

sca Newsletter

FROM THE SOCIETY OF CHURCH ARCHAEOLOGY

Summer 2005
Issue No. 6

Foreword from the Chair

After over five years as Chair of the Society for Church Archaeology I have decided it is time for me to step down and pass the baton on to someone else. During this time I have sought above all to place the Society on a more stable footing and I hope that with the help of the rest of your committee that I have succeeded in my task.

It is now also time to review our activities and plan for the future. To this end at the last meeting of your committee on May 25th we began a review of the Society's Mission Statement which appears on the front page of our journal:

The Society for Church Archaeology exists to promote the study, conservation and preservation of churches and other places of worship and their associated monuments.

Firstly, we are considering the breadth of the Society's remit. As the title and contents of the journal indicate there has been

a tendency to concentrate on the archaeology of churches in a rather narrow sense. We now want to widen this out by emphasising that we are concerned with all aspects of church archaeology and their broader context – monasteries, burial and ecclesiastical landscapes, for example, are all aspects of church archaeology.

Secondly, we are concerned with how we should 'promote the study, conservation and preservation' of church archaeology, bearing in mind that the Society has very limited resources. For example, we would like to undertake campaigning work but we have no funds to pay a Campaigns Officer. However we are considering appointing a voluntary Campaigns Officer to the Committee who would concentrate on issues of policy rather than individual case-work which is already carried out by organisations such as the Council for British Archaeology.

We would welcome the views of the membership on these matters and the range of activities of the Society more

generally. Please email the Secretary, Nicola Smith, nicolasmith_sca@yahoo.co.uk by October 15th 2005.

Two other members of the committee will be stepping down at the AGM. Ian Scott has been Treasurer for the last six years and Philip Thomas (who has a new job as Clerk of Works at Norwich Cathedral) will have edited five newsletters as well as co-organising the Norwich conference. I am very grateful indeed to both of them for all their hard work and commitment to the Society.

I very much hope that you will be able to join us for the conference on The Archaeology of the Anglo-Saxon Church at Jarrow Friday September 30th – Sunday October 2nd 2005. Plans are already afoot to organise the 2006 conference in Exeter as a joint conference with the Diocesan and Cathedral Archaeologists. The provisional dates are September 15th – 17th and the theme will be Ecclesiastical Landscapes.

Nancy Edwards

SCA conference

SCA 2005 Annual Conference & AGM:

The Archaeology of the Anglo-Saxon Church

Friday 30th September –
Sunday 2nd October 2005

Conference and AGM to be held in the New Museum Building at Bede's World, Jarrow. Visit to St. Paul's church and monastery, Jarrow, on Friday afternoon. AGM on Saturday, together with a fascinating line up of speakers including Professor David Rollason, Professor Rosemary Cramp, Professor Richard

Morris, Dr Sam Turner, Dr William Kilbride and Mr Tom Pickles. Opportunity to visit Bede's World exhibitions on Saturday afternoon and to attend the Conference Dinner that evening. Sunday fieldtrip to Anglo-Saxon churches in the Tyne Valley.

Details from Nicola Smith, SCA Secretary, 38, Millstream Road, Heighington, Lincoln. LN4 1TY. Tel. 01522 851340. E-mail: nicolasmith_sca@yahoo.co.uk. Alternatively, please download a conference programme & booking form from <http://www.britarch.ac.uk/socchurcharchaeol>

Sacred Silver Conference at the V&A

25-26th November 2005,

This two-day international conference, to be held on 25 and 26 November 2005, will mark the opening of the V&A's new Gallery of Sacred Silver and Stained Glass. Drawing on new research, the conference papers will examine how the use and status of silver vessels varies across a range of religious traditions, including Anglican, Roman Catholic, Nonconformist and Jewish. They will also address the sometimes exuberant, some-

events

times restrained relationship between faith and artistic expression and will focus on the continuing tradition of commissioning silver for the church and synagogue. It is intended that this forum and the new gallery will help revitalise interest in the subject and in other public institutions, such as cathedral treasuries, where sacred silver can be seen and appreciated. Further details at www.vam.ac.uk/activ_events/courses/conferences/

Evaluation of rotunda structure at Leominster Priory

13th - 29th August 2005

In 2002 a geophysical survey of the car park, which now occupies the site of cloisters of the C12 priory, revealed a large circular anomaly with an external diameter of some 17m (see Current Archaeology No 195, p127-8). It is believed that this anomaly may be part of the Saxon monastery, perhaps a chapel, baptistery, mausole-

um or martyrrium. Leominster monastery was established in c.660, it was stripped of its estates during 1046-65 and then re-founded in 1123 as a cell of Reading Abbey. (see Blair, J, 2001 The Anglo Saxon church in Herefordshire: four themes, in The Early Church in Herefordshire ed. Malpas *et al*).

