

# Welsh Historic Churches Project

Glamorgan Historic Churches Survey

Gwent Historic Churches Survey

**January 1997**

A report for CADW  
by E M Evans BA PhD MIfA

Project no. GGAT 51



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**WELSH HISTORIC CHURCHES PROJECT**  
**GWENT HISTORIC CHURCHES SURVEY**  
**OVERVIEW**

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## INTRODUCTION

The Gwent Churches Project (Cadw reference number GGAT 51) started in 1995-6 (six months) and was concluded in 1996-7 (nine months).

For the purposes of this study, a historic church is defined as a building in ecclesiastical use (Anglican) or still owned by the Church of Wales or Church of England, on a site which was an ecclesiastical site before 1800. There are 122 churches fulfilling this definition in Gwent (not counting St Woolos Cathedral which is not included here since its administration differs from that of the churches). With only three exceptions, they belong to the Church in Wales, including two (Llanfihangel Rogiet and Oldcastle) which are now disused; those exceptions are Llangua and Dixton (Church of England) and Llanfair Kilgeddin (Friends of Friendless Churches). Six standing churches fell outside the survey since they are no longer in ecclesiastical use. These are Abergavenny St John, which became the town's grammar school after the Reformation when it was replaced as the parish church by the priory church of St Mary; Chapel Hill, which was destroyed in a fire and is now ruinous; Llanhilleth St Illtyd which was compulsorily purchased by Blaenau Gwent Borough Council; and Coedkernew, Llanddewi Fach and Llanfaenor Chapel, all which have been sold into private ownership. The full list of historic churches is as follows:

Abergavenny St Mary	Llanfihangel Gobion	Monmouth
Basseleg	Llanfihangel Pontymoile	Mounton
Bedwellty	Llanfihangel Rogiet	Mynyddislwyn
Bettws	Llanfihangel-Tor-y-Mynydd	Nash
Bettws Chapel	Llanfihangel-Ystern-Llewern	Newchurch
Bettws Newydd	Llanfoist	Oldcastle
Bishton	Llanfrefcha	Overmonnow
Blaina/Aberystroth	Llangattock Lingoed	Panteg
Bryngwyn	Llangattock-juxta-Usk	Penallt
Caerleon	Llangattock Vibon Avel	Penhow
Caerwent	Llangeview	Penrhos
Caldicot	Llangovan	Penterry
Chepstow	Llangua	Penyclawdd
Christchurch	Llangwm Isaf	Peterstone Wentloog
Cwmcarvan	Llangwm Uchaf	Portskewett
Cwmyoy	LLangybi	Raglan
Dingestow	Llanhennock	Redwick
Dixton	Llanishen	Risca
Goetre	Llanllowell	Rockfield
Goldcliff	Llanmartin	Rogiet
Grosmont	Llanover	St Arvans
Gwernsney	Llansantffraed	St Brides Netherwent
Henllys	Llansoy	St Brides Wentloog
Itton	Llantarnam	St Maughans
Kemeys Commander	Llanthony	St Pierre
Kilgwrrwg	Llantilio Crossenny	Shirenewton
Langstone	Llantilio Pertholey	Skenfrith
Llanarth	Llantrisant	Tintern Parva
Llanbadoc	Llanvaches	Tredunnoc
Llanddewi Rhydderch	Llanvetherine	Tregaer
Llanddewi Skirrid	Llanwenarth	Trellech
Llandegfeth	Llanwern	Trellech Grange
Llandenny	Machen	Trevethin
Llandevaud	Magor	Trostrey
Llandogo	Malpas	Undy
Llanelen	Mamhilad	Usk
Llanelli	Marshfield	Whitson
Llanfair Discoed	Mathern	Wilcrick
Llanfair Kilgeddin	Michaelston-y-Fedw	Wolvesnewton
Llanfapley	Michel Troy	Wonastow
Llanfihangel Crucorney	Monkswood	

The churches of Llanfihangel Rogiet and Oldcastle are in a dangerous structural condition and closed for worship; they are still however in Church of Wales ownership and have therefore been included in the survey. St Brides Wentloog is at present closed for worship since an extensive programme of restoration is being carried out. This church was originally destined for reduncancy and has been saved by the efforts of its parishioners (as

was Llanfair Kilgeddin some ten years ago). All the other churches surveyed are in normal use, though campaigns of restoration were being initiated or carried out at Llanfihangel Tor-y-mynydd and Penterry during the time of survey.

During the course of the survey, the county was divided into areas of convenient size by historic Hundreds. In the first year's pilot project, besides the establishment of a definitive list of historic churches and a quantification of documentary material, the churches of the Hundreds of Abergavenny and Skenfrith were studied (38). In the second year, the first three months was occupied by the churches of the Hundreds of Raglan and Usk (29), the second by the churches of Caldicot Hundred (31) and the third by the churches of the Hundreds of Newport (Wentloog) and Trellech (26). In the third quarter also, some of the earlier records were revised to bring them into line with the more recent work.

Six churches in the survey were completely rebuilt in the 19th century or later (Aberystroth, Goetre, Llandogo, Llanishen, Monkswood and Risca), and it does not appear that they have any surviving earlier fabric. However, the possibility cannot be ruled out that some survives unrecognisable under plastering or refacing, and might emerge during future restoration work. Malpas appears to incorporate a few fragments of its Norman chancel arch, but has otherwise been entirely rebuilt. These church buildings have been eliminated from the data used to compile the overview of trends, but their churchyards/sites have not. This leaves 114 church buildings which have been considered for the purposes of the overview.

## **METHODOLOGY**

A desk-top study was carried out of published and archive material at the start of each three month period of work. This was followed by a field visit to each church, during the course of which detailed notes were made. These were transcribed into the computer database (Microsoft Access), and a general account written of the archaeology and architectural history of each church. The entry for each church in the database contains bibliography of published works relating to it, and a separate list of relevant documentary and manuscript sources in the Gwent Record Office, the National Library of Wales and the National Monument Record.

### **Desk-top study**

#### ***Published sources***

Published material on Gwent is extremely poor. Three main categories can be distinguished: general summaries of individual churches; specialist articles on specific churches, or on individual features within churches in the county as a whole; and historic descriptions by antiquarians of the 19th century or earlier. Information on a few churches appears in more general works of their neighbourhoods. There are also a number of privately printed booklets produced by individual churches and sold to help with funds; these are of very variable quality but most are almost entirely derived from other published material and are sources only for the history of some of the more recent fittings.

The following periodicals were searched: *Antiquaries' Journal*, *Archaeologia Cambrensis*, *Archaeological Journal*, *Archaeology in Wales*, *Gwent Local History*, *Journal of the Historical Society of the Church in Wales*, *Medieval Archaeology*, *Monmouthshire Antiquary*, *Journal of Welsh Ecclesiastical History*.

Foremost among the general summaries is Bradney (1904, 1906, 1907, 1913, 1914, 1921, 1923, 1929, 1932, and the incomplete notes published in 1993). Bradney usually included a thumbnail sketch of the church's history, noting Victorian rebuilding, but not the architectural history of the fabric. The value of his assessments is very limited, since he does not appear to have any specialist knowledge of architecture and he sometimes incorrectly identifies a church as being rebuilt when it has merely been refitted. Some of the documents which he transcribes do however throw valuable light on the development of a church. His work is of value mainly for the transcriptions of funerary monuments, some of which no longer survive; but he did not necessarily transcribe all the monuments within a church or provide full transcriptions of those monuments which he did include. The level of recording in the incomplete Newport Hundred volume (Bradney 1993) is generally much poorer than that of the other volumes. Two popular works have been published on Gwent churches (Guy and Smith 1979, Salter 1991), but they contain little which was useful to the survey; the same applies to the general guidebook to Monmouthshire which has notes on all historic churches (Evans 1950). References to these works are not given in the bibliographies of individual churches unless they are referred to in the descriptive text.

Specialised articles have been produced on certain aspects of churches and churchyards. Carved woodwork has been covered by Crossley and Ridgway (1959) and bells by Wright (1937, 1938 and b, 1939, 40 a and b). There is also an article which covers some of the fonts in the northern half of the county (Gardner 1917). Brook (1988) has produced a short study of pre-Norman church sites. Evans (1988) has covered the churchyard yews.

Historic antiquarian accounts start in 1684 with Dineley (1888), but unfortunately he visited only three Monmouthshire churches, Caerleon, Monmouth St Mary and Chepstow, producing drawings only of the first two. Coxe (1801) travelled more widely and illustrated more churches, but some of his accounts are so short as to be of little value. The most important accounts are those by Freeman and Glynne, both of whom visited a significant number of churches, and mainly before they were restored. Freeman produced short detailed descriptions of Christchurch, Magor and Caerwent (Freeman 1851b) and Chepstow (Freeman 1851c), and a synthetic article on Monmouthshire church architecture based on observations on nearly 30 churches, mainly in centre and southern part of the county (Freeman 1851a). Glynne (1901) produced short accounts of a large number of churches throughout the county.

### ***Unpublished survey work***

Little survey work had been done on Gwent churches before the start of the project. The National Monument Record (NMR) contains work done by RCAHMW surveys and by R E Kay. At the time the material in the NMR was examined (August 1995), full surveys had been done by RCAHMW on only two churches (Cwmyoy and Llanover), and there are preliminary notes on another three (Chepstow, Llanfair Discoed, Oldcastle); subsequently another two (Oldcastle and St Brides Wentloog) were surveyed in full. Kay's work, mostly carried out in the 1950s and 1960s, includes reasonably full surveys of some 21 churches, including measured plans, and shorter notes on many of the rest which contain useful information on features which are no longer visible. The regional Sites and Monuments Record (SMR) held by the Glamorgan-Gwent Archaeological Trust contained very little material relating to churches, most of it derived from the NMR.

### ***Documentary material***

The catalogues of the principal relevant collections in the National Library of Wales (NLW) and the Gwent Record Office (GRO) were consulted. In the case of the National Library of Wales, these were the Parishes Collections and Faculty of Llandaff Collection; and in the Gwent Record Office the Parishes Collections and Diocese of Monmouth Collection, plus any material in other collections which has been cross-referenced in the churches section of the card index. These have all been listed under the church to which they relate. The catalogues of Newport Reference Library were also searched. In 1995-96 it was possible to consult most of the relevant sources for the churches in the Hundreds of Abergavenny and Raglan, and to transcribe parts of them. In 1996-7 for the remaining Hundreds, the reduced time available per church made this impossible; what little time remained in each quarter for documentary research after compiling the basic lists of records, carrying out the fieldwork and compiling the database was targeted specifically to answering questions raised by the fieldwork.

Monmouth Diocese record office was not willing to permit the material in its current archive to be examined. All documents to 1946 had been deposited in the Gwent Record Office, together with a copy of the catalogue; however they are still under the control of the Diocesan Archivist who must be contacted if any need to be examined. Historical/architectural accounts of churches taken from quinquennial and other architects' surveys, of varying quality, were made available at parish level in some cases; thanks are particularly due to Dr J E C Peters of ASTAM Design (Architects and Planning Consultants) who made available notes from the seventeen churches in his care. Thanks are also due to John Newman who made available information drawn from the archives of the Incorporated Church Building Society.

The following classes of document were noted in particular:

#### ***Faculties and Archdeacons' Certificates***

This is most important class of documentary material, but survival is patchy. The Diocese of Monmouth collection contains what appears to be a complete set of faculties from the formation of the diocese in 1922 (with archdeacons' certificates from 1945); some of these are duplicated in the parish collections. Unfortunately most of these are not concerned with significant alterations to the fabric and fittings. The most important faculties from this point of view are those from the 19th century, in which the fabric of most churches, and to a large extent their fittings, was put into the form in which it appears today. During the period at which most of this rebuilding work was done, what is now the Diocese of Monmouth formed part of the Diocese of Llandaff, and the Llandaff collections are not as complete and were not deposited in a single body. The majority of the surviving records were deposited at the National Library of Wales (62 faculties plus 10 copies), but seventeen faculties were among the Llandaff papers inherited by the Diocese of Monmouth and deposited by them in the Gwent Record Office.

Supporting documentation varies; some faculties still retain their plans, particularly useful where 'before' and 'after' plans are given or where new work is indicated in a different colour. A few are accompanied by specifications for the work to be carried out. It was only possible within the constraints of the project to examine a selection. On the whole, the catalogue details (especially those given by the NLW and the Diocese of

Monmouth collection in the GRO) give a reasonably clear idea of their contents, but it should be noted that they may contain important information which is not included in the catalogue entry: for example, an 1826 faculty for Llantilio Pertholey catalogued as 'Reseating and improvement of church' included in the specifications for the construction of box pews an instruction to demolish one of the arches in the north arcade of the nave and rebuild it along different lines.

#### *Churchwardens' Accounts*

These are fairly evenly divided between the Gwent Record Office (sixteen parishes) and the National Library (fifteen parishes). Only a small selection of these were examined, as it became apparent that on the whole they were concerned more with small disbursements for running repairs, frequently not specified, rather than with anything which can be traced in the standing fabric. There are however exceptions, such as the 1874-1915 churchwardens account book for Llanfihangel Crucorney which contains a dedicated and detailed account for the 1884-87 rebuilding written into the back. Restoration which was paid for by a benefactor rather than church rate is unlikely to occur in the accounts.

