

Welsh Historic Churches Project

Glamorgan Historic Churches Survey

Overview: Churches In Glamorgan excluding Gower

April 1998

A report for CADW
by E M Evans BA PhD MIfA

Project no. GGAT 51



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Re-issued 2015 with new digital photographs in colour

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INTRODUCTION

The Glamorgan Churches Project (Cadw reference number GGAT 51) started in 1996-7 and was concluded in 1998-99. It followed on from the Gwent Churches Project which was carried out between 1995 and 1997.

For the purposes of the Welsh Historic Churches Survey, a historic church was 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. At the time of the survey, only one historic parish church in Glamorgan had been sold on into private ownership. This was Leckwith. However, a number of the remaining churches which fall within this definition were excluded. First of these was Llandaff Cathedral which was excluded since its administration differs from that of the churches. The other two are definite post-Reformation foundations, and the buildings themselves were heavily made over in the 19th century. These are Blaengwrach, built as a chapel-of-ease to Glynorrwg, and Penllyn, which was an estate chapel in the parish of Penllyn whose mother church was Llanfrynach. With these exclusions, there were 129 historic churches in Glamorgan. The 23 churches of Gower are dealt with in a separate overview; so the full list of the 106 churches to the E of Gower included in this survey is as follows:

Aberavon	Llandow	Penderyn
Aberdare	Llandyfodwg	Pendoylan
Aberpergwm	Llanedeyrn	Penmark
Baglan	Llanfabon	Pentyrch
Barry	Llanfrynach	Peterston-super-Ely
Bedwas	Llangan	Porthkerry
Bettws	Llangeinor	Pyle
Bonvilston	Llangynwyd	Radyr
Briton Ferry (Llansawel)	Llanharan	Roath
Cadoxton-juxta-Barry	Llanharry	Rudry
Cadoxton-juxta-Neath	Llanilid	Rumney
Caerphilly	Llanishen	St Andrews
Capel Llanillterne	Llanmaes	St Athan
Cardiff St John the Baptist	Llanmihangel	St Brides Major
Cilybebyll	Llansannor	St Brides Minor
Cogan	Llantrisant	St Brides-super-Ely
Coity	Llantrithyd	St Donats
Colwinston	Llantwit Fardre	St Fagans
Cowbridge	Llantwit Major	St George-super-Ely
Coychurch	Llantwit-juxta-Neath	St Hilary
Crynant Chapel of Rest	Llanwynno	St Lythans
Cwmavon	Llysworney	St Mary Church
Eglwysbrewis	Marcross	St Mary Hill
Eglwysilan	Margam	St Mellons
Ewenny	Mawdlam	St Nicholas
Flemingston	Merthyr Dyfan	Sully
Gelligaer	Merthyr Mawr	Talygarn
Gileston	Methyr Tydfil	Tithegston
Glynorrwg	Michaelston-le-Pit	Vaynor
Laleston	Michaelston-super-Ely	Welsh St Donats
Lavernock	Monknash	Wenvoe
Lisvane	Neath	Wick
Llanblethian	Newcastle	Ystradowen
Llancarfan	Newton Nottage	Ystradyfodwg
Llandough-juxta-Cowbridge	Nolton	
Llandough-juxta-Penarth	Penarth	

The churches of Eglwysbrewis and Tithegston were not in use at the time of the survey. Tithegston had been declared redundant and was for sale; Eglwysbrewis, which had been leased to the Ministry of Defence for use by the air base at St Athan, had been returned to the Diocese of Llandaff but had not yet been reopened. The original parish church of Barry, dedicated to St Nicholas, and Crynant Chapel of Rest, although still in the ownership of the Church in Wales are also leased to other bodies, at Barry for use as a scout hut and Crynant as a chapel of rest; the original parish church of Merthyr Tydfil (St Tydfil's) is also mainly used as a chapel of rest rather than having normal parish functions, though it is still used occasionally for other services. The church at Llanfrynach is also only used for occasional services. At Ewenny the only parts of the monastic church currently in ecclesiastical use are the nave, S aisle, porch and the vestry constructed in the ruins of the N transept; the rest of the building, although standing and roofed, is not in use, and is administered by Cadw as an ancient

monument, Similarly at Margam only the monastic nave and (rebuilt) aisles are in current use, but here the rest of the monastic church is ruinous. All the other churches surveyed are in normal use, though the major campaign of restoration being carried out at St Fagans at the time of the field visit affected the degree to which the interior was visible.

During the course of the survey, the county was divided into areas of convenient size by historic Hundreds. In the first quarter of the 1997-98 financial year, besides the completion of the Gower churches, the churches in the Hundreds of Neath (11) and Newcastle (13) were surveyed, the second quarter the churches in the Hundreds of Ogmore (14) and Cowbridge (20), in the third quarter those in the Hundreds of Dinas Powys (24) and Kibbor (5), and in the final quarter those in the Hundreds of Caerphilly (5) and Miskin (8) together with the churches in Brecknockshire (2) and Monmouthshire (4) before the local government reorganisation of 1974.

Sixteen churches were completely rebuilt in the Victorian period or later:

Baglan	Llanfabon	Talgarn
Barry	Llanharan	Vaynor
Caerphilly	Merthyr Mawr	Ystradowen
Capel Llanillterne	Nolton	Ystradyfodwg
Glyncorrwg	Penarth	
Llandough-juxta-Penarth	Roath	

Seven of them, Baglan, Caerphilly, Llandough-juxta-Penarth, Merthyr Mawr, Nolton, Talgarn and Vaynor, are known to have been rebuilt on a completely different site within the churchyard, and an eighth, Barry, although built in roughly the same position, was on a completely different alignment. As there was no prospect that any earlier fabric survived *in situ* in any of these churches, none of them was surveyed on a wall-by-wall basis. Ystradyfodwg too was not surveyed wall-by-wall, since it is known to have been completely rebuilt during the 1980s. It does not appear that any of the churches which were rebuilt on the same site have any surviving earlier fabric either, though the possibility cannot be ruled out that some survives unrecognisable under plastering or refacing, and might emerge during future restoration work. This is particularly the case with Roath, where plans drawn up for the faculty issued in connection with the first phase of rebuilding work show that some of the walls were intended to be on the same line as their predecessors, and although the walls of this phase are reported to have been taken down and rebuilt in the second phase, there is no certain evidence that this demolition extended to ground level and below. Two of the rebuilt churches contain reset medieval or post-medieval features: Glyncorrwg has a window of 16th century type in the vestry, presumably salvaged from its predecessor, and the Early English door between the vestry and the chancel Merthyr Mawr was brought from the neighbouring Newcastle church at Bridgend when this was partially rebuilt. All these church buildings have been eliminated from the data used to compile the overview of trends, but their churchyards/sites have not. This leaves 90 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 Glamorgan Record Office, W Glamorgan Archive Service, Gwent Record Office, the National Library of Wales and the National Monument Record.

Desk-top study

Published sources

Three main categories of published material 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*.

The most useful general survey for the area is Orrin (1988b), which provides a short guide to each of 45 churches in the Vale of Glamorgan, defined as the area bounded by the Ogmere River, the M4 and the W edge of the Cardiff conurbation. Most of the medieval foundations are covered, but he omits Barry, Cogan, Lavernock, Pentyrch and Ystradowen. After an introduction to the ecclesiastical history of the area (provided by F G Cowley) and an introduction to the architecture and furnishings, concentrating particularly on the latter, there is a short entry on each church, with a short history and a detailed description of the principal furnishings and fittings. The more notable elements of the architecture are described, but without analysis except in those few cases where there was already some form of published study. Some aspects of architectural history are provided by Butler (1971) in the short survey of ecclesiastical architecture which he provided for the *Glamorgan County History*, which also concentrates mainly on the Vale. All the churches are covered by Newman (1995) in *The Buildings of Wales: Glamorgan*, but not usually at any length, but since this book is a brief architectural guide, the interpretations are based on the main architectural features rather than a detailed fabric survey; summaries of medieval and Victorian church architecture in general are included in his introduction. Bradney's *History of Monmouthshire* has been used for the churches previously in Monmouthshire, but since the volume relating to the Hundred of Newport (Bradney 1993) was never completed, its record of memorials is very much less comprehensive than the other volumes. The churches previously in Brecknockshire are covered by Dawson (1909), but little information of use is included, as also in the popular guidebook published by Salter (1991) and the accounts of churches given in the guides to Glamorgan and Monmouthshire published by C J O Evans (1944; 1953). References to these last two 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 (1958 and 1959). Those churches which previously lay in Monmouthshire are included in the articles by Brook (1988) on pre-Norman church sites, and Wright (1937, 1938 and b, 1939, 40 a and b) on bells. J D Evans (1988) has covered the churchyard yews of those churches which lie in the Diocese of Monmouth.

Historic antiquarian accounts start in 1684 with Dineley (1888), though unfortunately he visited very few churches in Glamorgan. 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 published a series of papers in *Archaeologia Cambrensis* dealing with some of the churches in the area (Freeman 1857a; 1857b; Freeman *et al* 1859). Glynne (1901) produced short accounts of a large number of churches throughout the county. A number of papers were also published by architects with antiquarian interests, mainly to do with details which had been brought to their attention during restoration work (*eg* Allen 1876; 1896; Halliday 1900; 1901; 1902; 1903a and b; 1904; 1905).

Unpublished survey work

Little survey work had been done on Glamorgan churches before the start of the project. At the time the material in the National Monument Record (NMR) was examined, although there was photographic cover of many churches, full survey had been done by RCAHMW on only two (Crynant; with analytical plan; and Rudry). There were also analytical plans for Cogan and Sully, plans, sections and elevations for Ewenny and Pyle, and 19th century plans for Cowbridge and Llantrithyd, and drawings of Caerphilly, Cardiff St John and Llantrisant; together with detailed records of the roof and wallpaintings at Llanfrynach, the wallpaintings at Eglwys Brewis and Llantwit Major and preliminary notes on the wallpaintings at Eglwysilan and the 17th century door at Llansannor. There is also a dimensioned drawing of the churchyard cross at Porthkerry. The National Monument Record also holds the notebooks of R E Kay, containing details of his surveys of and visits to churches, mostly carried out in the 1950s and 1960s. These include a reasonably full surveys including measured plans of one church (Cilybebyll), and shorter notes on many of the rest. 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), West Glamorgan Archive Service (WGAS), the Glamorgan Record Office (GIRO) and the Gwent Record Office (GwRO) were consulted. Documents are divided between the two Glamorgan record offices in accordance with the boundary between the Dioceses of Llandaff and Swansea & Brecon for ecclesiastical records, and in accordance with the boundary between Mid and W Glamorgan for civil records (including in some cases churchwardens' accounts, vestry minutes and tithe maps). In the case of the National Library of Wales, these were the Parishes Collections and Faculty of Llandaff Collection; in the two Glamorgan archives, the Parishes collections, and in the Gwent Record Office the Parishes Collections and Diocese of Monmouth Collection. In the County Record Offices any material relating to churches in other collections which has been cross-referenced in the card index was also noted. These have all been listed under the church to which they relate.

