Religion and Ritual Post-AD 410

Scheduling Selection Guide

Summary

Historic England's scheduling selection guides help to define which archaeological sites are likely to meet the relevant tests for national designation and be included on the National Heritage List for England. For archaeological sites and monuments, they are divided into categories ranging from Agriculture to Utilities and complement the listing selection guides for buildings. Scheduling is applied only to sites of national importance, and even then only if it is the best means of protection. Only deliberately created structures, features and remains can be scheduled. The scheduling selection guides are supplemented by the Introductions to Heritage Assets which provide more detailed considerations of specific archaeological sites and monuments.

This selection guide (which complements that covering Religion and Ritual pre-AD 410) offers an overview of the sorts of archaeological monument associated with religion in all its guises following the formal end of the Roman period in AD 410, which are deemed to have national importance, and for which scheduling may therefore be appropriate. It aims to do two things: to explain these monument types, and to introduce the designation approaches employed, considering how these might be used when selecting candidates for designation.

Front cover
Binham Priory, Norfolk. When suppressed in 1539, the western part of the Benedictine priory church was retained as the parish church. Surrounding it are the scheduled remains – ruins, foundations, and earthworks – of the entire precinct, which has well-defined boundaries.

Contents

Introduction

Religion is a fundamental aspect of humanity, and religious rituals are amongst the earliest known human behaviours. This is reflected in a rich and varied archaeological record in England, and in the long period since the departure of the Roman legions in AD 410 this record documents both the final days of European polytheism and its conversion into forms of Christianity (and indeed into other Indo-European religions) that we recognise today. The archaeological sites and buildings, ranging from simple burial sites, through retreats and hermitages to great monasteries and cathedrals, often represent the height of intellectual, artistic and architectural achievement. As such, they have a place of particular importance in the nation's history and will always deserve serious consideration for designation.

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There is inevitably some overlap with the Places of Worship listing selection guide, as many archaeological sites of a religious nature may also include standing buildings. This guide concentrates on those sites which are likely to be appropriately managed through scheduling. Where sites have a primary function which is not religious in nature, they will be considered under the selection guide which best reflects their function, even though they may have affiliations with religious institutions. For example, the sites or ruins of hospitals and almshouses are considered in the Health and Welfare scheduling selection guide, and granges and other monastic farms in that on Settlement Sites. Monuments and other commemorative features, typically integral with the burial grounds associated with religious sites, are treated in the Commemorative Structures listing selection guide and the Commemorative and Funerary scheduling selection guide. Another guide with relevance is the scheduling selection guide on Places of Learning.

1 Historical Summary

1.1 Historical overview

Although Christianity had held an important place in the late Roman Empire since the Conversion of Constantine about AD 312, and four British bishops were mentioned in AD 314, archaeological traces of late-Roman Christianity have not been easy to find. The pagan Anglo-Saxons, who became politically dominant during the fifth century, had more in common with polytheistic cults in Britain, and probably introduced a new northern European cosmology – in the countryside of southern and eastern England especially – to replace older Celtic cosmologies that had survived for centuries.

Anglo-Saxon polytheism used few permanent structures, and archaeological evidence (historical sources are equally sparse) for it is largely confined to subtle indications of ritual behaviours associated with landscape features. Especially in eastern England, however, large communal burial sites offer more accessible insights into these peoples' belief systems.

The arrival of St Augustine in Kent in AD 597 marked the start of a concerted endeavour to re-introduce Roman Christianity into Britain, and it coincided with a similar movement to re-introduce a somewhat different form of 'Celtic' Christianity from Ireland and the west. During the seventh and eighth centuries, this conversion went forward apace, especially once the differences between the two strands of Christianity had been resolved at the Synod of Whitby in 664, and by the ninth century all British rulers and a majority of their people adhered to versions of Christianity, albeit their rituals often retained elements from previous religions.

The ninth century also saw the expansion of the so called 'Viking' peoples from Scandinavia and the Baltic, who conquered and colonised many parts of Britain, as they did many other territories from Greenland to the Black Sea. The Vikings espoused a version of north-European paganism, of which we know somewhat more, thanks to the survival of numerous written accounts. The impact of Viking paganism in England is debatable. Occasionally isolated burials and cemeteries of this period open a window into such beliefs, but for the most part the colonisers were apparently happy to accommodate aspects of indigenous Christianity within their own belief systems. Thus, for example, Odin and Christ are sometimes both treated as aspects of divinity within the same Viking artefact. Nevertheless, it was important for the resurgent Anglo-Saxon kingdoms (particularly that of Wessex) to contrast the Vikings' paganism with their own support for Roman Christianity. Thus, when England was re-united under the Kings of Wessex in the tenth century, it is no surprise that the realm's Christianity, and its close adherence to Rome, were re-emphasised, with a wave of reformed monastic foundations, established along Roman lines. Consequently, when William of Normandy invaded in 1066, he was attacking a community that was, overwhelmingly, a faithful daughter of the Roman Christian church.

The Roman church was all-powerful in England from the Norman Conquest until the Reformation of the mid-sixteenth century, when the Protestant, episcopal, Church of England eventually established itself as the national religion. That never had a monopoly of English Christianity, however, and dissenting movements ('Nonconformists') emerged who wanted more thorough-going reforms, and these groups rapidly developed many distinct communities and

branches. Many dissenting communities were persecuted for the first century or so after their emergence, but they were granted toleration in the later seventeenth century and eventually established their individual missions.

In the eighteenth century, as the nation industrialised, the new urban working classes set up their own religious communities and dissenters flourished. In parts of the country they were more numerous than the established church. Occupying the other end of the spectrum of religious belief, and having been made virtually illegal during the Reformation, some Roman Catholic communities never abandoned the 'old religion'. Although persecuted even more fiercely than the Nonconformists, they were eventually granted full legal emancipation in the early nineteenth century.

Judaism was established in England long before the twelfth century – and probably before first documented in 1070 – when certain urban Jewish communities were economically powerful. However, the Jews became politically isolated in the thirteenth century and were expelled from England by Edward I in 1290. The Jewish community was only legally re-admitted in 1656, during the Commonwealth. Other international faith groups (such as Islam and Buddhism) had only a marginal presence in England until relatively recently: their history is an emerging one, adding an important new chapter in our national story.

1.2   Specific site and monument types

Post-Roman pagan shrines
The instruction by Pope Gregory to his English missionaries after 597 to adapt pagan temples for Christian worship led to an important new phase of religious observation. There is also limited archaeological evidence for the adoption of disused Roman religious buildings in the conversion phase (for example at St Martin's, Canterbury, Kent). It is clear from sources such as Bede's *History*, place-names, and even Cnut's early eleventh-century laws, that many pagan shrines

and sacred places continued to be respected long after the formal conversion of the English to Christianity.

