically to the problems and difficulties that exist, without producing demands whose apparent unrealism might tend to put legitimate concerns on the 'too-difficult' pile, as happened with the earlier report. Also, there is potential, not only for the church to align itself better with secular procedures of proven usefulness, but also, through its focus on matters of self-evident interest to research and local communities, to help refocus and broaden the post-PPG16 world out from its obsession with process and price back towards the real social purposes of archaeology.

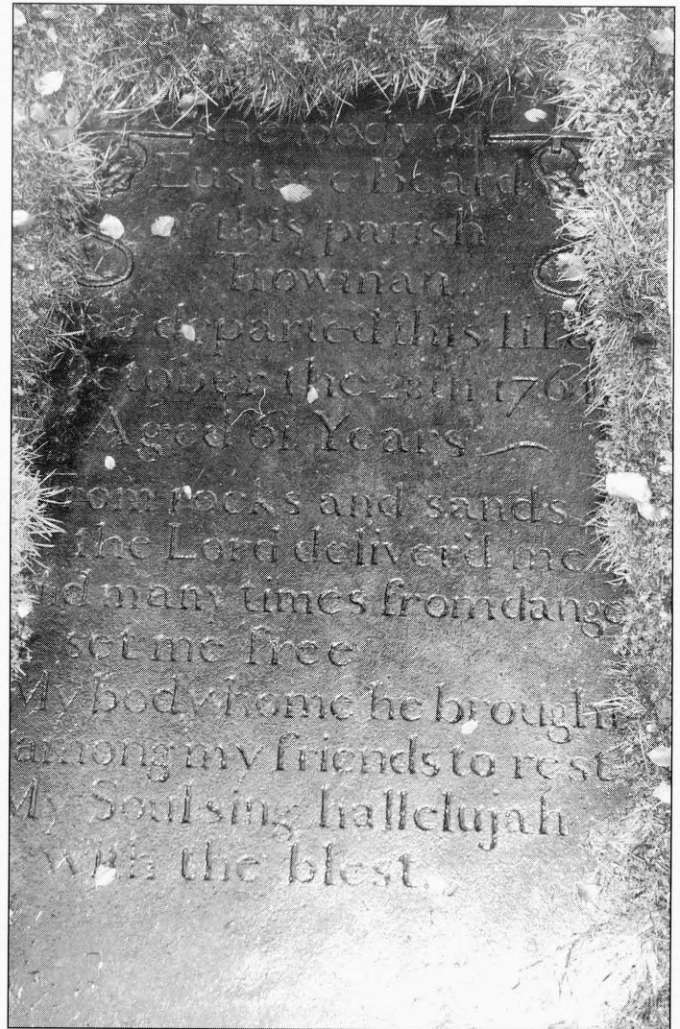
Summaries of the report are available on request from Simon Kemp, Council for the Care of Churches, Fielden House, 13 Little College Street, London SW1P 3SH, Tel 0171 898 1865, email [simon.kemp@c-of-e.org.uk](mailto:simon.kemp@c-of-e.org.uk).

*David Baker has been DAA for the Bedfordshire part of St Albans diocese since 1973. He was co-opted on to the Working Party in mid 1997, and helped draft some of its sections after the sudden and tragic loss of Donald Findlay at Easter 1998.*

## Church survey in Shropshire: a collaborative venture

Jeremy Milln

Shropshire, as Pevsner remarks in his introduction to the *Buildings of England* volume (1958, 45), enjoys as perfect



*Rare cast iron grave slab of 1761 to Eustace Beard, Trowman of the Parish of Benthall: a trow being a cargo vessel formerly used on the River Severn (Photo: Jeremy Milln)*

a record of its churches as any county. This is largely thanks to the 1,100 pages on their architecture, history and contents published by Cranage (1900–11). Yet it is a fact that we know relatively little of the communities who worshipped and died in them. Starting points for the study of these are, of course, generally the parish registers and the fabric of the monuments of the dead. These may be seen traditionally as the work of, respectively, social history and archaeology; the former usually accessible via records' office microfiche, the latter more often undocumented in draughty churchyards.

Over the past 20 years or so nearly all the churches in the county have been visited by members of the Shropshire Family History Society (SFHS). For these, genealogical records have now been, or are being, compiled; the starting point being a basic list of the monuments of each church accompanied by a set of transcriptions. On the face of it, it would seem that the job for which Jeremy Jones wrote his admirable guide (1976), has been almost finished, at least in Shropshire.