From 13th-29th August 2005 the Friends of Leominster Priory as part of Operation Leofric are going to evaluate the site of rotunda, visitors welcome, site tours daily at 1PM. www.operationleofric.com. Further details from Bruce Watson, Museum of London Archaeology Service, brucew@molas.org.uk

Church Monuments Society Symposium.

28-30 July 2006

To be held in Beverley, Yorkshire, on the theme of 'Patronage of Yorkshire monuments through the ages'. Further details on page 14.

Church Tours

Bedfordshire and Hertfordshire Historic Churches Trust:

24th September – tour of the churches of central Bedfordshire. Contact Mrs J Elston for further details Tel. 01582 760147.

Norfolk Churches Trust:

Sunday 17th July, first church 2.30pm. Costessey St Edmund, Taverham (Round Tower), Ringland, Easton. For details contact 'Lyn Stilgoe (see below)

Round Tower Churches Society Tours:

Saturday Tours – first church 2.30pm
6th August: Ilkeshall St Andrew (156 TM 379 872), South Elmham All Saints, Wissett
3rd September: West Dereham (143 TF 667 021), Bexwell, East Walton

Everyone is welcome to attend any Tours, which are free. Any queries about either Tours phone 'Lyn Stilgoe on 01328 738237.



St Paul's church, Jarrow (dedicated AD685)



conference report

The Archaeology of the Early Medieval Celtic Churches

Last year's annual SCA conference at Bangor (9th – 12th September 2004) was held jointly with the Society for Medieval Archaeology and was hosted by the Department of History and Welsh History, University of Wales Bangor. It was sponsored by The British Academy, Cadw and the Welsh Institute of Social and Cultural Affairs, University of Wales, Bangor.

This was the first time that the Society for Church Archaeology had staged such an ambitious conference. Feedback has been very positive indeed. It was attended by 153 delegates from every part of Britain and Ireland, and from the Continent. 24 papers were given. It has been agreed that the conference proceedings will be published by Maney as a joint Society for Medieval Archaeology/Society for Church Archaeology monograph. This will be published in Autumn

2006.

In addition three fieldtrips were made to Bangor Cathedral, Penmon Priory and Llanfaglan and Clynog Churches, the last in unforgettable torrential rain!

Bangor Cathedral

Bangor Cathedral, nestled in the valley of the Adda, is dedicated to St Deiniol who is thought to have lived in the 6th century. The foundation is first mentioned in the Annals of Ulster in 632 and may have been associated with both El-foddw (d.809), who persuaded the Welsh to adopt the Roman Easter, and Nennius who is credited with compiling the early 9th-century *Historia Brittonum*.

The place-name is derived from the horizontal plaited rods at the top of the wattle fence which once formed the monastic enclosure, the curvilinear plan of is still detectable in the plan of the modern city. The early medieval archaeological remains are scarce but include six fragments of sculpture and two 10th-century Viking coin-hoards. A cemetery of early medieval date has also



The 'Mostyn Christ'

been excavated N of the High Street. The first standing remains are of the Romanesque Cathedral built c.1120-40 during the reign of Gruffudd ap Cynan and Bishop David; part of the apse is still visible in the exterior S wall of the Presbytery.

The Cathedral was rebuilt, beginning in the early 13th century with the Presbytery, and worked slowly westwards. The nave is early to mid 14th century. Extensive repairs ap-

pear to have been undertaken during the 15th century as a result of destruction during the Revolt of Owain Glyndŵr and the W tower was built in the early 16th century built under the auspices of Bishop Skevington. It was extensively restored by Sir Gilbert Scott (1870-80) and much of the visible parts of the crossing and east end are of this period.

