

CPAT Report No 1036

Medieval Crosses and Crossheads

SCHEDULING ENHANCEMENT



THE CLWYD-POWYS ARCHAEOLOGICAL TRUST

CPAT Report No 1036

Medieval Crosses and Crossheads

SCHEDULING ENHANCEMENT

R J Silvester and R Hankinson

March 2010

Report for Cadw

The Clwyd-Powys Archaeological Trust

7a Church Street, Welshpool, Powys, SY21 7DL

tel (01938) 553670, fax (01938) 552179

© CPAT 2010

CONTENTS

Introduction	2
Previous work	2
Sources	3
Crosses and crossheads	4
Early medieval crosses	4
Churchyard crosses	4
Other church crosses	7
Town and market crosses	8
Boundary crosses	10
Wayside crosses	12
Placenames	14
 Scheduling	 15
Bibliography	15
Appendix 1	17
Appendix 2	19
Appendix 3	30

Introduction

The spur to this study centres on the curious history of the head of the medieval churchyard cross of Tremeirchion in Denbighshire (but originally Flintshire). In or a little before 1863 the churchwardens of the church at Tremeirchion, to raise funds to purchase lights for their church, sold the highly ornate crosshead to a local Catholic gentleman who then presented it to St Bueno's monastery in the same parish. The crosshead had apparently been languishing on the ground up against the churchyard wall for some considerable time and the churchwardens presumably considered it to be of no intrinsic importance to the church itself. For the next century and a half the crosshead was set up in the gardens of the monastery, but in 2004 the monastery's authorities decided to offer it back to the parochial church council at Tremeirchion. Because the crosshead was not scheduled the only requirement for its re-erection at Tremeirchion was a diocesan faculty. Despite the efforts of the writer in his capacity as archaeological advisor to the diocese, the parish determined to set the cross-head on a new plinth in the churchyard, rather than housing it in the church where it would have been better protected from the elements. It now resides under a yew tree, set on a short shaft and increasingly covered by mould. Had it been scheduled in 2004, its present fate might have been different.

With this as a background the following report examines the extant crosses and crossheads in east and north-east Wales, their nature and status. The project has been funded by Cadw as part of their financing of the Welsh Archaeological Trusts during 2009/2010, and in general terms fits into the ongoing programme of scheduling enhancement work which has been conducted by all the trusts over the last two years, albeit on sites and features of prehistoric and Roman date.

What is immediately evident is that eastern and north-eastern Wales does not appear to be well-endowed with medieval crosses. Turner (2006, 34) has claimed around 700 surviving medieval crosses in Cornwall and 300 in Devon, though some of these are probably pre-Conquest, a category which of type or feature which is not under consideration here. Other commentators have presumed that the landscape was chock full of crosses. Nicola Whyte, for instance, writing about Norfolk recently commented that 'presumably the iconography of [monastic] crosses would have been designed to distinguish them from the vast numbers encountered along the highways and boundaries of other jurisdictions' (2009, 38). For border counties in England the numbers are less, but still significantly more than in this region. Herefordshire for instance has 101, Gloucestershire 87, though again these numbers do include some pre-Conquest examples (Williams 2009). The current picture in other parts of Wales has not been established, and the only county that seems to have had a dedicated study is Monmouthshire, back at the end of the 19th century (Mitchell 1893). When the relevant medieval Scheduling Enhancement Programme (SEP) studies are conducted in the other three regions, it might be interesting to re-visit this issue. There is no evidence that crosses in eastern Wales were ever so plentiful, yet equally there is no immediately obvious reason as to why they shouldn't have been commonplace before the Reformation.

Previous work

The only book which purports to be devoted to the subject for our region is Elias Owen's late 19th-century book on *Old Stone Crosses of the Vale of Clwyd*, an intriguing little volume which demonstrates that Owen was a sympathetic antiquary and an acute observer, recording the dimensions of crosses in Denbighshire and Flintshire, and tracking down lost examples. It is also a treasury of other matters, ecclesiastical and folkloric, which he recorded on his travels in the Vale and beyond.

There is though a gradually expanding literature on the subject, beginning with the works of Alfred Rimmer (1875) and, more relevantly for Wales, the delightfully named Aymer Vallance (1920). Crosses and their settings have always found a small if devoted following, and today there is probably as much interest in them as ever. Geographically, the emphasis however tends to be English, rather than Welsh. Crosses feature heavily in Nicola Whyte's volume (2009) on the meaning of landscape and popular memory and in Sam Turner's work in the west of England (Turner 2006) whilst a recent

History Press publication by an enthusiastic local writer looks at the surviving crosses of the three western counties of Gloucestershire, Herefordshire and Worcestershire (Freeman 2009). There are of course various dimensions to the study of crosses so it is the iconography that is highlighted in the work of Dr Maddy Gray (2000) and the art-historical in Peter Lord's volume in his *Visual Culture of Wales* series (2003).

Sources

The regional Historic Environment Record represents the primary source of information for this study, given that this is a SEP in all but official designation. Other potentially useful sources such as the NMR have not been checked, nor have the rich archives of the National Library of Wales, on the assumption that crosses appearing in documents, particularly prior to the Reformation, are not likely to have survived although they may give some support to the contention above, that crosses were considerably more prevalent than the surviving examples suggest. Thus the archives of the Penpont estate in the Usk Valley in Brecknock refer to the market cross in Hay on Wye in 1463, the little cross lying in a road at Llanspyddid, to the west of Brecon in 1470, the Llandowry (St David's) cross in Brecon in 1528, a cross on Pen-rhiw y llan in Llanfihangel Nant Bran on the edge of Mynydd Epynt in 1549, another cross in Llanspyddid called Croes Vagh in 1568 and a cross in another Epynt-edge parish, Llandeilo'r Fan in 1628.

Early maps are also more likely to depict crosses than later ones. Thus many of the maps used by Whyte (2009) are of 16th and 17th-century date. It is a reflection of the continuing but waning symbolism and importance of crosses that in the centuries immediately after the Reformation crosses could still be represented on maps as markers, guides and the like, but later they became superfluous. In Wales it is Speed's detailed town maps showing market crosses which are informative, together with less common, contemporary urban maps such as that for Welshpool with its depiction of the town cross (Silvester 2008). Later maps rarely show such features.



Welshpool town cross as depicted by Humfrey Bleaze in 1629

John Leland barely mentions crosses during his itineraries while, frustratingly, one of the more helpful sources might have been Edward Lhuyd's *Parochialia* put together at the end of the 17th century. But only a few of his correspondents put down on paper how many crosses they had in their parishes. Thus Bangor on Dee had three, Wrexham four, Llandrillo-yn-Edeirnion three, and Llandegla two including Croes Tekla. For a majority of parishes the record is however silent, and a significant source has thus been lost to us.

Crosses and Crossheads

Crosses have fulfilled various roles in the past. Any attempt rigidly to categorise a group of disparate crosses closely can develop into a frustrating exercise. Most writers seem to accept that a cross that was erected for a specific reason subsequently took on other roles as time passed. A churchyard cross for instance might become a preaching cross, a wayside cross might double up as a memorial cross and so on. And many crosses may only be classified because of their current location, and potentially then our modern perceptions of what a particular position might imply come into play.

In more specific terms, the cross steps to the wonderful churchyard cross at Derwen in time became a place where the churchwarden or another gave out parish news and announcements; banns of marriage might have been read there, vestry meetings held, and grievances aired. This appears to have been quite a regular use of the churchyard crosses in the Vale of Clwyd churches and no doubt beyond. The dual or even multi-purpose use of crosses is also flagged up by the lost cross at Rhuddlan, presumably a market cross, but one which in the post-medieval era became the spot where labourers congregated to be hired (Vallance 1920, 26).

Early Medieval Crosses

This report does not consider the Early Medieval Crosses that we have in the region, including those in Corwen churchyard, Dyserth church where the two are now attributed to the 11th century by Professor Edwards (1999), Meliden and various crosses and cross-inscribed stones in southern Powys. These were covered in an earlier Cadw-funded project – the Early Ecclesiastical and Burial Sites Study (Silvester and Hankinson 2004) – and in academic terms they are being considered by Professor Nancy Edwards, Dr Mark Redknap and Mr John Lewis, in their Corpus of Early Medieval Inscribed Stones and Stone Sculpture which when complete will provide the definitive publication on the subject for years to come.