Archaeological evidence for pagan shrines is very limited, partly because they were rarely substantial structures. A few, small, circular or rectangular wooden or stone structures, which may have been the foci of some non-Christian cults, have been identified, sometimes built over prehistoric mounds or in cemeteries. The best known example of such a structure is at the early seventh-century palace at Yeavering (Northumberland). The excavation of post-holes and wall-trenches here revealed a small rectangular timber building (12 metres by 6 metres internally) and it was interpreted as a pagan shrine not just because of its location within the palace complex but also because it was associated with a pit full of ox skulls, and with about 15 human graves clustered to the south. At Uley, Gloucestershire, pagan rituals continued on the same spot from about 300 BC through to the seventh or eighth century AD when a temple site was replaced by a church.

High crosses ('Anglian' crosses)
Being the principal symbol of Christianity, crosses will have been sited at most, if not all, sites where Christian rituals took place. Many such sites were churches and churchyards, of course, where crosses sometimes served a commemorative role; a function occasionally referred to in contemporary inscriptions (at Bewcastle, Cumbria, for example; Fig 1).

Public Christian rituals were also performed, however, in settlements (at markets for example) and in many locations throughout the countryside, especially along boundaries and routeways. Crosses were erected at many such locations; a few have survived because they are of stone. In fact, many thousands of stone crosses must have been erected between the seventh and eleventh centuries, yet only a tiny number of complete examples have survived intact, like Gosforth (Cumbria). Almost all have had their cross-heads removed, either through iconoclasm or vandalism, and

Figure 1
The famous seventh-century high cross at Bewcastle, Cumbria. The shaft is thought to stand in its original position.

areas with good supplies of easily-worked stone – essentially the north and west – have more surviving examples than the south and east. It is thought that, in these latter regions, high crosses were more commonly in timber.

The commonest stone crosses are tall pillars of rectangular section decorated with complex foliate and figural carving surmounted with a large cross-shaped head. Sometimes, particularly in the north-west midlands and the north-west, the rectangular element of the shaft is set above a pillar of circular section, with the two elements merging into one another geometrically. Even more rarely the shaft is circular right to the cross-head, though only a couple of monuments of this type have been recognised (as at Wolverhampton, in the West Midlands).

The cross heads themselves take a variety of forms and are one of the dating indicators; for example the form of cross-head surrounded by a ring between the arms was only introduced from Ireland in the late ninth or tenth century. Both shafts and cross-heads are often decorated with carving, often with trails of foliage of different types, but sometimes with more abstract designs derived from Roman art. Good evidence survives that these carvings were painted in bright colours. These designs and their combinations change in type and style between the seventh and the eleventh centuries and are also used as dating indicators. More rarely these shafts and cross-heads are decorated with human or animal sculptures. The type of animals found, including rodents, birds, reptiles and fabulous beasts, are also often an indicator of date. Human figures usually represent biblical individuals and, although single figures are most frequently found, biblical scenes also occur, most popularly, perhaps, the crucifixion. Consequently, such monuments sometimes have a complex iconography, which relates to contemporary manuscripts and to figurative work in other media, such as metalwork. In certain rare instances, such as Gosforth, this iconography derives not just from Christian texts, but also from pagan mythology, dramatically illustrating the Vikings' assimilation of indigenous Christianity.

the great majority only survive as fragments. These fragments are either discovered re-used as building material within the fabric of later parish churches, or they have previously been found in such locations by previous generations of antiquarians and brought inside churches and museums for display. In a number of cases fragments have been successfully re-united to reconstruct the original monument (for example at Leeds parish church, West Yorkshire).

The distribution of the remains of standing crosses is not uniform across England; those

Anglo-Saxon minsters and related early monastic sites

Between the seventh and tenth centuries the church was mostly organised around a series of great institutions, spread out across the countryside. Originally conceived as missionary bases where large communities of priests lived and performed the *opus dei* (God's work), they were often supported by a settlement that was almost indistinguishable from a small town. From these bases priests would travel out to outlying communities with the Christian message and with practical help.

These centres were clearly very diverse in their character, but were often described in contemporary or later documentation as minsters. Some were eremitic and thus monastic in character, that is to say the occupants separated themselves from the remainder of the population and lived according to a strict monastic Rule, usually that advocated by the early sixth-century Italian monk St Benedict. This was thought by many ecclesiastics to represent the ideal arrangement and it was favoured by Bede, who in the early eighth century lived in a monastic institution of this sort, as a monk, at Jarrow and Monkwearmouth (Tyne and Wear).

Other minsters, however, more resembled the accommodation provided for the clerics and administrators of great lords' estates alongside their private chapels (at Deerhurst, Gloucestershire, for example), whilst others were more like co-operative associations of hermits' cells (as at Crowland, Lincolnshire).

Furthermore, not all such churches were staffed by men. An important group of major early monastic houses followed the pattern established in Merovingian Gaul and were occupied by women. These were often the daughters of aristocrats, and many such houses became centres of great wealth and learning (as at Ely, Cambridgeshire). Such female institutions also required priests to administer the sacraments, and these priests too sometimes lived under a Rule on an adjacent site creating a 'double monastery'. Such institutions included a series of timber halls and perhaps a stone church, set within some form of enclosure. Winchcombe (Gloucestershire) was one such. Roughly 33 double monasteries of the pre-Conquest period have been identified.

Few, if any, early monasteries display the regular layout familiar from later medieval houses and some are difficult to distinguish from secular centres (for example at Flixborough, North Lincolnshire). Identification of a site as a monastery can depend on historical sources, finds or the presence of a church.

At Jarrow excavations have revealed long, narrow, rectangular buildings arranged around an open space similar to the cloisters found at later sites. In the far west, small isolated monasteries in the Celtic tradition have been identified (for instance, St Elidius' (not scheduled) on St Helen's in the Isles of Scilly), which, on the basis of Scottish and Irish evidence, would consist of groups of circular huts or cells within an oval enclosure and focused around a rectangular chapel or oratory. Some 65 early monasteries have been identified in documentary sources, although we cannot identify all their sites with certainty.

Dissatisfaction with the great variety of such minsters and monasteries was building throughout the period, and in the early eighth century Bede himself demanded more discipline, and conformity to a single monastic Rule. However, it was not until the tenth century, with the assimilation of the Vikings, the establishment of the Kings of Wessex as overlords of all the Anglo-Saxon Kingdoms, and the development of parochial networks, that the confusion of church provision was reformed – although this process was slow and only completed after the Norman Conquest.

A number of the larger and more well-founded minsters were transformed into regular monasteries of the type that lasted up until the Reformation in England, but many smaller institutions were gradually assimilated into the new system of parochial churches, with only occasional documentary hints that such churches were formerly ancient and senior members of the local church hierarchy.

Monasteries

A proportion of the minster sites of Anglo-Saxon England were recognisable as monasteries, but it was not until the second half of the tenth century under St Dunstan and others that a powerful monastic reform movement began to emerge, supported by the royal house of Wessex and with an ambition to create a national network of monastic houses, integrated with the wider European church and under the authority of Rome. Initially the Benedictine Rule was unchallenged, but from the late tenth century onwards, as it grew, the monastic movement split into many sub-groupings, each with their own particular understanding of the monastic ideal. Most monastic groupings were eventually represented in England, and by the time that all were dissolved by Act of Parliament (between 1536 and 1540) there were (or had been) over 700 monasteries nationally.