However the more 'archaeological' components of the record have lagged behind and so in 1994 The National Trust, with the SFHS, ran a Young Archaeologists' Club event for National Archaeology Days; a voluntary project which became a regular feature on summer Sunday afternoons between 1994 and 1999. The Trust's interest is only in those churches for which there is close association with the major estates in its care (in Shropshire chiefly Atcham, Benthall, Morville and Quatt, now all surveyed), but the nature of that interest is wide-ranging. From the SFHS comes interest and expertise in transcription and documentation; from the NT comes also the commitment to conservation management. For the latter, detailed topographical mapping with all monuments identified to scale, condition assessments and photographic surveys are also required. This collaborative work has been rewarding. Recording for the first time the early Coalbrookdale cast iron slabs at Benthall (see figure) or the challenging Latin of the Wolryche family tomb chests at Quatt produces all the thrill of discovery and interpretation of a formal excavation as well as plenty of friends old and new.<sup>1</sup>

Reports for the churches and their yards surveyed are lodged with the Local Studies Library, Castle Gates, Shrewsbury and with the Family History Society itself.<sup>2</sup>

*Jeremy Milln is an archaeologist with The National Trust responsible for sites in its care in six West Midlands counties. He is currently involved in the archaeological survey of vernacular buildings and walled productive gardens facing refurbishment.*

**Notes**

1. Particular thanks are due to David Burton of the SFHS for his unflinching help and support. However, I am grateful too to numerous local volunteers, churchwardens, keyholders and others without whom such work would be impossible, or at least not so much fun.
2. Local Studies Library, Castle Gates, Shrewsbury, SY1 2AS, Tel 01743 255350. Shropshire Family History Society, c/o David Burton, 41 Glebe Road, Bayston Hill, Shrewsbury, SY3 0PS.

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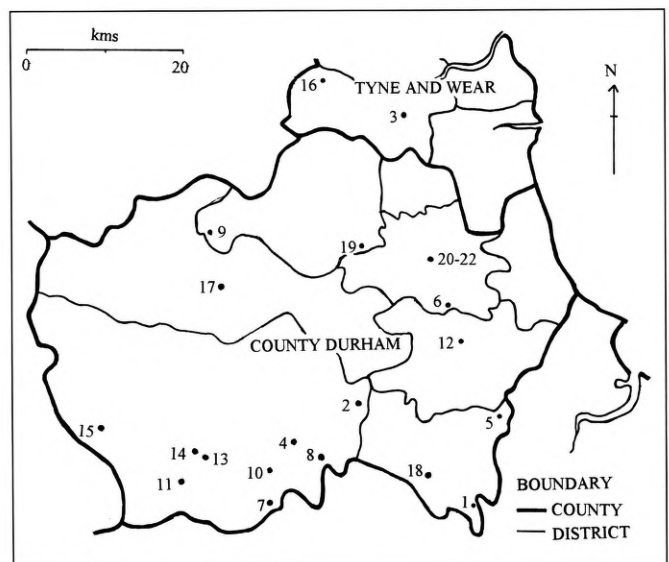
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## Stone crosses of County Durham

*Neil Rimmington*

A survey of the old stone crosses in modern County Durham (including parts which historically belong to North Yorkshire) and Tyne & Wear was recently carried out as part of English Heritage's Monument Protection Programme. As the aim of the survey was to identify field remains of national importance which might be suitable for protection by scheduling rather than listing, the survey was limited to 22 crosses which, from desk evidence, had the potential to be in their original position and therefore to retain their stratigraphic context. The crosses surveyed are given below.<sup>1</sup> The date of their erection ranges from the Anglo-Saxon period (Dinsdale and Bolam) to the 18th century (Darlington and Ryton). Many of the later examples may represent the re-erection of a cross on a much earlier site, though this can rarely be positively established. The majority belong to the medieval period (16 crosses) and of the remainder two belong to the Anglo-Saxon period and four to the post-medieval period. They cover the broad range of functional type, including boundary crosses, wayside crosses, churchyard crosses, market crosses and village crosses. Their distribution is concentrated to the south of the county and around Durham (see figure). The degree to which this reflects their original distribution, rather than preferential survival is uncertain.