Churchyard crosses

Churchyard crosses in this region form the most distinctive group of survivals. What was the purpose of the churchyard cross? A Statute of Worcester stipulated in 1229 that every churchyard ‘should contain a decent and comely cross to which there may be a procession on Palm Sunday’, this being the second Station of the Cross where the Mass was celebrated on that day. If this was perceived as the primary purpose of a cross in the churchyard in the Middle Ages, there were certainly other less specifically defined reasons. Friar has argued that a cross would sanctify the churchyard and provide a corporate memorial to the anonymous dead of the parish (Friar 1996, 119). Other uses emerged, some of them rather more secular in their nature. They might be used by itinerant preachers, and by the post-medieval era might be used as the spot where information was distributed and proclamations issued, even where the local militia mustered. Turner (2006, 34) has suggested, perhaps, less convincingly, that crosses might have helped to define areas for different uses within the churchyard or boundaries for different social groups.

It is probably reasonable to assume that many churchyards will have had a cross in them in the medieval era. Some might have been of wood, but the majority would have been of more durable stone. The patterns of survival in our region are intriguing. It is perhaps unlikely that Elias Owen appreciated in the early 1880s that in the Vale of Clwyd he was dealing with one of the more remarkable groupings in the country, but it is Denbighshire and parts of adjacent Flintshire that offer the highest number of survivors until we get down into Monmouthshire. Owen himself has aided this variable distribution with its focus on the north-east. Without his commentary we would know nothing of the crosses at Bryneglwys, Efenechtyd and arguably Llanelidan. But this is but a subsidiary factor. The only churchyard cross to remain in Montgomeryshire is at Pennant Melangell, and in Radnorshire the situation is but little better with cross bases at Gladestry, and Llanbedr Painscastle, and a shaft at

Presteigne. Only in the valley of the Usk and its tributaries in Brecknock does the density pick up again. This is not the place to analyse the reasons for such distributional variations; the variable implementation of post-Reformation decrees may have had a considerable bearing.

The earliest post-Conquest cross in the region is probably that at Corwen which has been attributed to the 12th century, but most of those that can be dated, usually on the basis of their form and decoration, are likely to be later, from the 14th or 15th centuries. An exception seems to be the lozenge-shaped stone now housed in Llanynys church in the Vale of Clwyd, but formerly in the churchyard, which has traditionally been thought to be the grave marker of a local, 14th-century bishop, an interpretation no doubt strengthened by the *clas* function of Llanynys. Peter Lord, however, seems to take it for granted that the Llanynys stone is a churchyard crosshead of later 14th-century date and this seems to be an acceptable alternative, not least on iconographic grounds, a comparable crosshead appearing in the churchyard at Milton in Yorkshire (Lord 2003, 111, 155; Vallance 1920, 160).



Llanynys crosshead with crucifixion

Denbighshire and adjacent Flintshire have a fine set of churchyard crosses ranging from those that are largely complete such as Derwen (in guardianship), Trelawnyd and Hanmer (both scheduled) to others where only individual elements remain. Cross bases are more likely to have survived the 16th and 17th-



Llanefydd cross base



Holt cross base

century upheavals than shafts and heads, because they could be re-used, particularly for sun-dials, and because they were uncontroversial in the religious climate of the day. Thus the socket stone of Llanefydd with the stump of the shaft has been reinstated in the churchyard after more than century in the vicarage garden, while the steps and socket stone at Holt have remained as the support for a sundial.

The continued presence of the most significant part of the cross, the crosshead, would have been more of an issue after the Reformation. In addition to those that have survived as integral elements of complete crosses such as Derwen, there are a number of other heads which remain. Outstanding in this respect is the Tremeirchion crosshead (or tabernacle), now re-erected in the churchyard, but there



Tremeirchion crosshead from the east



Tremeirchion crosshead from the west

is also the crucifixion plaque from Halkyn which was immured in the new, Victorian church, and others. The removal of crossheads for safekeeping in the past was not a rare event. To Tremeirchion we can add the case of the Denbigh Carmelite Friary Cross which was taken to Dolhyfryd, a gentry



The Halkyn crucifixion



Crosshead from Denbigh Friary

home south-west of the town, in the 19th century where it remains; and Flint where the crosshead was found in the churchyard wall when it was being taken down, and was then removed to Stockyn, before being brought back to Flint. There is clearly a symbolic element to these movements; Halkyn may be exceptional but those involved with the others were of the Catholic faith.

Fieldwork has removed some churchyard crosses from the list of known survivals in Denbighshire and Flintshire. The short shaft at Overton-on-Dee is not likely to have come from a churchyard cross, and the stub at Marchwiel is not really convincing.

In southern Powys no complete churchyard cross remains, and the crossheads are non-existent. Llanfeugan has most of its shaft surviving, but generally it is the base that remains as at Llangattock and Cwmdy. Both of these exhibit small niches for the pyx, the vessel containing the Host on Palm Sunday.



Llangattock cross base



Cwmdy cross base

Deterioration in the condition of the surviving crosses can be established in some instances, but is generally a feature of the 19th century rather than more recently. Cilcain cross shaft is now virtually half the height it was in the late 19th century when Owen measured it, while Llanelidan churchyard cross, having survived the vicissitudes of the 16th and 17th centuries was taken down by order of the vicar around the 1830s.

It could be argued on rarity grounds alone that wherever a portion of such an important element of churchyard furniture survives, whether it be the base, shaft or crosshead, it should be statutorily protected. Clearly, however, this is not and should not be the case. The shaft of Cilcain cross is neither specifically listed nor scheduled, and indeed it is a debatable point as to whether it is listed by association, i.e. because it is within the churchyard which is recognised as the curtilage of the church and thus could be considered to be listed. Specific listing might be appropriate here, scheduling probably not. The same can be said for the shaft at Henllan, the base at Cwmdy, and several others. There is one churchyard cross however where what remains is more significant in the overall, national context, namely the crosshead at Tremeirchion.

Other church crosses

Church crosses

There is in the church at Worthenbury a wooden cross that was brought from the grounds of Emral Hall in the same parish and until the reign of George II been in the chapel at Emral. It is somewhat

roughly made and has suffered from exposure and woodworm. It cannot be a rood as this would have been a crucifix rather than a cross, but it presumably enhanced some other part of the chapel, and is surely medieval in date. It is the only one of its kind known to the writer.

Also falling under this general heading are occasional crucifixes. Whether some of these were formerly elements of churchyard crosses is debatable. That at Cwm was built into the old vicarage's orchard wall, but it cannot now be located; a small fragment of another resided at Llanasa in the 19th century, while at Cerrigydrudion there is one in the east gable end.

Consecration Crosses

Up to 24 consecration crosses might have been incorporated into a newly founded church in the medieval era. Few seem to survive in east Wales or if they do they are frequently overlooked, and because they are relatively minor features of the range of church features, they were not specifically differentiated during the churches surveys in the 1990s.



Consecration crosses on the springers of the south door of Llanfilo Church (Brecs)

There are three internally in the south aisle of Holt church and Owen in the 19th century drew attention to examples at Llangwyfan, Chirk, Overton and Llanasa. The last of these had been built into the south wall of the church until its restoration and now is set into the wall of the sanctuary. Gresham however believed it to be a fragment of a medieval sepulchral slab, and there is an even stronger case for a similar origin for that at Overton.

Mensae

Stone altar tops usually with small crosses incised on them are medieval or perhaps even earlier in date. Examples have been found at Llansilin and Partrishow.

Town and Market Crosses

It was a widespread, standard practice in the Middle Ages to mark the presence of a market with a cross. Clearly there was religious symbolism here, too, but we should with caution Freeman's belief (2009, 56) that market crosses were set up in towns near monasteries, so that monks might preach, but also gather tithes and tolls at a fixed point. In practice the cross became the permanent focus and the symbol for the market; buying and selling occurred around the cross, and so did entertainment.

Some towns had more than one cross. Brecon had no less than three – a high cross, a preaching cross and a market cross. All three were shown by John Speed on his map of the town in 1611. It is a situation rare in east Wales for so many crosses in one town, and it raises the question as to whether

the distinction in function between the three is real or illusory. On what basis for instance has the cross on the Bulwark been determined as a preaching cross, and was the market cross limited in its uses to events associated with markets and marketing. None of them survives, and even if they did, their original function is not an issue that could be resolved. It is likely, though unproven, that all three disappeared in the wake of the 1776 Act of Parliament that permitted the townspeople to remove any obstacle in the town that impeded traffic.