Monasteries varied in layout depending on individual circumstances, but they always included a church and some form of domestic accommodation. As noted above, the earliest monastic communities were not markedly dissimilar from contemporary secular settlements, and are sometimes only identified through surviving artefacts, such as stone sculpture and inscriptions.

Largely known from excavation, pre-Conquest establishments generally include a number of timber or stone churches, often quite small in size; domestic buildings which were not always organised around a cloister, as became the norm

Figure 2
Buildwas Abbey,Shropshire, founded alongside the River Severn as a Savignac house in 1135, became a Cistercian one in 1147 when the Orders merged. Alongside is the privately-owned Abbey House, probably built in the mid to late thirteenth century when Cistercian abbots were moving out of the cloister into self-contained apartments.

later; and a cemetery. But both early and later monastic houses laid emphasis on the boundary that separated them from the outside world.

At early periods, the area covered by the monastery could be very large (sometimes measured in terms of square kilometres) and bounded by natural features, such as islands or rivers. Later on, the monastic boundary was typically ditched and/or walled. Increasingly, reformed orders saw monastic planning as an important expression of the house's discipline and, during the tenth century, churches became larger in size, fewer in number, and with the principal buildings grouped around a cloister attached to it. Whether for monks or canons, after the tenth century this so called 'Benedictine plan' was typical, normally set within a wider precinct which would also include guest houses,

infirmaries, abbot's lodgings, and ancillary industrial and agricultural buildings.

Most English monasteries were founded for men, but the tradition of establishing nunneries and double houses (see above) was not lost, and communities of religious men and women continued to live together under a monastic rule. The only uniquely English order (the Gilbertines) was established specifically to cater for such 'double monasteries' by St Gilbert of Sempringham in 1148. In Gilbertine double houses, the usual monastic arrangement of church and accommodation arranged around a cloister was typically repeated to provide separately for the men and the women within the same site. Twelve double houses (and a further 17 for men only) were founded by the Gilbertines.

Figure 3
Canon's Ashby, Northamptonshire was one of 250 houses of the Augustinian (or 'black') canons in England. Around the surviving western portion of the priory church of St Mary's is an extensive area encompassing the below-ground remains of the priory, the post-Reformation house and its formal garden, water control features, and associated ridge and furrow.

Of the institutions catering exclusively for un-ordained men (that is 'monks') those following the original Rule of St Benedict continued to attract patronage, and around 150 institutions existed by the Dissolution. Benedictine houses were often large and wealthy and several, such as Winchester and Worcester, served cathedrals (see below). Almost as grand were the houses of the earliest reformed Benedictine movement, the Cluniacs (named from Cluny in Burgundy), who considered elaborate art, architecture and liturgy particularly important. The first of 36 English Cluniac houses was founded at Lewes (East Sussex) in 1077. Among the later generations of reformed Benedictine orders, which became especially popular in the twelfth century, the Cistercians were perhaps the most successful, eventually holding some 76 houses in England and Wales. They emphasised their retreat from the world through a silent and austere regime of work and prayer, and thus often established themselves in remote locations. Other orders whose rule was based on that of St Benedict included the Savignacs (with eleven houses, merged with the Cistercians 1147; Fig 2), the Tironians (with nine houses in England and Wales) and the Grandmontines (with three or four) houses.

The Augustinian Rule, which offered a regular life for ordained priests ('canons'), was codified in the Rhineland in the tenth century and arrived in England at St Botolph's Priory, Colchester (Essex), in 1103. Eventually there were more than 230 Augustinian houses in England and Wales (Fig 3). A powerful reform movement was initiated amongst the canons by St Norbert in north-eastern France, and his new Premonstratensian order arrived in England at Newhouse (Lincolnshire) in 1143.

Figure 4
Haughmond Abbey,Shropshire. Here detailed modern survey identified the low remains of its precinct boundary, and features such as the dam of a great pond, well beyond the core buildings seen here.

Figure 5 (top)
Mount Grace Priory, North Yorkshire. The gable walls mark the individual two-storey cells of its Carthusian monks. Each had its own garden, and excavations have revealed much of their detail.

Figure 6 (bottom)
The well-preserved site of the Cistercian Abbey at Kirkstead,Lincolnshire. The standing ruin marks the south transept of the monastery church. Here, as with so many similar sites, the visible and exceptionally clear earthworks represent not the monastery itself but the structures it was converted to after the Dissolution.

Eventually 31 English and Welsh houses of this order were founded. Other orders of canons included the Trinitarians, who were sometimes called Friars (with about ten houses in England and Wales), and the above-mentioned Gilbertines.

The Dissolution of 1536-1540 saw the end of monasticism in England, although some new communities were established or re-established from the eighteenth century onwards. At the Dissolution the extensive holdings of the monasteries became the property of the Crown, often to be sold on to, or gifted to, seculars, who frequently converted the monastic buildings into new country houses with elaborate earthwork gardens alongside.

This later history is reflected in the appearance of many sites today; at some little masonry remains to be seen above ground, with most of the monastery and its subsequent country house surviving as earthworks and buried archaeological remains (Figs 4-6). At other sites, certain buildings have continued in use: the whole cloister at Newstead (Nottinghamshire) and Laycock (Wiltshire) for example, the Prior's Lodgings at Wenlock (Shropshire), the guest house at Mount Grace, and the almonry at Bolton (both North Yorkshire). From the seventeenth century, monastic ruins were increasingly appreciated for their aesthetic appearance and historic associations, and many were later included within larger managed landscapes, as at Fountains and Rievaulx (both North Yorkshire).

Nunneries

Nunneries were established for women living communal lives of structured religious devotion,

Figure 7
Whitby Abbey, North Yorkshire. One of England's most important monastic sites, where the Synod of Whitby was held in 664. Recent archaeological work has revealed more about the site's importance and time-depth, from the seventh-century monastery (which may have occupied much of the headland) to the seventeenth-century mansion house.

according to one of the Rules already mentioned. Most of the major religious orders including Benedictines, Augustinians, Cistercians, Franciscans and Dominicans made separate provision for religious women, but many houses were small, usually with fewer than 12 nuns under a prioress, and poorly endowed.

The earliest nunneries in England were founded in the seventh century (Whitby, North Yorkshire, founded in 657 by Hilda being the best-known; Fig 7), but most had fallen out of use by the ninth. A much larger second wave of foundations, or re-foundations, belong to the twelfth and thirteenth centuries.