#### *Vestry/Parish Minutes*

These mostly occur with parish papers; more are to be found in the Gwent Record Office (eighteen parishes) than the National Library (eleven parishes). As all petitions for faculties were supposed to be passed by the Vestry Meeting, works on the church of such a nature as to require a faculty should be recorded in the vestry minutes. In addition, other details may be recorded, as for example at Llanddewi Rhydderch, where a summary of work done on the church between 1870 and 1919 was written into the back of the vestry minutes.

#### *Building accounts and architects' papers*

The survival of such papers is less common than other classes, but they can provide information of enormous importance. For this project there may be cited for example the copy of a letter of 1845 from the diocesan architect Thomas Wyatt describing the proposed rebuilding of Trevethin, and the set of working drawings produced for the 1867-70 restoration of Raglan.

#### *Tithe plans*

Tithe plans were consulted where available, since in most cases they provide the earliest information on the form of the churchyard, and in addition some have a plan of the church itself, drawn up before the main period of 19th century rebuilding. No other maps were consulted; Brook (1988, 84) bases her list of churchyard shapes mainly upon the 1st edition OS 6" map of 1886-87, but in the 40-50 years since the tithe maps were drawn up, a number of churchyards, particularly those of the more industrialised parishes, had been significantly enlarged and lost their original form.

#### *Early drawings and photographs*

Owing to constraints of time, the only drawings and photographs which were consulted were those which have been published, and those of which copies were available either in the Gwent Record Office or in the church concerned. Coxe (1801) was illustrated by a specially produced series of engravings although not all the churches which he visited were so treated; those which are illustrated have an asterisk against the reference in the bibliography. Bradney's account of the church is sometimes illustrated by reproductions of early drawings, and some of the drawings made by Mrs Bagnall-Oakeley of churches, mainly before restoration, are published in the catalogue of her work by issued by Monmouth Museum (Bagnall-Oakeley nd).

#### *Other papers*

Early in the project, the incumbent of Llanelen and Llanfoist kindly provided sight of the quinquennial surveys of these two churches; the former contained no historical or architectural information, and the latter only a sentence which proved on inspection of the fabric to be inaccurate. In view of this, it was decided not to press further when the Diocesan Archive was reluctant to allow access to quinquennials held there.

Architectural/historical information was kindly provided from the files of the Dr J E C Peters FSA (Scot), the architect for the churches of Caerleon, Chepstow, Dingestow, Llanddewi Rhydderch, Llandogo, Llanfair Discoed, Llanfihangel Gobion, Llanfihangel Ystern Llewern, Llangattock Vibon Avel, Llangovan, Magor, Panteg, Penterry, Penyclawdd, Rockfield, St Arvans, St Maughans and Tintern Parva.

Terriers survive for some churches from a variety of dates in the 18th and 19th centuries, but the catalogue entries do not give sufficient information to establish whether they are likely to be of assistance in clarifying the history of the church.

## **Fieldwork**

Generally it proved possible to visit two churches a day, though in the case of two particularly large and complex churches, Abergavenny St Mary and Chepstow, a whole day was spent. Each church was divided into its basic

*elements* (nave, chancel etc). Notes were taken primarily on the structure of each element: a short description was made of the fabric of each wall; the openings (including blocked openings) were counted and a short description given of each. The furnishings and fittings in each element were dealt with more summarily, but an attempt was made to identify all those of archaeological or antiquarian interest. More general notes were made on points of interest in the building as a whole. A series of black-and-white record photographs was taken if time and lighting conditions permitted.

In the office, the field notes were transcribed onto the database. A short description of each church was compiled using the field notes and such documentary and published material as was available. The photographs were catalogued.

This overview was prepared at the end of project, during the course of one week earmarked for this purpose. Statements relating to individual churches within this overview are not referenced; the references may be found in the database.

## ***THE DATABASE***

The database has been designed primarily in order that proposals for work on the structure of any church can be checked against (1) the summary of the church in question, and (2) the present description of the elements affected by the work. This will enable the archaeological potential to be identified at an early stage so that appropriate mitigatory measures can be devised. In addition the elements affected can be compared with other similar elements to determine how they compare in terms of rarity, completeness etc; for example, a 13th century chancel can be compared with other chancels containing 13th century work.

The database contains material on the churches from all historic parishes. A manual provides information on database structure and field definitions. For ease of reference, the bound version has been divided into deaneries. Since most of the churches in the Archdeaconry of Newport do not come within the definition of historic churches, it has been possible to include all its deaneries (Basseleg, Bedwellty, Newport and Pontypool in a single volume. The majority of the historic churches lie in the Archdeaconry of Monmouth, and each of its deaneries (Abergavenny, Chepstow, Monmouth and Raglan & Usk) has been given a separate volume. An alphabetical list of historic churches with deanery can be found on p32.

There are four main tables. Three contain material derived from fieldwork, and the fourth contains details of documentation. The fieldwork tables provide (1) a SUMMARY of the churches' architecture and history; (2) a detailed description of each of the ELEMENTS (nave, chancel etc) within the church; and (3) a summary of features of archaeological interest in the CHURCHYD. The DOCUMENT table provides locational information (NGR, community, deanery etc), lists published and archive sources, and provides cross-referencing to other relevant monuments on the site (monasteries, churchyard crosses etc). It also provides space for other organisations' reference numbers (Listed Building numbers for Cadw, NPRNs for RCAHMW, and RB or docket numbers for the Church in Wales). Not all of these were available by the end of the project; where this is the case, vacant fields have been left in the database, and space have been left in the printout for them to be written in by hand if required. Since this table was compiled at the beginning of the project whilst the parameters were being set, it also contains details on standing buildings which fulfil all the criteria for the definition of historic churches, but which are no longer in ecclesiastical ownership; these were not deleted from the final table as they may still be required for the monitoring of planning applications submitted to the Local Planning Authority. Dr Diane Brook has kindly also made her Dbase III database on early churches available to the project.

**SUMMARY:** This table contains for each church a record which comprises yes/no checklists for the following categories:

- the different elements of which the church consists (with locations for certain elements, such as towers/bellcotes, porches and rood stairs);  
structural woodwork which does not actually constitute an element in itself (roofs, doors), with locations, and pre-Victorian fittings/decorations (stained glass, wallpaintings);
- principal furnishings (altars, altar rails, fonts, pulpits, seating, chests/cupboards, other non-structural woodwork), by period;
- dates (in centuries) from which building work can be identified, together with yes/no box indicating whether the church has been completely rebuilt in the Victorian period or later.

There is also a free-text memo field which contains a summary of the architectural history and principal fittings, with references. This also highlights problems which cannot be resolved in the light of current information but which may be soluble if archaeological recording is done when work is next carried out on the church.

**ELEMENT:** This table contains for each element a record which comprise a wall-by-wall description including fabric, openings, present surface treatment/visibility, and brief descriptions of the roof/ceiling and floor together



with the more archaeologically significant of the fittings. Again there is a yes/no checklist of dates (in centuries) from which building work can be identified. Discussion and interpretation is kept to a minimum so as not to duplicate information in the SUMMARY table.

**CHURCHYARD:** This contains for each churchyard a record which includes details of form, boundaries and entrances, and notes whether drainage around church is likely to have damaged deposits at the foot of the wall, presence/absence of churchyard cross and earthworks, relationship with earlier monastic sites, and features of interest with regard to grave monuments.

The terminology used largely follows Alcock and Hall 1994, Cocke *et al* 1989 and RCAHMW 1988.

The print-out of the database has been prepared as a series of bound volumes arranged by deanery. For a list of churches by deanery, see p32.

## **ARCHIVE**

Detailed records for each church have been deposited in the regional Sites and Monuments Record, held by the Curatorial Division of the Glamorgan-Gwent Archaeological Trust, under the Primary Record Number (PRN) for each church. Each file holds material collected on each church during the course of the survey, including copies of published articles, transcriptions of documents (where these were made) and guidebooks. Other files hold copies of articles of more general interest and the catalogued photographic archive.

## **CHURCH SITES**

### **SITES WITH EARLY ACTIVITY**

#### **Pre-Norman ecclesiastical sites**

The evidence for pre-Norman church sites in Gwent has been published by Brook (1988), and the survey found very little to modify her conclusions. The main addition has been the modification of some of churchyard shapes and boundaries, made on the basis of inspection of the tithe maps and site visits. The sites where there is definitely pre-Norman activity are:

Basseleg	Llanfapley	Llanwern
Bedwellty	Llanfihangel Crucorney	Mathern
Bishton	Llanfihangel Rogiet	Monmouth
Caerleon	Llangovan	Nash
Caerwent	Llangua	Penrhos
Caldicot	Llangwm Isaf	Penterry
Dingestow	Llangwm Uchaf	Rockfield
Dixton	Llangybi	Skenfrith
Gwernsney	Llanishen	St Arvans
Itton	Llansoy	St Brides Netherwent
Llanarth	Llantilio Crossenny	St Maughans
Llandegfeth	Llantilio Pertholey	Trellech Grange
Llandenny	Llanvaches	Trostrey
Llandogo	Llanvetherine	Wonastow

and it is probable at a number of sites where there are Celtic dedications although no documentary evidence or Early Christian monuments to back them up:

Llanbadoc	Llangattock-Vibon-Avel	Llanover
Llanelli	Llangeview	Llanwenarth
Llanfrechfa	Llanhennock	Mamhilad
Llangattock Lingoed	Llanllowell	Mynyddislwyn

Kilgwrrwg may also be a pre-Norman site, though the documentary evidence is not conclusive. Trellech is also a possibility.

#### **Other archaeological material**

Roman remains are known from the sites of the churches at Caerleon (headquarters building of the legionary fortress), Caerwent (centre of the Roman town), Machen (type unknown) and Risca (probable bath building). Earthworks of unknown origin exist in the churchyards of Llangattock Lingoed, Mamhilad and Wolvesnewton.

### Former monastic churches

Nineteen churches in the survey appear to occupy the sites of previous monastic foundations. Twelve of these were Celtic, the Llangwms apparently representing a single foundation:

Basseleg	Llandegfeth	Llansoy
Caerwent	Llandogo	Mamhilad
Dixton	Llangwm Isaf	St Maughans
Llanarth	Llangwm Uchaf	

Most of the remaining foundations were Benedictine. Abergavenny, Chepstow, Monmouth and Usk were all urban monasteries, whilst Mounton appears to have been a cell of Chepstow. At Chepstow, Monmouth and Usk, the abbey church also served as the parish church before the Reformation and continued in that capacity afterwards; at Abergavenny the abbey church of St Mary became the parish church after the Reformation and the former parish church, St John, became the grammar school.

Llanthony was an Augustinian foundation; the present parish church was not the monastic church, but was probably adapted from the infirmary chapel (the chancel) and infirmary hall (the nave) (Gardiner 1915a). Monkswood and Trellech Grange were granges of the Cistercian abbey of Tintern, and it was probably the grange chapel which became the parish church after the Reformation.

Abergavenny, Chepstow, Monmouth and Usk have substantial conventual buildings whose approximate whereabouts are known; at Usk the priory gatehouse survives, and at Abergavenny the tithe barn. At Llanthony much of the monastic complex survives. At Monkswood, Mounton and Trellech Grange on the other hand, nothing is known of the rest of the grange complex. The situation is equally unclear at the Celtic monasteries, except at Llanarth, where a possible enclosure to the south of the church is visible on air photographs.

## CHURCHYARDS

### Shape: plan and relief

As noted above, all the churchyards in the project area have been studied by Brook (1988), with the exception of Cwmyoy and Llanthony, and only some minor modifications are required for individual churches to her list of church shapes. She notes that circular or polygonal churchyards do not appear necessarily to indicate a pre-Norman foundation, and to the examples which she cites can be added Newchurch, where traces of an earlier curvilinear enclosure can be seen within the present curtilage.

Raised churchyards are sometimes also cited as evidence of an early foundation date. Churchyards which are above the surrounding level on all sides are to be found at:

Bryngwyn	Llangattock-Juxta-Usk	St Arvans
Dingestow	Llangua	St Maughans
Dixton	Llanllowell	Trellech
Llanfapley	Llanwenarth	

In the churches built on floodplains (Dixton, Llangattock-Juxta-Usk, Llangua and Llanwenarth), this may be a deliberate attempt to raise the church above flood levels (Gardner 1915b).

More often, however, the churchyard is only partially raised above the surrounding area. This is extremely common on sloping sites to reduce the gradient in the churchyard area, and may be combined with terracing cutting into the uphill slope. Many of the churchyards involved are still extremely steep, after they have been terraced.