The commentary that can be provided on the form of



*Stone crosses of County Durham and Tyne & Wear (no crosses are situated north of the River Tyne). See list in notes for key to sites (Illustration: Neil Rimmington)*

the medieval crosses is limited by their partial survival. The best examples include part of the shaft in addition to the base and socket stone, but normally only the latter survive. Despite the limited field evidence, it was noted that the sockets displayed some consistencies in size for three regions: Durham City 35cm by 35cm (nos 20 & 22), upper Tees valley 30cm by 20cm (nos 13, 14 & 15) and Barnard Castle 25cm by 20cm (nos 7 & 10). Although the evidence is too limited for certainty, this does suggest some local standardization of socket size. Of the four post-medieval crosses the most interesting are the village cross at Esh and the market cross at Stanhope. The village cross at Esh (19) was erected in 1687 and is a true cruciform cross with floral carvings on its head – a highly unusual form for the period, when Puritan influence normally resulted in the destruction rather than the erection of a cross. The Smythes of Esh Hall were a recusant family and the cross may represent a brief re-emergence of open Catholicism during the reign of James II. The market cross at Stanhope (17) illustrates the point that later crosses are often replacements on earlier sites. The present cross dates from the late 19th century, however, the base on which it stands is at least contemporary with the erection of a cross in 1669 to commemorate the refounding of Stanhope market. This in turn probably replaced an earlier cross associated with the foundation of the original market in 1418. The shaft and head of the 17th-century market cross stands in the churchyard. It is of one piece of stone, having a columnar shaft with a pyramid cross-head. The lack of any overtly religious iconography may reflect Puritan influence.

The amount of information which can be drawn on the trends and pattern of cross erection and destruction is limited by the small size of the sample. However, the survey has highlighted some points on distribution and form. The author would be interested in hearing of comparative material to compare the trends and patterns. Letters should either be addressed to the Editor or direct to Neil Rimmington at Cranstone Consultants, 267 Kells Lane, Low Fell, Gateshead, NE9 5HU.

*Neil Rimmington is a project archaeologist with Cranstone Consultants.*

## Notes

### 1. List of crosses surveyed:

1	Dinsdale	NZ 34671121
2	Bolam	NZ 20722449
3	Ravensworth	NZ 23215933
4	Cleatlam	NZ 11891868
5	Bishopton	NZ 36502124
6	Croxdale	NZ 27403791

7	Barningham	NZ 08561041
8	Gainford	NZ 17101681
9	Edmundbyers	NZ 00404476
10	Rokeby Park	NZ 08411442
11	Bowes	NY 99251356
12	Ferryhill	NZ 29863272
13	Cotharstone	NZ 00742029
14	Romaldkirk	NZ 00082102
15	Lunedale	NY 86762074
16	Ryton	NZ 15196470
17	Stanhope	NY 99663917
18	Darlington	NZ 28871441
19	Esh	NZ 19694391

and three within the environs of Durham City (20–22):  
 NZ 27474163, NZ 27114292 & NZ 26264203.

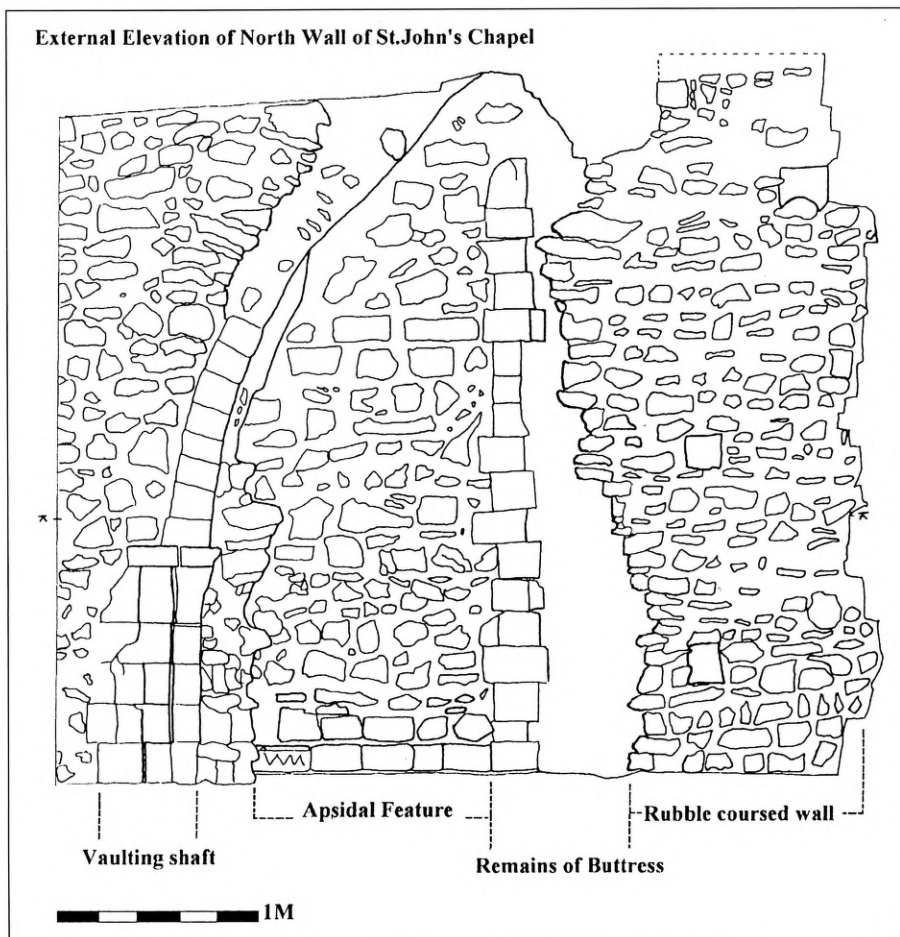
## The Southwark Cathedral Archaeological Recording Project