Nunneries typically followed the 'Benedictine' layout (see above) with church and domestic buildings arranged around a cloister, with ancillary buildings, all set within a defined precinct. Documentary sources suggest that at least 153 nunneries were founded in England, of which the precise locations of only about 100 are known. Many nunneries survived until suppressed by Acts of Parliament in 1536-1540, after which their fate was indistinguishable from that of their monastic counterparts. When compared to monastic sites, few nunneries have been examined in detail and it is likely that further research will greatly increase our understanding.

Charterhouses

Charterhouses were monasteries of the Carthusian order (the Poor Brothers of God of the Charterhouse), founded in the eleventh century, which favoured solitude, meditation and contemplative prayer over the more communal life of other orders. The first of nine English houses was at Witham (Somerset), founded in 1178 by Henry II. Their layout represented a distinctive development of the 'Benedictine' plan, with an enormously enlarged cloister forming a corridor linking the monks' individual cells, each with its own garden. As monks spent most of their time in isolation, the church and the other communal buildings (workshops, guesthouses and kitchens) were of much less importance. The Carthusians gained great respect for maintaining their austere standards up until the Dissolution,

which was actively opposed by many members of the order. Today, standing remains are visible at Beauvale (Nottinghamshire), Coventry, Hinton (Somerset), the London Charterhouse, and Mount Grace (North Yorkshire).

Preceptories

Preceptories were monasteries of the military orders of Knights Templars and Knights Hospitallers (also known as the Knights of St John of Jerusalem), although at least one preceptory of the Knights of St Lazarus is known in England. The Knights were charged with recovering and subsequently protecting the Holy Sites in Palestine from the Turks. Their estates in countries such as England served as collecting points for resources and as recruiting and training barracks for new knights as well as accommodation for pilgrims. Many also included hospices, which offered accommodation, alms or care to pilgrims, the sick and the poor.

Preceptories of the Knights of St Lazarus specialised in the care of lepers (see the scheduling selection guide on Health and Welfare). Preceptory buildings reflected the Knights' responsibilities and typically took the form of a large courtyard surrounded by ranges for accommodation and storage. A chapel was always provided and the whole complex often enclosed within a moat or a bank and ditch. Uniquely, their major chapels sometimes had circular naves in imitation of the Holy Sepulchre in Jerusalem, and several of these can be seen today (at the Temple, London, for example). From documentary sources it is known that the Templars had 57 preceptories in England, at least 14 of which were later taken over by the Hospitallers who themselves held 76 sites. They were widely scattered throughout England and were generally located in rural or suburban locations.

Friaries

The Friars (from the Latin *frater*, meaning 'brother') represented another radical religious reform movement, this time of the thirteenth century. The founding saints (principally Saints Francis and Dominic) advocated a 'mendicant' lifestyle, of absolute poverty, supported exclusively by begging and the gift of alms.

Friars thus owned no property and lived in the community, preaching and undertaking charitable works, often moving from town to town. Nevertheless, they did establish permanent bases – friaries – from which, unlike monks, they emerged to fulfil their mission.

The first English houses were founded in 1224, but they eventually established a presence in all the major urban centres. It is said that their houses were often sited near poor and peripheral locations, and on restricted sites, one consequence of which is that they sometimes have less orthodox layouts than the older monastic orders, on which their houses were modelled. Their buildings were at first austere, but as time passed and their work attracted popular support, large and more richly decorated buildings became commonplace. Their churches were designed to accommodate large assemblies gathered to hear the friars preach, and they rapidly became the settings for many types of public meeting.

Different groups of friars placed emphasis on different aspects of their mission; the Dominicans were particularly committed to scholarship, for example, whilst the Franciscans specialised in helping the poor and destitute. Eventually the Franciscans (sometimes known as the Greyfriars) held about 60 houses in England and Wales, whilst the Dominicans (the Blackfriars) held 53. The Carmelites (the Whitefriars) held 37 and the Augustinian or Austin Friars, some 34. Smaller fraternal orders included the Crutched Friars, The Friars of the Sack and the Pied Friars, with a total of 29 English and Welsh houses between them.

Hermitages or Anchorages

A religious individual or group, seeking solitude and isolation in order to lead a life of contemplation and quiet religious observance, might establish a hermitage (Fig 8; sometimes called an anchorage). Although the more ascetic hermits led isolated and austere lives, some were more active, serving as preachers, or taking important social roles in maintaining

Figure 8
The small hermitage and chapel on St Cuthbert's Island to the south-west of the main monastic buildings at Lindisfarne Priory, Northumberland. Little is known about the history of the site from documentary sources, but archaeology surviving above the water-line has great potential to fill gaps in our understanding.

lighthouses, highways, bridges and ferry crossings, and most lived on alms given by passers-by and other well-wishers.

In early periods, saintly hermits would attract a following of like-minded individuals, who eventually formed a colony, which itself might develop into a monastery. That happened, for instance, when St Guthlac retreated to a hermitage on a fen island at Crowland (Lincolnshire), where he was joined by a group of hermit companions who eventually became the core of the early monastery founded in 716. By the twelfth century the organised church had developed ways of assimilating hermits. Some monasteries cultivated sites for individual retreat on their own estates (for example Master John was living 'as a recluse' in Westminster Abbey in 1426), whilst orders such as the Carthusians and Grandmontines (see above) offered a highly-organised hermitage for 20 or 30 hermits in a single place. But many more were isolated dwellings physically linked to hospitals or parish churches (as at Compton, Surrey), and a proportion were occupied by women (as at St Julian's Norwich, where the anchorite Lady Julian became famous for her wisdom and prophesy). Some were even found space within castles (as at Pontefract, Yorkshire).

Hermitages existed throughout England, although the majority were found in the remoter areas of the north and west, but there was no typical location or layout of accommodation. Sometimes they were sited on the physical and spiritual margins of medieval society, occupying natural or man-made caves, but many were structures in churchyards in the centres of towns. Most hermitages are known through stray documentary references, but some churches retain physical evidence for their presence, and examples such as that at Warkworth (Northumberland) exhibit considerable material comfort. Although partly created out of caves, it had heated domestic accommodation as well as an elaborate chapel. At least 500 hermitages were created at various times across England. Many will have disappeared without comment at the Dissolution of the Monasteries (1536-1540) and many more at the Dissolution of the Chantries ten years later.

In the mid-eighteenth century, there was a fashion for installing hermitages and hermits (human, clockwork or waxen) as incidents within designed landscapes such as Stourhead (Wiltshire) and Stowe (Buckinghamshire); these (treated in the Garden and Park Structures listing selection guide) should not be confused with true monastic hermitages.

Cathedrals

The word cathedral derives from the Latin *cathedra*, meaning 'chair'. Thus, as the 'seat' of a bishop, it is the spiritual and administrative centre of a diocese. The medieval English dioceses were: Canterbury (founded AD 597); London (604); Rochester (604); York (625; Fig 9); Winchester (662); Lichfield (669); Hereford (676); Worcester (about 680); Bath and Wells (909); Durham (995); Exeter (1050); Lincoln (1072); Chichester (1075); Salisbury (1078); Norwich (1091); Ely (1109); and Carlisle (1133). In the 1540s, Henry VIII created six new dioceses with cathedrals occupying former monastic churches: Chester, Peterborough, Gloucester, Bristol, Oxford and Westminster (this last survived for only a decade). No more dioceses were created until 1836.