Medieval furnishings and fittings include medieval floor tiles; the 14th-century effigy of Eva; the early 15th-century font and the late 15th- or early 16th-century almost life-size wooden figure known as the 'Mostyn Christ' (see left). The Cathedral 'close' has been largely destroyed by modern urban encroachment but the Bishop's Palace, mainly built in the 16th and 17th centuries, still survives as the present Town Hall.

Penmon Priory, Church, Crosses & Holy Well

The monastery at Penmon, dedicated to St Seiriol, is first mentioned when it was raided by the Vikings in 971. The site was linked to a hermitage on

the nearby island of Ynys Seiriol. It is mentioned by Gerald of Wales and may have had a connection with the Culdees. The early medieval archaeological remains include two freestanding crosses datable to the 10th century with Irish Sea connections and Viking style ornament – one has a Borre ring-chain.

The cruciform church with its central tower, one of the best preserved examples of Romanesque ecclesiastical architecture in N Wales, was begun c.1140 and is thought to have

been built under the patronage of the Welsh princes Gruffudd ap Cynan and Owain Gwynedd. The architectural ornament includes two archways in the crossing decorated with chevrons and other ornament, blind arcading in the S transept and the tympanum over the S door is carved with a dragon. By 1414 the monastery had become a small Augustinian priory. The priory remains consist of the site of the cloister, the Prior's house and the 13th-century refectory/dormitory range. Nearby is a fishpond, a dovecote (c.1600) and a fine example of a holy well.

Nancy Edwards



St Seiriol's well



Fig. 1 *The Romanesque Church at Kilmalkedar, West wall.*

A Landscape with Churches: the Dingle Peninsula

The Dingle Peninsula is situated in the south-west corner of Ireland. As well as being an Irish speaking area, it has spectacular coastal scenery with the rock stack of Skellig Michael (the site of a famous early medieval hermitage) visible out to sea to the south west, and Mount Brandon, the holy mountain of St Brendan with its ancient pilgrimage route, rising to a height of 952m towering over the landscape.

The early medieval church archaeology of this peninsula is particularly rich. The most important site is Kilmalkedar, traditionally associated with St Brendan. The remains are dominated by a small but spectacular church with a Romanesque nave and later chancel (Fig. 1). The nave has antae (buttresses which supported the roof) projecting at the external corners of the building, a characteristic feature of early

medieval churches in Ireland, gable finials at the apex of the roof, a finely carved western doorway and interior blind arcading. Other remains include St Brendan's oratory, an early medieval sundial (Fig. 2) suggesting the monastic origins of the site and the 7th-century cross-carved alphabet pillar which may have functioned as a consecration stone.

Another very well-known site is the stone oratory nearby at Gallarus (Fig. 3). It is a small corbelled, 'boat-shaped' structure with a plain western doorway and a tiny, round-headed eastern window. Some mortar is visible in the interior. It used to be thought that oratories such as this were some of the earliest stone churches in Ireland but it is now believed that Gallarus could be as late as the 12th century.

Further west near Ballyferriter is Reask, a small ecclesiastical site excavated in the 1970s by Tom Fanning. It consists of a curvilinear enclosure divided down the centre with a small church and cemetery on one side and round-houses on the other. Sculpture, including a



Fig. 3 *Gallarus Oratory.*

cross-carved stone with an inscription standing on the edge of the graveyard, suggests the importance of the site in the 7th century. Remains of an earlier settlement have been found under the enclosure wall. But what were the functions of this site and how may these have changed over time? This excavation was instrumental in questioning the presumption that all small ecclesiastical sites of this kind functioned as eremitical monasteries. Did the site begin as a secular homestead which was subsequently handed over

to the church? Did it have a monastic function, at least in its early phases? Was it or did it become a local church and what was its relationship with

the surrounding population? There are many other ecclesiastical sites on the Dingle peninsula well worth a visit, including several with interesting sculpture. For example at Maumanorig, near Ventry, there is a carved boulder (Fig. 4) with a ogam inscription reading ANM COLMAN AILITHIR naming Colman the pilgrim. It also has an encircled Maltese cross with a long handle which may represent a flabellum, a liturgical fan, a symbol of watchfulness. It probably dates to the 7th century.