*Simon Roffey*

In 1106 London's first Augustinian priory of St Marie Overie was founded at Southwark (now Southwark Cathedral). Despite restoration throughout the 19th century, much of the medieval fabric of the former priory church remains. The Southwark Cathedral Archaeological Recording Project (SCARP) was set up in 1996 to record the medieval and post-medieval remains and to interpret the history and development of the cathedral.

Like many other medieval foundations, the origins of the Priory of St Marie Overie are obscure. Though the first reported use of the name was in the 14th century (Carlin 1995, 67), tradition has it that Marie Overie or Marie 'over the river' was the daughter of a local ferryman, whose profits were used in the 'foundation and erection' of a house for 'nuns and sisters' (Stanhope 1887, 122). A more plausible interpretation of the word 'overie' is that it is derived from the Old English *ey* or 'island', other examples on the Thames being Bermondsey, Chelsea, Battersea and Thorney. It is claimed that the first nunnery lies underneath the present choir (Dollman 1881, 2, n29). In the 9th century the nunnery was refounded by a lady named Swithin (this could be a mistaken reference to St Swithin, Bishop of Winchester), as a college of priests (Stanhope 1887, 122).

Whatever its early history, the Domesday book of 1086 mentions that there was a *monasterium* on the site during the reign of Edward, and it would appear that this was refounded as an Augustinian house sometime in the first



External elevation of the north wall of St John's Chapel, Southwark Cathedral (Illustration: Simon Roffey)

decade of the 12th century.

Little is known about the 12th-century church. However, certain medieval features do remain within the later rebuilding, particularly in the north side of the church, where fabric dating to the 12th century survives in the north aisles of the nave. This consists of a recess, two Romanesque doorways – which would have led from the cloister into the church – some masonry and part of a 12th-century string course in the north transept. More significantly there are substantial remains within the triforium gallery in the former chapel of St John and within the exterior of the chapel north wall. These are dated stylistically to the late 12th century.

The priory church appears to have been cruciform in shape, with an aisled nave and one or perhaps two transept chapels. It had a central tower and possibly a western one (Smith 1958). Smith has also proposed that the differences in width and the salient angles between the crossing and the rest of the church demonstrate that the central tower was, in fact, an encasement of an earlier Saxon one (*ibid*). The evidence for this is, however, inconclusive.

From the 13th century onwards the history of St Marie Overie was fairly eventful. Two fires in 1212 and the

1390s, and a series of destructive floods, initiated the rebuilding of major parts of the church (Carlin 1996, 68). Evidence for the 13th-century work can be seen in the retrochoir and south side of the nave, and within the north side of the choir triforium. The 14th-century rebuilding is most clearly seen in the south transept. A chapel dedicated to St Mary Magdalene was also constructed in the 14th century on the east wall of the south transept and was used as a parish church for precinct residents. The priory was surrendered to the Crown on 27 October 1539. Its prior, Bartholomew Linsted, and the 11 remaining canons were subsequently pensioned off and the former priory church, renamed St Saviour's, was demoted to a parish church. St Saviour's eventually achieved cathedral status in 1905.