Medieval cathedrals were staffed in one of two contrasting ways. Nine were so-called secular cathedrals, where a 'chapter' of canons (senior clergy who did not follow a strict communal rule) governed the church and elected the bishop. Cathedrals served by such canons are often described as 'secular cathedrals'. Here the canons lived in their own houses within the precinct, which were sometimes indistinguishable from the grandest residences of contemporary aristocrats. Apart from the canons' houses and the cathedral church itself (and sometimes ancillary parochial churches), the precinct wall at such institutions also enclosed a chapter-house, a library and colleges for 'vicars choral' (who deputised for the canons in cathedral services) and other communities of junior priests. The bishop's palace was often attached to the precinct, though not always part of it. Nine cathedrals were staffed by monks or regular canons and are thus known as 'cathedral priories'. Eight of these followed the Benedictine

Figure 9
York Minster. Beneath the Minster and its precinct are up to 4 metres of archaeological deposits, including part of the city's Roman legionary fortress. York was one of the earliest and most important post-Roman bishoprics, and unbroken ecclesiastical occupation means the precinct has enormous archaeological potential.

Rule and one (Carlisle) was an Augustinian house. The life and layout of these cathedrals were indistinguishable from other monastic houses, although the bishop (as titular abbot) had a more secular 'palace' located within the precinct. The monasteries attached to monastic cathedrals were dissolved in 1539-1540, and these institutions became colleges of secular canons.

Parish churches

The diocese was, and still is, subdivided into parishes, each corresponding to a local community and each with its parish church as its place of worship. Although the details are still hotly debated, it seems clear that the surviving system of parishes originated in the tenth and eleventh centuries, and many rural parish churches were founded during this period (Fig 10). However, the foundation dates of fewer than 100 have been explored archaeologically. By the twelfth century there were about 8,000 parish churches in England.

Generally rectangular in plan and aligned approximately east-west, medieval parish churches typically have a nave, which provided accommodation for the parishioners (who were often responsible for its upkeep), and a chancel to the east (which was usually the financial responsibility of the living's patron) containing the principal altar. Nave and/or chancel may have had aisles. Towers are frequently at the west end, but a small number are located over other parts of the building, or even, rarely, in a detached position in the churchyard. Sometimes the ground plan is augmented with transepts (extensions to north and south at the junction of nave and chancel) and by porches to north, south or west. From the thirteenth century additional altars become common and were often used for masses said for
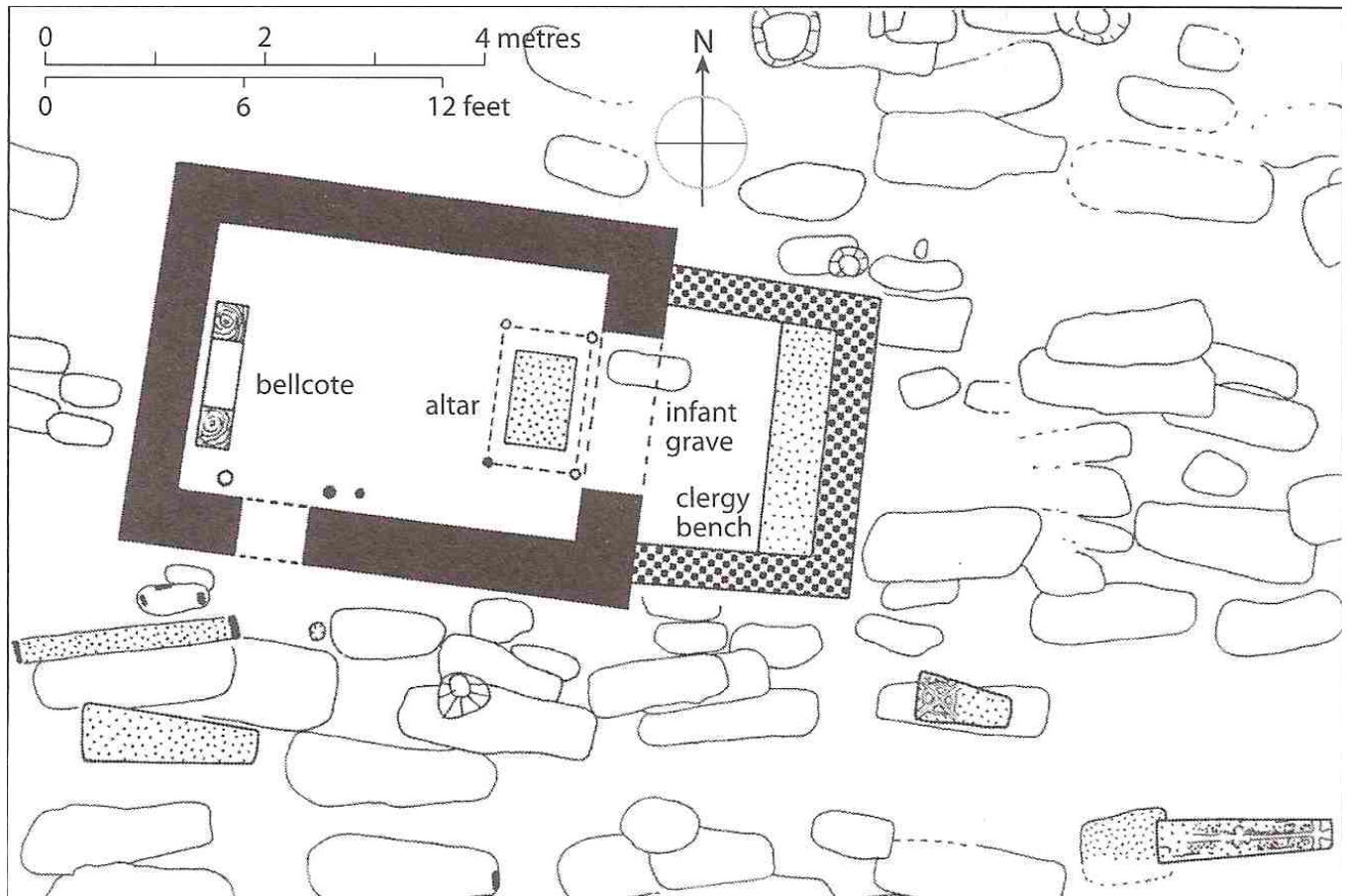
Figure 10
Extensive rescue excavations in Raunds, Northamptonshire revealed a late Saxon manorial church. Originally single-cell, by AD 1000 it had a chancel, and had become the estate graveyard; slabs to the chancel's south-east marked the graves of the founder-family.

departed souls (called 'chantries'). Such altars were frequently accommodated in the aisles, but sometimes discrete structures were constructed to house them. All chantries were dissolved in 1547, although the church usually retained the space they had formerly occupied and devoted it to other ecclesiastical purposes. Parish churches are often defined by their having both a font, for the baptismal rite of admission into the Christian church, and an associated burial ground.