Most and perhaps virtually every town with market rights had a cross in the medieval era. Few have survived. Some became obstacles, others because they no longer had a function. In many cases there will be no guide to their locations. Holywell for instance has a Cross Street, but the location of the cross is not known. Rhuddlan had a cross whose position is tolerably well known but which disappeared in the 19th century. Hay-on-Wye, as noted above, had a town cross in the Middle Ages, but while a market place is evidenced (Soulsby 1983, fig 44), the presence of the cross seems to be referenced (at least at the moment) only in a single medieval document housed in the National Library.

Town and market crosses have gradually been dispensed with over the centuries. As their functions dissipated so they became an obstacle that needed to be removed. Caerwys illustrates this well. There is a tradition that a cross stood at the centre of the village where the two main streets intersected. By the 18th century this had gone and had been replaced by a tree, if an estate map of the time is to be trusted. Local tradition almost maintained, however that Elizabeth I had stood here in 1568 when she declared Caerwys to be the 'home of the Eisteddfod'. By the 20th century there was a lamp post on the spot, but in 1963, seen as a traffic hazard and in the way of a sewage scheme, it was removed, together with the stone base which may have been a medieval survival. Flint had a churchyard cross on which attention has focused in the past, but it is possible that Speed's drawing of the market cross has gone unrecognised, because his engraver misunderstood the depiction on the surveyor's working drawing.



The market cross at Denbigh

Denbigh is exceptional, indeed perhaps unique in our region, for the survival of its cross. It has travelled around the town, yet in this there is an implication too that its past significance and

importance has been appreciated by the town council. Until the 1840s it stood by the market place, but then was replaced by a new Victorian cross and was transferred to the bowling green area by the castle. The Victorian cross itself was moved to a roundabout in the Lenten Pool area of the town in 1923 when a war memorial was erected in its place in the town centre, while the medieval cross moved again in 1982 and was re-sited behind the market hall in the town centre, a matter of a few metres from where it had been for many centuries.

Occasionally crosses may also appear in villages. Henllan had a cross outside the churchyard, depicted in an early 19th-century sketch. Whether this was a re-siting of the churchyard cross is a debatable point, though what remains of it is now in the churchyard. And the Llanefydd cross illustrated above was in the 19th century at a road junction at the centre of the village. It was removed to the vicarage garden in 1871 because it was obstructing traffic as well as becoming a nuisance because of the people congregating around it. Whether it originated as a churchyard cross or a village cross is unclear.

Boundary crosses

Crosses might mark the boundaries of ecclesiastical lands, and as Freeman (2009, 63) has pointed out boundary charters in England refer to such markers. A monastic estate might be so marked, and Turner has identified particularly dense clusters of crosses round some important collegiate churches in Cornwall, probably from the late Saxon era (2006, 35). For a religious institution, marking the extent of their lands with crosses would be a most appropriate method. This would particularly be the case where there was perceived to be a threat of encroachment from secular or even other religious establishments. Thus in the late 13th century the Yorkshire abbeys of Fountains and Salley were ordered to erect stones with crosses on them on a boundary where there were disputed grazing rights.

Sanctuary is a concept that is most pertinent to the early medieval era, but appears still to have been of importance after the Conquest. Edwards has made a case for the Dyserth, Meliden and Maen Achwyfan crosses being boundary markers for a high status church in the area. Implicit in this is that the church in question is Dyserth, which both she and Griffiths (2006, 157) see as an important church without developing the theme further. Crosses might mark the bounds of sanctuary associated with an ecclesiastical centre, and there is an interesting if non-site-specific literature about this (Freeman 2009, 65). Sanctuary could be defined in various ways but a cross on the access paths to a church could be one. Wendy Davies has extended this concept to what is called 'protected space' around churches, delineating ground belonging to the church and marking it by crosses (Davies 1996), perhaps in response to the growing power and pressures of secular lords. Whether such space would correlate precisely with zones of sanctuary is another issue.

In a more overtly secular context, the burgesses of Rhuddlan at the end of the 13th century defined their rights in a petition to the king for their 'bounds and franchise used to extend as far as the dyke which is called Furian... towards the north; and to the cross of Dissard [Dyserth] towards the east, and then to the dyke Kerhaven towards the south; and to the cross which separates the meers of the King and the Bishop towards the west...' Calendar of Ancient Petitions, 13715). Important here is the fact that two of the four landmarks mentioned were crosses which is a significant reflection of their permanent landscape presence.

Can we identify many (or any) boundary crosses in east Wales? Criccin Cross to the east of Rhuddlan is one probable example, regardless of whether it corresponds with the cross of Dissard noted above. Its positioning on an isolated natural tump suggests that it was prominently placed to signal a boundary, but the argument holds precisely because of this location, not because of the appearance of the cross itself. A glance at the early Ordnance Survey maps shows that it is on the parish boundary between Rhuddlan and Cwm, and that the boundary in the late 19th century even detoured around it following the road that looped in order to avoid going over the mound. A boundary cross might thus seem likely for this scheduled ancient monument, but this is in fact the civil parish boundary, and the much longer standing ecclesiastical boundary followed an extremely irregular course through fields to

the north-east. From this it might be inferred that the fields which were probably open fields were already in existence when the boundary was demarcated and that this boundary was established at a relatively late date. The cross could have marked an earlier boundary and the most likely candidate is that of the friary which lay less than 1.3km to the north-west. The cross head now residing in Bangor-on-Dee church and reputedly dredged from the Dee could be another boundary cross but there is no corroborative evidence.



Criccin cross

Perambulating the parish bounds, usually in Rogation week, was a widespread communal practice in the medieval era. Its purpose, to bless the growing crops, had strong religious overtones as it was led by the priest and a village cross was carried (Hutton 1996, 278). Prescribed landmarks played a major part in the perambulation, and some of these were inevitably crosses. The custom was periodically affected by the Reformation and the Puritan Revolution of the mid 17th century but continued in some places in a more secular form into the 19th century. The markers however survived less well. There is as far as we are aware little documentary evidence from Wales of crosses being used as markers or of them being overthrown, and again it is the occasional record in England which reveals this happening in the mid-16th century (Hutton 1996, 280).

There is from our region one published record of perambulations of the bounds of Churchstoke parish in the early 18th century (Owen 1907). In 1702 those who walked the bounds came to ‘a certain place knowne by the name of the Short Ditch where was always cut a cross and several names and initials in the earth’ (1907, 203), and again ‘... and so to the ash at the Pull Pidder where they read an epistle, a gospel and cut a cross in the earth an another in the side of the ash near unto those crosses that Montgomery men had cut’ (1907, 205). In all, reference is made to fourteen crosses cut into the ground or into the trunks of trees. This was evidently a regular practice and in 1705 it was remarked that the old crosses and other marks were cut and cleaned, indicating a custom of long standing, but also of course the transient nature of the crosses themselves.

It is in this context that we can consider the anomalous crosses marked on maps of Llanbedr Hill and adjacent commons in southern Radnorshire. The mid-19th century Tithe maps for Llanbedr and Rhulen depict a number of crosses – simple cross-like marks – on the commons, and the Ordnance Survey large-scale maps of the late 19th century mark several more in the same general area. Only three of these are included in the HER. Interestingly, there is only one possible correlation where crosses are marked on both maps. In total, nineteen crosses have been recorded on maps, and this includes one

place where three crosses are marked at an intersection of trackways. Three of these crosses are placed beside trackways, but the majority are adjacent to either civil parish or ecclesiastical boundaries.

Fieldwork has failed to locate a single example on the ground. Seven locations were visited but there was no trace of any physical manifestation of a cross, nor any prominent stone that might have been incised with such a cross. Llanbedr Common is an upland where stone is generally rare, so that any permanent boundary marker would have been fairly obvious, even if it had been thrown over. And to digress slightly, it is worth noting that Kilvert in the later 19th century made no reference in his diary to any crosses on Llanbedr Common, an area that he knew well. The solution to this conundrum is that these crosses were cut into the turf of the hill at specific positions to mark the parish bounds, as at Churchstoke, and were perhaps renewed periodically. As to why both the Tithe surveyors and their Ordnance Survey successors should mark them on their maps is an issue for consideration, but it is noticeable too that on boundaries both groups of surveyors included natural rock outcrops and other features in order to flag up the course of those boundaries. If the bounds of Llanbedr were still being perambulated in the 19th century it would have been natural for the map makers who needed to define the courses of the boundaries on their maps to include all the features that regulated those boundaries.