The initial phase of the SCAR Project in 1996/97 involved the recording of the cathedral's memorial ledger slabs, which date from the mid 14th century onward (Cohen & Roffey in preparation). In November 1997 a survey was carried out of the former medieval chapel of St John

(now the Harvard Memorial Chapel), where some of the earliest dateable fabric survives including part of an arcade originally leading from the north transept and the remains of an earlier apsidal chapel (see figure) (Roffey 1998). In June 1998 a team of students from the Institute of Archaeology (London), initiated by Gustav Milne and under the direction of Simon Roffey (Institute of Archaeology) and Nathalie Cohen (Museum of London) and funded by the Royal Archaeological Institute and the Eric Fletcher Fund (Society for Medieval Archaeology) carried out an archaeological study of the east end of the church. Within the triforium of the choir several phases of building were recorded, dating from the early 13th century through to the 19th century.

Study of the medieval fabric has shown that there were certain structural changes which may reflect wider changes in use of the church. It has been claimed that 'modifications or departures from the rule of the (monastic) order might result in changes that have left their mark in the archaeological record' (Greene 1992, 93). The question is whether changes observed in a localized area of the church actually reflect, or represent, overall changes within the priory itself. To answer this question the results of the

archaeological study of the priory need to be compared with other structural changes evident within the church, and at other sites, and also with documented events which might stimulate such change.

Work on the Harvard Chapel in 1997 established evidence for the fragmentary survival of the 12th-century church, including part of a former apsidal chapel which was extended into a square-ended chapel. The extension of the chapel coincided with the possible addition of a chapter house and monastic buildings (Dawson 1976). The 12th century may also have witnessed the extension or rebuilding of parts of the nave in a continental style possibly derived from the 'Canterbury school' of the late 12th century (Lethaby 1914). These changes could be indicative of either the influence of a beneficent patron or modifications within the order which necessitated the need for rebuilding.

Dugdale's *Monasticon* states that the priory was founded by the Bishop of Winchester, William Giffard, as a house of secular canons (Dugdale 1830). William Giffard was for a time chancellor to King William II. Following the assassination of William in the New Forest, and the consequent crowning of Henry I, Giffard was exiled (Dickinson 1950, 120). He did not return from exile until 1107 (Newman 1988, 184), so it seems unlikely that he played a role in the foundation of the priory in 1106. Also the collapse of the tower at Winchester Cathedral in 1107 meant that his priorities probably lay closer to home. However, a late tradition in the annals of Southwark does state that William Giffard was the founder of the house of regular canons at Southwark (Tyson 1925, 33) and it could be suggested that a house of secular canons was founded in 1106 and that Giffard, in his role as Bishop of Winchester, refounded the priory as a house of regular canons sometime after its original foundation. It is worth remembering that the first Augustinian house at Colchester (Essex), founded only a few years earlier, was originally a secular foundation as were other contemporary Augustinian houses such as Colchester, Taunton (Som), Haughmond (Salop) and Oxford (Oxon) (see, for example, Dickinson 1950).

The Project's work in 1998 and 1999 involved the recording of fabric within the triforium of the east end of the church. The presence of 12th-century round-headed windows and related fabric within the westernmost bays of the north side of the former priory church choir suggests that a significant amount of the original 12th-century east end survives. This may suggest that the post 1212 fire heralded a rebuilding, rather than a complete reconstruction as previously thought. Further evidence also suggests that the east end was extended at this time. It is perhaps relevant to note that all of the pre 1212 fabric which survives within the cathedral is on the north side of the church. It may therefore be conjectured that this side was only partially affected by the fire (Cohen & Roffey in

preparation). This phase of the project has also included initiation of a moulded stones project which involved the collection, recording and analysis of a variety of displaced architectural fragments dating from the early 12th century to the 16th century. These fragments include a part of a possible figural sculpture, an inscribed Purbeck marble slab and part of the decoration of the now destroyed Gower Chantry.

In 2000 work will continue in the east end and the tower. The Project's work, and the proposed redevelopment of the cathedral precinct for the Millennium, is intended to raise awareness and encourage further interest in the cathedral and in the history and development of London's first Augustinian priory.