Nancy Edwards

Further Reading

Cuppage, J. (1983). Archaeological Survey of the Dingle Peninsula, Ballyferriter.



Fig. 4 *Maumanorig, cross and ogam-inscribed stone.*



Fig. 2 *Kilmalkedar, sundial.*

Rural churches in Ibiza

Ibiza's image as a full-on party destination has thankfully not damaged its reputation for being a simply beautiful Mediterranean island, large areas of which remain relatively untouched by the effects of tourism. The island is remarkable for both the biodiversity of its landscape and its rich cultural heritage.

The history of Ibiza is a turbulent one. The Carthaginians discovered the island in 654BC and founded Ibiza Town; the *Dalt Vila* (old town) area is now a UNESCO World Heritage site. The Romans conquered the island in 123BC, later came the Vandals and Byzantines, and in the 9th century the Arabs. In 1235 the Christian Reconquista toppled the Arabs and the Catalonians conquered Ibiza.

Villages on the island were gradually renamed after Christian saints and from the 13th century onwards many churches were established. In

order to defend themselves from a constant stream of plundering and marauding pirates, Ibizan villagers built their churches in defensive positions and with fortified walls, sometimes with cannons placed on top of them.

Earlier this year I had the opportunity to visit three of the oldest rural churches on the island, at Puig de Missa in Santa Eulalia and in the small villages of Sant Miquel and Sant Jordi. At each site I was struck by the dazzling whiteness and charming simplicity of each church, and also by the vibrancy and richness of the surviving art and architecture within.

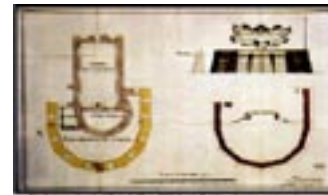
The church of Puig de Missa (Hill of Mass) lies on a hill which overlooks the town of Santa Eulalia, situated on the east side of the island. The day of my visit co-incided with the town's annual flower festival (held on the first Sunday in May), which involves a colourful procession of flower-laden carts and traditionally-dressed townsfolk winding their way up the hill for a special Mass in the church.

Puig de Missa dates back to the 13th century (partly rebuilt in the 16th century), and is a typical example of an Ibizan stone-built church-fortress built on a hill, surrounded by a defensive wall with an adjacent watchtower. A plan of 1637 (above) shows cannon placements set within the outer defensive wall. The semi-circular bastion is particularly prominent. In the late 17th century two chapels were added to each side of the chancel which gives a cross shape to the building plan. The porch in the main entrance is also an addition and includes three rows of semi-pointed arches. The recently restored interior of the church, with its magnificent, brightly-painted altarpiece, comprises a mixture of both Gothic and Renaissance styles.

The church of Sant Miquel (St. Michael) is located on the northwest side of island and is named after the village in which it is built. The church has thick stone walls and dates to about 1300. It is defensively situated at the highest point of the village (as at Puig de Mis-



Church of Puig de Missa, Santa Eulalia



1637 plan of Puig de Missa church showing cannon placements



Church of Sant Miquel



Church of Sant Jordi

sa) and is surrounded by hills and dense pine forests. The nave is supported by Gothic arches and comprises the original core of the building. Of special interest is the Benirrás chapel, more commonly known as the 'painted chapel', which features exquisite Gothic stonework and is adorned by beautifully painted, elaborate frescoes which have only recently been uncovered.

The early 15th century church of Sant Jordi (St George) is situated in the small village of Sant Jordi, on the south side of the island close to Ibiza Town. The obliquely-aligned north and south walls are battlemented, again reflecting the original defensive function of the building. The chapels, one of which is covered by a dome, are both 18th century additions.

The fabric, fixtures and fittings at Puig de Missa, Sant Miquel and Sant Jordi are generally in a good state of repair and the cemeteries are well looked after. Each church continues to play a pivotal role within the local community and redundancy does not appear to be an

issue. Ostensibly, the humble cubic domestic structures on the island, with their clean lines and minimalist, modular form, have had an overwhelming impact on the architectural style of rural churches on the island, which are basically built around a rectangular nave. These churches display a remarkable degree of architectural homogeneity despite the long periods over which they were constructed, reconstructed, repaired and extended. The 20th century Spanish writer Enrique Fajarnés, in his 'Viaje a Ibiza' (Journey to Ibiza), writes:

'How suggestive are these rural churches of Ibiza ... how devoid of any distinguished forms; they have no desire to be monuments. They have, almost every one, the dimensions and air of peasant houses. The whiteness also. They would be indistinguishable from the handful of houses which stand guard around, were it not for their defensive towers.'