Wayside crosses

Wayside crosses were set up on roads or at cross roads, or perhaps too at fords, as waymarkers but also for passing worshippers, and in due course for the burial of suicides. Some wayside crosses may have been set up as memorials, a visual method of remembrance, whether to individuals, or to their charitable works, which might be in the repair of roads or bridges (Whyte 2009, 34), but also to recall those whose death had been less peaceful. Thus just in Monmouthshire, but immediately outside our area, and overlooking the valley of the Grwyne Fawr is the stump of a cross commemorating the murder of Richard de Clare in 1136 (Procter 2007, 115).

Occasionally, monastic routes across the moors might be marked by crosses, though whether for monks or pilgrims is not always clear. This seems to be the implication with the twenty-two crosses beside a route across Dartmoor leading to Tavistock Abbey (Hindle 1993, 60), and Mastiles Lane in the Pennines which led to a grange of Fountains (Bond 2004, 294). We have nothing comparable in Wales, however. There are a few beside trackways with monastic connections in the south-east of Wales, though these tracks could also have had secular uses, and no direct monastic link can be advanced (Maddy Gray: pers. comm.). None has been recognised beside the Monk's Trod, currently the most topical of the moorland tracks with monastic links.



The Pedlar's Cross near Llanigon (Brecs)

However, the Pedlar's Cross near Llanigon (scheduled) is probably beside an ancient track running southwards towards Llanthony Abbey, and it has been suggested that the 13th-century cross not too far away in St Martin's church at Cwmyoy (also in Monmouthshire) was a wayside cross on the pilgrim's way to St Davids, though Peter Lord favours an interpretation as a churchyard cross (Proctor 2007, v; Lord 2003, 174).

Initially it was felt that the Maes-y-groes cross in Cilcain could fall in this category. It lies within a short distance of a lane which runs north to south passing Cilcain but potentially traceable for a considerably longer distance, below the Clwydian Hills and in this area west of the Alyn Valley. Projecting it northwards it could reach Holywell and Basingwerk Abbey and southwards to Valle Crucis Abbey in the Dee Valley, but this is all a speculative notion without any research to back it up. However, our field assessment indicates that the stone on which the cross is incised is of rather more recent origin, probably contemporary with the inscribed date and that a monastic link is unlikely. Notwithstanding this, why isn't this stone listed? The nearby house is Grade II* and the barn Grade II.

Pathways to churches might be marked, but this appears to be primarily a largely Cornish phenomenon, or at least St Buryan in the far west of the county is the example usually cited (Aston 1985, 145), but evidence from Norfolk has also been forthcoming (Whyte 2009, 36). However, coffin or corpse ways might be so marked. Here we might note that Edward Lhuyd (Lhwyd) in his *Parochialia* (1698) recorded a cross in the Wrexham area 'near Esley Hall where they put down the corpse when they bring them to be buried and also say their prayers'.

In a less obviously religious context, the cross base at Croes Farm to the south-west of Gresford has been claimed as a wayside cross, even though there is uncertainty as to its original location. Much the same is true of Croes Eneurys (PRN 101539), the lost Croes Gwenhwyvar Cross (PRN 101188), Croes y Beddau Cross (PRN 101178) and the Llwyn y Bedd Cross (PRN 102475), also seemingly lost. But in all these cases the term 'wayside cross' has almost certainly been applied within the record in a generic sense, because the cross lies close to a road which may or may not have medieval antecedents.



The Maes-y-groes cross in Cilcain

Placenames

This HER (and undoubtedly many others) has an abundance of records where the term croes, or variants on it, appears in place and field names. In the overwhelming majority of records there is nothing substantive to confirm the physical presence of a cross, and the possibility that the term might have emerged because these were places where roads or tracks once crossed cannot be dismissed. What we can also be certain of is that a comprehensive trawl through the hundreds of tithe maps for the region would net a great many more such names.

The exception is where there is a direct association with a known cross as in the case of Croes Feillig in Llowes (PRN 411) which is assumed to be the original location of the fine early medieval cross now in the parish church. It might be pointed out, however, that this is an assumption rather than a known fact.

A documented reference to a cross is a different issue. Thus the Royal Commission in 1913 argued that the field name Cae Groes near Derwen (Denbs) could have come from a lost cross that once stood on a slight mound in the centre of the field. And on the same authority there was a cross called Croes Rhuddlan (PRN 101408) which probably marked a boundary in the vicinity of the town but it has now disappeared and no specific location is known.

Scheduling

Only a small number of crosses are currently scheduled in the region, with rather more listed. On the subject of those churchyard crosses already designated there can be little argument. Derwen, and to a lesser extent Trelawnyd, are worthy examples, but for Llanrhudd the criteria are presumably the height of the shaft and the fact that it carries a small amount of decoration, for there is no crosshead surviving. To these we would now suggest adding the fine crosshead at Tremeirchion.

For crosses outside the environs of the churchyard, there is little to consider. No cross or cross-inscribed stone stands out immediately as being worthy of statutory designation, although there are some which are no more damaged than Criccin Cross which is already scheduled.

Bibliography

Aston, M, 1985, *Interpreting the Landscape: landscape archaeology and local history*, London: Routledge

Bond, J, 2004 *Monastic Landscapes*, Stroud: The History Press

Castledine, D. C. and Owen, R. M., 1983 *Historic Denbigh*, Hawarden: Clwyd Record Office

Davies, W, 1996, 'Protected space' in Britain and Ireland in the middle ages, in B. Crawford (ed.), *Scotland in Dark Age Britain*, St Andrews: University of St Andrews, 1-19

Edwards, N, 1999, Viking-influenced sculpture in north Wales; its ornament and context, *Church Archaeology* 3, 5-15

Freeman, M, 2009, *Ancient Crosses of the Three Choirs Counties*, Stroud: The History Press

Friar, S, 1996, *A Companion to the English Parish Church*, Stroud: Alan Sutton Publishing

Gray, M, 2000, *Images of Piety. The iconography of traditional religion in late medieval Wales*, Oxford: British Archaeological Reports

-
- Griffiths, D, 2006, Maen Achwyfan and the context of Viking settlement in north-east Wales, *Archaeologia Cambrensis* 155, 143-62
- Hubbard, E, 1986, *The Buildings of Wales: Clwyd*, Harmondsworth, Middlesex: Penguin Books
- Lhwyd, E, 1909-1911 *Parochialia being a Summary of Answers to Parochial Queries* etc (Cambrian Archaeological Association; 3 Vols)
- Lord, P., 2003, *The Visual Culture of Wales: Medieval Vision*, Cardiff: University of Wales Press
- Mitchell, E. H., 1893, The Crosses of Monmouthshire, Caerleon and Monmouthshire Antiquarian Association
- Owen, E, 1886, *Old Stone Crosses of the Vale of Clwyd*, London: Quaritch and Oswestry: Woodall, Minshall and Co
- Owen, T M, 1907, Perambulation of the boundaries of Churchstoke parish, *Montgomeryshire Collections* 34, 197-211
- Proctor, E, 2007, *Llanthony Priory in the Vale of Ewyas: the landscape impact of a medieval priory in the Welsh Marches*, Oxford: University of Oxford MSc dissertation
- Rimmer, A, 1875, *Ancient Stone Crosses of England*, London: Virtue and Co
- Silvester, R. J. 2008. Humfrey Bleaze's map of Welshpool and Powis Castle, 1629, *Montgomeryshire Collections* 96, 1-14
- Silvester R J and Hankinson, R 2004, *Early Medieval Ecclesiastical and Burial Sites in mid and north-east Wales. The field assessment and its impact on the overall study*, CPAT Report 612, Welshpool
- Turner, S, 2006, The Christian landscape: churches, chapels and crosses, in S Turner (ed) *Medieval Devon and Cornwall. Shaping an ancient countryside*, Bollington: Windgather Press, 24-43
- Vallance, A, 1920, *Old Crosses and Lychgates*, London: B. T. Batsford Ltd
- Whyte, N, 2009, *Inhabiting the Landscape. Place, custom and memory, 1500-1800*, Oxford: Oxbow Books