Aberystryth	Gwernsney	Llanddewi Skirrid
Bettws	Henllys	Llandegfedd
Bishton	Itton	Llandenny
Cwmcarvan	Kilgwrrwg	Llandevaud
Cwmyoy	Langstone	Llandogo

Llanelli	Llanishen	Risca
Llanfair Discoed	Llanover	Rockfield
Llanfihangel Crucorney	Lansoy	Rogiet
Llanfihangel Pontymoile	Llantilio Crossenny	St Brides Netherwent
Llanfihangel Rogiet	Llanwern	Tregaer
Llanfihangel-Ystern-Llewern	Malpas	Wilcrick
Llanfrechfa	Mynyddislwyn	Wolvesnewton
Llangatock-Vibon-Avel	Panteg	Wonastow
Llangwm Isaf	Penallt Old Church	
Llanhennock	Penhow	

Where the churchyard slopes, internal terracing may have been carried out, particularly to provide a reasonably flat platform on which to erect the church. Such terracing occurs at:

Basseleg	Llanfihangel-Ystern-Llewern	Llanwenarth
Dixton	Llanfoist	Mahilad
Grosmont	Llangeview	Monkswood
Itton	Llangwm Isaf	Newchurch
Llanbadoc	Llangybi	Panteg
Llanddewi Rhydderch	Llanllowell	Penallt Old Church
Llandevaud	LLansantffraed	Penterry
Llanelen	Llantilio Crossenny	Rockfield
Llanfihangel Crucorney	Llantrisant	Shirenewton
Llanfihangel Tor-y-Mynydd	Llanvetherine	

### Boundaries and entrances

Most churches have walls of coursed rubble as boundaries around all or part of their perimeters:

Abergavenny St Mary	Llanfihangel Crucorney	Mamhilad
Aberystroth	Llanfihangel Gobion	Marshfield
Basseleg	Llanfihangel Pontymoile	Mathern
Bedwellty	Llanfihangel Rogiet	Michaelston-y-Fedw
Bettws Chapel	Llanfihangel-Ystern-Llewen	Michel Troy
Bettws Newydd	Llanfoist	Monkswood
Bryngwyn	Llanfrechfa	Monmouth
Caerleon	Llangatock Lingoed	Mounton
Caerwent	Llangatock-Juxta-Usk	Mynyddislwyn
Caldicot	Llangatock-Vibon-Avel	Newchurch
Chepstow	Llangeview	Oldcastle
Cwmcarvan	Llangovan	Penallt Old Church
Cwmyoy	Llangua	Penhow
Dingestow	Llangwm Isaf	Penterry
Dixton	Llangwm Uchaf	Portskewett
Goetre	Llangybi	Raglan
Grosmont	Llanhennock	Redwick
Gwernsney	Llanishen	Risca
Henllys	Llanllowell	Rockfield
Itton	Llanover	Rogiet
Kemeys Commander	Llansantffraed	Shirenewton
Kilgwrrwg	Llansoy	Skenfrith
Langstone	Llantarnam	St Arvans
Llanarth	Llanthony	St Brides Netherwent
Llanbadoc	Llantilio Crossenny	St Maughans
Llanddewi Rhydderch	Llantilio Pertholey	St Pierre
Llanddewi Skirrid	Llantrisant	Tintern Parva
Llandenny	Llanvaches	Tredunnoc
Llandevaud	Llanvetherine	Tregaer
Llandogo	Llanwenarth	Trellech
Llanelen	Llanwern	Trellech Grange
Llanelli	Machen	Trevethin
Llanfair Discoed	Magor	Trostrey
Llanfapley	Malpas	Undy

Usk	Wolvesnewton
Wilcrick	Wonastow

None of these display any particular signs of antiquity, and have probably been rebuilt on numerous occasions to ensure that they were maintained as a stock-proof barrier; there is documentary evidence for this at Llanfihangel-Ystern-Llewern. There are hedges at 45 rural churchyards:

Bettws	Llanfair Kilgeddin	Nash
Bettws Newydd	Llanfihangel Gobion	Panteg
Bishton	Llanfihangel Pontymoile	Penhow
Caerwent	Llanfihangel-Tor-y-Mynydd	Penrhos
Cwmcarvan	Llangeview	Penterry
Dingestow	Llanhennock	Penyclawdd
Goldcliff	Llanishen	Peterstone Wentloog
Gwernsney	Llanover	Rogiet
Henllys	Llansoy	Shirenewton
Itton	Llanwenarth	St Brides Wentloog
Langstone	Malpas	St Maughans
Llandegfeth	Mamhilad	Trellech
Llandevauid	Marshfield	Whitson
Llanelen	Michel Troy	Wilcrick
Llanelli	Monkswood	Wolvesnewton

There are embanked boundaries at:

Bettws Newydd	Llangeview	Oldcastle
Cwmcarvan	Llanhennock	Penrhos
Dingestow	Llansoy	Penterry
Goetre	Llanvaches	Redwick
Gwernsney	Llanwenarth	Shirenewton
Llanddewi Rhydderch	Magor	St Brides Netherwent
Llandegfeth	Mamhilad	Trostrey
Llandevauid	Mathern	Undy
Llanfihangel Gobion	Michel Troy	
Llanfihangel-Tor-y-Mynydd	Monkswood	

These are usually combined with some other form of boundary, frequently a hedge, or may be revetted by a stone wall; a bank and ditch can be identified at Llanfihangel Tor-y-Mynydd and Llansantffraed and possibly a wall and ditch at Llanllowell. On the levels, there are boundaries consisting wholly or partly of hedge and ditch or ditch only, at Goldcliff, Langstone, Portskewett, St Brides Wentloog and Whitson. It is not always easy during the course of rapid survey to distinguish a severely eroded bank or largely filled-in ditch where the churchyard has been terraced above the surrounding area on one or more sides.

Most churchyards have more than one entrance, but only in a few cases is it possible to establish that the present main entrance is not the original one:

Llandevauid	Shirenewton	Tintern Parva
Marshfield	St Arvans	Trellech

Some churches have lych gates at their main entrances but these are almost all Victorian or later, many having been erected as war memorials; most of them are of timber on coursed rubble sill walls. The exceptions are the lych gates at Bedwellty and Mynyddislwyn, both constructed throughout of coursed rubble and dated to the 18th century, but the one at Bedwellty has been at least substantially if not entirely rebuilt. The lychgate at Trellech is also of plain coursed rubble and not obviously Victorian or later in type; it makes use of the wall of a neighbouring house to support the roof on one side.

### Other churchyard features

Time did not permit anything more than a cursory consideration of burials. No tombstone were noted before the 18th century, and in almost all churchyards the inscriptions were exclusively in English. The only exceptions were Llanelli, where inscriptions were predominantly in Welsh, Llanover, where there were some Welsh inscriptions, and Henllys where one bilingual inscription was noted. Local sandstone was largely used for memorials, although imported granites and marbles become more common in the 20th century. Some carved

tombstones are signed by the maker. In most churchyards, much of the area is now covered by marked burials (Plate 1), but in a few churches there are significant areas which are still free.

At least some elements of the churchyard cross survives at:

Abergavenny St Mary	Llanfihangel Gobion	Michel Troy
Bedwellty	Llanfihangel Rogiet	Oldcastle
Bettws Newydd	Llanfihangel-Tor-y-Mynydd	Overmonnow
Bryngwyn	Llanfoist	Penallt Old Church
Caerleon	Llanfrechfa	Penhow
Cwmcarvan	Llangattock Lingoed	Penrhos
Cwmyoy	Llangattock-Juxta-Usk	Penterry
Dingestow	Llangattock-Vibon-Avel	Penyclawdd
Dixton	Llangovan	Portskewett
Goetre	Llangua	Raglan
Goldcliff	Llangybi	Redwick
Grosmont	Llanhennock	Risca
Gwernsney	Llanishen	Rockfield
Henllys	Llanover	St Arvans
Itton	Llansantffraed	St Brides Netherwent
Kemeys Commander	Llantarnam	Tredunnoc
Kilgwrrwg	Llantilio Crossenny	Tregaer
Llanarth	Llantilio Pertholey	Trellech
Llanbadoc	Llantrisant	Trevethin
Llanddewi Rhydderch	Llanvetherine	Trostrey
Llanddewi Skirrid	Llanwenarth	Undy
Llandenny	Llanwern	Usk
Llanelli	Machen	Wilcrick
Llanfair Kilgeddin	Magor	Wolvesnewton
Llanfapley	Mamhilad	Wonastow

Only at Kilgwrrwg does the complete cross survive. Elsewhere the elements most likely to be present are the steps, the socket stone and the bottom of the shaft. The steps have usually be rebuilt. Where they survive, the cross will probably be in its original position, usually on the same side as the main entrance to the church but not always. At Bettws Newydd the cross is on the S side of the church and the present door is on the W; there are traces of an earlier door on the N but not the S, and it is therefore possible that the earlier church known to have existed on the site may have had its door on the S. At Portskewett (Plate 1) the door is on the S and the cross is on the N, but the original church door was also in the N wall. Socket stones are usually square and the bottom and octagonal at the top with bullnosed stops. Shafts are usually plain except for pyramid stops at the bottom, and are octagonal in section, or square with deeply chamfered corners; but the cross at Michel Troy, where most of the shaft survives, has carved ornament all the way up (Plate 28).

Trench drains and soakaways can be see at the foot of the church walls in some churchyards, but where they are absent it cannot be concluded that the deposits are undisturbed, since such drains may be filled in to ease churchyard management.

Most churches have yew trees, some of considerable antiquity.

## **CHURCH BUILDINGS**

### ***BUILDING MATERIALS***

The vast majority of medieval churches are built in local materials. These notes are based on superficial examination only; none of the building stones have been submitted for geological examination. However, it is sometimes possible to identify the source; either, as in the case of the dolomitic limestone used at Penhow through proximity and similarity to a known quarry, or as the case of the restorations at Llanarth, from documents. Most churches are built of rubble (Plates 1, 2, 4, 5, 7, 6, 8, 9, 16, 18, 19) but a few were wholly or partly in ashlar (Plates 10, 12, 20), and others were built in neatly squared blockwork which approaches ashlar in quality. Where the church is of rubble, it is usually built in courses, but a few walls are in true random rubble, and others in a technique part-way between random and coursed and rubble.

In the greater part of Gwent, sandstones and quartz conglomerates of the Old Red Sandstone series prevail, and these are used almost exclusively for the rubblework of the walls, although they are combined with small river

boulders in some churches, particularly those on the flood-plain of the River Usk. The NW corner of the county lies within the Coal Measures, and Pennant Sandstone is the most widely used material. The southern part of the county is geologically the most diverse, with a belt of Carboniferous Limestone across the SE corner, and the Levels, which are alluvial and generally lacking in building stone, occupying the coast strip from Cardiff to Chepstow; churches in this area are constructed in oolitic and dolomitic limestones, sandstones, and a type of very soft and friable mudstone conglomerate containing flat pebbles. Dressings tend to be in limestone freestone where this is available; the favoured material is coarse sandy limestone of the type generally known as Bath stone, outcropping mainly in the Usk Valley and in the SE of the county. Where this is not available, dressings are in sandstone, with coarse varieties favoured above fine ones since they tend to be more resistant to erosion. In some of the Levels churches, mudstone conglomerate has been used, but this is very soft and weathers badly.

In some areas of the county, the materials provide something of a chronology of their own, serving to separate the medieval or early post-medieval work from Victorian restoration and rebuilding. The mudstone conglomerate mentioned above, for instance, was not used by the Victorians. In the north of the county in a band between Abergavenny and Monmouth (much the same area as was occupied by the Hundreds of Abergavenny and Skenfrith), the presence of 'Bath stone' in dressings to openings is a virtual guarantee that they are Victorian.

### **ORIENTATION**

As part of a study to test the validity of the hypothesis that medieval churches were oriented on sunrise of the patronal festival (Morris 1989, 208), and to ascertain whether the nave and chancel were on a common alignment, the orientation of both was recorded, generally to the nearest 5°. The general orientation of the churches in the survey ranged from 65° (Bedwellty) to 140° (Llanfoist), but most were between 75° and 125°. There was no obvious reason for the variation. The table below shows that there was no standard orientation among groups of churches which now have the same dedication, and no consistent relationship with the patronal festival as given in the Roman calendar. Churches which are known to have changed dedication are marked with an asterisk .