The following classes of document were noted in particular:

Faculties and Archdeacons' Certificates

This is most important class of documentary material, issued to give consent to alterations to the fabric and fittings of churches, including demolition/rebuilding and more modest repairs. A faculty was issued to the parish concerned, and copies or drafts were retained on the diocesan files, but survival is patchy, particularly since quite extensive work was sometimes done in the 19th century without faculties.¹ 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.

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 small selection, mainly chosen to solve identified problems in the development of the church. On the whole, the catalogue details (especially those given by the NLW and the Diocese of Monmouth collection in the Gwent Record Office) 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.

Churchwardens' Accounts

Churchwardens' accounts, where they survive, are mainly to be found in the Glamorgan Record Office, though the accounts for Rudry and St Mellons are in the Gwent Record Office, and those for Capel Llanillterne, Merthyr Tydfil and Ystradowen are in the NLW; those of Llansannor are partly in the Glamorgan Record Office and partly in the NLW. Because of the lack of time, none of these were examined. It seems likely that most disbursements on the fabric will as usual be concentrated on routine maintenance, though fundraising for more major restoration may be recorded. However, where restoration was funded by benefactors rather than the parish, no records may occur in the churchwardens' accounts.

Vestry/Parish Minutes

Vestry minutes, where they survive, are also to be found in the Glamorgan Record Office, except for Llanfabon, Llanmihangel, Llansannor, Merthyr Dyfan and Ystradowen, which are in the NLW; those of Gelligaer are partly in the Glamorgan Record Office and partly in the NLW, those of Rudry are partly in the Glamorgan Record Office and partly in the Gwent Record Office, and those of St Mellons are all in the Gwent Record Office. Because of the lack of time, none of these were examined. 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.

Building accounts and architects' papers.

The survival of such papers is less common than other classes, but they can provide information of enormous importance.

Tithe maps

Tithe maps 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. Copies of all tithe maps except those for Penderyn, Rumney, St Mellons and Vaynor are to be found in the Glamorgan Record Office; Rumney and St Mellons, along with further copies of Bedwas (including Rudry) are to be found in Gwent Record Office.

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 County Record Office or in the church concerned.

Other papers

¹ Note should be taken of a letter held in the GIRO from the agent of Miss Olive Talbot, from a family most active in church building and restoration in the 19th century, who writes: 'I am informed by the Vicar of Pyle that the Chancellor of the Diocese has ordered the restoration of the Chancel to be suspended owing to Miss Talbot's not having obtained a faculty. I may say that Miss Talbot did not apply for the same as her father never did so for any of the Church work he did, but since your Chancellor decrees it, all due steps will be taken to satisfy him.'

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 Cardiff St John, which is particularly large and complex, 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 by diocese and, within the Diocese of Llandaff, into archdeaconries and rural deaneries. Since most of the churches in the Archdeaconry of Margam do not come within the definition of historic churches, it has been possible to include all its deaneries (Aberdare, Margam, Merthyr Tydfil, Neath, Pontypridd and Rhondda) in a single volume. The majority of the historic churches lie in the Archdeaconry of Llandaff; there are only a limited number of historic churches in the deaneries of Caerphilly, Cardiff and Llandaff which form a single volume, but each of the remaining deaneries (Bridgend, Llantwit Major & Cowbridge, Penarth & Barry) has been given a separate volume

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 DOCHURCH table provides locational information (NGR, community, deanery etc), lists published and archive sources, and provides cross-referencing to other relevant monuments which are, or have been, situated on the site (monasteries, churchyard crosses etc). It is also cross-referenced to the reference numbers used by Cadw, Church in Wales and the Royal Commission on Ancient and Historic Monuments in Wales (RCAHMW). 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.

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 boxes indicating whether the church has been completely rebuilt in the Victorian period or later, and if so, whether its site has been moved from one part of the churchyard to another.

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. Those churches which were not rebuilt in the same position as their predecessors have not be recorded on a element-by-element basis, since no structures from the pre-Victorian church can be expected to be incorporated into their fabric.

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.

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

DEDICATION

Although a proportion of the dedications are attested before the Reformation from placenames and medieval documents, there is, unlike in Gower, no convenient method of confirming the continuity of dedications from the Middle Ages. Merrick (ed James 1983), besides being incomplete for much of the area confirms only the dedications of Aberavon, Briton Ferry, Cardiff St John, Cwmavon (as Ynysafan), Eglwysilan, Glyncorrgw, Llandyfodwg, Llanfabon, Llangattock-juxta-Neath, Llangeinwyr ('dedicate to a saint of that name) Llantwit-juxta-Neath and Newton Nottage; he was unaware of the dedications of Laleston, Llangynwyd, Newcastle and St Brides Minor (Llansantffraid), which are merely lists as churches 'of that name' (ie parish or settlement name).

A few dedications are clearly back-formations from the settlement name (Eglwys Brewis, Gileston). It should be noted that the dedication to St Catherine at Baglan is recent, the medieval dedication of the parish church on this site being to St Baglan; likewise the dedication at Talygarn to St Anne is unlikely to predate the rebuilding of the church by Clark in memory of his wife Ann.

SITES WITH EARLY ACTIVITY

Pre-Norman ecclesiastical sites

Nearly half the sites in the survey area have at least some evidence (sculptured/inscribed stones, documentary, place-name, dedication) to indicate a pre-Norman foundation (Plate 1):

<i>Definitely pre-Norman</i>	<i>Probably pre-Norman</i>	<i>Possibly pre-Norman</i>
Aberavon	Bedwas	Laleston
Baglan	Cadoxton-juxta-Barry	Wenvoe
Capel Llanillterne	Cadoxton-juxta-Neath	Ystradowen
Coychurch	Coity	
Eglwysilan	Gelligaer	
Ewenny	Llanblethian	
Llancarfan	Llandough-juxta-Cowbridge	
Llandough-juxta-Penarth	Llandyfodwg	
Llangan	Llanedeyrn	
Llantrisant	Llanfabon	
Llantwit Major	Llanfrynach	
Llantwit-juxta-Neath	Llangeinor	
Llanwynno	Llangynwyd	
Llysworney	Llanharan	
Margam	Llanharry	
Merthyr Mawr	Llanilid	
Merthyr Tydfil	Llanishen	
St Brides-super-Ely	Llanmaes	
St Lythans	Llansannor	
Tithegston	Llantrithyd	
	Llantwit Fardre	
	Merthyr Dyfan	
	Newcastle	
	Penderyn	
	Pentyrch	
	St Athan	
	Vaynor	

The remaining 56 churches have produced no evidence indicating a pre-Norman foundation.

Former monastic churches

The churches at Ewenny, Llancarfan, Llandough-juxta-Penarth, Margam and Merthyr Mawr were all connected with pre-Norman monasteries. Coychurch may also possibly have been a pre-Norman monastic foundation, since it is certainly a pre-Norman site and there are possible indications that later in the Middle Ages it was a college, one of the possible successor forms to the *clas*. Following the Conquest, Ewenny (Plate 11) and Margam both became regular houses, the former Benedictine and the latter Cistercian. Llandough and Llantwit Major both became Benedictine granges. Cistercian granges were established at Aberpergwm, Crynant, Cwmavon, Llangeinor, Marcross, Monknash, St Mary Hill and possibly Ystradyfodwg, but it is not always possible to establish the relationship of the present church to the grange; at Marcross, Monknash, St Mary Hill and possibly Llangeinor the grange lay at some little distance to what appears to have been a previously existing parish church, the advowson of which formed part of the endowment. At Aberpergwm, Crynant and Cwmavon, the present church is probably in origin a purpose-built grange chapel, which had by the time of the Reformation become a chapel-of-ease to serve populations remote from the parish church; Ystradyfodwg may possibly have the same origins.

Other archaeological material

A Roman building is reported from the churchyard at Gelligaer, which lies a short distance to the S of the Roman fort. The church of Llandough-juxta-Penarth lies immediately adjacent to the site of a Roman villa which developed out of an Iron Age farmstead. Roman finds are known from the vicinity of Penmark and Sully churches. Roman coins of the 4th century have also been found at Penarth, but as they were associated with a

Byzantine coin, it seems more likely that they represent the loss of a collection recently assembled rather than the presence of a Roman site.

CHURCHYARDS

Shape: plan and relief

The churchyards which fell within the historic parish of Monmouthshire (Bedwas, Rudry, Rumney, St Mellons) were included by Brook (1988) in her study of churchyard form.

Fifty-two churches have curvilinear, partly curvilinear or polygonal churchyards:

Aberdare	Llanmaes	St Andrews
Aberpergwm	Llansannor	St Brides Major
Baglan	Llantrisant	St Brides-super-Ely
Bettws	Llantwit Fardre	St Donats
Cadoxton-juxta-Neath	Llantwit-juxta-Neath	St Fagans
Cilybebyll	Llysworney	St George-super-Ely
Cogan	Mawdlam	St Lythans
Gileston	Merthyr Mawr	St Mary Church
Laleston	Merthyr Tydfil	St Mary Hill
Lavernock	Michaelston-le-Pit	St Mellons
Lisvane	Newton Nottage	Talgarn
Llandough-juxta-Penarth	Penarth	Tithegston
Llandyfodwg	Penderyn	Vaynor
Llanedeyrn	Pentyrch	Wenvoe
Llangynwyd	Porthkerry	Ystradowen
Llanharan	Radyr	Ystradyfodwg
Llanharry	Roath	
Llanilid	Rudry	

Of these however, 16 churchyards (Cilybebyll, Cogan, Lavernock, Llandough-juxta-Penarth, Llandyfodwg, Llangynwyd, Llanmaes, Llysworney, Merthyr Mawr, Penarth, Pentyrch, Porthkerry, Rudry, St Brides Major, St Mary Hill, Tithegston) had a substantially different shape on the tithe map, mainly quadrangular, though Cogan, Lavernock, Pentyrch, St Brides Major and Tithegston all had irregular churchyards. Furthermore, though curved/polygonal boundaries are sometimes taken as an indication of an early foundation, only half of those with such boundaries have any other form of evidence for pre-Norman ecclesiastical activity, and 21 of the churches where such evidence does exist are neither of this shape now, nor when the tithe maps were drawn up (see Brook 1988, 72).