Appendix 1 – Site List ordered by name

Name	NGR	PRN	Cross type
Bangor Cross Fragment	SJ388454	100137	Cross
Brecon, Bulwark preaching cross	SO04582847	19450	Town Cross
Brecon, High Cross	SO04472860	19435	Town Cross
Brecon, Market Cross	SO04482858	19437	Town Cross
Bryneglwys Church, cross	SJ14484736	39373	Churchyard Cross
Caerwys Cross	SJ1285872941	98539	Town Cross
Capel-y-ffin Church (St Mary), cross base	SO25583152	15877	Churchyard Cross
Cilcain Church (St Mary), cross	SJ17646514	100241	Churchyard Cross
Corwen Church (St Mael & St Sulien), cross	SJ07874339	100818	Churchyard Cross
Criccin Cross	SJ0411477147	102030	Boundary Cross
Croes Eneurys Cross Fragment	SJ3368651703	101539	Cross
Croes Farm Cross (remains of)	SJ3461954391	100379	Cross
Croes Gwenhwyvar Cross	SJ2268042120	101188	Cross
Croes Howel Cross	SJ3473656799	100353	Cross
Croes y Beddau Cross	SJ2251041897	101178	Cross
Cwm Church (St Mael & St Sulien), crucifix	SJ06637744	39376	Cross
Cwmdu Church (The Archangel Michael), cross	SO1805523824	673	Churchyard Cross
Denbigh Market Cross	SJ0531366135	102019	Town cross
Derwen Church (St Mary), cross	SJ0702750714	100769	Churchyard Cross
Dolhyfryd House Cross	SJ0397564850	100591	Cross
Efenechtyd Church (St Michael), cross	SJ11165577	39378	Cross
Flint Church (St Mary), cross	SJ24347299	100327	Churchyard Cross
Gladestry Cross	SO23115510	366	Churchyard Cross
Gwespyr wheel cross	SJ113831	19152	Cross
Halkyn Church (St Mary), cross	SJ20937105	102486	Churchyard Cross
Hanmer Church (St Chad), cross	SJ45463971	100184	Churchyard Cross
Henllan Church (St Sadwrn), cross	SJ02226816	100584	Churchyard Cross?
Holt Cross	SJ4103153905	101259	Churchyard Cross
Llanasa Church (St Cynderyn), cross	SJ10668141	39380	Cross
Llanbedr Church (Brecs), cross	SO2397620410	1060	Churchyard Cross
Llanbedr Church (Rads), cross	SO14084636	379	Churchyard Cross
Llanelidan Church (St Elidan), cross	SJ10995055	39381	Churchyard Cross
Llanfair Dyffryn Clwyd Church (St Mary), cross	SJ13455546	100880	Churchyard Cross
Llanfeugan Church (St Meugan), cross	SO08682451	6362	Churchyard Cross
Llanfilo Church (St Beilo), cross	SO1189733242	31953	Churchyard Cross
Llangattock Church (St Cadog), cross	SO21101787	697	Churchyard Cross
Llangynydr Church (St Cynidr and St Mary), cross	SO15551940	5356	Churchyard Cross
Llanefydd, village cross	SH9818570595	39382	Village cross
Llanrhudd Church (St Meugan), cross	SJ1400657749	102596	Churchyard Cross
Llansilin Church (St Silin), cross	SJ20962818	101081	Churchyard Cross
Llwyn y Bedd Cross	SJ1412881774	102475	Cross
Maes y Groes, cross	SJ1881363304	39374	Cross
Marchwiel Church (St Marcella & St Deiniol), cross	SJ35704772	100147	Churchyard Cross
New Radnor town cross	SO2125760925	5238	Town Cross
Overton Church (St Mary), cross	SJ37294182	100154	Churchyard Cross
Partrishow Church (St Ishow), cross	SO2789022420	3218	Churchyard Cross
Pennant Melangell Church (St Melangell), cross site	SJ02452656	17	Churchyard Cross
Presteigne Church (St Andrew), cross	SO3156964527	323	Churchyard Cross
Rhuddlan Church (St Mary), old cross	SJ02157807	39384	Churchyard Cross
Rhuddlan cross	SJ02217806	103606	Town cross

Ruthin, market cross	SJ12375828	39385	Market cross
Scottish Pedlar; Pedlar's Stone	SO2293038580	1067	Cross
Trelawnyd Church (St Michael), cross	SJ0891079618	102101	Churchyard Cross
Tremeirchion Church (Corpus Christi), cross site	SJ08287308	39386	Churchyard Cross
Ysceifiog Church (St Mary), cross	SJ1526371471	100263	Churchyard Cross

Appendix 2 – Gazetteer of authentic sites

Name	NGR	PRN	Cross type
Bangor Cross Fragment	SJ388454	100137	Cross

The broken fragment of the cross shaft has been moved back to Bangor and is inside the church where it lies beside the pulpit together with other 'portable' antiquities. It is fragmentary with a shaft that is octagonal in cross-section, one arm broken off completely and the other largely, though enough survives to show it to was octagonal. The top of the cross is of carinated cylindrical form with a flat top as though designed to have something placed on it. The surviving length is 0.72m, the width across the arms 0.49m and the diameter 0.27m. It is not a churchyard cross (RS 03/2010).

Brecon, Bulwark preaching cross	SO04582847	19450	Town Cross
--	-------------------	--------------	-------------------

The cross is depicted on Speed's map of Brecon in 1611. It has been termed a preaching cross but the reason for this attribution is not clear (RS 02/2010).

Brecon, High Cross	SO04472860	19435	Town Cross
---------------------------	-------------------	--------------	-------------------

One of three crosses depicted on Speed's map of Brecon in 1611, this has been claimed as the High Cross. It may have been removed after an Act of Parliament was passed in 1776 (RS 02/2010).

Brecon, Market Cross	SO04482858	19437	Town Cross
-----------------------------	-------------------	--------------	-------------------

One of three crosses depicted on Speed's map of Brecon in 1611, this has been claimed as the market cross. It may have been removed after an Act of Parliament was passed in 1776 (RS 02/2010).

Bryneglwys Church, cross	SJ14484736	39373	Churchyard Cross
---------------------------------	-------------------	--------------	-------------------------

Elias Owen saw the base of the churchyard cross in 1878, but it had gone by 1886, removed on the orders of the parish clerk. The location just to the south of the south-west corner of the church is now partly overlain by the path around the west side of the church and partly by the raised ground of the graveyard (RS 03/2010).

Caerwys Cross	SJ1285872941	98539	Town Cross
----------------------	---------------------	--------------	-------------------

Owen does not record a cross in Caerwys, though if it was a town or market cross this could be the explanation. Unfortunately, there is no further substantive information from the Flintshire SMR that would allow this record to be sourced. Instead there is a newspaper cutting from 1963 which refers to Elizabeth I sitting on the cross in 1656, a potentially painful experience but perhaps less so as she had been dead for more than fifty years. No known estate maps or commentaries on Caerwys mention a cross, but 18th-century maps seem to indicate a tree at the cross roads at the centre of the town. This presumably was the site of the cross (RS 03/2010).

Capel-y-ffin Church (St Mary), cross base SO25583152 15877 Churchyard Cross

A medieval churchyard cross. A brief description appears in the Historic Churches survey (RS 03/2010)

Cilcain Church (St Mary), cross SJ17646514 100241 Churchyard Cross

The first entry in the HER is garbled. When Owen saw the cross shaft in the late 19th century it was 2.3m high. Now it is little more than half that height. There is no socket stone and no head (RS 03/2010).

Corwen Church (St Mael & St Sulien), cross SJ07874339 100818 Churchyard Cross

Shaft and base of 12th century cross in churchyard west of church. Circular slate base 1.6m diameter by 0.3m thick. The shaft is 2.2m high and 0.3m square. The head is missing. Cross shaft has faint marks on its northern face which may be runes (Redknap, M, 2000, 100).

Criccin Cross SJ0411477147 102030 Boundary Cross

The cross is set astride the boundary between Rhuddlan and Cwm parishes (RS 03/21010).

Croes Eneurys Cross Fragment SJ3368651703 101539 Cross

Edward Lhuyd simply mentioned 'Croes Aneirys' in the township of Acton, but nothing more (RS 03/2010).