Many older parish churches have been rebuilt and modified on a number of occasions, reflecting changing liturgical requirements, and the aspirations of patrons and parishioners. They are found throughout England, their distribution generally reflecting population density, although it was sometimes Nonconformists rather than the established church which made provision for new industrial populations. A survey of 1625 recorded some 9,000 parish churches in England, a number which grew in the eighteenth and the nineteenth centuries to around 18,000. Some 17,000 remain in ecclesiastical use today; for these, see the Places of Worship listing selection guide.

Chapels (sometimes called 'chapels of ease' or 'parochial chapels')

Chapels have always been provided for the convenience of parishioners who lived at some distance from the main church of a parish, or as private places of worship within or close to manor houses, castles and other high-status residences. Such chapels rarely had burial grounds, the dead being carried to the parish church, and neither did they have the right to undertake baptism without special licence. Some chapels were provided in extensive rural

parishes for outlying settlements and farms, some in growing towns, and others catered for expanding populations in more recent industrial settlements. Holy Trinity, in the thirteenth-century planted town of Hull, for example, was a chapel of ease in the ancient parish of Hessle, the core of which lay several miles away. Compared with their parent parish churches, chapels have been much less permanent features in the landscape. Numbers have been abandoned, as the communities they originally served have declined or disappeared. Some 4,000 parochial chapels are known to have existed between the twelfth and seventeenth centuries.

Standing crosses

As before the Norman Conquest, stone crosses serving a variety of functions continued to be set up in their thousands throughout the Middle Ages. Typically they comprised a shaft, often set on a stepped base, supporting a decorative head of cross form or with a sculpted 'lantern', globe or finial. They varied considerably in elaboration, and stood in a variety of locations, to serve a range of functions. Those in churchyards acted as stations for outdoor processions, particularly during Palm Sunday ceremonies, whilst others located outside churchyards were used as places for preaching, proclamation and penance. Some standing crosses marked boundaries between parishes or estates, whilst a small number commemorated significant battles and other events.

Although wooden crosses are known from documentary sources, none have survived. Tens-of-thousands of such monuments are documented, but most have been lost and, of those that have survived, the great majority lost their cross-heads to religious extremists during the sixteenth and seventeenth centuries.

Some crosses continue to serve as the foci for municipal or borough ceremonies as well as for games and other activities (see the Culture, Entertainment and Sport scheduling selection guide). Once ubiquitous, fewer than 2,000 medieval crosses are thought to survive today, though a relatively small number of similar

monuments, for instance commemorating battles, have been added to the number subsequently (for which see the Commemorative Structures listing selection guide).

Post-Reformation Roman Catholic churches

Public worship using Roman-Catholic rites was illegal in England from the accession of Queen Elizabeth I in 1558 until 1791. For these two hundred years priests trained in seminaries abroad celebrated clandestine masses in private houses, despite the threat of capital punishment. A small number of mass rooms and estate chapels survive from this period, normally listed at high grades (see the Places of Worship listing selection guide).

Although Roman Catholics were excluded from the 1689 Act of Toleration, some aristocratic families felt sufficiently confident to build ambitious new chapels in the relative seclusion of their own estates (as at Lulworth, Dorset) and there were also Roman Catholic chapels in some towns (at Bar Convent, York, for example). As the threat of Jacobitism receded, the Relief Acts of 1778 and 1791 legalised their public worship, and heralded an energetic period of church and chapel building by Roman Catholics in England. In its structure, the Roman Catholic chapel does not differ greatly from equivalent Anglican buildings; the differences lie in fittings and decorations, which reflect the different rites dependent on different beliefs.

Structures associated with the Jewish faith

Sites with physical remains associated with the Jewish faith which pre-date the expulsion of the Jews from England in 1290 are rare. The location of some medieval synagogues is known from documentary sources, but only Guildford's, of about 1180, has been investigated archaeologically. The medieval synagogue was laid out in a similar fashion to that used in Orthodox worship today and, with their focus on the community facing their elders, they are not dissimilar in plan to certain Nonconformist chapels. Standing synagogues are treated in the Places of Worship listing selection guide.

Ritual immersion (*tevilah*) to achieve spiritual purification (*taharah*), has been practised by Jews since Biblical times. The *mikveh*, the artificial bath or pool used for this purpose, retains its importance, being used by married women after menstruation or childbirth, and in the conversion rite. The *mikveh* is generally large enough for several adults to stand comfortably, with the water reaching chest height and with steps leading down into the pool. The *mikveh* is a distinctively Jewish building type, with roots in the ancient world, but few have been identified in Britain; most notable is one found on a site at Milk Street, in London's medieval Jewry (now reconstructed at the Jewish Museum, London).

Washing and preparation for burial of the bodies of the deceased is also an important Jewish ritual. Bristol's Jacob's Well was interpreted as a *bet taharah* – or Jewish mortuary – when it was scheduled in 2002. This identification has been disputed by other scholars who have emphasized its status as a *mayan* or natural spring of 'living water' (*mayimkayim*) which is regarded as superior to a purpose-built *mikveh* for ritual ablutions. Jewish cemeteries themselves are treated in the Commemorative and Funerary scheduling selection guide.

Buddhist, Hindu and Sikh faiths

Any designation of structures associated with Sikhism, Hinduism and Buddhism has so far been via listing; there is a discussion of the issues in the listing selection guide on Places of Worship.

Sacred sites in the landscape

Holy wells are natural water sources with specifically Christian associations, though they often reflect pre-Christian customs of venerating springs as sacred sites. Christian use of such sites is known from at least the sixth century, but in many cases archaeological evidence shows that veneration extends back over several millennia. At least two of the well houses in Cornwall (St Constantine's Well and St Levan's Well) are believed to have functioned as sites for Christian baptism since before the Norman Conquest, but they were also the focus of much older beliefs in the healing powers of the water.

Rituals associated with these earlier 'folk-beliefs' often required the donation of gifts to the water (frequently an object of value such as a coin).

Holy wells are often unelaborated natural springs, with associated religious traditions, but structural additions may include lined well shafts or tanks to gather the water at the surface. Such additions were particularly elaborate where the well became the focus of a medieval Saint's cult, as at Walsingham (Norfolk; Fig 11) and Buxton (Derbyshire). In the most elaborate examples the well tank was established within a dedicated 'well house' and discarded crutches, replicas of afflicted body parts and other wax votive offerings were commonly left by those seeking relief (as at St Chad's Chapel, Lichfield). After the Reformation, many springs and wells continued to exercise their power in a way which suggests that pre-Christian beliefs were more enduring than has sometimes been acknowledged.