<b>Church</b>	<b>Dedication</b>	<b>Orientation nave</b>	<b>Orientation chancel</b>
Llansantffraed	St Bridget	85	85
Skenfrith	St Bridget	90	90
St Brides Wentloog	St Bridget	95	90
St Brides Netherwent	St Bridget	107	107
Cwmcarvan	St Cadoc*	87	87
Trevethin	St Cadoc	90	90
Penrhos	St Cadoc	95	95
Llangattock-juxta-Usk	St Cadoc	97	97
Caerleon	St Cadoc	105	105
Llangattock-Vibon-Avel	St Cadoc	110	110
Raglan	St Cadoc	115	120
Llangattock Lingoed	St Cadoc	120	115
Llanddewi Skirrid	St David	75	75
Llanthony	St David	77	77
Bettws	St David	80	80
Llanddewi Rhydderch	St David	90	90
Llangeview	St David	90	90
Trostrey	St David	95	95
Llanvetherine	St James the Elder	80	80
Llangua	St James	115	115
Llanhennock	St John Baptist	80	85
Penhow	St John Baptist	95	95
Oldcastle	St John Baptist	105	105
Llangwm Isaf	St John	110	110
Llandenny	St John	115	110
Cwmyoy	St Martin	80	75
Llanmartin	St Martin	90	90

Penyclawdd	St Martin	95	95
Wilcrick	St Mary	75	75
Penterry	St Mary*	80	80
Panteg	St Mary*	80	80)
Llanfair Discoed	St Mary	80	80
Abergavenny St Mary	St Mary	90	90
Chepstow	St Mary	90	90
Llanwern	St Mary*	95	95
Monmouth	St Mary	100	100
Portskewett	St Mary	100	100
Nash	St Mary	100	110
Magor	St Mary*	105	110
Caldicot	St Mary	110	110
Marshfield	St Mary	110	110
Undy	St Mary	110	110
Llanfair Kilgeddin	St Mary	115	105
Rogiet	St Mary*	115	115
Penallt Old Church	St Mary	120	120
Usk	St Mary	120	120
Tregaer	St Mary	125	125
Llantarnam	St Michael	70	70
Tintern Parva	St Michael	80	80
Llanfihangel-Tor-y-Mynydd	St Michael	85	85
Machen	St Michael	95	95
Llanfihangel Gobion	St Michael	97	97
Llanfihangel Pontymoile	St Michael	100	100
Michaelston-y-Fedw	St Michael	100	100
Redwick	(formerly St Michael)	110	110
Llanfihangel-Ystern-Llewern	St Michael	110	110
Gwernsney	St Michael	115	115
Llanfihangel Rogiet	St Michael	115	115
Llanfihangel Crucorney	St Michael	117	117
Michel Troy	St Michael	120	120
Grosmont	St Nicholas	85	85
Trellech	St Nicholas	95	95
Llanwenarth	St Peter*	80	80
Newchurch	St Peter	87	87
Henllys	St Peter	95	90
Dixton	St Peter*	98	96
Peterstone Wentloog	St Peter	100	100
St Pierre	St Peter	102	102
Bryngwyn	St Peter	120	120
Llandeud	St Peter	120	120
Llanarth	St Teilo	105	105
Llantilio Crossenny	St Teilo	110	110
Llantilio Pertholey	St Teilo	110	110
Wolvesnewton	St Thomas Becket	95	95
Shirenewton	St Thomas Becket	110	105
Redwick	St Thomas*	110	110
Overmonnow	St Thomas	112	112

In 23 churches, the chancel was on a different orientation from the nave, a phenomenon which is known as the 'weeping chancel':

Basseleg  
Bishton

Caerwent  
Christchurch

Cwmyoy  
Henllys

Itton	Llanhennock	Raglan
Langstone	Llantrisant	Shirenewton
Llandenny	Magor	St Brides Wentloog
Llanelen	Mamhilad	Tredunnoc
Llanfair Kilgeddin	Mathern	Whitson
Llangattock Lingoed	Nash	

The most likely explanation for this is that nave and chancel were built at different periods, although it is mostly not possible to prove this from the standing fabric. The discrepancy between the two was never greater than 15°, and usually closer to 5°.

## **PLAN**

### **Nave and chancel**

There are 96 churches with separate chancels (Plates 1, 8, 9, 19). ‘Weeping chancels’ are listed above; in the remaining 73 churches the chancel is on the same orientation as the nave:

Abergavenny St Mary	Llanfihangel-Ystern-Llewern	Oldcastle
Bedwellty	Llanfihangel-Tor-y-Mynydd	Overmonnow
Bettws	Llanfoist	Panteg
Bryngwyn	Llanfrechfa	Penallt Old Church
Caerleon	Llangattock-Vibon-Avel	Penhow
Caldicot	Llangeview	Penrhos
Chepstow	Llangovan	Penyclawdd
Cwmcarvan	Llangwm Uchaf	Peterstone Wentloog
Dingestow	Llangybi	Portskewett
Dixton	Llanmartin	Redwick
Grosmont	Llanover	Rockfield
Gwernsney	Llansantffraed	Rogiet
Kilgwrrwg	Llansoy	Skenfrith
Llanarth	Llantarnam	St Arvans
Llanbadoc	Llanthony	St Brides Netherwent
Llanddewi Rhydderch	Llantilio Crossenny	Tintern Parva
Llanddewi Skirrid	Llanvaches	Tregaer
Llandegfeth	Llanvetherine	Trellech
Llandevaud	Llanwenarth	Trevethin
Llanelli	Machen	Undy
Llanfair Discoed	Marshfield	Wilcrick
Llanfapley	Michaelston-y-Fedw	Wolvesnewton
Llanfihangel Crucorney	Michel Troy	Wonastow
Llanfihangel Pontymoile	Mounton	
Llanfihangel Rogiet	Newchurch	

In eighteen churches the chancel is continuous with the nave:

Bettws Chapel	Llangua	Mynyddislwyn
Bettws Newydd	Llangwm Isaf	Penterry
Goldcliff	Llanllowell	St Maughans
Kemeys Commander	Llantilio Pertholey	St Pierre
Llanfihangel Gobion	Llanwern	Trellech Grange
Llangattock-juxta-Usk	Monmouth	Trostrey

In Usk and Monmouth, originally abbey churches, the medieval chancel was demolished after the Reformation. The present chancel at Usk consists of the E end of the original nave as the choir, together with the original crossing, which forms the sanctuary, and at Monmouth, where the chancel was ruinous by 1684 (Dineley 1888, 385), the 18th century church which replaced the medieval building was constructed without a separate one; a pattern which was followed by its Victorian replacement.<sup>1</sup> The remaining churches with continuous chancel are all small single-celled buildings (Plate 2).

<sup>1</sup> Of the other two abbey churches, only Abergavenny retained its medieval chancel, at Chepstow the chancel had fallen into ruin probably by the 18th century, and was rebuilt from the ground up in 1845.



In the churches of Llangwm Isaf and Goldcliff, a chancel arch was inserted in what was structurally a single-celled nave church to divide the nave from the chancel. At both of these churches the present chancel arch is Victorian, but although at Llangwm Isaf it is known to replace an earlier one, it is not possible to tell at Goldcliff whether this was the case. Note that almost all chancel arches in Gwent have freestone dressings, in contrast with those of Glamorgan.

## Aisles

Fifteen churches have two aisles (Plate 3):

Caerleon	Llantilio Pertholey	Peterstone Wentloog
Chepstow	Magor	Redwick
Christchurch	Mathern	Skenfrith
Grosmont	Michel Troy	St Arvans
Llantilio Crossenny	Monmouth	Trellech

The aisles are identical or near-identical except at Llantilio Pertholey where the N aisle is of roughly the same width as the nave and the S aisle is narrower. Twenty churches have N aisle only:

Abergavenny St Mary	Llanfrechfa	Rockfield
Bryngwyn	Llangattock-Vibon-Avel	Rogiet
Caldicot	Llanhennock	Shirenewton
Llanbadoc	Mynyddislwyn	St Brides Wentloog
Llanelli	Panteg	Trevethin
Llanfihangel Gobion	Penrhos	Usk
Llanfihangel Rogiet	Raglan	

and five churches have S aisle only (Plates 4, 14, 23):

Basseleg	Penallt Old Church	St Maughans
Caerwent	Penhow	

At Bedwellty, the church now has a double nave plan, with two parallel naves opening equally to a chancel which lies across their E ends. The chancel was rebuilt 1903, and the tithe map shows it sixty years earlier with a conventional plan of nave, chancel and N aisle. However, both N and S naves have an Early English arch at their eastern end, and the medieval arrangements are not clear; a nave and chancel with a parallel nave aisle and chancel aisle seems most likely, as at Llanelli.

In fourteen churches, the aisles are covered by catslide roofs; four of these churches have two identical aisles:

Bryngwyn	Llangattock-Vibon-Avel	Panteg
Grosmont	Llanhennock	Penrhos
Llanbadoc	Llantilio Pertholey (S aisle)	Rockfield
Llanfihangel Gobion	Magor	Rogiet
Llanfrechfa	Michel Troy	

Few churches (only seven) have lean-to roofs over the aisles with clerestories (Plate 5); these are all churches with two aisles apart from Caerwent:

Caerwent	Peterstone Wentloog	Trellech
Chepstow	Redwick	
Llantilio Crossenny	St Arvans	

Of these, only Chepstow, Llantilio Crossenny and Trellech have windows in the clerestory; at St Arvans the lighting is supplemented by dormer windows, as also at Michel Troy.

The remaining eighteen churches (and the N aisle of Llantilio Pertholey) have double-pitched roofs parallel to the nave roof (Plate 6), five of these having two aisles:

Abergavenny St Mary	Christchurch	Monmouth
Basseleg	Llanelli	Mynyddislwyn
Caerleon	Llantilio Pertholey	Penallt Old Church
Caldicot	Mathern	Penhow

Raglan  
Shirenewton  
Skenfrith

St Brides Wentloog  
St Maughans  
Trevethin

Usk

### **Towers and bellcotes**

The majority of the churches in Gwent have towers. In by far the greater proportion of these (66), the tower is at the W end of the nave (Plate 6):

Basseleg  
Bedwellty  
Bishton  
Bryngwyn  
Caerwent  
Chepstow  
Cwmcarvan  
Cwmyoy  
Dingestow  
Dixton  
Goldcliff  
Henllys  
Itton  
Llanarth  
Llanbadoc  
Llanddewi Rhydderch  
Llanddewi Skirrid  
Llandenny  
Llanelli  
Llanfapley  
Llanfihangel Crucorney  
Llanfihangel Gobion

Llanfihangel Rogiet  
Llanfrechfa  
Llangattock Lingoed  
Llangattock-juxta-Usk  
Llangybi  
Llanhennock  
Llanmartin  
Llanover  
Llansoy  
Llantarnam  
Llantrisant  
Llanvaches  
Llanvetherine  
Llanwenarth  
Llanwern  
Machen  
Marshfield  
Mathern  
Michaelston-y-Fedw  
Michel Troy  
Monmouth  
Mynyddislwyn

Newchurch  
Panteg  
Penallt Old Church  
Penrhos  
Penyclawdd  
Peterstone Wentloog  
Portskewett  
Raglan  
Rockfield  
Rogiet  
Skenfrith  
St Arvans  
St Brides Netherwent  
St Brides Wentloog  
St Maughans  
Tredunnoc  
Tregaer  
Trellech  
Trevethin  
Whitson  
Wolvesnewton  
Wonastow

Seven churches have central towers:

Abergavenny St Mary	Llantilio Crossenny	Shirenewton
Caldicot	Redwick	
Grosmont	Magor	

In addition Chepstow, Undy and Usk originally had towers in this position. The tower at Chepstow fell in the 18th century and was rebuilt over the W bay of the nave; the medieval tower at Usk still stands, but the loss of the original chancel means that it is now at the E end of the church. These churches were of cruciform plan, as are Grosmont and Llantilio Crossenny (Plate 5). Llantilio Crossenny also originally had a cruciform plan, but the transepts were lengthened to form chancel aisles/chapels, and whereas the same is probably true of Abergavenny, it cannot be demonstrated from the standing fabric. The plan of Magor church is a cross inscribed over a rectangle; the easternmost bay of both aisles is divided off internally to form a false transept, with the tower basement as crossing. Caldicot, Redwick and Shirenewton have a particularly interesting plan type, in which the tower lies between the nave and chancel but seems never to have been connected on the N and S sides to transepts. There are aisles at all these churches (one at Caldicot and Shirenewton and two at Redwick), but they stop short at the end of the nave. The central tower at Undy may have been of this type, though the E and W tower arches were not the same and a drawing of the church with the tower still in place shows the chancel as narrower than the tower and the slope of a roof continuing from the nave roof to the S of the tower.

There are two churches where the tower is at the W end of the S aisle (Caerleon, Christchurch), one where the tower is in the middle of the S aisle (Penhow), one where it is at the W end of the N aisle (Llantilio Pertholey), one where it is to the N of the nave (Nash) and one to the N of the chancel (Llangwm Uchaf: Plate 7). Llangattock-Vibon-Avel has a S tower-porch and it is possible that the tower at Penhow (Plate 4) was originally also a S tower-porch.

Thirty seven of these towers have projecting stair turrets (Plate 7), usually square but some polygonal, and usually in the NE corner, with an entrance from inside the church:

Abergavenny St Mary	Llangwm Uchaf	Nash
Bedwellty	Llanhennock	Newchurch
Bishton	Llanmartin	Panteg
Caerwent	Llanover	Peterstone Wentloog
Chepstow	Llantilio Pertholey	Portskewett
Cwmcarnvan	Llantrisant	Rogiet
Cwmyoy	Llanvaches	Shirenewton
Henllys	Llanvetherine	St Brides Wentloog
Itton	Llanwern	Trevethin
Llanarth	Magor	Usk
Llandenny	Mathern	Whitson
Llanelli	Monmouth	
Llangattock Lingoed	Mynyddislwyn	

The stair turrets at Rogiet and Whitson are crowned by ungainly beehive-shaped spires. True spires appear on the main part of the tower at:

Dixton  
Grosmont  
Llanelli  
Llantilio Crossenny  
Monmouth  
Nash  
Trellech

The spire at Llanelli is slated, Llantilio Crossenny (Plate 5) is shingled, but those of the other churches are built in stone. Most of the towers are of stone throughout, but a timber belfry stage appears on the towers at Llanddewi Rhydderch (Plate 8), Rockfield, Skenfrith, St Maughans and Wonastow, where they are combined with pyramidal roofs. Pyramidal roofs also can also be seen on the towers at Caldicot, Christchurch, Llanfihangel Gobion, Llangattock-Vibon-Avel, Llangattock-juxta-Usk, Llangybi, Llanwenarth, Penhow, Penyclawdd, Tredunnoc and Tregaer, though this is probably not a complete list, since they are not readily visible from the ground if the church has a parapet. The Regency tower of St Arvans has a similar roof, modified in shape by its octagonal plan. The churches at Llanvaches, Penallt Old Church (Plate 9), St Brides Netherwent and Wolvesnewton have saddleback roofs. Towers without a spire, saddleback roof or timber belfry are crowned with battlemented parapets.