The remains of the cross comprise a stone block set into the wall alongside the A5152 (formerly the A483) on its east side. The stone has been reset into the wall and projects 0.24m above its top surface. It measures 0.68m high by 0.67m wide and up to 0.43m thick and seems to have always been intended to form part of a wall as its rear side is irregular. The front face is flat and has a cross cleanly incised upon it, measuring 0.56m high and 0.32m wide. No other obvious features. (RH 19/03/2010)

Croes Farm Cross (remains of) SJ3461954391 100379 Cross

The base stone was described as being square but worked into an octagon, ornamented, according to RCAHMW in 1914, with much-weathered figures. The socket hole is also octagonal. The RCAHMW did not think that it would have been moved very far from its original position (RS 03/2010).

The site of a cross set in a brick-paved island at the road junction. Only the base and underlying plinth of the cross survive, all in light grey-brown sandstone, there is no trace of the cross shaft. The plinth is aligned almost north-east/south-west and comprises three slabs and a smaller stone, the south-west slab being eroded where it projects from beneath the base. The base is a large squared block measuring 0.86m north-north-east/south-south-west by 0.83m and 0.70m high, with a pebble-filled hole, 0.40m across, in the top for the apparently octagonal cross shaft. The base has some rudimentary decoration, done by removing the upper two-thirds of the vertical corners to leave a flattened area with a pronounced vertical rib, thereby creating an upper surface to the block which appears octagonal. There seems to be no reason to suppose that the cross has been moved to its present position, mainly due to the worn appearance of the plinth which is also of the same material. There appear to be hints of writing or figures on the north-north-east side of the base, perhaps one of which is the benchmark depicted on the 1st edition OS map, but these are not decipherable. (RH 19/03/2010)

Croes Gwenhwyvar Cross	SJ2268042120	101188	Cross
-------------------------------	---------------------	---------------	--------------

Mentioned by Edward Lhuyd, the stone was recorded by the RCAHMW in 1914 lying buried inside the hedge on the north side of the Wrexham road, towards the west corner of a triangular field. It was apparently found by the Ordnance Survey investigator in 1963, but not by his successor in 1975 (RS 03/2010).

There was no trace of the remains of the cross, either at the given NGR, around the field, alongside the adjoining road, or on the bank of the canal. Discussions with the owner suggested that the cross had not been present since 1970, when he took occupation. It seems to be thought locally that the previous owner had either moved or buried the stone, but it is not known where it may be. (RH 19/03/2010)

Croes Howel Cross	SJ3473656799	100353	Cross
--------------------------	---------------------	---------------	--------------

The RCAHMW noted that this was the base of a cross together with part of the shaft. It was moved at the beginning of the 20th century from a spot in the same wood called Croes Howel Hill, which was next to the north side of the public road, to the edge of the wood adjacent to the lawn of Croes Howel house. It was mentioned obliquely by Norden early in the 17th century and by Lhuyd at the end of the century. Full dimensions were given by the Ordnance Survey investigator in 1959 when the original socket stone had been let into the south side of the base of the war memorial. By 1975 they had again been moved because of road widening to their present position (RS 03/2010).

The remains of a cross, comprising a base and shaft, set into the south side of the plinth of the WW1 memorial cross. The base is near square, measuring 0.89m north/south by 0.83m east/west and up to 0.20m high. The corners of the base are chamfered - initially steeply and then more gradually - to produce an upper surface which is octagonal in plan, with traces of later wear on its north and south sides. Centrally set within the base is the stub of the rectangular cross shaft, measuring 0.32m east/west by 0.23m north/south and 0.37m high, also rather worn and eroded, with part of its east side missing where it has cracked off. The join appears to have been cemented in the past, but the fragment is no longer evident in the vicinity. Both stones are of light brownish sandstone, the inscription on the war memorial stating '...and the ruined cross recently replaced...', suggesting its original position was that of the war memorial. (RH 19/03/2010)

Croes y Beddau Cross	SJ2251041897	101178	Cross
-----------------------------	---------------------	---------------	--------------

First recorded by the RCAHMW in 1914 when it had recently been re-erected at the corner of Maesmawr Road, the stone was measured by the OS in 1975, and stated by them to have an octagonal shaft and socket stone (RS 03/2010).

The remains of the base and shaft of a cross, set in a walled and railed enclosure in the angle of the junction between Ty'n Dwr Road and Maesmawr Road. The base is of sandstone and is octagonal in plan, measuring 0.85m across and 0.50m high, where it projects above the concrete surface of the enclosed area. The stub of the sandstone cross-shaft is set into the top of the base with cement and is also octagonal, measuring 0.33m across and surviving to a height of 0.44m above the base. A curious groove in the upper surface of the shaft might have been used to aid its jointing to an upper stone or could just be later damage. The whole has a slight lean to the east of vertical. (RH 19/03/2010)

Cwm Church (St Mael & St Sulien), crucifix	SJ06637744	39376	Cross
---	-------------------	--------------	--------------

A mutilated stone crucifix described by Owen in 1886, when it was apparently built into a wall of the vicarage orchard. The head and arms had been removed but the remainder of the body was in good condition. The stone was not evident when the area was visited, the present owner having no

knowledge of it in the grounds of the former vicarage. It is not known whether it is still extant or not. (RH 25/03/2010)

Cwmdu Church (The Archangel Michael), cross	SO1805523824	673	Churchyard Cross
--	---------------------	------------	-------------------------

The remains of the churchyard cross consist of two square steps. The lower is a fraction over 2m across and is composed of large flat slabs lying on tooled blocks of stone. This is clearly not an original feature. The upper step is about 1.3m across, and may not be original. Above this is the socket stone about 0.7m square and 0.55m high, with slightly convex pyramidal chamfers on the angles. Cut into its north face is a small niche 0.18m high, 0.14m wide and 0.08m deep. The shaft is 0.8m high and 0.3m square at the base, fashioned from a single block of stone, and has long pyramidal chamfers. This is original and supports a capital which has been shaped to fit the shaft (but not perfectly) and has a sundial above. It is logical to assume that the sundial was added to the socket stone and shaft, and would then have been usable. At a later stage the two steps were added, thus raising the sundial well above eye-level.

Denbigh Market Cross	SJ0531366135	102019	Town cross
-----------------------------	---------------------	---------------	-------------------

The medieval Market Cross formerly stood by Crown Square but was removed in the 1840s when replaced by a Victorian cross (PRN 99779). It was re-erected by the bowling green adjoining the castle walls according to Owen (1886), and was transferred to its present position - at the top of Vale Street behind the Market Hall, and with the town stocks for company - in 1982. Three steps lead up to a square socket stone supporting a tapering shaft with concave chamfers on the lower portion, the present height of the cross a little under 3m. It is capped by a ball finial of 1760. The adjacent information board states that from 1821, butchers' stalls were attached to it, and this accounts for the knife-sharpening grooves in the stones (RS 03/2010).

Derwen Church (St Mary), cross	SJ0702750714	100769	Churchyard Cross
---------------------------------------	---------------------	---------------	-------------------------

14th or 15th century cross, 4.2m high, consisting of shaft and pedestal and sited in the churchyard. A portion of the head is lost. The carving represents the crucifixion, justice, charity and the virgin and child. Probably in its original position. This cross is a guardianship monument.

Dolhyfryd House Cross	SJ0397564850	100591	Cross
------------------------------	---------------------	---------------	--------------

The cross head from Denbigh Friary was found in the grounds there in the 19th century and removed to Dolhyfryd (the full story is given by Owen in 1886). It allegedly measured 0.62m by 0.6m by 0.2m and has a crucifixion on one side, the Virgin and St John on others. The modern OS map records the stone to the north-east of the house (RS 03/2010).

The late 13th century carved apex stone of the cross lies to the south-west of Dolhyfryd, next to the modern conservatory. It measures 0.65m in height by 0.40m wide and 0.32m thick and sits on a raised circular plinth. The lower part of the plinth is a brick column, surmounted by a single thick disc of millstone grit which has a sunken circular area in the centre of its upper face, from which a single groove leads to its circumference on the north-west. The cross apex is centrally located within the sunken area and seems to be of limestone. The four sides are relief-carved with the scenes described

by Owen in 1886, namely the Crucifixion, the Virgin and Child, an ecclesiastic in the act of devotion, and a figure thought to represent St John. The top of the stone has a 'roofed' appearance. (RH 25/03/2010)

Efenechtyd Church (St Michael), cross	SJ11165577	39378	Cross
--	-------------------	--------------	--------------

Owen produced two sketches, one made by the church architect who found the stone in 1873, the second his own drawing of a fragment in the Rectory grounds c.1886. He felt they might be one and the same, though the different appearances (only 13 years apart) suggest that they might be two fragments of the same cross shaft, assuming this is what it was (RS 03/2010).