Raised churchyards are sometimes also sometimes cited as evidence of an early foundation date. Churchyards which are above the surrounding level on all sides are to be found at Laleston (now polygonal, but circular on the tithe map), Llanharry, Llansannor, Mawdlam and Merthyr Tydfil, all of which are otherwise largely flat. At Penarth the churchyard is raised, but as it occupies a hill-top site, this may be the result of terracing

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.

Barry	Llanilid	Rumney
Bettws	Llantrithyd	St Brides Major
Bonvilston	Llysworney	St Brides Minor
Capel Llanillterne	Michaelston-le-Pit	St Fagans
Cilybebyll	Michaelston-super-Ely	St Lythans
Cogan	Newcastle	St Mary Church
Eglwysilan	Newton Nottage	Sully
Flemingston	Pendoylan	Tithegston
Gelligaer	Penmark	Welsh St Donats
Llangeinor	Pentyrch	

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:

Bedwas	Llangeinor	Porthkerry
Bettws	Llanilid	St Athan
Caerphilly	Marcross	St Brides Major
Llanblethian	Merthyr Mawr	Vaynor
Llandough-juxta-Penarth	Penderyn	

Boundaries and entrances

Nearly all churches have walls of coursed rubble as boundaries around all or part of their perimeters, the only exceptions being Llanfrynach and St Mellons. 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

Sixteen churches have hedges as boundaries (excluding those where scrub has been allowed to take root on top of walls):

Barry	Llanharan	St Brides Minor
Coychurch	Llanharry	St Mary Church
Gelligaer	Llantwit-juxta-Neath	St Mellons
Lisvane	Michaelston-le-Pit	Sully
Llanedeyrn	Peterston-super-Ely	
Llanfrynach	Rumney	

There are embanked boundaries at twenty churches:

Bedwas	Llangeinor	Rumney
Cilybebyll	Monknash	St George-super-Ely
Coity	Penderyn	St Hilary
Colwinston	Penmark	St Lythans
Gelligaer	Peterston-super-Ely	St Nicholas
Llandyfodwg	Porthkerry	Wick
Llanfrynach	Rudry	

It is not always easy, however, 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. The churchyards of Bedwas and Talygarn contain banks which seem to represent earlier boundaries, and a Rudry a massive bank immediately outside the churchyard on its S side may also represent an earlier boundary.

The churchyards of Laleston and Llangynwyd are of 'island' form, being entirely surrounded by roads. It seems likely that Llanharry, Llysworney, Peterston-super-Ely, St Andrews, St Mary Church, and possibly Llandyfodwg, seem originally to have been of this form too, those properties which now adjoin the present churchyard having been carved out of an originally larger churchyard.

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. This seems to have been the case at Coychurch, where the entrance from the S is more elaborate and next to the churchyard cross; Lisvane and St Mary Church, where the remains of an elaborate approach to the W door survive; Llantrithyd, Penderyn and Porthkerry, though here the remains are less noticeable; and Llanharry, where there is now no evidence on the ground, but where a tradition of a previous main entrance at the E is preserved. In a few churches (Bettws, Llantrithyd, Llanwynno, Porthkerry, St Andrews, St Fagans, St Mary Church), a hollow way marks the path between secondary or former entrances and the church.

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. An exception is the lych gate at Bedwellty, which may have an 18th century origin.

Other churchyard features

Time did not permit anything more than a cursory consideration of burials. No tombstones were noted before the 18th century. Welsh inscriptions occur mainly in the uplands and Border Vale, with very few in the Vale itself. Local sandstone was largely used for memorials, although imported granites and marbles become more common in the 20th century. The coffin-shaped horizontal slabs which appear in Gower also occur towards the E side of the area. Some carved tombstones are signed by the maker. In most churchyards, much of the area is now covered by marked burials, but in a number of churches there are significant areas which are still free:

Cogan	Llangan	St George-super-Ely
Coity	Marcross	St Hilary
Colwinston	Merthyr Dyfan	St Lythans
Eglwysbrewis	Michaelston-super-Ely	St Mary Hill
Gileston	Monknash	St Mellons
Glyncorrwg	Peterston-super-Ely	St Nicholas
Lavernock	St Andrews	Talygarn
Llancarfan	St Brides Major	Tithegston
Llanedeyrn	St Brides-super-Ely	Wick

At least some elements of the churchyard cross survives at fifty-two sites:

Aberavon	Llanfrynach	Pentyrch
Baglan	Llangan	Peterston-super-Ely
Barry	Llanishen	Porthkerry
Bedwas	Llanmaes	Pyle
Bonvilston	Llanmihangel	St Andrews
Briton Ferry (Llansawel)	Llansannor	St Brides Major
Cadoxton-juxta-Barry	Llantrithyd	St Brides Minor
Cardiff St John the Baptist	Llantwit Major	St Donats
Cilybebyll	Llanwynno	St George-super-Ely
Cogan	Marcross	St Hilary
Coity	Mawdlam	St Mary Church
Colwinston	Merthyr Dyfan	St Mary Hill
Coychurch	Merthyr Mawr	St Mellons
Gileston	Michaelston-super-Ely	Sully
Laleston	Newton Nottage	Wenvoe
Llandough-juxta-Penarth	Penarth	Wick
Llandow	Pendoylan	
Llanedeyrn	Penmark	

At Llanblethian there is a medieval socket stone on rebuilt steps on the green outside the church; it is not certain whether this is in its original position, or whether the stone was resited here at a later date. The cross-socket at Ewenny is also to be found in the road, at the entrance to Ewenny Priory house. At Peterstone-super-Ely, the cross socket is in the church where it has been used as the base for the font.

Preservation of churchyard crosses is very variable. At fifteen sites (Aberavon, Baglan, Bedwas, Briton Ferry, Cogan, Llandow, Llanedeyrn, Llanmihangel, Llantrithyd, Marcross, Pendoylan, Pentyrch, Peterston-super-Ely, St Brides Minor, St Mellons) the steps do not survive, the cross being represented only by the socket stone (two at Llandow) and occasionally part of the shaft as well; some of these are clearly not in their original position and others may well have been moved. Even where steps do survive, they have frequently been rebuilt, and again it is not always certain that they are on their original site. Socket stones are normally very simple, frequently of plain square plan with no more decoration than a chamfered at the top. Three stand out as being especially elaborate: one is the Norman example at Llantrithyd with blind arcading carved on the sides, similar to an example at Pennard (now used as the font); the second an elaborately moulded example with ballflower ornament from Bedwas, which may itself be an upside-down font bowl. The third one, at Llandough-juxta-Penarth is pre-Norman and still has its original shaft (Plate 1); crosses of similar form and date at Coychurch and Llantwit Major have been taken into the church for protection, leaving at Coychurch a later medieval cross on its steps outside the church. Also brought into the church is the churchyard cross at Penarth, though the steps are still to be seen outside the church. This is largely complete, as are the crosses at Llangan, Porthkerry and St Donats, which are all still in their original positions in the churchyard and survive up to an including the elaborately carved head; at Llangan the medieval cross-head was restored on renewed steps and socket stone in the 19th century (Plate 2), and at Llanishen what appears to be the top of the cross-head has been planted by itself in the churchyard, separate from both the steps (which have been utilised as a war memorial) and the socket

stone. Unfortunately all the cross-heads still out of doors are suffering from erosion, very severely in some cases, particularly Porthkerry which is now almost illegible.

Trench drains and soakaways can be seen at the foot of the church walls in less than half the churchyards in the survey, 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.

Earthworks other than old boundaries, terracing and hollow ways were noted in the churchyards of Cogan, Gileston, Pendoylan and St Mary Hill, but in most cases it was not possible to determine what caused them. At Welsh St Donats the ridge visible in the churchyard is probably natural. There are mounds at Cogan and Gileston, and previously also at Llantwit Fardre; these may have been created by no more than the deposition of stones brought up during grave digging out of the way at the bases of trees which have since now died. Approximately three-quarters of the churchyards in this area contain yew trees.

The churches at Coychurch, Llangynwyd, Llanmihangel, Llanwynno, Merthyr Dyfan, Newton Nottage, Pendoylan, Pentyrch and St Mary Church are all associated with wells, though in some cases it is difficult to be certain whether these, which do not actually lie within the churchyard, are to be considered as holy wells or merely the water supply to the settlement. At Llanmihangel, however, the well probably should be regarded as a holy well since it not only lies just outside the corner of the churchyard but also is called St Anne's Well.

Medieval buildings are known from the churchyards of Barry, Llanfrynach, Llantwit Major and St Donats, the last two still partly standing. These are presumed to be priests' houses. The churchyards of Bedwas, Llanarf and St Hilary are all known to have contained tithe barns, though none of these now survives; a large barn lay just outside the churchyard at Wick. The potential range of activities for which traces may be preserved below ground is demonstrated at Barry, the only churchyard where significant archaeological investigations have taken place.

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. The basic geological division in the area is between the Vale and Bridgend area on the one hand, and the uplands on the other. The former is characterised by Jurassic formations, particularly the Lower Lias, and the latter by the Carboniferous, though there are also outcrops of carboniferous limestone in the Vale. At the E edge of the county, to the N and E of Cardiff, is a belt of Old Red Sandstone, which is used for the churches in this area. Otherwise the rubble of which most of them are built is largely lias in the lowland areas and Pennant sandstone in the uplands. The two principal freestones which are quarried in the area are a limestone, Sutton stone, from the western edge of the Vale and Quarella stone, a sandstone from near Bridgend. Generally speaking, the former is the main freestone employed from 12th to 14th century, with Quarella stone used from the 15th century onwards. Other freestones do appear, notably a coarse gritty white limestone, a fine-grained white limestone, and coarse sandy yellow limestone ('Bath stone') the latter principally employed in Victorian work.

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 between 60° and 130°; there was usually 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 generally no consistent relationship with the patronal festival(s) as given in the Roman calendar, though in the case of the Michael dedications, three out of seven had a 90° orientation which is consistent with Michaelmas.