Both archaeological and historical evidence shows that, in addition to water-sources, landscape features such as rocky outcrops, isolated stones, caves and pits – as well as prominent trees – continued to be regarded with reverence in the post-Roman centuries.; as with water sources, a number of such locations were eventually adopted by the pre-Reformation church, such as the caves at Knaresborough (North Yorkshire). Even after the Reformation, and despite the attempts of Christian reformers, folk beliefs in the supernatural, therapeutic or other powers of some natural features persisted. For example rituals undertaken at the stones at Men An Tol (Cornwall) were recommended as an aid to fertility. Not all such rituals attached to people's surroundings – at rock formations, prehistoric monuments and other distinctive places – were ancient and some owed their existence to particular local circumstances or events. The annual procession to the distinctively shaped Hemlock Stone (Stapleford, Nottinghamshire) probably originated in Nonconformist open-air preaching. But even here, the location's significance to earlier peoples is probably reflected in the tradition of lighting fires on the stone.

Figure 11
The Holy Well at Walsingham Priory, Norfolk covered by netting, with the ruined east end of the abbey in the background. The well was appropriated in the twelfth century to play a role within the layout of the new priory; it already had a long history as a revered spring.

Landscape features also encompass pilgrimage routes, which have been an important part of ritual activity since prehistory, including during the Roman period, where some surviving shrines have indications of pilgrim activity. Such routes became particularly important during the Middle Ages, when major shrines developed at Canterbury (Kent), Walsingham (Norfolk) and Ely (Cambridgeshire) to name but three nationally important sites, attracting thousands of pilgrims each year. Pilgrims to the major sites often travelled hundreds of miles along well-established routes indicated by wayside crosses, shrines and other services. Most such features have been lost since the Reformation, although they are often mentioned in documentary sources, or recalled in place-names. Pilgrimages are also evidenced by pilgrim souvenirs ('badges'), discovered in large numbers by metal detectorists. As well as the major shrines there were countless smaller sites venerating local saints, involving pilgrim routes of only a few miles. Fragments of these lesser-known pilgrimage routes and waymarkers, including landscape features, do survive in places, particularly in the north and south-west.

2 Overarching Considerations

2.1 Scheduling and protection

Archaeological sites and monuments vary greatly in character, and can be protected in many ways: through positive management by owners, through policy, and through designation. In terms of our designation system, this consists of several separate approaches which operate alongside each other, and our aim is to recommend the most appropriate sort of protection for each asset. Our approach towards designation will vary, depending on the asset in question: our selection guides aim to indicate our broad approaches, but are subordinate to Department for Digital, Culture, Media and Sport (DCMS) policy.

Scheduling, through triggering careful control and the involvement of Historic England, ensures that the long-term interests of a site are placed first. It is warranted for sites with real claims to national importance which are the most significant remains in terms of their key place in telling our national story, and the need for close management of their archaeological potential. Scheduled monuments possess a high order of significance: they derive this from their archaeological and historic interest. Our selection guides aim to indicate some of the grounds of importance which may be relevant. Unlike listed buildings, scheduled sites are not generally suited to adaptive re-use.

Scheduling is discretionary: the Secretary of State has a choice as to whether to add a site to the Schedule or not. Scheduling is deliberately selective: given the ever-increasing numbers of archaeological remains which continue to be identified and interpreted, this is unavoidable. The Schedule aims to capture a representative sample of nationally important sites, rather than be an inclusive compendium of all such assets.

Given that archaeological sensitivity is all around us, it is important that all means of protecting archaeological remains are recognised. Other designations such as listing can play an important part here. Other sites may be identified as being of national importance, but not scheduled. Government policy affords them protection through the planning system, and local authorities play a key part in managing them through their archaeological services and Historic Environment Records (HERs).

The Schedule has evolved since it began in 1882, and some entries fall far short of modern standards. We are striving to upgrade these older records as part of our programme of upgrading the National Heritage List for England. Historic England continues to revise and upgrade these entries, which can be consulted on the Historic England website.

2.2 Heritage assets and national importance

Paragraph 194 and footnote 63 of the National Planning Policy Framework (July 2018) states that any harm to, or loss of, the significance of a designated heritage asset should require clear and convincing justification and for assets of the highest significance should be wholly exceptional; 'non-designated heritage assets of archaeological interest that are demonstrably of equivalent significance to scheduled monuments, should be considered subject to the policies for designated heritage assets'. These assets are defined as having National Importance (NI). This is the latest articulation of a principle first raised in PPG16 (1990-2010) and later in PPS5 (2010-2012).

2.3 Selection criteria

The particular considerations used by the Secretary of State when determining whether sites of all types are suitable for statutory designation through scheduling are set out in their Scheduled Monuments Policy Statement.

2.4 Scheduling and places of worship

In the context of religious and ritual sites it is important to understand that scheduling (as articulated most recently in Scheduled Monuments: identifying, protecting, conserving and investigating nationally important archaeological sites under the Ancient Monuments and Archaeological Areas Act 1979 (DCMS, March 2010), and set out in greater detail in the Act itself in Part III, Section 51) cannot be applied to a structure which is used by the Church of England as a place of worship (Fig 12). In a few cases the ground beneath churches and cathedrals has been scheduled, but it must be stressed that this is exceptional. Generally, our designation approach has been to list post-medieval religious sites.

Where churchyards have been scheduled it is generally when they have been formally closed.

Figure 12
St. Michael's, Coventry, (West Midlands), was one of England's largest late medieval parish churches. It was elevated to cathedral status in 1918 but bombed out on 14 November 1940. It remains consecrated, and occasional services are held within. Sir Basil Spence's replacement cathedral of 1962 stands alongside.

3 Specific Considerations

As before AD 410, the sites, structures and monuments built for religious and ritual purposes after the end of the Roman period are diverse, reflecting centuries of changing beliefs and attitudes. Each period has its own distinctive structures and practices, but all have the potential to provide insight into past societies and social organisation. This section sets out particular considerations that are considered by the Secretary of State when determining whether religious and ritual sites are suitable for statutory designation through scheduling.

3.1 Period

All types of monuments that characterise a category or period should be considered for preservation. Periods about which particularly little is known will be of particular importance, and this is especially the case for most religious and ritual sites in use between AD 410 and the Norman Conquest, and for sites associated with particular forms of observance or religious groups and monastic orders in the post-Conquest period. If a site is particularly representative of a period, this will enhance consideration.

3.2 Rarity

Some monument categories are so scarce that all surviving examples that still retain some archaeological potential should be preserved. In general, however, a selection must be made which portrays the typical and commonplace as well as the rare. This process should take account of all aspects of the distribution of a particular class of monuments, both in a national and a regional context. All monument types dealt with in this guide from the pre-

Conquest period are likely to be assessed as scarce, but – as noted above – churches in ecclesiastical use cannot be scheduled.