The stone or stones were not found, but no one was present at the Old Rectory to ask permission from to see whether it/they are still present in the grounds. Some loose stones were seen in the process but nothing with any visible carving. (RH 19/03/2010)

Flint Church (St Mary), cross	SJ24347299	100327	Churchyard Cross
--------------------------------------	-------------------	---------------	-------------------------

Speed's map is not as convincing as might be assumed from the existing record, for the published town plan displays a curious structure in front of the church, and Speed's working drawing is not helpful. However, Elias Owen makes it clear that the Shropshire antiquary David Parkes drew the cross-shaft in 1800, before its removal, so the evidence is firm enough. Part of the cross-head was found in the churchyard wall when the church was being rebuilt and re-positioned in 1846-8. According to Owen it was then transferred to Stockyn, a gentry home near Holywell owned by the Catholic Roskell family. Owen saw it there displayed in a grotto, and produced a drawing of it. Presumably at some subsequent date it was brought back to Flint and built into the Catholic chapel. Assuming this to be St Mary's Roman Catholic Church on Coleshill Street, no visible trace of the cross head could be detected. However, parts of the exterior are not accessible to the casual visitor. Other enquiries have so far failed to locate it.

Gladestry Cross	SO23115510	366	Churchyard Cross
------------------------	-------------------	------------	-------------------------

Stephen Glynn saw the shaft of the medieval cross in 1870. Now that has gone with a modern cross replacing it which acts as a war memorial (RS 30/2010).

The base of the churchyard cross survives as a series of three steps of differing heights, surmounted by a socket stone held together with iron clamps, all re-mortared. The cross shaft is a modern granite construction. Both the steps and socket are made from sandstone, with only a few small pieces of shale between some of the slabs in the steps. The socket stone measures 0.76m north/south by 0.71m and 0.28m to 0.29m high and has a blind trefoil-shaped alcove in its west side, measuring 0.22m across at the base, 0.11m across at the top, 0.24m high and cut into the stone to a depth of 0.11m. The lower step measures 2.47m north/south by 2.38m and between 0.09m and 0.26m high, the middle step measures 1.78m north/south by 1.71m and between 0.20m and 0.27m high, the upper step 1.39m north/south by 1.33m and between 0.10m and 0.13m high. The whole lies in a paved area which is probably 20th century in date. (RH 17/03/2010)

Gwespyr wheel cross	SJ113831	19152	Cross
----------------------------	-----------------	--------------	--------------

A wheel cross sited in the boundary fenceline on the east side of Berllan Lane, c1.3m high and composed of Talacre sandstone. The reverse of the cross bore evidence of former use as a gate receiver. Probably associated with the former 11th century chapel, Capel Bueno (PRN 102471).

The cross was not seen anywhere along Berllan Lane despite close scrutiny. Presumably it has been removed, maybe for a garden ornament or as architectural salvage. There has been some dumping of spoil at or near the given location, but probably not enough to mask a stone allegedly 1.3m in height. (RH 25/03/2010)

Halkyn Church (St Mary), cross	SJ20937105	102486	Churchyard Cross
---------------------------------------	-------------------	---------------	-------------------------

A 14th-century stone panel from the churchyard cross showing the crucifixion with figures of the Virgin and St John; it was preserved in the belfry of the old church and was then incorporated in the new church in 1877/8. The subject matter, the angel supporter (corbel) and the general size and shape confirm that it came from the churchyard cross.

Hanmer Church (St Chad), cross	SJ45463971	100184	Churchyard Cross
---------------------------------------	-------------------	---------------	-------------------------

This medieval churchyard cross is set just to the south of the church. There are three octagonal steps, the lowest slightly above ground level. The first two of these are probably original although there are hints that some stones may have been replaced, but the top step is a definite replacement, probably Victorian. The basal diameter of the steps is around 2.6m and the height of the three about 0.95m. On top of these is an octagonal socket stone with a flattened base, concave faces and topped by a roll moulding. From this rises a tapering octagonal shaft said to be 3m high, with a square base that rapidly becomes octagonal with chamfers ending in worn but clearly decorated stops. Contrary to some reports the shaft seems entirely unadorned. On top is a much worn crosshead, kept in place by a copper band. The figurative faces are now virtually unintelligible, but that on the north side probably represented a bishop with crozier (on the basis of Romilly Allen's drawing), and the corbels range from a demonic head on the west and a winged skull on the east to an 'angel's head on the north (RS 03/2010).

Henllan Church (St Sadwrn), cross	SJ02226816	100584	Churchyard Cross ?
--	-------------------	---------------	---------------------------

It is not clear whether this was formerly inside the churchyard or was a market cross outside the churchyard walls. It is shown in a sketch, undated, but perhaps 18th-century, just outside the churchyard wall, which would imply the latter. Owen believed that it was then used to support a new west gallery in the rebuilt church in 1807/8 which was subsequently removed in renovations in 1878/9. The cross was then erected opposite the church porch, where it remains. The shaft has a square base but triangular stops give rise to a tapering octagonal shaft more than 2m high which is plain in design. It is now leaning.

Holt Cross	SJ4103153905	101259	Churchyard Cross
-------------------	---------------------	---------------	-------------------------

The existing description should be abandoned. Whatever it is describing it is not Holt. The churchyard cross is represented by three circular steps to the south of the church. The lowest step is just above ground level with a basal diameter of about 2.2m and the three steps combined are about 0.5m high. The third step also acts as a socket stone fashioned from a single block of stone and showing some repair. Above this is a cylindrical pillar of local pink sandstone, without chamfers or stops and about 1.25m high. This is topped by a slightly expanded 'capital' carrying a date of 1766. This does not appear to be a re-worked cross shaft but a new pillar for the church sundial (RS 03/2010).

Llanasa Church (St Cynderyn), cross	SJ10668141	39380	Cross
--	-------------------	--------------	--------------

Owen in 1886 reported that there was no cross in Llanasa churchyard but a plain stone with a socket lay against the churchyard wall which might have been the socket stone of a cross that once stood in the churchyard. Another fragment was discovered in the 19th century during the restoration of the church which might have been part of a crucifix. There is now no sign of the socket stone in the churchyard. Not visited during the current project.

Llanbedr Church (Brecks), cross	SO2397620410	1060	Churchyard Cross
--	---------------------	-------------	-------------------------

The Historic Churches survey reported that the triple-stepped base survives and is surmounted by a small column which once carried a sundial (RS 03/2010).

Llanbedr Church (Rads), cross	SO14084636	379	Churchyard Cross
--------------------------------------	-------------------	------------	-------------------------

The circular base of what is assumed to have been the churchyard cross now supports a lamp on a modern stop-chamfered wooden post, about 60m to the south of the west end of the church. The basal stone is about 1.3m in diameter and rises no more than 0.1m above the grass of the churchyard. It is formed of relatively small wedge-shaped stones with one larger one. Above this is a smaller socket stone about 0.65m in diameter with a capping of concrete. It is impossible to establish how much of this base is a medieval survival (RJS 03/2010).

Llanelidan Church (St Elidan), cross	SJ10995055	39381	Churchyard Cross
---	-------------------	--------------	-------------------------

The churchyard cross once stood on the pathway on the north side of the church. Owen recorded a few foundation stones marking the spot in the late 19th century but these are no longer traceable. He also reported that the cross itself was removed on the orders of a rector earlier in the 19th century. Stones from the cross had been built into the schoolroom and the southern entrance to the churchyard. Sandstone slabs are still visible in the steps up to the churchyard, but without Owen's comments, it is unlikely that these would have been recognised as re-used stonework from the cross. Not visited during the current project.

Llanfair Dyffryn Clwyd Church (St Mary), cross	SJ13455546	100880	Churchyard Cross
---	-------------------	---------------	-------------------------

The churchyard cross base stands to the south of the church close to the porch. Two steps and a pedestal survive with a partial octagonal shaft a little over 0.7m high with a sundial on top, perhaps from 1800 (RS 03/2010).

Llanfeugan Church (St Meugan), cross	SO08682451	6362	Churchyard Cross
---	-------------------	-------------	-------------------------

The churchyard cross has a single step, set into the slope but seemingly about 1.07m square and composed of small blocks of stone topped by larger stone plates. Above this is a socket stone, 0.83m across, which has a concrete capping. The cross shaft tapers and is square with chamfered sides, and the chamfers are of different size with those facing north being broader, while the south and east sides show more weathering. There is no obvious decoration. Although the shaft is splitting longitudinally, it is a single block of stone. Metal bands hold it together at the top (RS 03/2010).