<i>Church</i>	<i>Dedication</i>	<i>Orientation nave</i>	<i>Orientation chancel</i>
Llandow	Holy Trinity	110	110
Marcross	Holy Trinity	120	120
Penarth	St Augustine	90	90
Rumney	St Augustine	115	115

St Lythans	St Bleddian	100	100
St Brides Minor	St Bride	85	85
St Brides-super-Ely	St Bride	110	110
St Brides Major	St Bridget	60	60
Aberpergwm	St Cadoc	85	85
Cadoxton-juxta-Barry	St Cadoc	95	95
Llancarfan	St Cadoc	95	95
Pendoylan	St Cadoc	100	100
Cadoxton-juxta-Neath	St Catwg	80	80
Gelligaer	St Catwg	110	110
Llanmaes	St Catwg	85	85
Pentyrch	St Catwg	80	80
Bettws	St David	90	90
Laleston	St David	100	100
St Donats	St Donat	110	110
Welsh St Donats	St Donat	110	110
Llanharry	St Illtyd	100	100
Llantrithyd	St Illtyd	130	130
Llantwit Fardre	St Illtyd	105	105
Llantwit Major	St Illtyd	110	110
Llantwit-juxta-Neath	St Illtyd	90	90
Newcastle	St Illtyd	110	110
Pyle	St James	90	90
Rudry	St James	110	110
Wick	St James	115	110
Aberdare	St John Baptist	95	95
Cardiff	St John Baptist	120	120
Glyncorrwg	St John Baptist	115	115
Llanblethian	St John Baptist	115	115
Newton Nottage	St John Baptist	110	100
Radyr	St John Baptist	90	90
Sully	St John Baptist	105	105
Aberavon	St Mary	100	100
Bonvilston	St Mary	110	110
Briton Ferry (Llansawel)	St Mary	95	95
Coity	St Mary	100	100
Margam	St Mary	90	90
Monknash	St Mary	110	110
Penmark	St Mary	80	80
St Fagans	St Mary	110	110
St Mary Church	St Mary (Annunciation)	105	100
St Mary Hill	St Mary	90	90
Wenvoe	St Mary	110	110
Mawdlam	St Mary Magdelene	115	115
Cwmavon	St Michael	100	100
Ewenny	St Michael	110	110
Flemingston	St Michael	125	125
Llanmihangel	St Michael	90	90
Michaelston-super-Ely	St Michael	90	90
Colwinston	St Michael and All Angels	75	75
Michaelston-le-Pit	St Michael and all Angels	90	90

Cogan	St Peter	100	100
Peterston-super-Ely	St Peter	105	115
St Athan	St Tathan	105	105
Llysworney	St Tydfil	70	72
Merthyr Tydfil	St Tydfil	110	110

Ten churches had a 'weeping chancel', *ie* where the chancel is on a different alignment from the nave:

Eglwysilan	Peterston-super-Ely	Tithegston
Llantrisant	Porthkerry	Wick
Llysworney	St Mary Church	
Newton Nottage	St Mary Hill	

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 was usually no more than 5°, though at Newton Nottage and Peterston-super-Ely it was closer to 10°.

PLAN

Nave and chancel

In almost all the churches of the area the chancel formed a separate cell from the nave. Only in six churches (Briton Ferry, Crynant Chapel of Rest, Lisvane, Llanedeyrn, Margam, Neath) were the long walls of the chancel continuous with those of the nave, although Aberpergwm seems to have been the same until a new chancel was added in the 1840s. Of these, Neath is an 18th century rebuild, and Briton Ferry a rebuild of the late 19th century, whilst at Margam the monastic chancel became ruinous after the Reformation and the present parish church has been liturgically arranged with the chancel in the E end of the monastic nave.² Crynant and Aberpergwm were formerly grange chapels and both small building; the fact that when they were enlarged in the first half of the 19th century the latter was provided with a separate chancel and the former was not probably relates to precisely when during that period the enlargement took place. This leaves the neighbouring churches of Lisvane and Llanedeyrn which are both of similar form, with continuous nave/chancel walls but with the nave and chancel divided by a chancel arch which is probably an insertion of the late 13th or early 14th century.

It should be noted that many of the chancel arches in the area have no dressings, the heads being turned in plain voussoirs and usually concealed behind plaster.

Note should also be made of the fact that the church at Llantwit Major has two naves; the earlier of the two is the W nave (Plate 3), originally of a cruciform church, whose chancel was later replaced by the E nave which was provided with its own chancel.

Aisles, transepts and chapels

Only eleven churches have two aisles (Plate 4):

Aberavon	Llanishen	Merthyr Tydfil
Briton Ferry	Llantrisant	Neath
Cardiff St John the Baptist	Llantwit Major	Penarth
Coychurch	Margam	

Of these, Aberavon, Llanishen and Penarth at least are known to have been without aisles in the Middle Ages; the form of Briton Ferry, Merthyr Tydfil and Neath is unknown, but it seems unlikely that Briton Ferry and Merthyr Tydfil at least would have had aisles. At Llanishen the nave of the medieval church was transformed into an aisle when a new nave and N aisle were added to its N side.

Ten churches have a N aisle only:

² The same is true of Ewenny, though here the monastic chancel still stands.

Bettws	Glyncorrwg	St Fagans
Cadoxton-juxta-Neath	Newcastle	St Nicholas
Cwmavon	St Andrews	
Ewenny	St Brides Minor	

Of these, at Bettws, Cadoxton-juxta-Neath, Cwmavon, Glyncorrwg, Newcastle, St Brides Minor and St Fagans were all added in the 19th century. Five churches have a S aisle only:

Cowbridge	Llantwit Fardre	St Mellons
Llancarfan	St Hilary	

but of these, only that at Llantwit Fardre is an addition, dating to the 1980s. Sully previously had a S aisle, demolished in the 19th century.

This leaves Cardiff, Coychurch (Plate 4), Llantrisant, Llantwit Major and Margam as the only churches with two aisles in the Middle Ages, and Cowbridge, Ewenny, Llancarfan, St Andrews, St Hilary, St Mellons, St Nicholas (and Sully) each with one. Of these, Ewenny (Plate 11), Margam and probably also Llantwit Major (Plate 3) were constructed for a monastic community, and Cardiff, Cowbridge, Llantrisant and Llantwit Major were towns. The aisles at Llancarfan (Plate 5 and 12), St Mellons and St Nicholas are all shorter than the nave to the W, though not by much in the case of Llancarfan, and extend eastwards to alongside the chancel. The aisle of St Hilary is also shorter than that of the nave at the W, but does not extend beyond the end of the nave at its other end. At Cowbridge the W end of the aisle is level with the W end of the nave, but it continues at the E end alongside the central tower. Cardiff has a double aisle at either side but only the inner aisles are medieval, the outer ones being a Victorian addition.

Only four of these churches (Coychurch, Ewenny, Llantwit Major, and Margam, along with the Victorian Penarth) have a clerestorey (Plates 3 and 4), and the church at Margam has lost its clerestorey fenestration. Llantrisant (along with Briton Ferry, Glyncorrwg, Methyr Tydfil and the outer aisles at Cardiff) has catslide roofs, and the remaining churches have double-pitched roofs parallel to the nave.

Seven churches are cruciform in plan with two transepts (Plate 7):

Coity	Michaelston-le-Pit	St George-super-Ely
Coychurch	Roath	
Merthyr Tydfil	St Athan	

Of these, Merthyr Tydfil and Roath only became cruciform as a result of the Victorian rebuilding, but in the remaining churches this is the medieval form; Ewenny and Margam were also originally cruciform, but the former has lost its N transept and the latter both, since the Reformation. Llantwit Major lost its Norman transepts when the E nave was added in the Middle Ages, and there are slight suggestions that Llandow may also have been cruciform. On the other hand Coity (Plate 7) was transformed from an originally two-cell church in the 14th century, and transepts were probably added to St Athan at about the same time. Lisvane church has a N transept only, and Llanblethian has a S transept. It seems probable that Llanmaes originally had a S transept, and the aisle at St Nicholas may have started as a transept.

The transept at Llanblethian was used as a chapel. Nine other churches had separate chapels:

Bedwas	Flemingston	St Fagans
Cardiff	Llantwit Major	St Lythans
Cowbridge	St Andrews	St Mellons

The chapel at Flemingston stands in a similar relationship to the nave as does the Llanblethian transept, the only difference being in the entrance which at Flemingston is an arch of restricted width rather than a full-width arch as at Llanblethian. The chapel at Llantwit Major, which lay to the W of the W nave, is now ruinous. The chapel at St Lythans (Plate 6) lies to the S of the chancel; those at Bedwas, Cowbridge, St Donats and St Mellons lie to the north, and Cardiff has them on both sides. The chapel at St Andrews, also to the N of the chancel, was added as part of a 15th or early 16th century extension to the church which also included a N aisle. At Flemingston and St Mellons, the axis of the chapel and the ridge of its roof run at right-angles to the nave/chancel; in all the others the axis/ridge line are parallel. At Llanishen, the chancel of the medieval church was demoted to a chapel when the church was rebuilt in the 19th century with the original nave as S aisle.

Towers and bellcotes

The majority of the churches in the survey area have towers (75 examples). In by far the greater proportion of these (59), the tower is at the W end of the nave (Plates 6, 8, 12 and 13):

Bedwas	Llanilid	Porthkerry
Bonvilston	Llanmaes	Pyle
Cadoxton-juxta-Barry	Llanmihangel	Rudry
Cadoxton-juxta-Neath	Llansannor	Rumney
Cardiff St John the Baptist	Llantrisant	St Andrews
Cilybebyll	Llantrithyd	St Brides Major
Colwinston	Llantwit Fardre	St Brides-super-Ely
Cwmavon	Llantwit-juxta-Neath	St Donats
Eglwysilan	Marcross	St Fagans
Gelligaer	Mawdlam	St Hilary
Laleston	Merthyr Dyfan	St Lythans
Lisvane	Merthyr Tydfil	St Mary Church
Llanblethian	Michaelston-super-Ely	St Mary Hill
Llancarfan	Neath	St Nicholas
Llandow	Newcastle	Sully
Llandyfodwg	Newton Nottage	Welsh St Donats
Llanedeyrn	Penderyn	Wenvoe
Llanfrynach	Pendoylan	Wick
Llangeinor	Penmark	Ystradowen
Llangynwyd	Peterston-super-Ely	

Briton Ferry and Llanishen churches also originally had W towers before the church was rebuilt or extended in the 19th century, leaving them at the S side and in the SW corner respectively. The other two SW towers (Penarth and Pentyrch) are entirely Victorian in their present form; Penarth church is known to have originally had a W tower. There is however one church whose S tower is medieval; this is St Mellons, where the tower seems to have served originally also as the porch.