*Simon Roffey took a first class degree in medieval archaeology at the Institute of Archaeology, University College London, and is currently undertaking PhD research on the archaeology of medieval chantries and chantry chapels. He is co-director of the Southwark Cathedral Archaeological Recording Project.*

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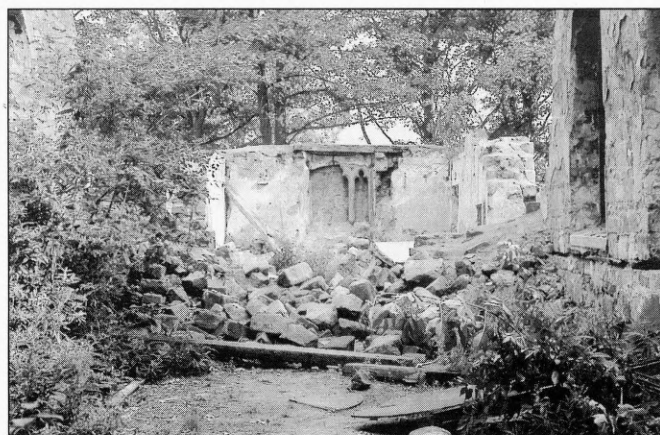
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## *Deconstruction at St Helen's Church, Eston*

*Peter F Ryder*

St Helen's Church at Eston is hardly one of the best-known ancient churches in North Yorkshire. Published accounts are limited to a few lines in the *Victoria County History* (1914, 2, 282), and two or three in Pevsner (1966, 159). An 1822 'Churchwarden' nave was complemented by a rather attractive little post-medieval western tower and a chancel retaining possible medieval fabric but no closely dateable features. Formerly a chapel in the parish of Ormesby, it was promoted to parish church status in 1868, but in 1899 it was superseded by a larger building more suited to the needs of a rapidly-expanding iron-mining community, leaving St Helen's as a cemetery chapel. Expansion continued so fast that the old building had to be pressed into parochial service again, about 20 years later, for the new parish of Teesville. However, in 1962 Teesville also built its own parish church and the old building went back to a final stint as a cemetery chapel. Vandals took a heavy toll, forcing the building to be abandoned around 1985, since when it became a gutted shell partially demolished both by children and by people wanting its stone (see figure).

Despite valiant attempts by the local authority there never seemed to be the resources to offer proper protection and, by early 1998, permission to demolish had reluctantly been given. Only after this was a move of the building to the North of England Open Air Museum at Beamish (Durham) suggested. 'Deconstruction' accordingly took place in late September and early October 1998. In the course of this work Tees Archaeology carried out recording and over 200 carved and worked stones were retrieved. The 1822 nave reused a large amount of material from its predecessor (which an 1808 account described as having a Norman south doorway); virtually all the materials from a four-bay 12th-century arcade were retrieved and a lesser amount of what must have been quite an ornate chancel arch with billet and double cone ornament. There was also one very elaborate voussoir from either a doorway or possibly a sanctuary arch, with petalled rosettes enclosed by pelleted rings. A variety of interesting corbels were found, including a fine grotesque of a man clutching a large fish in his mouth. No less than 28 medieval monuments – including cross slabs, headstones and coped grave slabs – were found, mostly fragmentary. One interesting feature was the manner in which, during a partial rebuilding in the 17th century, matching fragments of slabs were often found reused in different walls; it would appear that even small slabs (such as headstones) that could have been reused in



*St Helen's Church, Eston: interior looking east, before deconstruction (Photo: Peter F Ryder)*

one piece were deliberately broken, particularly if they bore a cross. Similarities in mortar suggested that the upper parts of the chancel walls were rebuilt at around the same time that the tower was added; some of the architectural detail of the tower was closely paralleled in the tower at nearby Upleatham (Yorks), which is dated 1684. There may also have been alterations in the 18th century. Two of the chancel windows had shallow segmental heads, very like windows of 1741 at Ingleby Greenhow (Yorks); part of one of these heads turned out to have been fashioned from an earlier lintel dated 1621. The only contribution from the Victorian era was the insertion of simple Gothic tracery in the east window, which seems to have taken place around 1900.

The building history of the church, as revealed on its 'deconstruction', was one very typical of the Cleveland area, beginning with a 12th-century building of some quality, but with little later medieval work. At some stage the Norman building seems to have been reduced in size by the removal of its aisle, as at Upleatham, Whorlton (Yorks) and elsewhere. Also characteristic was the amount of post-medieval alteration and the absence of any major Victorian 'restoration'.