All but one of the remaining 37 churches have bellcotes. The exception is Llandegfedd, where the two bells are carried in a pair of rectangular openings built into the W gable end of the nave; this church was reconstructed in 1875-6.

In 34 of the churches, the bellcote is at the W end of the nave:

Bettws	Llanfihangel Pontymoile	Mounton
Bettws Chapel	Llanfihangel-Ystern-Llewern	Oldcastle
Bettws Newydd	Llanfihangel-Tor-y-Mynydd	Overmonnow
Gwernsney	Llanfoist	Penterry
Kemeys Commander	Llangeview	St Pierre
Kilgwrrwg	Llangovan	Tintern Parva
Langstone	Llangua	Trellech Grange
Llandevaud	Llanllowell	Trostrey
Llanelen	Llansantffraed	Wilcrick
Llanfair Discoed	Llanthony	
Llanfair Kilgeddin	Mamhilad	

The vast majority of these are of gable-end type, and were rebuilt during Victorian reconstruction or later. Five examples however are of some interest. The gable-end bellcotes of Bettws Newydd and Llansantffraed are probably post-medieval in date. Llangovan also had a gable-end bellcote, in which the bell-openings appear to have been concocted out of a Perpendicular window, but to this was added an eastward extension in stone, carried on two stub walls projecting from the W wall of the nave, to form a square bellcote. A similar probably post-medieval square stone bellcote exists at Llanfihangel Pontymoile (Plate 11), though it is not possible to see if it had a similar development since this church preserves its external limewash. Llangua has a square timber bellcote, the present incarnation of which is mid 20th century, but apparently an accurate copy of a 17th century original, which in turn replaced a gable-end bellcote with two openings.

The remaining two churches, Llangwm Isaf and Undy, have their bellcotes carried on the wall over the chancel arch. Both are Victorian, the Undy example being a replacement for a central tower; there is no evidence for the original position of the bellcote (if any) prior to rebuilding at Llangwm Isaf. Llanfair Discoed had a central bellcote in 1851, but this probably the result of the addition of a new nave to an originally single-celled church.

## Porches

Only nine churches lack a separate porch:

Bettws Chapel	Llangybi	Overmonnow
Chepstow	Monmouth	Trellech Grange
Llangattock-Vibon-Avel	Mounton	Wilcrick

At Llangattock-Vibon-Avel and Llangybi the tower serves as the porch. At Monmouth the tower is also used as a porch, although the main door, in the Victorian part of the church, is separate, with an elaborate doorcase. At Chepstow, the entrance is from the W, and the W bay of the nave has been differentiated from the rest of the nave as the basement to the 18th century tower, forming what is in effect also a tower-porch. Bettws Chapel, Trellech Grange and Wilcrick are very small single-celled buildings. Mounton and Overmonnow, although with separate chancels, are also very small; at Overmonnow the elaborate doorcase to the W door is Victorian, and there is an inner lobby.

There are two porches at Christchurch (N and S), Dixton (N and S), Mamhilad (S and W), and Usk (N: Plate 12 and W). The vast majority of churches (48), however, have a single S porch (Plate 9):

Llanwern	Goldcliff	Llandenny
Penrhos	Gwernsney	Llandevaud
Basseleg	Henllys	Llanelen
Bedwellty	Itton	Llanelli
Bryngwyn	Kilgwrrwg	Llanfair Discoed
Caerleon	Langstone	Llanfair Kilgeddin
Caerwent	Llanarth	Llanfapley
Caldicot	Llanbadoc	Llanfihangel Crucorney
Cwmcاران	Llanddewi Rhydderch	Llanfihangel Gobion
Cwmyoy	Llanddewi Skirrid	Llanfihangel Pontymoile

Llanfihangel Rogiet	Llanvaches	Raglan
Llanfihangel-Ystern-Llewern	Llanvetherine	Redwick
Llanfihangel-Tor-y-Mynydd	Llanwenarth	Rockfield
Llanfoist	Machen	Rogiet
Llanfrechfa	Marshfield	Shirenewton
Llangattock Lingoed	Mathern	Skenfrith
Llangattock-juxta-Usk	Michaelston-y-Fedw	St Arvans
Llangovan	Michel Troy	St Brides Wentloog
Llangua	Mynyddislwyn	St Maughans
Llangwm Uchaf	Nash	Tintern Parva
Llanhennock	Newchurch	Tredunnoc
Llanllowell	Oldcastle	Tregaer
Llanmartin	Panteg	Trellech
Llanover	Penallt Old Church	Trevethin
Llansoy	Penhow	Undy
Llantarnam	Penyclawdd	Whitson
Llantilio Pertholey	Peterstone Wentloog	Wolvesnewton
Llantrisant	Portskewett	

A single N porch exists at seven churches (Plate 10):

Bishton	Magor	Wonastow
Grosmont	St Brides Netherwent	
Llanthony	St Pierre	

and a single W porch at eleven churches:

Kemeys Commander	Llandegfeth	Llantilio Crossenny
Abergavenny St Mary	Llangeview	Penterry
Bettws	Llangwm Isaf	Trostrey
Bettws Newydd	Llansantffraed	

The porches at Caerwent (Plate 10), Caldicot, Magor and Shirenewton had upper stories, as evidenced by staircase and windows; in addition the height of the ceiling corbels at Redwick and Peterstone Wentloog suggests that there may have been a parvise also at these churches. Magor, Tintern and both porches at Usk (Plate 9) had vaulted ceilings, and there was probably also a vault originally at Redwick.

### **Rood stairs, lofts and screens**

Most churches in the N of the county retain evidence for a former rood loft, but there are much fewer in the S. This is probably related to the persistence of recusancy in the N, and it is likely that in most cases in the N the loft and screen were lost to decay rather than deliberate destruction.

Complete rood lofts survive at Bettws Newydd (chancel continuous with nave) and Llangwm Uchaf (Plate 13: separate chancel). There are more fragmentary remains at Gwernsney, Llangattock Lingoed, Llangovan,<sup>2</sup> Penyclawdd, Redwick and possibly also Henllys and Llanfihangel-Ystern-Llewern.

The screen survives, at least in part, at Llanfair Kilgeddin, Kemeys Commander, St Pierre, Trostrey, and Usk; at Llansantffraed a screen has been reassembled out of fragments with additional material, fragments have been used at Mamhilad to construct a W gallery, and at Rockfield cupboards in the vestry

Where the woodwork has completely perished, the presence of a loft is attested by the survival of the stairs (Plate 2) at:

<sup>2</sup> One medieval beam survives in the present early 20th century loft

Bryngwyn	Llanfoist	Marshfield
Christchurch	Llangattock-juxta-Usk	Mathern
Cwmcarvan	Llangovan	Penallt Old Church
Cwmyoy	Llangybi	Penrhos
Dingestow	Llanllowell	Peterstone Wentloog
Llanarth	Llanover	Raglan
Llanddewi Rhydderch	Llansoy	Rogiet
Llandenny	Llantarnam	St Brides Wentloog
Llanelen	Llantrisant	Skenfrith
Llanfapley	Llanvetherine	Tredunnoc
Llanfihangel-Ystern-Llewern	Machen	Tregaer

In 21 of these churches the rood stair was to the N of the nave/chancel and in 13 to the S; Llangybi had a pair of staircases, one to the N and the other to the S. At Llanddewi Rhydderch and St Brides Wentloog the stairs were in the thickness of the wall, and at Llangwm the access to the rood stair is via the tower stair.

The other 24 churches where there is some evidence that there was previously a loft, screen or stairs are:

Caldicot	Llanthony	Skenfrith
Grosmont	Llantilio Crossenny	St Maughans
Henllys	Llanvaches	St Pierre
Kemeys Commander	Llanwenarth	Trellech
Llanfair Kilgeddin	Llanwern	Trevethin
Llanfihangel Gobion	Magor	Usk
Llanfihangel Pontymoile	Mamhilad	Wolvesnewton
Llangwm Isaf	Newchurch	
Llansantffraed	Shirenewton	

Rood lofts, screens and related woodwork have been published by Crossley and Ridgway (1959), but their catalogue omits St Pierre and Trostrey, of which they do not appear to have been aware.

## ***REVIEW OF CHRONOLOGY AND ARCHITECTURAL STYLES***

### **Medieval**

Romanesque architecture survives in 25 churches:

Caerleon	Llanfihangel Rogiet	Overmonnow
Chepstow	Llanfoist	Penterry
Christchurch	Llanthony	Portskewett
Cwmcarvan	Llanvaches	St Arvans
Cwmyoy	Marshfield	St Brides Wentloog
Llanddewi Rhydderch	Michaelston-y-Fedw	St Pierre
Llandenny	Monmouth	Tredunnoc
Llanfihangel Crucorney	Oldcastle	Whitson

Most churches have very little, usually a single door or window (Plate 1), possibly reset as at Llandegfedd and St Brides Wentloog or blocked, as at Cwmcarvan. Llanthony church and St Thomas's Overmonnow are however basically Norman, though the latter was extensively reworked at the beginning of the 19th century; at Chepstow the nave preserves its essentially Norman character; at Monmouth the W wall of the nave is Norman, and at Usk the tower. Some of the work is of high architectural quality, the nave doors at Christchurch, Marshfield (Plate 15) and Whitson in particular, whilst the priest's door at St Arvans retains one carved impost. Portskewett (Plate 1) was more extensively decorated than now appears, since the carving on the tympanum has suffered from erosion. Malpas was a Norman church, but the present version is almost entirely a Victorian rebuild, with only fragments of the chancel arch surviving from the original.

Early English architecture survives at:

Abergavenny St Mary	Christchurch	Llanarth
Bedwellty	Cwmyoy	Llanbadoc
Caerwent	Grosmont	Llandegfeth

Llandenny	Llantilio Pertholey	St Brides Netherwent
Llanfair Kilgeddin	Llanwenarth	St Maughans
Llanfapley	Magor	Tregaer
Llangovan	Marshfield	Undy
Llanllowell	Michaelston-y-Fedw	Whitson
Llanover	Rogiet	Wolvesnewton
Llantilio Crossenny	Skenfrith	

Again, the level of survival is very variable. Grosmont is essentially Early English and of probably more than one period; elaborate internal decorative detail survives in the chancel, though its exterior is heavily restored. There are, for example, early 13th century E windows surviving at Caerwent, Llanddewi Rhydderch (Plate 8), Llanfapley (Plate 16), Michaelston-y-Fedw, and arcades at Bedwellty and St Maughans, but more usually there are only one or two windows. The 13th century chancel arches at Itton, Llanfihangel Rogiet (Plate 17) and Llangwm Uchaf may be slightly later.

The later 13th and early 14th centuries are otherwise represented at:

Abergavenny St Mary	Llangeview	Overmonnow
Bishton	Llangovan	Penallt Old Church
Bryngwyn	Llangwm Uchaf	Penhow
Caerleon	Llanllowell	Penrhos
Caldicot	Llanover	Penyclawdd
Cwmcarvan	Llansoy	Raglan
Cwmyoy	Llanthony	Redwick
Gwernsney	Llantilio Crossenny	Rogiet
Dingestow	Llantilio Pertholey	Shirenewton
Grosmont	Llantrisant	Skenfrith
Itton	Llanvaches	St Arvans
Langstone	Llanvetherine	St Maughans
Llanbadoc	Llanwenarth	St Pierre
Llandegfeth	Llanwern	Tregaer
Llanddewi Rhydderch	Magor	Trellech
Llandenny	Marshfield	Undy
Llanfihangel Rogiet	Michel Troy	Wolvesnewton
Llanfihangel-Ystern-Llewern	Monmouth	

The church at Trellech (Plate 3) is almost entirely of this period; at most other churches, the work was less extensive. As is usual in Wales, very few of the Gwent churches contain any masonry in developed Decorated style. Mostly the period roughly between the middle of the 13th century and the middle of the 14th is signalled only by such modest ornament as cusping on lights of otherwise Early English form (Plate 4) and Y-tracery, used either plain or with cusping, or by the use of wave moulding in otherwise Early English forms. There are only eleven churches where there are windows with medieval tracery of Decorated style:

Caldicot	Llanvetherine	Rogiet
Grosmont	Llanwenarth	Shirenewton
Llantilio Pertholey	Monmouth	Skenfrith
Llantilio Crossenny	Redwick	Trellech

The E windows of Llanvetherine and Skenfrith, the windows of the N wall of the N aisle at Skenfrith, and the E windows of the aisles at Trellech, all have simple bar tracery; and there is slightly more elaborate in the W window of the Cillwch chapel at Llantilio Crossenny. Only two churches have windows with geometric tracery; Llantilio Pertholey (the E window of the N aisle) and Skenfrith (the W window of the N aisle). The commonest form of Decorated tracery (at eight churches) is reticulated: there is reticulated tracery in the E windows of Llanwenarth, Redwick, Rogiet and Shirenewton; the principal W windows of Caldicot, Grosmont, Monmouth and Trellech, as well as the S chancel windows at Llanwenarth and Trellech, the E window of the N aisle at Skenfrith. On the evidence of the working drawings for the Victorian restoration, there was also originally simple reticulated tracery in the W window of the Beaufort Chapel at Raglan. The windows at Caldicot, Redwick (Plate 18), Rogiet and Shirenewton are of a particularly interesting form, in that instead of the heads being of the normal two-centred arched form with half-panels of tracery at the sides, they follow the lines of the reticulation, with a double or treble ogee curve, depending upon whether the window has two or three lights.