The only other position where towers are attested is central. Ten churches have central towers (Plate 7):

Coity	Llantwit Major	St Athan
Cowbridge	Llysworney	St George-super-Ely
Coychurch	Michaelston-le-Pit	
Ewenny	Roath	

The church at Llantwit Major originally had a central tower, though it now divides the two naves (Plate 3) as also abbey church of Margam. Of these, only at Cowbridge, Llysworney and possibly originally St Athan is the tower not built over the crossing of a cruciform church, but where as Llysworney appears to have developed piecemeal with the tower out of alignment with both the nave and chancel, at Cowbridge the original plan, though now masked by the chapel to the N and aisle to the S, seems to have been a continuous tower/chancel, as Cheriton in Gower and Caldicot, Redwick and Shirenewton in Gwent; St Athan also seems to have had this form.

In the following 27 churches, the towers were divided into stages (Plate 13):

Cadoxton-juxta-Neath	Llanfrynach	Penarth
Cardiff St John Baptist	Llangynwyd	Pendoylan
Cilybebyll	Llansannor	Peterston-super-Ely
Eglwysilan	Llantrisant	Pyle
Ewenny	Llantwit-juxta-Neath	St Andrews
Gelligaer	Merthyr Dyfan	St Brides Major
Laleston	Merthyr Tydfil	St Hilary
Llanblethian	Neath	St Mellons
Llancarfan	Newcastle	Welsh St Donats

Only thirteen of the towers were buttressed:

Cadoxton-juxta-Neath	Newton Nottage	St Brides Major
Cardiff St John Baptist	Penarth	St Donats
Llanblethian	Pentyrch	St Hilary
Llanfrynach	Peterston-super-Ely	
Neath	St Athan	

Thirty of the churches with towers have projecting stair turrets:

Aberavon	Llanblethian	Mawdlam
Cadoxton-juxta-Barry	Llanedeyrn	Merthyr Dyfan
Cadoxton-juxta-Neath	Llanfrynach	Merthyr Tydfil
Cardiff St John the Baptist	Llangeinor	Neath
Cilybebyll	Llangynwyd	Newcastle
Colwinston	Llanmihangel	Roath
Cowbridge	Llantrisant	St Brides Major
Eglwysilan	Llantwit Fardre	St George-super-Ely
Gelligaer	Llantwit-juxta-Neath	St Mary Church
Laleston	Llysworney	Ystradowen

These are found on either the N or S side of the tower and come in one of two main forms. The first is the projecting stair turret which extends up to or just beyond the top of the tower and is normally square or polygonal in form. The other is the outshot stair turret, which takes the form of a shallow rectangular projection rising only part of the way up the tower, usually to around half its height, and has a pent roof, its upper side normally supported against the tower (Plate 8).

In most churches the tower roof is concealed by a parapet, almost always battlemented, but Laleston and possibly also Eglwysilan have pyramidal roofs, partly concealed behind parapets. The following churches have saddleback roofs (Plate 6):

Bedwas	Llanmihangel	Penarth
Cadoxton-juxta-Barry	Llantwit Fardre	Penmark
Ewenny	Marcross	Rudry
Lisvane	Mawdlam	St Brides-super-Ely
Llandow	Michaelston-le-Pit	St Lythans
Llandyfodwg	Michaelston-super-Ely	Wick
Llanfrynach	Newton Nottage	Ystradowen

In all of these the ridge runs E-W, with the exception of Bedwas which has a N-S ridge. Ewenny and St-George-super-Ely both have cross roofs, and Cwmavon and Pentyrch have spires.

Twenty-one churches have bellcotes, all of which are at the W end of the nave.

Aberdare	Flemingston	Llanharan
Aberpergwm	Gileston	Llanharry
Bettws	Glyncorwg	Llanwynno
Capel Llanillterne	Lavernock	Monknash
Cogan	Llandough-juxta-Cowbridge	Radyr
Crynant Chapel of Rest	Llanfabon	St Brides Minor
Eglwysbrewis	Llangan	Tithegston

The vast majority of these are of gable-end type, and were rebuilt during Victorian reconstruction or later. However Bettws, Eglwys Brewis, Gileston, Llanwynno, Monknash (Plate 9) and Radyr have square bellcotes of various types; Aberpergwm has a cupola-like arrangement (taken down at the time of the survey) and the Victorian Llanharan has a spire.

Porches

Only seven churches lack a separate porch:

Aberdare	Llantwit Fardre	Sully
Cadoxton-juxta-Neath	Margam	
Capel Llanillterne	Neath	

Of these churches, Margam has an unusual layout consequent upon its being a cut-down version of an abbey church, which originally had some form of narthex. Llantwit Fardre had a S porch until recently when it was demolished to make way for a new aisle; entrance is now through the tower, as at Cadoxton-juxta-Neath and Sully. Aberdare's vestry may have been intended to function as a porch when built, either as well as or instead of a vestry; it should be noted in this context that at the neighbouring church of Penderyn the porch, which is of

similar size, is large enough to form a small meeting room. Only Llantwit Major has evidence for an upper storey over the porch (Plate 3).

Llantrisant has two porches, N and S, both of which are probably no later than the 17th century; at Llanishen a W porch was added when the church was remodelled in the 19th century, though the original S porch remained standing. Aberpergwm has two N porches, one to the nave, and the other to the chancel which was added for the accommodation of the local landowner. All the other churches have a single porch, almost always at the S (Plates 3, 6, 9, 12 and 13) apart from Cowbridge, Ewenny, Penarth, St Donats, St Brides Major, which all have N porches (Penarth replacing a S porch in the original church), and Crynant and Mawdlam, where the porch was at the W, though at Crynant the original medieval door was in the S wall. Mawdlam is also unusual in that the porch lies beyond the W tower, but there is evidence that Gelligaer also had a similar porch to the W of its W tower at some time in its history.

Rood stairs, lofts and screens

At none of the churches in Glamorgan does the rood loft survive. However, the presence of a loft is attested by the survival of the stairs at 30 churches:

Cadoxton-juxta-Barry	Llandyfodwg	Penmark
Cardiff St John the Baptist	Llanedeyrn	Peterston-super-Ely
Colwinston	Llanfrynach	Rumney
Cowbridge	Llangynwyd	St Donats
Coychurch	Llanilid	St Hilary
Gileston	Llanmaes	St Mary Hill
Laleston	Llanmihangel	St Mary Church
Llanblethian	Llansannor	St Mellons
Llancarfan	Newton Nottage	Tithegston
Llandough-juxta-Cowbridge	Pendoylan	Welsh St Donats

In most cases the rood stair is on the N side of the church. It usually projects from the N wall of the nave, forming an outshot similar to that used for stair turrets. The stair at Newton Nottage also gave access to the pulpit. Four churches (Gileston, Llancarfan, Llanmihangel, St Donats) have their stairs in the thickness of the nave N wall, two (Llandyfodwg and Welsh St Donats) have the stair projecting from the N wall of the chancel, and at Pendoylan a small spiral stair was built into the angle between the E wall of the nave and the N wall of the chancel, apparently replacing a stair projecting from the N side of the chancel. The rood stair at Cowbridge is to the N of the central tower. Only five churches had the stairs on the S side of the church: at Cadoxton-juxta-Barry and Tithegston they were to the S of the nave, at Cardiff to the S of the original S aisle, whilst at Peterston-super-Ely and Rumney the S wall of the nave was prolonged beyond the chancel arch to provide room for the stair to the S of the S wall of the chancel.

At Eglwysbrewis, a mass of masonry against the N wall of the chancel on the inside is probably the remains of the stairs, leading to a door in the wall between nave and chancel to the N of the chancel arch, though in its present form this masonry obviously does not reflect their original appearance. At Marcross (Plate 15) the wooden frame is preserved in the head of this door. Similar doors exist in other churches (eg Coychurch, Plate 4), and these, along with other evidence, shows that there was a loft in at least a further 34 churches:

Bedwas	Llantrithyd	Roath
Bettws	Llantwit Major	Rudry
Cadoxton-juxta-Neath	Llanwynno	St Andrews
Cogan	Marcross	St Athan
Coity	Mawdlam	St Brides Major
Eglwysbrewis	Merthyr Dyfan	St Fagans
Eglwysilan	Michaelston-le-Pit	St Lythans
Gelligaer	Michaelston-super-Ely	St Nicholas
Lisvane	Monknash	Wick
Llandow	Nolton	Ystradowen
Llangan	Porthkerry	
Llangeinor	Pyle	

Screens (Plate 10) survive at:

Cardiff	Gileston	Llanmaes
Ewenny	Llancarfan	Llantrithyd

Porthkerry

At Ewenny, the screen in question is the one between the crossing and chancel, and at Llancarfan (Plate 5) the screen survives only across the aisle, its position having been changed slightly. The parclose screen enclosing the chapel at Cardiff appears to have been made up mainly of Tudor woodwork originally intended for some other purpose; the screens of the other churches are all between nave and chancel.

REVIEW OF CHRONOLOGY AND ARCHITECTURAL STYLES

Medieval

Romanesque architecture survives in 20 churches:

Cadoxton-juxta-Barry	Llanedeyrn	St Brides Major
Cogan	Llanmaes	St Brides-super-Ely
Colwinston	Llantwit Major	St Donats
Ewenny	Llantwit-juxta-Neath	St Fagans
Gileston	Marcross	St Mary Hill
Llanblethian	Margam	Wick
Llandow	Monknash	

Those architectural features which are most likely to survive are windows and chancel arches, but at Ewenny (Plate 11) the church is substantially of Norman design; the other monastic church, at Margam, has been more extensively remodelled, though much of the W front retains its Norman appearance. The remains in the parish churches are mostly rather plain, chancel arches mainly lack dressings apart from impost bands. In some cases, *eg* Llanmihangel, the arch has no diagnostic features other than the round head, and therefore cannot be assigned with confidence to this date. However at Marcross there is some carving around the head. At St Brides-super-Ely, the elaborate Norman porch is not an original feature, but was introduced when the church was rebuilt in the 19th century.

Work of Transitional form (Plate 5) appears at seven churches:

Llancarfan	Llantwit Major	St Hilary
Llandow	Penmark	
Llanfrynach	Rumney	

It is possibly also present at Llysworney and St Lythans, though these are more doubtful.

Early English architecture (Plate 11) definitely survives at:

Bedwas	Llancarfan	Porthkerry
Cadoxton-juxta-Neath	Llandow	Rudry
Cardiff St John the Baptist	Llangynwyd	Rumney
Coychurch	Llantwit Major	St Brides-super-Ely
Ewenny	Merthyr Dyfan	St George-super-Ely

and less certainly at Llanishen and Pendoylan, and also possibly at Sully, though at this last the only evidence is a piscina which could have been brought from elsewhere. Few churches retain much work of this period, though at Llancarfan the aisle arcade is of this date, giving this church affinities with the similar contemporary churches of Bedwellty and St Maughans in Gwent. At Bedwas, Cadoxton-juxta-Neath, Coychurch, Rudry and Rumney the W door is of this period, though in some of these examples it may have been reset.