At the time of writing the church resides in a field at Beamish, in the form of numbered stonework stored on dozens of wooden pallets. The entire external skin of the building is to be re-erected stone-by-stone and it is hoped to set the majority of the carved and worked stones into the internal walls, where they will be accompanied by an interpretative display. Re-erection is scheduled to take place in two or three years time.

*Peter Ryder is a freelance buildings archaeologist in Northumberland with a variety of special interests in medieval and ecclesiastical buildings and sculpture.*

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**WEB PAGES*****Church archaeology on the Internet***

*Christopher J Brooke*

The Internet is still a relatively new means of communication, and despite its rapid gain in popularity and interest, coverage of church archaeology is, like many subjects that have a mix of professional and amateur input, somewhat patchy.

This is a new feature in the journal that we hope will be of interest, and some value. Presented here is a selection of sites, not intended to be a comprehensive coverage, but an interesting snapshot of sites and features, information about which has been made publicly available. What is clearly needed most is more publication in digital format: excavation reports, survey work, thematic classification, and even short, regional summaries of evaluation and minor intervention. The World Wide Web is in ideal medium for rapid publication and dissemination of results, and for attractive, educational presentation.

- A good starting point for recent archaeological work on churches is English Heritage's archaeology review page at <http://www.eng-h.gov.uk/archrev/rev96-7/content.htm>, which discusses archaeological recording in cathedrals and the recent discoveries in the Quaker cemetery at Kingston-on-Thames. *Current Archaeology*, <http://www/compulink.co.uk/~archaeology/>, also has a selection of recent work, for example Kevin Blockley's work at Canterbury Cathedral (<http://www/compulink.co.uk/~archaeology/hilites/canter.htm>); this site also has a downloadable index to over 1000 articles published in *Current Archaeology* since the magazine's launch in 1967.
- For high quality, peer-reviewed papers, try logging to *Internet Archaeology* at <http://intarch.ac.uk/> which has a range of material, including Early Christian archaeology in Christopher Snyder's Gazetteer of Sub-Roman Britain, and Harold Mytum's dated typology of 18th–20th century grave markers in Britain at <http://intarch.ac.uk/news/newpap/mytumav.html>.
- Reports of excavation work are, at present, scarce, but take a look at <http://www.hillside.co.uk/arch/stmargarets/>

for a report of excavations at St Margaret's Church Canterbury in 1985/6 including details of the Roman public baths found beneath the medieval layers. The location of the church in the DMV at Vöhingen in Denmark, and its subsequent excavation, are discussed briefly on Susanne Arnold's page at <http://www.bawue.de/~wmwerner/voehing/e-kirchh.html>. An interesting site, discussing the archaeology of the use and reuse of building stone in churches is at <http://easyweb.easynet.co.uk/~ian.windsor/bs.htm>. For other scientific analysis of church building fabric and burial evidence, try the archaeological ground-based remote sensing web site at <http://www.ccc.nottingham.ac.uk/~tazsecjb/gbrs.html>.

- There are a number of well-written local information pages, although the geographical coverage is very patchy. For some samples, try <http://cw.orangenet.co.uk/~gt-missenden-church/church.htm>, for a virtual tour of Great Missenden (Bucks), and <http://www.stpetersnottingham.org/history.htm> for a description of St Peter's Nottingham and a history of the city. Brief details of the history of Christ Church Cathedral, Dublin may be found at <http://indigo.ie/~cccub/history/histlink.html> which incorporates details of current lectures and events.
- For those interested in campanology or the archaeology of bells, David Bagley provides extensive details of bells in Gloucestershire, Herefordshire and Worcestershire, as well as a specific page on Tewkesbury Abbey, at <http://www.dpbagley.demon.co.uk/>, or for those concerned with Kent, <http://web.ukonline.co.uk/dickon.love/kentbells/index.htm>
- For DAC archaeologists and those involved in the planning process, the CBA hosts a resource page at <http://www.britarch.ac.uk/dac/index.html>, which provides some useful discussion topics, and for all archaeologists the Archaeology Data Service (ADS) has a superb web site containing the online versions of the *Guides to Good Practice*: check this site out at <http://ads.ahds.ac.uk/project/goodguides/g2gp.html>.
- Look out shortly for the Southwell Diocese's major church history and archaeology web-based database, which aims to cover every church, extant, ruined and vanished in the county of Nottinghamshire. Details will be released and a demonstration was held at the national DACs conference at Nottingham University in September 1999.

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