The distribution of fully developed Decorated is interesting; Caldicot, Redwick, Rogiet and Shirenewton form one group both geographically and stylistically, all apart from Rogiet also having a central tower without transepts. The churches in the north of the county were either originally built for religious orders (Abergavenny

and Monmouth St Mary) or are in the neighbourhood of major castles; at Grosmont and Skenfrith; at Llanwenarth and Llantilio Pertholey (both close to Abergavenny); and at Llantilio Crossenny (the parish church for the White Castle); this is probably related to the employment of master-builders from outside the area by patrons with the resources to fund such a venture. There is also Raglan, with three churches fairly close to it (Dingestow, Llangwm Uchaf: Plate 7, and Tregaer) whose Decorated windows, although smaller and simpler than the ones listed above, are more developed than is usual, possibly also indicating the use of non-local builders.

Perpendicular architecture is by far the best represented in Gwent: all churches with surviving medieval work were renovated, if not entirely built or rebuilt in the 15th or early 16th century. In contrast with the preceding period, the level of architectural achievement is much more uniform, although certain churches do stand out as being more refined in style than the rest. This is particularly true of S Gwent. The towers of Peterstone Wentloog (Plate 6) and St Brides Wentloog contain high-quality carving not paralleled in the rest of the county but with affinities in Somerset; at Peterstone the rest of the church is comparable stylistically, but at St Brides Wentloog the tower contrasts markedly with the more rustic appearance of the N aisle arcade and the windows in nave, aisle and chancel. It is possible that the nave roof at Peterstone Wentloog may have been intended to be vaulted, but the evidence is obscured by the restoration, and in any case the unfinished carving of the arcade capitals suggests that this church was never completed. The church at Magor is also unusually elaborate, with angel carvings on the capitals of the arcades, corbels for vaulting in the N aisle and the transepts, and a vaulted porch. More usually however, the pillars are either plain or stocky clusters of shafts, with plain moulded capitals (Plate 14). There are fine porches with ashlar facings and carved decoration at Caerwent, Caldicot, Christchurch, Magor, Redwick, Usk, and possibly Shirenewton.

Rectangular windows tend to be more common than windows with arched heads, and are the norm in the smaller churches (Plates 2, 9). In most churches, the E window is more elaborate than the others, with a two-centred and four-centred head and tracery; however some churches have a rectangular E window which is no more elaborate than the rest (Plate 2):

Cwmyoy	Llansantffraed	Undy
Llangeview	Penallt Old Church	Wonastow

Similar windows at Bedwellty and Penyclawdd are Victorian, but probably imitate their medieval predecessors. At Llandegfedd the window is medieval but has been reset. Freeman also records a rectangular E window at Shirenewton, which was removed during restoration.

Traceried window in the N and S walls of nave, chancel and aisles are much less common, and almost entirely restricted to the southern edge of the county, with a few in the central area, and the possible addition of Llangattock Lingoed, where there is a traceried window in the S wall of the chancel has been consolidated in cement, making it difficult to assess. The churches with traceried windows in the long walls are:

Caerwent	Magor	Redwick
Caldicot	Mathern	St Brides Wentloog
Llangybi	Peterstone Wentloog	Usk
Llantrisant	Raglan	

For the most part tracery is very simple, and usually rises straight from the lower part of the window, although there is a transom over the lower lights at Bettws Newydd and Caerwent (Plate 10). Lights in all windows in this period are much more likely to have cinquefoiled heads than trefoiled heads, particularly in the N and centre of the county, where trefoiled heads are hardly encountered at all.

## Post-Reformation

One of the most striking features of the Gwent churches as a group is the quantity of post-Reformation building work which survives. Work of the later 16th century or early 17th century survives from:

Cwmcavran	Llanfihangel-Tor-y-Mynydd	Llanvetherine
Cwmyoy	Llanfoist	Machen
Gwernsney	Llangattock-Vibon-Avel	Michaelston-y-Fedw
Langstone	Llangovan	Penhow
Llanarth	Llangua	Portskewett
Llandegfeth	Llanover	Raglan
Llanfihangel Crucorney	Llantilio Crossenny	Skenfrith
Llanfihangel Gobion	Llantilio Pertholey	St Maughans



In most cases, the work consists of the insertion of an extra window or so, mainly rectangular with segmental uncusped lights to the heads (Plate 23), but in few churches it seems to have been more extensive. At Cwmcarn both the chancel and the tower were rebuilt. The chancel (Plate 19) is in a vernacular style, with segmental heads to the lights of the windows. The tower on the other hand, which is dated by documentary evidence to the closing years of the 16th century, is in a renaissance style with ashlar facing, a bolection-moulded plinth, and strapwork replacing the tracery of the belfry windows. The W door (Plate 20) has a nearly triangular four-centred head, and apart from the unusually sharp cutting of the mouldings, there is little to distinguish it from a late medieval door. It may be possible to associate this tower with other ashlar-faced towers with bolection-moulded plinths, at Llanarth, Llanover and Trevethin (a bolection-moulded plinth was also added to the towers at Llandenny and Llanfdechfa, and one at Llantrisant may also be an addition); here however it is only the form of the plinth which suggests a post-medieval date, as the openings are more conventionally Perpendicular in character, and at Trevethin the facing appears to post-date the dressings of the medieval-style W door.

The nearby church of Llanfihangel Tor-y-Mynydd is at first sight late Perpendicular, but has renaissance-style 'pumpkin' stops to the doorway between the nave and porch. There are also unusual fleur-de-lis stops to the W door, paralleled only at Tredunnoc, which are possibly of similar date; the church at Tredunnoc contains a font dated 1662. The semi-circular-headed chancel arch could also be of a similar date; there is a similar one at Llangovan. At Langstone a new W end was added to the nave, probably an adaptation of a medieval tower basement.

Later 17th form work was carried out at:

Bedwellty	Llanfoist	Panteg
Bryngwyn	Llangattock Lingoed	Penallt Old Church
Cwmyoy	Llangattock-Vibon-Avel	Penrhos
Gwernsney	Llangovan	Penterry
Henllys	Llangua	Skenfrith
Llanarth	Llanllowell	St Brides Wentloog
Llandegfeth	Llantarnam	Tredunnoc
Llandenny	Llantrisant	Tregaer
Llanelli	Llanvaches	Trellech
Llanfihangel Crucorney	Llanvetherine	Trellech Grange
Llanfihangel Rogiet	Llanwenarth	Trostrey
Llanfihangel-Ystern-Llewern	Michel Troy	Undy
Llanfihangel-Tor-y-Mynydd	Newchurch	Wolvesnewton

This mainly involved the addition of windows of later 17th century type, rectangular with rectangular lights (Plate 2). In most cases these have plain chamfers, but the window at Penterry had sunk chamfers, and those at Mitchel Troy have wave mouldings. Windows of this type appear in the wall of the S aisle at Llantilio Pertholey, where they are dated by an inscription to 1709. Other work of definite or probable 18th century date, is to be found at:

Chepstow	Llansoy	Michel Troy
Goldcliff	Llantilio Crossenny	Monmouth
Itton	Llanvetherine	Trellech
Llandenny	Machen	Undy
Llanfapley	Michaelston-y-Fedw	

This work varies considerably from church to church. Llanvetherine has a window dated 1703. At Machen the doorway between the chancel and the Morgan chapel is of classical form and of a piece with the chapel's interior decoration. At Monmouth most of the medieval church was pulled down and rebuilt in classical style, although very little of this work has survived the Victorian reconstruction; the spire was also rebuilt, but in a gothic style which harmonises with the medieval tower; Trellech steeple may also be an 18th century replacement. Similar windows to those of Monmouth steeple were used when the top stage of the neighbouring church of Michel Troy was rebuilt, and may perhaps provide a date, though clear evidence is lacking. Much of the work at other churches also involved towers. A new tower was built at Chepstow following the collapse of the medieval tower; Itton tower is alleged to have been partially rebuilt after a lightning strike. The towers at Goldcliff and Llansoy can be dated stylistically to the 18th or early 19th century. A new steeple was added to Llantilio Crossenny. The porch at Undy has the date of 1796 carved into the ashlar facing of its outer wall; it is not certain whether this records the rebuilding of the porch or merely refacing, but the date would not be inconsistent

with the semi-circular head of the inner door. The porch of Michaelston-y-Fedw may also be of this period, but there is little to date it.

Classical-style churches are very poorly represented in the record, as the main example, at Monmouth St Mary's, was effectively destroyed in less than a hundred years after its construction. The other Monmouth church, St Thomas Overmonnow (Plate 21), was restored in 1832 and retains the fusion of Norman and classical created at that time, though some gothic details were added later. The simplified gothic churches architecture predating the main phase of the Victorian Gothic Revival are also largely missing; early 19th century work of this kind can be seen only at Henllys, Llandevaud, Mynyddislwyn and Nash, the last of which fortunately also retains its contemporary box pews (Plate 22).

### **Victorian Gothic**

Church restoration was widespread between 1845 and 1914. As with the Perpendicular rebuild, there is hardly a church which remained untouched. Standards of restoration varied considerably. Generally speaking, the earlier the restoration, the more likely it is that medieval and post-medieval features were replaced wholesale. This attitude is well exemplified by a letter of 1857 from the architects Prichard and Seddon, where they recommended that the chancel of Caerleon church, which was in a poor structural condition, should be entirely pulled down and rebuilt, since 'the expense would not greatly exceed that of putting the present structure in a state of proper repair, while its [the old chancel's] character even then will hardly be such as should be expected in the Chancel of so important a town church'. It was however Seddon who was responsible some twenty years later for the restoration of Llangwm Uchaf which is a model of respect for the original structure.

### **OTHER ARCHITECTURAL FEATURES**

#### **Vaulted ceilings**

As well as the vaulted ceilings noted in the porches of Magor, Tintern, Usk and probably originally Redwick, and the intention to vault the N aisles and transepts at Magor and possibly the nave at Peterstone Wentloog, there was also a vault over the Neville Chapel at Llantilio Pertholey. This chapel and the Tintern porch are exceptional in that the vaulting does not appear to have been accompanied by any other architectural pretension.

#### **Timber roofs and ceilings**

Early roofs and roof-timbers are recorded from:

Bedwellty	Llanfihangel-Ystern-Llewern	Llantrisant
Cwmcarvan	Llanfihangel-Tor-y-Mynydd	Penallt Old Church
Cwmyoy	Llangeview	Penrhos
Gwernsney	Llangovan	Penyclawdd
Henllys	Llangua	Skenfrith
Kemeys Commander	Llansoy	St Maughans
Llanelli	Llanthony	Tintern Parva
Llanfair Kilgeddin	Llantilio Crossenny	Tregaer
Llanfihangel Pontymoile	Llantilio Pertholey	Trellech Grange

The most common form is the barrel roof, usually panelled and plastered, in use from the late medieval period to the 17th century (Plate 23). Even where the ceiling has gone many roofs still show from the marks on the timbers that one existed previously. There are however other forms, such as the windbraced nave roof at Llanthony.

#### **Galleries**

Galleries were a common feature in post-medieval churches; they survive in the churches of:

Goetre	Mamhilad	Portskewett
Llanfapley	Nash	Trevethin
Llangybi	Overmonnow	

They are at the W ends of all these churches (Plate 22), extending into the tower in Llanfapley and Trevethin, the aisle (again at Trevethin) or along the N and S walls of the nave (Overmonnow: Plate 21). Elsewhere they are attested by such features as doors or arches for access (eg Goldcliff, Tredunnoc, Trellech), or split-level windows at the W end of the nave (eg Machen, Portskewett: Plate 1, and Wolvesnewton). They are also known from documentary sources (eg Penrhos, Usk), and their presence can also be deduced from comparison of church floor areas with their known seating capacity (Bettws Chapel, Llandeuaud).

### **Other timber work**

Timber construction was also used for the rood loft and screen (see above, p20), the top stage of some belfries in the NE corner of the county (p18), and porches. On the whole the porches have suffered the most, although a carved fragments of early timber work still survives in the porch of Bryngwyn church (Plate 25).

### **Wall-finish**

The traditional wall-finish for churches in this area was limewash. On the outside of the church this was applied to the body of the church and occasionally also the tower, though the tower might alternatively be left without any finish, or with only the battlements limewashed (Coxe, 1801, \*29). Fragmentary traces of limewash survive very widely, both inside and out, but only at Dixton and Llanfihangel Pontymoile is the tradition of external limewashing continued; Llanfihangel Pontymoile (Plate 11) is completely limewashed but at Dixton the chancel, as well as the upper stage of the tower and the steeple, are left in the natural stone.