The later 13th and early 14th centuries (Decorated) are represented at:

Cadoxton-juxta-Neath	Llandough-juxta-Cowbridge	Peterston-super-Ely
Cogan	Llanedeyrn	Radyr
Coity	Llanfrynach	Rumney
Colwinston	Llanmihangel	St Athan
Cowbridge	Llansannor	St Brides Minor
Coychurch	Marcross	St George-super-Ely
Eglwysbrewis	Merthyr Dyfan	St Hilary
Flemingston	Michaelston-super-Ely	St Mary Church
Llanblethian	Penmark	St Nicholas

And work which can be dated with more precision to the first half of the 14th century at:

Coity	Llanedeyrn	St Athan
Colwinston	Llangynwyd	St Brides Major
Gileston	Llanishen	St Brides Minor
Lisvane	Llantrithyd	St Donats
Llanblethian	Llantwit Major	St Fagans
Llancarfan	Michaelston-super-Ely	St Mary Hill
Llandough-juxta-Cowbridge	Rudry	St Mellons

giving 40 churches in all. The work at Coity (Plate 6), Coychurch (Plate 4), Lisvane, Llancarfan (Plates 5 and 12), Llantwit Major, St Athan, St Fagans, St George-super-Ely, St Hilary and St Mellons amounted to a significant rebuild of these churches. In four cases (Coity, Coychurch, St Athan, St George-super-Ely) this involved the rebuilding or remodelling of the church to produce a cruciform plan. At Lisvane, a N transept was added; there is no visible evidence for a S transept, but it is possible that one may have been contemplated, though the fact that the roughly contemporary tower was added to the W end rather than the centre of the church does point to differences in the conception of the this church. Here also, a chancel arch seems to have been inserted into an originally single-celled church at this date; the same thing seems to have taken place at the less-well preserved Llanedeyrn. At Llantwit Major (Plate 3) the original chancel was replaced by the eastern church, at Llancarfan, St Hilary and St Mellons a S aisle was added or refurbished. However at Flemingston, Llanblethian and St Fagans, the work may have involved no more than the piecemeal addition of a family chapel.

As in Gwent, there is a difference in the degree to which the new style was adopted, though in Glamorgan it seems to be less closely tied in with major lordships and monastic establishments. More elaborate Decorated windows with tracery are present at:

Cadoxton-juxta-Neath	Llancarfan	St Donats
Coity	Llangynwyd	St Fagans
Coychurch	Llantwit Major	St Hilary
Lisvane	St Athan	St Mellons

and possibly Llanedeyrn. In Glamorgan, however, there is no suggestion that reticulated tracery was being used instead of more elaborate forms, as in Gwent; although reticulated tracery occurs in about half these churches, it is usually used alongside other forms. Plainer windows only, single or paired trefoiled lancets, rectangular windows or plain Y-traceried windows occur at a much wider range of churches:

Cogan	Llanishen	Rudry
Colwinston	Llanmihangel	Rumney
Eglwysbrewis	Llantrithyd	St Brides Major
Gileston	Merthyr Dyfan	St Brides Minor
Llanblethian	Michaelston-super-Ely	St George-super-Ely
Llandough-juxta-Cowbridge	Penmark	St Mary Church
Llanblethian	Peterston-super-Ely	St Nicholas
Llandough-juxta-Cowbridge	Radyr	

Perpendicular architecture (Plate 13) is present at 48 churches:

Bonvilston	Llanmaes	Radyr
Cadoxton-juxta-Barry	Llanmihangel	Rumney
Cardiff St John the Baptist	Llansannor	St Andrews
Cogan	Llantrisant	St Athan
Colwinston	Llantwit Major	St Brides Major
Cowbridge	Llantwit-juxta-Neath	St Brides-super-Ely
Gileston	Marcross	St Donats
Laleston	Merthyr Dyfan	St Fagans
Llanblethian	Michaelston-le-Pit	St George-super-Ely
Llancarfan	Michaelston-super-Ely	St Hilary
Llandough-juxta-Cowbridge	Newton Nottage	St Mary Church
Llanedeyrn	Pendoylan	St Mellons
Llangan	Penmark	St Nicholas
Llanharry	Peterston-super-Ely	Sully
Llanilid	Porthkerry	Tithegston
Llanishen	Pyle	Welsh St Donats

Whilst this represents significant building activity, very far removed from the contemporary situation in Gower, it does not suggest that there was a rebuilding on anything on the scale to be seen in Gwent. Somersetshire influence is visible also here, mainly in the towers of Cardiff, Llanblethian and Rumney, but there seems to be a less well marked division between work of this quality and a more rustic local style, though the latter is present, *eg* in the chancel arch of Pendoylan. There is a proportionally higher use of tracery than in Gwent for windows, both the E window and in the long walls; a feature which occurs in a few churches (Llanedeyrn, Llantwit Major W nave, Pyle) is the provision of a large window with shaped head and tracery in the S wall or in both walls of the nave with the other windows mainly smaller.

Again, the extent to which individual churches were rebuilt or refurbished in this period varied greatly; Pyle (Plate 13) was new or substantially new, Cardiff, Cowbridge, Newton Nottage and St Donats appear to have been substantially remodelled, whereas with other churches the work was more limited, involving perhaps the addition of a few new windows. Where new building did take place, there seems to be a substantial concentration on the tower; there were entirely new towers at:

Bonvilston	Llanmihangel	Peterston-super-Ely
Cadoxton-juxta-Barry	Llansannor	Porthkerry
Cardiff St John the Baptist	Llantrisant	St Brides Major
Laleston	Merthyr Dyfan	St Hilary
Llanblethian	Newton Nottage	St Mellons
Llanishen	Penmark	Welsh St Donats

and new porches at:

Cogan	Llanedeyrn	Pendoylan
Colwinston	Llanfrynach	Penmark
Gileston	Llanilid	Rumney
Llanblethian	Mawdlam	St Mellons
Llandough-juxta-Cowbridge	Newton Nottage	

Post-Reformation

One of the most striking features of the Glamorgan churches as a group is the quantity of post-Reformation building work which survives. Dating is not always easy. Thirteen datestones survive for the period 1540-1840:

Monknash	Porch	1628	Llandow	Chancel	1713
Llanfrynach	Tower	1629	St Fagans	Tower (belfry)	1730
Llanmaes	Tower	1632	Eglwysilan	Nave	1751
Llantwit Fardre	Tower	1636	Eglwysilan	Nave	1762
Llantrithyd	Chancel	1656	Aberdare	Porch	1795
Wenvoe	Tower	1699	St Mary Hill	Chancel	1803
Sully	Tower	1701			

In addition, a further datestone of 1731 is known to have existed on the tower at Eglwysilan, though it has now disappeared. However, whilst these provide a secure date for the building or rebuilding of that part of the church to which they refer, they also serve to demonstrate that there was a significant degree of stylistic conservatism in church-building, to the extent that the mid 18th century windows at Eglwysilan (Plate 14) have shaped heads and are generally in a style which, if it occurred in the local domestic architecture, would be attributed to the 16th century. Thus the undated work of Tudor vernacular style (Plates 7, 8 and 9) in the following 31 churches could be up to 250 years after the close of the Tudor period:

Bonvilston	Llandyfodwg	Monknash
Cogan	Llanedeyrn	Newcastle
Coity	Llanfrynach	Newton Nottage
Colwinston	Llangeinor	St Andrews
Cowbridge	Llanilid	St Athan
Eglwysbrewis	Llanmaes	St Mary Church
Ewenny	Llanmihangel	St Mary Hill
Gelligaer	Llansannor	Welsh St Donats
Glyncorrwg	Llantrisant	Wick
Laleston	Llantwit Fardre	
Llandow	Llantwit-juxta-Neath	

Similarly a further 17 churches have work which is in 17th century vernacular style, but which could be later:

Briton Ferry (Llansawel)	Llangynwyd	Neath
Cwmavon	Llanilid	St Brides Major
Eglwysilan	Llantrisant	St Donats
Ewenny	Llysworney	St Mary Church
Lisvane	Mawdlam	St Mellons
Llandyfodwg	Monknash	

In the case of Monknash, the 17th century-type nave windows (Plate 9) might have been included in the campaign of work commemorated by the porch datestone. Some of the 16th and 17th century work was quite extensive, involving rebuilding of the tower at Llanmaes and Wenvoe, the chancel at Llantrithyd, and at least complete refenestration at Llanilid.

Additional work of definite or probable 18th century date (some attested by documentary evidence), is to be found at:

Aberdare	Laleston	Neath
Cwmavon	Mawdlam	St Nicholas

Mostly this was of fairly limited extent, though the church at Neath was completely rebuilt, with the exception of the tower, in a classical style. Also classical in style was the new Regency period tower at Merthyr Tydfil.

Victorian Gothic

Church restoration was widespread between 1845 and 1914, and all of the churches in the survey were restored or rebuilt during this period. Traces of this work are almost always visible, the only exceptions being Eglwysilan and Llanfrynach, the former being restored with great care to its previous appearance, and any overtly Victorian additions having been reversed at the latter during the 1968 restoration

OTHER ARCHITECTURAL FEATURES

Vaulted ceilings

Vaulted ceilings occur most commonly to tower basements, at:

Coity	Llangynwyd	Michaelston-super-Ely
Colwinston	Llanishen	Pendoylan
Gelligaer	Llanmihangel	Peterston-super-Ely
Laleston	Llantrithyd	St George
Llanedeyrn	Llantrithyd	St Nicholas
Llangeinor	Michaelston-le-Pit	

Most of these are barrel or segmental vaults, but Coity and St George have cross vaults. The aisles of Margam and Merthyr Tydfil also have cross vaults, of 19th century date, and a few naves and chancels have plain plaster segmental vaults. Where vaults are plastered, it is not always possible to determine from inspection whether they are structural or false vaults. At Ewenny, however, the ribbed barrel vault in the chancel can definitely be seen to be structural.