3.3 Documentation

The significance of a monument may be enhanced by the existence of records of previous investigation or, in the case of more recent monuments, by supporting evidence of contemporary written or drawn records. Conversely, the absence of documentation can make the archaeological potential of a site more important, as that will be the only means of understanding it. Well-recorded modern studies of a site including excavation reports may provide a level of documentation which enhances our understanding of it and its potential. However, most antiquarian digging was poorly written up. Monastic sites were a favourite target for such enterprises in the later nineteenth and early twentieth centuries; many were tackled by 'wall chasing', and often little more than a wall-plan (phased or not) was forthcoming.

3.4   Group Value

The value of a single monument may be greatly enhanced by its association with related contemporary monuments or with monuments of different periods. Sites that have relevant associations with others of the same period or are part of a sequence of sites that has developed through time may be seen as more important and their significance enhanced.

3.5   Survival/Condition

Sites that are physically intact will generally be selected over those which have been damaged or diminished.

3.6   Potential

The potential of a site or monument, both above and below ground, to yield further information is an important factor in assessment. In many cases, it is possible to predict if a site is likely to contain as-yet undiscovered archaeological evidence. If this appears to be of a quality, quantity or character which will enhance understanding, designation will be more likely.

3.7   Designation considerations by site type

Minsters, monasteries and similar religious communities in rural locations
Firmly identified pre-Conquest minsters and monasteries are relatively rare, and all of those which have good survival and potential will be considered to be of national importance. While post-Conquest monasteries are more numerous, the significant role which they played in the medieval world means that all identified sites should be considered for designation.

Key factors for consideration for post-Conquest sites include good survival of the original layout; good contemporary documentation; diversity of buildings and use;

and association with a range of contemporary sites including other monastic foundations, granges, fishponds, industrial complexes and secular settlements. For many sites their post-Dissolution history may add to their importance. Where buildings remain in use or survive as ruined structures, the appropriateness of scheduling or listing as a mechanism for protection will be carefully considered.

Minsters, monasteries and similar religious communities in urban locations
Religious sites of this type have often been subsumed by later development, making assessment difficult and designation more complex. Some sites known from documentary sources or surviving place-name references are located only approximately. Where there are substantial remains (for example at the Gloucester Blackfriars) these will be reckoned of national importance. Elsewhere, a careful assessment will be made to determine a site's extent and survival before scheduling is considered. Given their urban nature, however, management through the planning process may be more appropriate than designation in some cases.

Hermitages
Although many hermitages are documented, firmly identified examples are surprisingly rare, with pre-Conquest examples being particularly so. In those cases where hermitages utilised caves and other natural shelters, care will be taken to determine whether archaeological deposits, which will make them eligible for scheduling, actually survive. Good documentary evidence for the hermitage and associations with other contemporary structures (for example a bridge, lighthouse or road for which the hermit took responsibility) will enhance the significance of a site.

'High' and 'Standing' crosses
Given their social, religious, commemorative and architectural interest, all surviving pre-Reformation crosses are considered to be of national significance and will be good candidates for designation. The most artistic and architecturally distinguished examples are likely

to be listed, many at a higher grade, and careful consideration will be given to the appropriateness of scheduling. Factors which might influence a decision to schedule would include: an especially early date; an original, in situ, location; close physical association with another scheduled religious or secular site; or especial rarity of type or decoration. Care must be taken to ensure that the most appropriate designation regime for protection is chosen.

Cathedrals

Cathedral precincts occupy some of the most important archaeological sites in the country, not only because of their religious and funerary archaeology but because they often stand in locations which have seen human activity since prehistory. Some, like Canterbury, York (Fig 9) and Wells, are well-understood, but others still have aspects to unravel. Buildings in ecclesiastical use cannot be scheduled, though many are listed and also subject to the ecclesiastical exemption, which engages conservation controls run by the various faith groups themselves. Cathedral precincts are usually of high archaeological significance, and sensitive management is essential. Scheduling may play a part in ensuring this, but the current designation status of these precincts is inconsistent, admittedly. In the near future further scheduling is unlikely, unless required to control inappropriate development in cases where no statutory management agreement – Historic England's preferred approach – is in place.

Parish churches

Parish churches are often the oldest and most significant buildings in local communities, which often retain deep attachments to them. They have served a central role in the lives of their parishioners, providing the settings for important rites of passage including baptism, marriage, and burial. Accordingly, all ancient parish churches and church sites are of clear significance. However, ecclesiastical buildings in use for worship are ineligible for designation through scheduling and alternative mechanisms for protection, particularly through listing of the

above-ground structure, often at a higher grade, are more appropriate. Some ruined churches have been scheduled, as a way of safeguarding their archaeology for future investigation. Others have been listed instead. Scheduling may be appropriate for sites of early churches, but, given the high number of surviving medieval (and later) churches, will be sparingly deployed elsewhere. Other forms of protection exist for consecrated sites too.

The sites of many demolished or ruined churches are scheduled within wider medieval settlement remains, or in their own right, especially in those parts of the country where settlements were dispersed and churches stood apart from habitations. In some regions (especially East Anglia) isolated church sites are relatively commonplace, and here selectivity will be exercised. Factors taken into account will include: a relatively early date, good survival of interior deposits (especially where interior arrangements are preserved in an arrested state of development), proximity to contemporary monuments to which they were related (for instance castles, manor houses and priest's houses or other settlement remains), and proximity to other monuments (prehistoric barrows, for example) or listed buildings, especially where these have some historical association with the church.

Where a medieval burial ground survives around a church and its boundaries and can be mapped, it will generally be included in any scheduling recommendation.

Chapels of ease

Where their sites are known, chapels of ease may be considered for scheduling; allowance should be made for their more modest character. Where rare burial grounds have been identified, these should be included too.

Roman Catholic churches

Up until the Reformation, all churches were of course Roman Catholic. Any post-Reformation archaeological site associated with Catholicism

would be of considerable potential interest. Standing buildings with such associations (such as private chapels) are protected through listing.

Nonconformist chapels

Although Nonconformist chapels, dating from the seventeenth century onwards, survive in very considerable numbers, there may exceptionally be a case for scheduling the proven sites of very early meeting houses; the unusualness of sect would be a key determinant. Areas known to have been used for burial should be included also.

Structures related to the Jewish faith

All Jewish sites pre-dating their expulsion from England in 1290 are likely to be of national importance. Jewish structures post-dating their return in the 1650s are often listed; sites of particularly rare structures may sometimes warrant scheduling. Jewish burial grounds stand apart from synagogues.

Sacred sites in the landscape

Unmodified natural features are not eligible for scheduling. Where natural springs have been modified to create a well-head, listing might be a more appropriate designation, although those with intact early-medieval superstructure will be considered for scheduling. Such modified springs might, however, be the focus of an extensive archaeological site below-ground that might merit consideration for scheduling, especially where water-logged material might survive. In such cases (often identified through documentary evidence and folk-beliefs) the potential for survival of deposits which are likely to reveal the history of the spring's use will be an important consideration. Occasionally scheduling has been used for other types of natural feature which have been modified in pursuit of particular beliefs, such as the Boscobel Oak (Shropshire).

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