## ***FURNISHINGS AND FITTINGS***

### **Wallpaintings and stained glass**

Small fragments of medieval wallpainting survive in the churches of:

Abergavenny	Llangybi	St Maughans
Henllys	Michaelston-y-Fedw	

That at Llangybi was in particularly poor condition. Early glass was noted at:

Basseleg	Llanwern	Wonastow
Llanfair Kilgeddin	Mamhilad	
Llangattock Lingoed	Mathern	

There is also alleged to be late medieval glass at Llangwm Uchaf, but this was not apparent when the site visit was made. In all cases, fragments have been reset with Victorian or modern glass. Not all of this glass is likely to have had a local origin, although the glass with post-medieval heraldry at Wonastow probably is; some of the rest is probably Flemish, as at Basseleg and Llanwern.

### **Wooden doors**

Doors of late medieval/ early post-medieval type were noted at:

Cwmcarvan	Llangovan	Penallt Old Church
Llanfihangel Gobion	Llanover	Skenfrith
Llanfihangel Pontymoile	Llansoy	Trellech
Llanfihangel-Tor-y-Mynydd	Llanvaches	Wolvesnewton

The doors at Penallt Old Church (Plate 26) and Trellech both bear 16th century dates (1532 and 1595 respectively).

### **Piscinae and stoups**

There are piscinae at:

Abergavenny St Mary	Bettws Newydd	Caerleon
Basseleg	Bryngwyn	Caldicot

Christchurch	Llangwm Uchaf	Panteg
Cwmcarvan	Llangybi	Penhow
Grosmont	Llanover	Penrhos
Itton	Llansantffraed	Penterry
Kemeys Commander	Llansoy	Peterstone Wentloog
Llanarth	Llanthony	Redwick
Llanelli	Llantilio Crossenny	Skenfrith
Llanfair Kilgeddin	Llantilio Pertholey	St Brides Wentloog
Llanfapley	Llantrisant	St Maughans
Llanfihangel Gobion	Llanvetherine	Tredunnoc
Llanfihangel-Ystern-Llewern	Llanwenarth	Tregaer
Llanfrechfa	Llanwern	Trellech
Llangattock Lingoed	Machen	Trostrey
Llangeview	Mathern	
Llangua	Overmonnow	

The examples at Llantilio Crossenny, Llanvetherine, St Brides Wentloog and possibly also Trellech are combination piscina/aumbries. There are stoups at:

Bettws	Llangovan	Redwick
Bishton	Llanllowell	Rogiet
Caerwent	Llanover	Shirenewton
Caldicot	Llansoy	Skenfrith
Cwmcarvan	Llantilio Pertholey	St Arvans
Cwmyoy	Llanvetherine	St Brides Wentloog
Gwernsney	Magor	St Maughans
Langstone	Michaelston-y-Fedw	Tintern Parva
Llanfapley	Michel Troy	Tredunnoc
Llanfihangel Rogiet	Penallt Old Church	Trostrey
Llanfihangel-Ystern-Llewern	Penhow	Usk
Llangattock Lingoed	Raglan	Wonastow

## Fonts

Of all the fittings, it is the fonts which are most likely to survive from the Middle Ages. In some cases, as at Mathern, the font was replaced by a new Victorian one when the church was refitted in the 19th century, but the old font was retained, or has been retrieved from where it was buried or reused, and has been again replaced in the church, sometimes along the Victorian one. There are medieval fonts at:

Abergavenny St Mary	Llanfihangel Gobion	Monmouth
Bettws Newydd	Llanfihangel Pontymoile	Mounton
Bishton	Llanfihangel-Ystern-Llewern	Nash
Caerwent	Llangattock Lingoed	Newchurch
Chepstow	Llangattock-Vibon-Avel	Oldcastle
Cwmcarvan	Llangattock-juxta-Usk	Overmonnow
Cwmyoy	Llangeview	Penallt Old Church
Dingestow	Llangovan	Penhow
Dixton	Llangua	Penyclawdd
Goetre	Llangwm Isaf	Peterstone Wentloog
Goldcliff	Llanllowell	Redwick
Grosmont	Llanover	Rogiet
Gwernsney	Llansantffraed	Skenfrith
Henllys	Llantarnam	St Brides Netherwent
Kemeys Commander	Llanthony	St Brides Wentloog
Kilgwrrwg	Llantilio Crossenny	St Maughans
Llanbadoc	Llantilio Pertholey	St Pierre
Llanddewi Skirrid	Llanvaches	Tintern Parva
Llandegfeth	Llanwenarth	Tregaer
Llanelen	Magor	Trellech
Llanelli	Mamhilad	Trevethin
Llanfair Discoed	Mathern	Trostrey
Llanfapley	Michel Troy	Undy
Llanfihangel Crucorney	Monkswood	Whitson

Most are rather plain, Gardiner's (1917) 'maltshovel' type being particularly common in the later medieval period, but some, such as the Norman font at Whitson (Plate 24) and the 15th century font in the tower basement at Chepstow, are decorated. Some parishes apparently had to replace their fonts after the Commonwealth, since 17th century fonts, most of them dated, survive at Caerwent, Llanarth, Llandenny, Llangybi, Llantrisant and, Tredunnoc (Plate 27), and the medieval font at Skenfrith was carved with the date of 1661. The churches of Michaelston-y-Fedw and Mynyddislwyn have neo-classical fonts; other fonts are mainly Victorian, though there are a few later ones.

There is an early wooden font cover at Llanfair Kilgeddin.

### **Altars, communion tables and communion rails**

Medieval altar stones have been remounted for use at the churches of:

Kemeys Commander	Llantilio Pertholey	Rogiet
Llandenny	Michaelston-y-Fedw	Skenfrith
Llanfihangel Crucorney	Penallt Old Church	St Pierre

and there are Jacobean communion tables at:

Dingestow	Llanwenarth	Trellech
Llanelli	Michel Troy	Wonastow
Llantilio Pertholey	Skenfrith	
Llantrisant	Tredunnoc	

The other churches in the survey have Victorian or later altars.

Post-medieval ('Laudian') altar rails (Plate 3) survive from the churches of:

Bryngwyn	Llangua	Llanwenarth
Cwmyoy	Llangybi	Penallt Old Church
Gwernsney	Llanover	Skenfrith
Llanfapley	Llansoy	Trellech
Llanfihangel-Tor-y-Mynydd	Llantilio Crossenny	Usk
Llangeview	Llanvetherine	

### **Pews and pulpits**

Medieval seating survives only at Abergavenny, where the chancel retains its original stalls, and Llantilio Pertholey, where a couple of medieval stalls have been brought in from outside the area. Jacobean pews survive only at Llangattock Lingoed and Skenfrith: Jacobean pulpits appear at Caerwent, Penallt Old Church and Trellech. There are also fragments of Jacobean carving incorporated into the pulpit and priest's desk at Llangua. Other Jacobean panelling has been reused in the churches of:

Llanover	Bettws Newydd	Trellech
Mamhilad	Raglan	Cwmcarnan
Llangattock Lingoed	Dingestow	

A fine carved pulpit of probably 18th century date survive in Llangybi church.

Box pews of late 18th or early 19th century form survive at Llandegfedd, Llangeview, Nash and Overmonnow; Nash and Overmonnow (Plates 21, 22) preserved the matching W gallery (see above). At Nash, the matching three-decker pulpit is also preserved; Llangeview has a two-decker arrangement, whereby the pulpit is set within a pew provided with reading desk.

### **Chests, cupboards and aumbries**

Medieval aumbries survive in the chancels of:

Grosmont	Langstone	Llanarth
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Llanbadoc	Llangua	St Brides Wentloog
Llandenny	Llanthony	Trellech
Llanfapley	Llantilio Crossenny	
Llangattock-juxta-Usk	Llanvetherine	

Those at Llantilio Crossenny, Llanvetherine, St Brides Wentloog and possibly also Trellech are combination piscina/aumbries. The aumbrey at in the Victorian chancel at Chepstow is framed by a reset medieval arch.

Early wooden chests and cupboards (not all necessarily original to the church) survive at:

Bedwellty	Llansoy	Penhow
Bryngwyn	Llantilio Crossenny	Penyclawdd
Goetre	Llantilio Pertholey	Raglan
Llandegfeth	Llanwenarth	Skenfrith
Llanfihangel Gobion	Mathern	Trostrey
Llangybi	Penallt Old Church	Usk

The chest at Bedwellty is medieval in date and was probably an Easter sepulchre.

## Monuments

A large proportion of the monuments within churches over most of the county have been transcribed by Bradney, although he sometimes gives the inscriptions in abbreviated form, omitting material which was not useful to him in compiling genealogies. The exception is the Hundred of Newport, where the volume was not completed during his lifetime, and where his recording was very selective. He occasionally records the markers' name for monuments, but not in any consistent fashion.

Early Christian sculpture is known from Caerleon, Caerwent and St Arvans, and medieval monumental sculpture survives at:

Abergavenny St Mary	Llanvaches	St Brides Netherwent
Bishton	Llanvetherine	St Pierre
Christchurch	Michel Troy	Trellech
Llanfihangel Rogiet	Penyclawdd	
Llangattock-juxta-Usk	St Arvans	

with a late medieval carved cross at Cwmyoy. Post-medieval monumental sculpture survives at:

Abergavenny St Mary	Llanmartin	Trellech
Chepstow	Llanvetherine	Wonastow
Llanfihangel Crucorney	Machen	
Llanfoist	Raglan	

There are also figured brasses at Llangattock-Juxta-Usk, Llanover and Trellech.

## POTENTIAL FOR FURTHER ARCHAEOLOGICAL STUDY

### *BUILDINGS ARCHAEOLOGY*

The archaeology of buildings has only been established as a separate discipline relatively recently, and the potential of buildings for archaeological investigation is still not widely appreciated. However, detailed examination and recording of the fabric of standing buildings can provide significant information about their history. It should be taken as read that, except in cases where it can be shown that a wall has been completely rebuilt (as opposed to refaced) from the ground up, there is the potential for obtaining further information if it has to be repointed or replastered. For a general introduction to the archaeological recording of churches, see Parsons and Brooke 1994.

### *Likely damage to archaeological evidence*

All renovation work on old buildings potentially involves the removal of archaeologically significant material. The most destructive activity which can be carried out on a wall is obviously demolition, but refacing can be almost as bad. This destroys evidence for the form, and even the position, of any blocked openings, and also evidence for different phases of construction. The raking out of joints can also destroy evidence for mortars and

building techniques; and the subsequent repointing will obscure detail, even more so if the wall is then replastered. Renewal of timbers may remove information which is of importance for the original form of the church and its dating, and for the study of medieval technology, and woodland exploitation and management. Removal of old plaster from the walls could result in the loss of wall-paintings.

### ***Archaeological potential***

Renovation work normally provides the only opportunity for a thorough study of the fabric of a standing building. Not only does it reveal detail about construction which is normally concealed by pointing and plaster, but where scaffolding is used access can be obtained to parts of the structure which are not easily visible from the ground.

Information which may become available as a result of examination during renovation work includes: the identification of different building periods, and the discovery of blocked doors and windows, both of which can contribute to an understanding of the development and usage of the building; recovery of early decorative schemes; evidence for medieval building technology; evidence for woodland management and exploitation. The opportunity is also provided for the dendrochronological dating of timbers.

## ***BELOW-GROUND ARCHAEOLOGY***

All pre-19th century churches potentially have important below-ground archaeological deposits in both the church and the churchyard. Burials will exist within both, as may the remains of earlier church buildings, their position depending upon whether the church has become smaller (as at Bettws Newydd or Usk), or larger, or changed its position. The churchyard may additionally contain the foundations of extensions to the church which have now been demolished, as well as such structures as priests' houses or the foundations of churchyard crosses where these do not survive above ground. In monastic churches, conventual buildings may have existed in the area of what is now the churchyard.

It may therefore be taken as read that there is the potential for the existence of archaeologically important deposits and structures in all churches on medieval sites, those on pre-Norman sites being particularly important, but also more fragile. The problem lies in assessing how well they have survived the vicissitudes of continuous use and modification.

## **Churches**

### ***Likely damage to archaeological evidence***

Only for those churches where archaeological deposits have actually been recorded inside the building is it possible to give an assessment of any archaeological potential, and within the study area this is possible only for Llanthony, St Brides Wentloog, Trellech and part of Grosmont. In the first three of these, archaeological deposits are known to survive, and in the last they are known to have been completely destroyed in the area of the tower. For most churches, it is not possible to establish from the sources available for study how far any below-ground deposits within a church have been damaged by later activity. In some cases it is known that the floor was lowered during 19th century restoration work, eg at Llanthony and Raglan, but this need not have entailed damage to medieval layers; at Llanthony the floor level was lowered to the top of the medieval deposits, and the present floor is on a concrete raft constructed above them. At Grosmont on the other hand the underpinning of the tower necessitated the removal of all deposits in the crossing and around the piers to bedrock. These records are however in a minority. In some cases it is possible to deduce from the standing building that there has been an appreciable change in level; at Llanbadoc the nave appears to have been lowered by about 1m at some time, but more often any changes appear to have involved the raising of the chancel floor, or at least the sanctuary floor, as at Henllys, Mamhilad, Penterry and Trostrey.