Timber roofs and ceilings

Early roofs and roof-timbers are recorded from 41 churches:

Aberdare	Eglwysbrewis	Llanfrynach
Bettws	Flemingston	Llangeinor
Cadoxton-juxta-Barry	Gileston	Llanmaes
Cadoxton-juxta-Neath	Laleston	Llanmihangel
Coity	Llanblethian	Llansannor
Cowbridge	Llancarfan	Llantrisant
Coychurch	Llandough-juxta-Cowbridge	Llantwit Major

Mawdlam	Peterston-super-Ely	St George-super-Ely
Merthyr Dyfan	Pyle	St Lythans
Michaelston-super-Ely	St Athan	St Mary Church
Monknash	St Brides Major	St Mellons
Newcastle	St Brides Minor	Welsh St Donats
Newton Nottage	St Donats	Wick
Penmark	St Fagans	

The extent of preservation is very variable, ranging from occasional timbers to complete roofs. Most of these are in the nave and chancel, but also occur elsewhere, like the porch roof at Llandough-juxta-Cowbridge with its carved collar purlin, and the panelled barrel ceiling in the tower basement at Newcastle. These are mainly either of close couples, probably intended to take panelled ceilings, or of the 'Vale' type,³ where the trusses, which have collars and arched braces, are carried on wall-pieces in the form of colonettes, and there are tiers of windbraces (Plate 16). The churches at Cadoxton-juxta-Neath and St Mellons however have barrel roofs. Elaborate trefoiled wallplates/cornices survive in the naves at Llancarfan and Llanfrynach and the nave and porch at Penmark, but battlemented wallplates more commonly survive.

Galleries

No galleries survive in any of the churches, although a few churches retain evidence of their earlier presence; there is a blocked door for an external staircase at Llantrithyd and less clear indications of access at Laleston, Llantwit-juxta-Neath, Mawdlam, Michaelston-super-Ely, Peterston-super-Ely, Welsh St Donats and Wenvoe. Possible gallery windows or blocked windows can be seen at Aberdare, Laleston, Llanwynno and Newton Nottage.

Wall-finish

The traditional wall-finish for churches in this area was limewash, both inside and out. Externally it appears to have been applied over a generous coat of mortar which levelled up the irregularities in the rubble facing. Internally it was applied over a thin coat of plaster. Fragmentary traces of limewash survive very widely, both inside and out, and a few churches retain significant amounts of their medieval or post-medieval limewash finish. Llanedeyrn church has recently restored its external limewash finish, and Marcross preserves its limewash on the nave and chancel, and Llancarfan on the S aisle.

³ Most common in, but not limited to, the Vale, since an example occurs in Llangeinor. Not all the roof in the Vale area are of this type.

FURNISHINGS AND FITTINGS

Wallpaintings, carvings and stained glass

Sections of medieval wallpainting survive, or are reported as surviving below the present finish, in the churches of:

Colwinston	Llanfrynach	Llantwit Major
Ewenny	Llanmaes	
Llancarfan	Llansannor	

At Llantwit Major these are extensive and better-preserved than elsewhere; Llanmaes also has a large area, but much of the pigment here has faded into invisibility. Post-medieval wall painting of texts and arms were noted at Eglwysbrewis, Llancarfan and Llantwit Major.

Llancarfan and Llantwit Major preserve parts of their medieval reredoses, both of which were set a short way from the E wall of the chancel forming a narrow sacristy behind the main altar. The stone reredos at Llantwit is substantially intact except for the statuary, whereas only parts of the canopy survive in the wooden reredos at Llancarfan. Llantwit Major preserves a small statuette of the Virgin and Child, and St Brides one of a female martyr (Plate 17).

Early glass was noted only at Aberpergwm, Llantrithyd, St Brides-super-Ely, and St George-super-Ely. At all churches the examples consist of small areas mounted in later windows. That at Aberpergwm and St George were certainly brought in from elsewhere; the status of the others is less certain.

Wooden doors

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

Gileston	Marcross	Rumney
Llanblethian	Penmark	
Llansannor	Porthkerry	

The main door at Gileston and the rood stair doors at Llanblethian and Rumney are particularly fine, with carved heads. Rumney also produced a fine early 19th century door between the nave and tower basement, with the date worked in studs. The medieval wooden surround to the loft door survives at Marcross (Plate 16).

Piscinae and stoups

There are piscinae at:

Aberavon	Llanblethian	Rumney
Aberdare	Llancarfan	St Athan
Bettws	Llandow	St Donats
Cadoxton-juxta-Barry	Llanedeyrn	St Fagans
Coity	Llanfrynach	St George-super-Ely
Colwinston	Llanilid	St Mary Hill
Cowbridge	Llanmaes	St Mellons
Coychurch	Llanmihangel	Sully
Eglwysbrewis	Llantwit Major	Tithegston
Ewenny	Llysworney	Welsh St Donats
Flemingston	Monknash	
Gelligaer	Newton Nottage	

These figures do not take account of the Victorian piscinae at Llandough-juxta-Cowbridge, Llangeinor, Llangynwyd, Llanishen, Margam, Michaelston-super-Ely, Penarth and Radyr. Some churches have multiple piscinae: Newton Nottage has a piscina in the nave as well as the chancel, Coity has one in the chancel and both transepts, Ewenny and St Athan in the chancel and S transept, Llancarfan and St Mellons in the chancel and S aisle, Llantwit Major in both aisles and the chapel, Flemingston in the chancel and chapel. Llanilid has the remains of a pillar piscina as well as the one mounted in the chancel wall. Where there is a single piscina, in most cases it is in the chancel, but some are located elsewhere: the nave at Aberdare, Gelligaer (two), Llanedeyrn (probably reset and Rumney; the S transept in Llanblethian. Most are of wall-recess type, but

number of churches in the Vale (Colwinston, Llandow, Llanmihangel) have what appear to be pillar piscinae built into the sill of the chancel SE window. The chancel piscinae at Coity, Coychurch and St Fagans are a part of combination piscina/sedilia, and that at Llantwit Major is part of the same scheme of decoration as the reredos.

There are stoups at:

Bettws	Llandough-juxta-Cowbridge	Penderyn
Cadoxton-juxta-Barry	Llanishen	Penmark
Cardiff St John the Baptist	Llanmaes	Pentyrch
Coity	Llanmihangel	Porthkerry
Coychurch	Llantrithyd	St Brides Major
Eglwysbrewis	Llantwit Major	St Donats
Gelligaer	Llanwynno	St Fagans
Glyncorrwg	Llysworney	St Hilary
Laleston	Michaelston-le-Pit	St Lythans
Lisvane	Michaelston-super-Ely	St Mary Church
Llancarfan	Newton Nottage	Welsh St Donats

(besides Victorian or modern stoups at Llandyfodwg, Llangeinor and Llanilid). Most are wall-mounted, in the usual place either inside or outside the main door; at Laleston there are interconnected stoups hollowed out of the wall on both sides of the door. There are pillar stoups at Bettws, Llantrithyd and Michaelston-super-Ely, the two former having lobed basins. The stoup at Penderyn is a close match to the font at Llantrisant.

Fonts

Of all the fittings, it is the fonts which are most likely to survive from the Middle Ages. There are medieval fonts at 78 churches:

Aberpergwm	Llancarfan	Monknash
Baglan	Llandough-juxta-Cowbridge	Neath
Bedwas	Llandow	Newcastle
Bettws	Llandyfodwg	Newton Nottage
Bonvilston	Llanedeyrn	Penmark
Briton Ferry (Llansawel)	Llangan	Pentyrch
Cadoxton-juxta-Barry	Llangeinor	Peterston-super-Ely
Caerphilly	Llangynwyd	Porthkerry
Capel Llanillterne	Llanharry	Pyle
Cardiff St John the Baptist	Llanilid	Radyr
Cilybebyll	Llanmaes	Rumney
Cogan	Llanmihangel	St Andrews
Coity	Llansannor	St Athan
Colwinston	Llantrisant	St Brides Major
Cowbridge	Llantwit Major	St Brides Minor
Coychurch	Llantwit-juxta-Neath	St Brides-super-Ely
Cwmavon	Llanwynno	St Donats
Eglwysbrewis	Llysworney	St George-super-Ely
Eglwysilan	Marcross	St Hilary
Ewenny	Margam	St Lythans
Flemingston	Mawdlam	St Mary Hill
Gileston	Merthyr Dyfan	St Mellons
Glyncorrwg	Merthyr Mawr	St Nicholas
Laleston	Merthyr Tydfil	Tithegston
Lisvane	Michaelston-le-Pit	Welsh St Donats
Llanblethian	Michaelston-super-Ely	Wick

There vary considerably, but few are very elaborate. There however are Norman fonts with all-over scale patterns at Llantwit Major and Mawdlam; Early English floral designs at Bonvilston and Capel Llanilltern; quatrefoiled panels at Newcastle and trefoiled panels at St Mellons. At Llanharry, Llantrisant (Plate 19) and Pyle are a group of unusual chip-carved fonts in sandstone, closely related also to the stoup at Penderyn; these may be dated by the construction of the church at Pyle (pers comm H J Thomas).

There are post-Reformation stone fonts at Llantrithyd, Nolton, Rudry, and possibly Talygarn, with elegant Neo-classical examples at Crynant, Llanfrynach and Neath. Sully has an unusual small wooden post-Reformation

font. Cardiff S John, Gelligaer and Llantrisant have Victorian immersion baptisteries, in respectively the N aisle, the nave and the tower basement.

Altars, communion tables and communion rails

Medieval altar stones are relatively rare survivals in Glamorgan, but they exist at the churches of:

Ewenny	Newton Nottage	Wick
Mawdlam	Pyle	
Merthyr Dyfan	St Donats	

That at Ewenny is the in the chancel and thus not now in use; the one at Mawdlam is unmounted in the porch. A Jacobean communion table survives at Flemingston, and the legs of the altar at Llantwit-juxta-Neath appear to be from a similar table; the altar at Llansannor appears to have been assembled from a collection of Jacobean panels. Eighteenth century communion tables are much more common, surviving at:

Aberavon	Llancarfan	Neath
Aberpergwm	Llandough-juxta-Penarth	Penmark
Cogan	Llandyfodwg	Porthkerry
Eglwysbrewis	Llanilid	St Athan
Gileston	Marcross	St Fagans

The other churches in the survey have Victorian or later altars, although at Cwmavon a fine carved 17th century chest tomb has been reused as the altar.

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

Aberpergwm	Llanmihangel	Penmark
Cadoxton-juxta-Barry	Llantwit-juxta-Neath	St George-super-Ely
Gileston	Llysworney	
Llanblethian	Neath	

Those at Cadoxton-juxta-Barry still retain their three-sided configuration, though their gate has been renewed. At Aberpergwm there is the same configuration, though the baluster form appears much later, and they were probably put in when the chancel was added to the church in the 1840s.