[Translation].

Nicola Smith

Bridging the Gap at York Minster

When, in 1966, it was feared that York Minster's central tower was in danger of collapse, the means hit upon to investigate its foundations without causing alarm was to mount a small-scale archaeological excavation. Directed by Dr Brian Hope-Taylor of the University of Cambridge, it duly uncovered important archaeological remains; but, more significantly, it confirmed that major engineering works would be needed if the Minster was to remain standing.

When those works started in 1967 with the removal of a substantial block of soil from the tower and east nave areas, archaeology was a consideration – to the extent that Herman Ramm, from the York office of the Royal Commission on the Historical Monuments of England, was seconded to observe and record what he could. It was an impossible task for one man in the face of such rapid and extensive earth-moving, and the resultant loss

of information about the Minster's evolution is incalculable. The problem was, however, recognised by the ten-person-strong archaeological advisory committee monitoring Herman's work (!) and eventually, in July 1968, Derek Phillips was drafted in to take over the small but dedicated team which, for the next five years, laboured mightily to salvage invaluable archaeological evidence.

The complexity of piecing together and analysing records made during a plethora of individual small-scale excavations was daunting. Nonetheless, the rewards in terms of new knowledge and understanding were great. In 1985 Derek Phillips published a report on the remarkable cathedral church built by the first Norman Archbishop, Thomas of Bayeux, in the later 11th century. In 1995 a second publication milestone was reached when Derek Phillips and Brenda Heywood published their report on the Roman and Early Medieval structures and layers which preceded the Norman cathedral.

It had originally been intended that there would be a third volume, documenting and analysing the later medieval remains which had been uncovered. For a variety of reasons, this project was shelved and the York Minster Excavation Committee was wound up, leaving the important information about the Minster's post-Norman development locked away in archive form. In 2000, however, there was a happy conjunction of rekindled enthusiasm to explore this archive on the part of the Dean and Chapter of York Minster, the University of York and York Archaeological Trust.

The project had initially been conceived by Dr Christopher Norton (Centre for Medieval Studies, University of York), together with Stuart Harrison, as one to study the evidence for the building work of Archbishop Roger of Pont L'Évêque (1154-89). It was he who remodelled the east end of the Norman Minster, thereby creating one of the first Gothic structures in Europe. He may also have been responsible for a rebuilding of

the west front which resulted in a screen façade embellished with statuary, a precocious predecessor of that surviving at Wells. None of this work survives above ground, although the crypt is partially intact. In a sense Archbishop Roger's building campaign represents the 'missing link' in York Minster's architectural development, between the first Norman cathedral, now well-known thanks to Derek Phillips's work, and the structure as it stands today, recently discussed by Sarah Brown.

Initially it had been thought that this study could be undertaken by an examination of the architectural fragments which still survive, most obviously and coherently in Roger's crypt, but also including individual stones re-used or lying ornamentally elsewhere in the cathedral and its precincts. It quickly became apparent, however, that the study would be significantly enhanced by a fuller consideration of whatever evidence there may be among the excavated data for Roger's building operations, and for what both preceded and succeeded them. Happily,

an application to English Heritage for funds to underwrite the costs of an assessment of the archive's archaeological value was successful.

Throughout 2001-3 a small team from the three lead institutions, together with a series of other scholars, under the joint direction of Dr Norton and the author, reviewed the previously unassessed data sets from the 1967-73 excavations. This included material relating not only to Archbishop Roger's building works but also to the later medieval evolution of the cathedral church and of its precinct. Among the gamut of artefacts an important series of ecclesiastical textile remains has been identified, as well as a group of over twenty lead chalices and patens, over a thousand fragments of window glass, and a wide range of other objects. There are significant groups of animal bones, and also of human skeletal remains.