Vaults may be expected under church floors, where they will have disturbed earlier burials and other deposits or structures, but in most cases there is no clear record; wall tablets will occasionally record a burial 'in a vault near this place', but there is no guarantee that the tablet is in its original position.<sup>3</sup> The other likely agent of disturbance is underfloor heating. Since some churches have been refloored, and even more carpeted, it is difficult to judge how extensive this is - some churches have a boiler room still extant without there being any readily visible evidence for heating ducts, as at Llangattock-Vibon-Avel. Where underfloor ducts can be seen, however, the evidence suggests that any disturbance they have caused is likely to be localised; the largest area of destruction will have been caused by the construction of subterranean boiler houses, which are usually under Victorian vestries and therefore outside the area of the standing medieval church. Toilet and cooking facilities

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<sup>3</sup> Although faculties often specify that tablets, if taken down during the course of restoration work, should be re-erected as near to the original position as possible, there is enough evidence of movement of tablets to indicate that it cannot be taken for granted they are in the usual position.

have been provided in few churches, but the number of these is likely to increase, and in this case damage to the underground deposits may be caused by the digging of drains.

### ***Archaeological potential***

All below-ground disturbances provide a potential opportunity for the examination of archaeological deposits.

Too little work has been done within churches in this area for any clear idea to be gained of what range of archaeological material may be encountered. The excavations at Trellech produced some enigmatic walls whose nature could not be elucidated within the area under examination. At other churches, examination below the floor may help to solve particular problems identified in the development of the church plan, as at Langstone, where the present W end of the nave may originally have been the base of a tower.

The presence of grave stones incorporated in the church floor is not evidence that they are *in situ* over burials, as in some cases it can be seen that they have been deliberately reused as paving, particularly when they are trimmed. It is also possible that memorial slabs were not necessarily laid over graves, since Coxe (1801, \*30) records that the practice prevalent in his day was to leave the areas of the graves inside churches free of paving and mounded with earth, as in the churchyard; his account also suggests that burials within the building were common.

## **Churchyards**

### ***Likely damage to archaeological evidence***

Constant grave-digging in the churchyard will normally be the main cause of attrition of archaeological evidence for earlier use. The walls of the church may have been separated from any associated construction deposits within the church by the digging of open trench-drains or soakaways at the foot of the walls; this does not appear to be a particularly great problem in Gwent as relatively few churches display such drains, but it is possible that they may have been dug in the past and filled in for aesthetic reasons. The other main area in which evidence may have been lost is in the levelling of the old boundaries in churchyards where there have been extensions; and where old boundaries still exist, they may have been rebuilt, obliterating evidence for earlier walls and banks on the same line.

### ***Archaeological potential***

All below-ground disturbances provide a potential opportunity for the examination of archaeological deposits.

No excavations have been carried out in any Gwent churchyards, with the exception of limited work in Bettws Newydd to establish the line of the walls of the earlier chancel, and an excavation on the graveyard extension at Usk, which established that this area had previously been used for burials in the middle ages. Where excavations have been carried out in churchyards in the Vale of Glamorgan, evidence for priests' houses have emerged on the N side of the church like the probable priest's house at Mathern, as well as evidence for community activities (Parkhouse and Robinson 1982; Thomas 1996). Use of the churchyard for ancillary buildings has been much more frequent in the past than is now considered normal, and such buildings are known from a variety of sources to have existed at several churches, along with now-demolished extensions to the church itself. Coxe and Glynne both saw a medieval building to the south of the church at Bassleg; 'a Perpendicular chapel' according to Glynne, 'now used as a school' according to Coxe. At Dingestow, grave-digging to the N of the church has unearthed roughly dressed rubble blocks. At Michaelston-y-Fedw, stub walls and blocked doorways show that there was originally another element (?a chapel) to the north of the chancel, as well as an element (?vestry room or schoolroom) to the south of the nave between the Cefn Mabli Chapel and the porch, attested by a blocked doorway and map evidence. Bradney quotes documentary evidence that the nave at St Brides Netherwent originally had two aisles, and documentary evidence examined during the survey shows that a faculty was granted in 1758 to provide a vestry room to the NW of the church at Llantilio Crossenny.



## HISTORIC CHURCHES BY DEANERY

Abergavenny (St Mary)	Abergavenny	Llanthony	Abergavenny
Aberystroth	Blaenau Gwent	Llantilio Crossenny	Abergavenny
Basseleg	Basseleg	Llantilio Pertholey	Abergavenny
Bedwellty	Bedwellty	Llantrisant	Raglan & Usk
Bettws Chapel	Abergavenny	Llanvaches	Netherwent
Bettws	Newport	Llanfapley	Abergavenny
Bettws Newydd	Raglan & Usk	Llanvetherine	Abergavenny
Bishton	Netherwent	Llanwenarth Citra	Abergavenny
Bryngwyn	Raglan & Usk	Llanwern	Netherwent
Caerleon	Newport	Machen	Basseleg
Caerwent	Chepstow	Magor	Netherwent
Caldicot	Netherwent	Malpas	Newport
Chepstow	Chepstow	Mamhilad	Raglan & Usk
Christchurch	Newport	Marshfield	Basseleg
Cwmcarvan	Monmouth	Mathern	Chepstow
Cwmyoy	Abergavenny	Michaelston-y-Fedw	Basseleg
Dingestow	Monmouth	Mitchel Troy	Monmouth
Goldcliff	Netherwent	Monkswood	Raglan & Usk
Goetre	Raglan & Usk	Monmouth	Monmouth
Grosmont	Abergavenny	Overmonnow	Monmouth
Gwernesney	Raglan & Usk	Mounton	Chepstow
Henllys	Pontypool	Mynyddislwyn	Bedwellty
Itton	Chepstow	Nash	Netherwent
Kemeys Commander	Raglan & Usk	Newchurch	Chepstow
Kilgwrrwg	Chepstow	Oldcastle	Abergavenny
Langstone	Netherwent	Panteg	Pontypool
Llanarth	Abergavenny	Penallt	Monmouth
Llanbadoc	Raglan & Usk	Penhow	Netherwent
Llanddewi Rhydderch	Abergavenny	Penrhos	Abergavenny
Llanddewi Skirrid	Abergavenny	Penterry	Chepstow
Llandegfeth	Pontypool	Penyclawdd	Monmouth
Llandenny	Raglan & Usk	Peterstone Wentloog	Basseleg
Llandevaud	Netherwent	Portskewett	Netherwent
Llandogo	Chepstow	Raglan	Raglan & Usk
Llanelen	Abergavenny	Redwick	Netherwent
Llanfair Discoed	Chepstow	Risca	Basseleg
Llanfihangel Crucorney	Abergavenny	Rockfield	Monmouth
Llantarnam	Pontypool	Rogiet	Netherwent
Llanfihangel Pontymoile	Raglan & Usk	St Arvans	Chepstow
Llanfihangel Rogiet	Netherwent	St Brides Netherwent	Netherwent
Llanfihangel Tor-y-Mynydd	Monmouth	St Maughans	Monmouth
Llanfihangel Gobion	Raglan & Usk	St Pierre	Chepstow
Llanfihangel-Ystern-Llewern	Monmouth	Shirenewton	Chepstow
Llanfoist	Abergavenny	Skenfrith	Abergavenny
Llanfrechfa	Pontypool	Tintern Parva	Chepstow
Llangattock Lingoed	Abergavenny	Tredunnoc	Raglan & Usk
Llangattock-Juxta-Usk	Abergavenny	Tregaer	Monmouth
Llangattock-Vibon-Avel	Monmouth	Trellech	Monmouth
Llangeview	Raglan & Usk	Trellech Grange	Monmouth
Llangovan	Monmouth	Trevethin	Pontypool
Llangwm Isaf	Raglan & Usk	Trostrey	Raglan & Usk
Llangwm Uchaf	Raglan & Usk	Undy	Netherwent
Llangybi	Raglan & Usk	Usk	Raglan & Usk
Llanhennock	Raglan & Usk	Whitson	Netherwent
Llanishen	Monmouth	Wilcrick	Netherwent
Llanllowell	Raglan & Usk	Wolvesnewton	Raglan & Usk
Llanmartin	Netherwent	Wonastow	Monmouth
Llanover	Raglan & Usk	St Brides Wentloog	Basseleg
Llansoy	Monmouth		
Llansantffraed	Abergavenny		

The bound version of the print-out has been arranged in six volumes by deanery. As there are relatively few historic churches in the Archdeaconry of Newport, the deaneries of Basseleg, Bedwellty, Blaenau Gwent, Newport and Pontypool can be found in a single volume. Each of the deaneries in the Archdeaconry of Monmouth has a separate volume.

Llanelli is the only Church in Wales parish outside the Diocese of Monmouth. It is in the diocese of Swansea and Brecon, Archdeaconry of Brecon, and will be found bound with the Glamorgan churches in the same archdeaconry in paper copies of the database produced for the use of the Church in Wales. In the copies produced for those organisations which organise data by county rather than diocese, it will be found together with Llanga; Dixton and Llanfair Kilgeddin bound in with the deanery of Chepstow.

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1. St Mary's Church Portskewett from the N, with churchyard cross



2. St David's Church Trostrey from the SE



3. St Nicholas' Church Trellech, interior looking E



4. St John's Church Penhow from the SW





5. St Teilo's Church Llantilio Crossenny from the SW



6. St Peter's Church Peterstone Wentloog from the N



7. St Jerome's Church Llangwm Uchaf from from the NW



8. St David's Church Llanddewi Rhydderch from the NE



9. Penallt Old Church from the S



10. Church of St Stephen and St Athan Caerwent from the N



11. St Michael's Church Llanfihangel Pontymoile from the W



12. St Mary's Priory Church Usk: porch



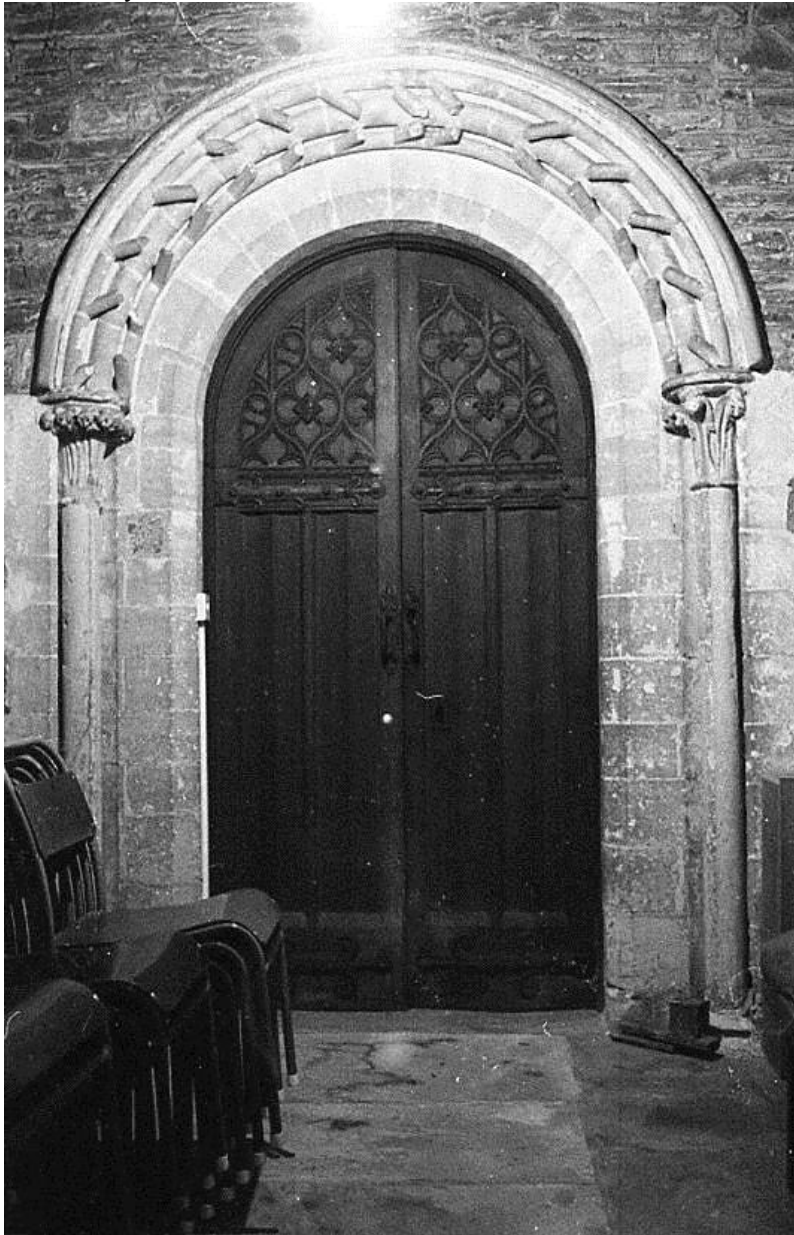
13. St Jerome's Church Llangwm Uchaf: rood screen



14. Penallt Old Church: arcade



15. St Mary's Church Marshfield: main door



16. St Mabli's Church, Llanfapley: E window



17. St Michael's Church Llanfihangel Rogiet: chancel arch



18. St Thomas's Church Redwick: E window



19. St Catwg's Church Cwmcarn: chancel



20. St Catwg's Church Cwmcarn: tower W door





21. St Thomas's Church Overmonnow: gallery



22. St Mary's Church Nash: box pews, three-decker pulpit and gallery



23. St Meugan's Church St Maughans: barrel roof



24. Whitson Parish Church: font



25. St Peter's Church Bryngwyn: woodwork of porch



26. Penallt Old Church: 16th century door



27. Tredunnoc Church: font



28. St Michael's Church, Michel Troy: churchyard cross