Pews and pulpits

Medieval sedilia with built-in piscinae survive in the chancels of Coity, Coychurch and St Fagans, and there is a stone bench built across the opening of the arcade to the S aisle at Llancarfan, also associated with a piscina. Other stone benches are built against the nave walls at the churches of Cogan, Eglwysbrewis, Llanfrynach and Michaelston-super-Ely, the chancel in Michaelston-le-Pit, the tower basements of Llanmaes and Newcastle, and the chapel at Flemingston. Although such stone wall-benches may be considered as a medieval form of seating, it is uncertain how many of these examples actually are medieval, particularly since the tower at Llanmaes is known to be 17th century. It could be that the tradition of providing stone benches in the interior of the church continued for longer than is generally appreciated, as it did in the porch. There are benches or settles of pre-Victorian date at Llangynwyd and St Mellons, and a single example at Eglwysilan. Those at St Mellon were examined by Crossley and Ridgway, who tended to doubt that they were medieval.

Box pews survive at Cowbridge, Gelligaer, Michaelston-le-Pit and Pendoylan; all are low-backed and face E, except for the pair at Michaelston-le-Pit which face each other at the E end of the nave. Of these last, only the one at the S side is largely original, the other being renewed; they are combined with benches all turned to face the pulpit. Those at Pendoylan look stylistically later than the middle of the 19th century, and may perhaps represent an unusual survival of the type.

An unusual carved medieval pulpit survives mounted against the N wall of the nave at Newton Nottage. There are no Jacobean pulpits extant. Two-decker pulpits survive at Llantwit-juxta-Neath and Michaelston-le-Pit, that in the latter being situated in the box pew at the S side of the nave. The pulpit at Penmark is of 18th century panelled type and seems to have come from a two/three-decker pulpit arrangement.

Chests, cupboards, aumbries and Easter sepulchres

There are medieval aumbries or possible aumbries at:

Aberdare	Llanfrynach	St Mary Hill
Coychurch	Llanishen	St Mellons
Ewenny	Llantwit Major	

The aumbrey in the W nave at Llantwit Major preserves its wooden doors. There is a wooden Easter sepulchre, partly renewed, at Coity (Plate 18), and a plain rectangular Easter sepulchre (no woodwork surviving) let into the N wall of the chancel at Merthyr Dyfan. There is a Jacobean chest front, again set into a renewed chest, at Llsवानe. Other post-medieval chests (not all necessarily original to the church) survive at:

Coity	Llancarfan	Penmark
Cowbridge	Llandough-juxta-Penarth	
Eglwysilan	Nolton	

Monuments

Early Christian medieval monumental sculpture survives at:

Aberavon	Laleston	Llanwynno
Baglan	Llancarfan	Llysworney
Capel Llanillterne	Llandough-juxta-Penarth	Margam
Coity	Llangan	Merthyr Mawr
Coychurch	Llangynwyd	Merthyr Tydfil
Eglwysilan	Llantrisant	Neath
Ewenny	Llantwit Major	Newcastle
Gelligaer	Llantwit-juxta-Neath	Tithegston

This is discussed in detail by RCAHMW (1976); much is memorial sculpture. The monuments at Aberavon, Gelligaer, Neath and Newcastle were not found on the site but have been brought in from elsewhere.

Other medieval monumental sculpture survives at:

Aberavon	Gileston	Newcastle
Aberpergwm	Llanblethian	Newton Nottage
Bonvilston	Llandow	Nolton
Cadoxton-juxta-Neath	Llandyfodwg	Penarth
Coity	Llanfrynach	Pentyrch
Colwinston	Llanishen	St Athan
Cowbridge	Llansannor	St Brides Major
Coychurch	Llantrisant	St Donats
Eglwysbrewis	Llantrithyd	St Hilary
Ewenny	Llantwit Major	
Flemingston	Marcross	

This ranges from fairly plain cross slabs such as those at Aberavon and Gileston to well-preserved altar tombs with their effigies surviving *in situ*, as at St Athan, St Brides Major and St Hilary; one of the two tombs at St Athan is set into an elaborately carved niche. There is also a figured brass at Llandough-juxta-Cowbridge.

Post-medieval monumental sculpture survives at:

Aberdare	Llanmihangel	St Donats
Cardiff St John the Baptist	Llantrithyd	St George-super-Ely
Cowbridge	Llantwit Major	St Hilary
Coychurch	Margam	St Mary Hill
Cwmavon	Newton Nottage	St Nicholas
Ewenny	Pendoylan	Vaynor
Llanfrynach	St Brides Major	Wenvoe
Llanishen	St Brides-super-Ely	Wick

Again this ranges from modest sculptural embellishment of wall tablets to altar-tombs with effigies, as at Margam and St Donats; the former however are far more common.

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 Margam and Sully), 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; the only churches where this has taken place are Llantwit Major and Newton Nottage. At Llantwit Major evidence was found for the survival of significant lengths of earlier walling below ground, though it is not entirely certain how much of these survived the process. At Newton Nottage excavation took place only in the porch and did not extend below 18th century levels. It is

therefore not possible for any of these churches to establish from the sources available for study how far any below-ground deposits within a church have been damaged by later activity.

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.⁴ 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. 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 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. Examination below the floor may help to solve particular problems identified in the development of the church, as at St Mellons. 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.

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 Glamorgan 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. The only church where significant below-ground excavation has taken place is Barry, where evidence for a priest's house, and a range of activities of more secular orientation, were discovered.

⁴ 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.

HISTORIC CHURCHES BY DEANERY

Aberavon	Margam	Llansannor	Llantwit Major & Cowbridge
Aberdare	Aberdare	Llantrisant	Pontypridd
Aberpergwm	Neath	Llantrithyd	Llantwit Major & Cowbridge
Baglan	Margam	Llantwit Fardre	Pontypridd
Barry	Penarth & Barry	Llantwit Major	Llantwit Major & Cowbridge
Bedwas	Basseleg	Llantwit-Juxta-Neath	Neath
Bettws	Bridgend	Llanwynno	Pontypridd
Bonvilston	Penarth & Barry	Llysworney	Llantwit Major & Cowbridge
Briton Ferry (Llansawel)	Neath	Marcross	Llantwit Major & Cowbridge
Cadoxton-juxta-Barry	Penarth & Barry	Margam	Margam
Cadoxton-juxta- Neath	Neath	Mawdlam	Margam
Caerphilly	Caerphilly	Merthyr Dyfan	Penarth & Barry
Capel Llanillterne	Llandaff	Merthyr Mawr	Bridgend
Cardiff St John	Cardiff	Methyr Tydfil	Merthyr Tydfil
Cilybebyll	Neath	Michaelston-le-Pit	Penarth & Barry
Cogan	Penarth & Barry	Michaelston-super- Ely	Llandaff
Coity	Bridgend	Monknash	Llantwit Major & Cowbridge
Colwinston	Llantwit Major & Cowbridge	Neath	Neath
Cowbridge	Llantwit Major & Cowbridge	Newcastle	Bridgend
Coychurch	Bridgend	Newton Nottage	Margam
Crynant Chapel of Rest	Neath	Nolton	Bridgend
Cwmavon	Margam	Penarth	Penarth & Barry
Eglwysbrewis	Llantwit Major & Cowbridge	Penderyn	Brecon
Eglwysilan	Caerphilly	Pendoylan	Llandaff
Ewenny	Bridgend	Penmark	Penarth & Barry
Flemingston	Llantwit Major & Cowbridge	Pentyrch	Llandaff
Gelligaer	Caerphilly	Peterston-super-Ely	Llandaff
Gileston	Llantwit Major & Cowbridge	Porthkerry	Penarth & Barry
Glyncorrwg	Margam	Pyle	Margam
Laleston	Bridgend	Radyr	Llandaff
Lavernock	Penarth & Barry	Roath	Cardiff
Lisvane	Caerphilly	Rudry	Basseleg
Llanblethian	Llantwit Major & Cowbridge	Rumney	Basseleg
Llancarfan	Llantwit Major & Cowbridge	St Andrews	Penarth & Barry
Llandough-juxta- Cowbridge	Llantwit Major & Cowbridge	St Athan	Llantwit Major & Cowbridge
Llandough-juxta- Penarth	Penarth & Barry	St Brides Major	Bridgend
Llandow	Llantwit Major & Cowbridge	St Brides Minor	Bridgend
Llandyfodwg	Rhondda	St Brides-super-Ely	Llandaff
Llanedeyrn	Basseleg	St Donats	Llantwit Major & Cowbridge
Llanfabon	Caerphilly	St Fagans	Llandaff
Llanfrynach	Llantwit Major & Cowbridge	St George-super-Ely	Penarth & Barry
Llangan	Bridgend	St Hilary	Llantwit Major & Cowbridge
Llangeinor	Bridgend	St Lythans	Penarth & Barry
Llangynwyd	Margam	St Mary Church	Llantwit Major & Cowbridge
Llanharan	Bridgend	St Mary Hill	Bridgend
Llanharry	Llantwit Major & Cowbridge	St Mellons	Basseleg
Llanilid	Bridgend	St Nicholas	Penarth & Barry
Llanishen	Caerphilly	Sully	Penarth & Barry
Llanmaes	Llantwit Major & Cowbridge	Talygarn	Llantwit Major & Cowbridge
Llanmihangel	Llantwit Major & Cowbridge	Tithegston	Bridgend
		Vaynor	Brecon
		Welsh St Donats	Llandaff
		Wenvoe	Penarth & Barry
		Wick	Llantwit Major & Cowbridge
		Ystradowen	Llantwit Major & Cowbridge
		Ystradyfodwg	Rhondda

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1. St Dochdwy's Church, Llandough: Early Christian churchyard cross



2. St Canna's Church, Llangan: later medieval churchyard cross



3. St Illtyd's Church, Llantwit Major, from the S



4. St Crallo's Church, Coychurch: interior looking E



5. St Cadoc's Church, Llancafán: S aisle, interior



6. St Bleiddian's Church, St Lythans, from the SW



7. St Mary's Church, Coity, from the E



8. St Cein's Church, Llangeinor: W tower



9. St Mary's Church, Monknash, from the S



10. St Curig's Church, Porthkerry: rood screen



11. St Michael's Church, Ewenny: interior looking E



12. St Cadoc's Church, Llanccarfan, from the S



13. St James's Church, Pyle, from the S



14. St Ilan's Church, Eglwysilan: 18th century window in S wall of nave



15. Holy Trinity Church, Marcross: upper rood stair door



16. St Senwyr's Church, Llansannor: 'Vale' roof in nave



17. St Bridget's Church, St Brides Major: statuette of female martyr saint



18. St May's Church, Coity: detail of Easter sepulchre



19. Church of SS Iltyd, Gwynno and Dyfodwg, Llantrisant: font



20. St Athan's Church, St Athan: 14th century monument in S transept