Following further discussions, an application for funding to support a multi-disciplinary study of Archbishop Roger's building was made to English

Heritage and won their support. The project is now underway, under the joint management of Dr Norton and Dr Mark Whyman of York Archaeological Trust, and will run for 3½ years.

Already important new discoveries have been made, both in the archaeological archive, in the more obscure interstices of the standing building, and among the architectural fragments in the precinct. There is clearly more information here than was first anticipated, and the indications are that the analyses will make a significant contribution to the study not only of York Minster but in the broader spheres of architectural history and church archaeology.

Dr Richard Hall.

Richard is Director of Archaeology at York Archaeological Trust and Consultant Archaeologist to the Dean & Chapter, York Minster.

Article on
York Minster Tables
overleaf ⇨

York Minster Tables

The 'York Minster Tables' are two wooden triptychs which were used in York Minster in the middle ages as notice boards. To them were attached sheets of parchment bearing records of the Minster's history, which visitors could consult. The 'tables' hung in the Minster in 1534, but after this the historical trail goes cold until the mid 19th century, when the 'tables' were once again mentioned briefly. Then, in about 1920, they were retrieved from obscurity in the Minster coal cellars. Unfortunately, it was decided that their sorry state was best remedied by a brisk scrubbing – and this may well have contributed to the current illegibility of some of the texts written on the parchment. Occasionally displayed since then, they are currently in the York Minster Archive, and became a subject of discussion again during recent research on the York Minster Vicars Choral.

There is no precise knowledge of when the existing triptychs

were made. It was to solve this that a programme of tree-ring dating was proposed, funded by the Friends of York Minster and undertaken by Dr Ian Tyers of the ARCUS Dendrochronology Laboratory in the University of Sheffield.

His research reveals that the smaller of the Tables was made from oak planks derived from three trees that were felled after AD 1370 and possibly before 1400. The larger Table is made from planks that came from a larger number of trees which, if contemporaneous, were felled between 1391 and 1397.

This firm dating is an important first step in a research programme to understand the Tables better. We hope now to look in more detail at the woodworking techniques employed in their making, to consider the iron work fittings upon them, and to turn our attention to the parchment itself, to see what it has to tell us.

Louise Hampson, Collections Manager, York Minster
Dr Richard Hall, Consultant Archaeologist, York Minster

The Threat to Church Pews

A one-day symposium on church pews was held on 9 June 2005 at Lydiard Park, near Swindon. With church seating susceptible to change as church communities seek to achieve 'more flexible' space in which to accommodate a range of worship and community activities, the humble pew is in great danger of being lost because its important contribution to the architectural and historic character of a church or chapel interior is so little understood. The threat is very real, and both the Council for the Care of Churches and the Methodist Property Office have recently issued guidelines on the evaluation of re-seating proposals, while English Heritage has recently commissioned research into the typology and evolution of pew designs.

This symposium was a valuable opportunity to explore these issues in depth and develop an informed understanding of the significance of pews. The church of St Mary, Lydiard Tregoze, the venue

Cont. on page 16

East Lothian, Auldhame

In February 2005, human remains were unearthed by ploughing near Auldhame, East Lothian. Subsequent excavation by AOC Archaeology under the Historic Scotland Human Remains Call-Off contract have revealed the existence of an extensive burial ground, the multi-phased remains of a chapel and three large linear ditch features. The site of Auldhame lies on a gradually sloping coastal promontory on the north-east coast of East Lothian close to Tantallon Castle.

Overall the chapel measures 12m by 5m. The primary stone church, with 4 rounded corners, clay-bonded, and measures 6.5 m (E-W) by 4.1 m wide internally. This is similar in dimensions, plan, and construction to the Anglian chapel excavated by Prof Cramp 20 years ago at The Hirsell, near Coldstream, as yet unpublished. The interior of the chapel contains an in situ socket stone at the south side of the junction of the nave

and chancel; a second socket stone has been recovered from amongst plough-cleared stones. The chapel has several visible phases including a mortar-bonded structure, possibly a mausoleum, at its eastern end.

At present at least 210 inhumations both lined and unlined have been identified around the chapel and it is estimated that the cemetery contains up to 300 individuals. Additionally the chapel lies within an Iron Age defended promontory fort. In the immediate vicinity of the excavation area was a graveyard. Partially excavated in 1950 prior to the erection of an Admiralty Radar Station some 100m to the south east of the current excavation site.

The kirk-town of Aldham (Auldhame) is alleged to have stood on the sea-cliff in the northern extremity of Whitekirk parish immediately north of St Baldred's house, a 16th century laird's house some 140m south of the present excavation site. A church still existed at Auldhame in 1637 (Waddell 1893) with its ruins still apparent on the sea-cliffs

in 1770, but soon after removed (Chalmers 1887-94).

It is not clear if there were two churches about 100 m apart, although the presence of a second cemetery appears to support the idea that there were.

Symeon of Durham mentions a St Baldred living around Auldhame in the 8th century (MacQuarrie 1997). While it may be unlikely that the chapel under excavation relates directly to St Baldred it seems probable that it represents a successor building.

References

Chalmers, G 1887-94 *Caledonia: or a historical and topographical account of North Britain*, Paisley, Vol.2, 546-7.

MacQuarrie, A 1997. *The Saints of Scotland* Edinburgh: John Donald Publishers Ltd

Waddell, P H 1893 *An old kirk chronicle being a history of Auldhame, Tynninghame and Whitekirk in East Lothian from session records 1615-1850*, Edinburgh, 4,

Murray Cook
AOC Archaeology Group

articles

Work Of The Church Monuments Society

The Church Monuments Society was founded in 1979 after a symposium at the Tower of London. The scope of the Society's activities embraces tomb monuments from the medieval to the modern period, in Britain, Europe and the rest of the world.

The Society, whose patron is HRH Duke of Gloucester, aims to raise an interest in and awareness of church monuments through its Journal (Church Monuments) and its events; it also monitors the condition of monuments in Britain through its Cases Recorder. A new initiative, launched in 2004 under the auspices of the Council for the Care of Churches, is the Ledgerstone Survey of England and Wales, which aims to record all ledgerstones in collaboration with other organisations, such as NADFAS Church Recorders and the Young Archaeologists' Clubs.

In addition to study days and a very popular excursions programme, the Society organises a biennial symposium. In 2004, scholars who had made a significant contribution to the subject over the past 25 years were invited to present papers at the Society's Silver Jubilee Symposium, which included topics as diverse as the use of colour on medieval incised slabs, the destruction of English monuments at the Reformation, Horace Walpole and the antiquarian interest in monuments, an ensemble of family tombs at Modave in Belgium, and Carlo Marochetti's projects for monuments to Napoleon and Wellington in Paris and London respectively. Most of these subsequently appeared in a special issue of Church Monuments.

Our next Symposium will take place on 28-30 July 2006 at Beverley, Yorkshire, on the theme of 'Patronage of Yorkshire monuments through the ages'. On the Friday afternoon a tour of Beverley's ecclesiastical treasures will be followed after dinner by short talks on

Beverley monuments by Philip Lindley and David Neave. Saturday will be devoted to an excursion to five churches; at each an acknowledged authority will give a short lecture on the monuments, followed by ample time for all to examine them in their architectural context. A series of lectures on Sunday will address different aspects Yorkshire monuments from the Middle Ages to the Victorian era. The line-up of speakers consists of: Brian and Moira Gittos; Rosemary Horrox; Geoff Blacker; Jon Bayliss; Geraldine Mulcahy; and David Meara.

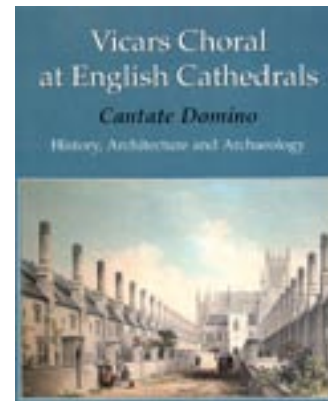
Membership rates are £20 for ordinary members and £25 for family members; the special rate for full-time students is £15. A Journal and two issues of a Newsletter are published annually. For more information on the CMS and an on-line membership form, please visit the Society's website on www.churchmonumentsociety.org, which also offers information on events and excursions.

book reviews

Vicars Choral at English Cathedrals

Edited by Richard Hall and David Stocker. Oxbow Books 2005, 216 pp, numerous illustrations, £50

For the first time, all the English Vicars Choral Cathedral Colleges – Chichester, Exeter, Hereford, Lichfield, Lincoln, London, Salisbury, Wells and York, as well as Ripon, Beverley and Southwell – are discussed individually, taking account of their documentary history, architecture and archaeology. Introductory papers provide a wide-ranging general background, and a chapter is devoted to the music of the Vicars Choral.



Saint with the Silver Shoes

The continuing search for St Walstan, by Carol Twinch. Media Associates 2004, £8-50. Available from gfbbooks@hotmail.com

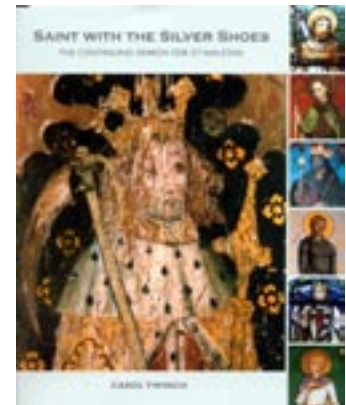
Despite being the patron saint of farming, St Walstan is a rather obscure legendary figure. This obscurity has obviously intrigued Carol Twinch as this is the second book she has written on him, a follow up to the 1995 *In Search of St Walstan*. Walstan is said to have been born into a noble Norfolk family around 1000. At the age of 12 he renounced his inheritance, gave his possessions to the poor, and became a farm-worker. He was then renowned for his good works during his lifetime and miracles after his death.

Although the first two chapters of this book tell the legend and discuss the written accounts of his life, this latest book is intended to supplement the earlier volume with newly discovered images of the saint. It is a gazetteer to significant churches with discussions of

the representations. This is interesting for Bawburgh (the resting place of the saint), but less so for those with only passing relevance. However, the final chapters have both a useful explanation of emblems within church iconography, and analysis of the popularity of the saint through mentions in wills and bequests.

This book (along with its predecessor) is a very thorough study of the saint which will appeal to those who live in places associated with him. Although its format is not an ideal read, it does lend itself to a pilgrimage in the steps of the legendary farmer.

Phil Thomas



society news

New Committee Members

Geraint Franklin – Newsletter Designer & future editor

Geraint is an Assistant Built Heritage Consultant at Scott Wilson, and works from their Peterborough office, where he undertakes site appraisal, building recording and analysis, and the preparation of archaeological desk-based assessments.

He previously worked for Network Archaeology Ltd in Lincoln, where he was involved in archaeological building recording programmes at All Saints Church, Leighton Buzzard; St. George of England, Toddington, Bedfordshire; and at St. Mary the Virgin Church, Edlesborough, Buckinghamshire.

He has also undertaken analysis of architectural fragments at sites such as the Dominican friary, Lincoln. He is an associate member of the IFA and a committee member of their Buildings Archaeology Group (BAG).

SCA NEWSLETTER

Mike Davis

Mike's passion for church architecture has been stiffened in recent years by the application of some archaeological rigour. He has two useful diplomas under his belt and is currently undergoing a msc course in landscape archaeology.

He is involved in various archaeological activities, both in the field and within various societies. His current work includes studies of two monasteries and his local church and parish.

He describes himself as a 'complete amateur' who recognises that he is still a beginner but is anxious to get it right. He is particularly keen to encourage church congregations to embrace archaeology as a potential asset rather than a hindrance to growth and development, and to see themselves as part of an ongoing 'story'.

2006 Newsletter

Contributions for next year's newsletter would be most welcome. We would like to hear

of any relevant conferences, courses, or fieldwork taking place around the UK and Ireland. If you would like to contribute material please contact Geraint Franklin in early 2006 preferably by email: geraint.franklin@scottwilson.com or by post; The Newsletter Editor, Society for Church Archaeology, Council for British Archaeology, 66 Bootham, York, YO30 7BZ.

The Threat to Church Pews

(cont. from page 12)

for the symposium, provided an excellent case study, highlighting the extraordinary complexity of pew-design evolution and the fascinating light it sheds on the worshipping life of past congregations — as well as demonstrating how the challenges of accommodating modern worship in a sensitive fully pewed interior can be met.

The day was so successful that there are plans to repeat it, possibly in Norwich and York, if interested please contact June.Warrington@english-heritage.org.uk