Llanfilo Church (St Beilo), cross	SO1189733242	31953	Churchyard Cross
--	---------------------	--------------	-------------------------

The base of the supposed churchyard cross is an untidy construction of thin flat slabs, rectangular in design, about 1.3m by 0.95m, and 0.25m high. On top of this is a flat, single-block socket stone, c.0.90m by 0.84 and 0.09m high; the socket is square with chamfered corners, and rather too large by several centimetres for the shaft it holds. The latter, 0.88m high is truly octagonal in cross-section, and not square with chamfered edges. It is plain with no decoration and is surmounted by a sundial on a 'ribbed' stone support. Views on whether the sundial at Llanfilo utilises the base of the churchyard cross vary. Haslam was very much in favour of this origin, the listed buildings inspector less so. It seems more likely that the socket stone is original, but not the shaft and probably not the base (RS 03/2010).

Llangattock Church (St Cadog), cross SO21101787 697 Churchyard Cross

The base of the churchyard cross is square and of small slabs of stone, 1.10m across and 0.42m high. Above it is a large socket stone with a chamfered lip, 0.7m across and 0.55m high. There is a niche in its south face, 0.21m high, 0.14m wide and 0.09m deep. Set in the socket is a small shaft, 0.82m high and about 0.24m square. The square base has pyramidal stops giving a higher, octagonal cross-section. The flat top with its hollow implies another stone formerly rested on top. This resides just outside the priest's door, and is a listed structure (RS 03/2010).

Llangynidr Church (St Cynidr and St Mary), cross SO15551940 5356 Churchyard Cross

All that survives of the Llangynidr churchyard cross is the base, a large block of stone with faintly battered sides, so that the base is about 0.93m across, the top 0.90m, and it has a height of 0.55m. There are deep triangular-headed chamfers. The top has a deep socket, rhomboidal in appearance, the longest side 0.39m in length. The socket is 0.16m deep. It is reportedly not in its original position, and now lies about 10m south of the blocked south doorway (RS 03/2010).

Llanefydd, village cross SH9818570595 39382 Village cross

The cross consists of a large socket stone with convex broaches, surmounted by a plain octagonal shaft around 1m high which has pyramidal stops. Mason's marks are visible on the top surface of the shaft as well as a sundial lacking its gnomon. Having been removed to the vicarage garden, this has now been returned to the churchyard and lies just within the western entrance. Not visited during the current project.

Llanrhudd Church (St Meugan), cross SJ1400657749 102596 Churchyard Cross

The cross-shaft is set in a socket stone which in turn rests on a mound (about 3m in diameter and little more than 0.3m high) which Owen thought might disguise the steps, though this is not a particularly convincing argument. The weathered socket stone is about 0.7m in diameter and its visible height fractionally less. A tapering, octagonal shaft around 2.7m high is topped by a tenon for the now gone cross head. At the base of the shaft there are decorated stops to the chamfered sides leading to a four-sided base. Small carved and rustic figures decorate the chamfers about two-thirds of the way up the shaft. Scheduled.

Llansilin Church (St Silin), cross SJ20962818 101081 Churchyard Cross

A fragment of a churchyard cross in the churchyard, now surmounted by a sundial plate dated 1717. It consists of a section of octagonal shaft with broach stops.

Llwyn y Bedd Cross SJ1412881774 102475 Cross

The pedestal of a cross lay in the north-west corner of a wood called Llwyn y Bedd. It was approximately 0.45m square by 0.3m high, with a square socket hole, but was not found in 1979. The RCAHMW noted that a part of the pedestal had broken off (RS 03/2010).

The site was not found in the block of woodland. A few stone slabs were seen near the NGR, but none of these showed evidence of the socket recorded in the HER. Perhaps the site is hidden by undergrowth although this is generally quite low and not likely to be the case. (RH 25/03/2010)

Maes y Groes, cross **SJ1881363304** **39374** **Cross**

This was convincingly described by Owen in 1886, who described a small latin cross situated near the top of one of the stone gateposts at Maes-y-groes Farm. Just over 0.3m below the cross was the date 1795 and a figure resembling a shovel with a short handle. He suggested that the date and 'shovel' decoration were more modern than the cross. He was sceptical about the traditional explanation for the name associating it with an army, and probably quite rightly (RS 02/2010).

The site is a stone gatepost on the east side of the track leading from Maes y Groes yard to the farmhouse. It measures 1.20m high by 0.39m wide and 0.26m thick. There is no reason to suppose that this is anything other than a gatepost of the inscribed date (it could be either 1725 or 1795), mainly because there are a series of four holes drilled across the north face which were no doubt used to break it off a larger slab. Two other holes drilled through it probably accepted gate fixings and the 'shovel' decoration is now effectively masked by gravel. The stone probably signifies a particular event or act in the life of the farm. Also in disagreement with Owen regarding his contention that the date is more recent than the cross, there being no material difference in the quality of the carving. (RH 19/03/2010)

Marchwiell Church (St Marcella & St Deiniol), cross **SJ35704772** **100147** **Churchyard Cross**

During the churches survey in the late 1990s a short stone stump with a rounded top was observed on the south side of the chancel, about 4.5m to the south of the south-east angle of the church. This is about 0.55m high and perhaps 0.35m in maximum diameter with slightly chamfered edges and the possibility that just below ground level the stone achieves a squarer cross-section. The evidence for this being a cross-shaft is ambivalent, but it should be noted that there is a sundial on a pillar elsewhere in the churchyard, so this could be considered to rule out one other possible origin for this stone (RS 03/2010).

New Radnor town cross **SO2125760925** **5238** **Town Cross**

The town or market cross set on a two-step pedestal at the junction of High Street and Broad Street has now gone. It is shown complete on Speed's plan of 1611 and part of it was still standing in 1814 (RS 02/2010).

Overton Church (St Mary), cross **SJ37294182** **100154** **Churchyard Cross**

This stump is set just inside the west gate on its north side under a yew tree. It is about 0.85m high with a cross-section of 30cm by 18cm and is much weathered. This slender, rectangular pillar has no obvious stops or chamfers, and while their absence is not conclusive, the cross-section is hardly convincing for a churchyard cross. While the Ordnance Survey's view that this could have been a whipping post originally cannot be confirmed, a non-cross origin does seem likely (RS 03/2010).

Partrishow Church (St Ishow), cross **SO2789022420** **3218** **Churchyard Cross**

The scheduled churchyard cross is supposedly from around 1300 and consists of three steps up to the socket stone which has a square base with chamfered angles and rounded stops. The shaft is octagonal and has elongated broach stops at the base. The crosshead was added by Caroe in the early 20th century (RS 03/2010).

Pennant Melangell Church (St Melangell), cross site SJ02452656 17 Churchyard Cross

Remains of a possible 14th century cross shaft, comprising a 0.35m square to octagonal shaft, standing upon a step, 0.65m square, and now topped by a sundial. Moved to SJ02412653 though originally sited at the given NGR. It is located amongst the graves on the south side of the church (RS 03/2010).

Presteigne Church (St Andrew), cross SO3156964527 323 Churchyard Cross

Near the south entrance to the churchyard is a square-sectioned shaft but with stopped chamfers. One face is inset. It is about 0.9m high and fixed in an octagonal base (RS 03/2010).

Rhuddlan Church (St Mary), old cross SJ02157807 39384 Churchyard Cross

The three large circular stone steps remain, at base about 4m in diameter, with the lowest set in at ground level. On top of these is a socket stone, also circular and with a chamfered lip, but this does not display the same degree of weathering as the steps and may be later in date. A Victorian cross of 1873 is set into the socket stone. Not visited during the current project.

Rhuddlan cross SJ02217806 103606 Town cross

A cross which was set on unenclosed ground but is now (or was) called Ty'n y groes. The village stocks stood opposite. It was the place where labourers were hired by the day in previous centuries (RS 03/20110).

Ruthin, market cross SJ12375828 39385 Market cross

There appears to be no further information on this feature (RS 03/2010).

Scottish Pedlar; Pedlar's Stone SO2293038580 1067 Wayside Cross

A stone cross now with broken head, reportedly some 1.1m long by 0.22m wide and 0.1m thick, and leaning at an angle. It is set in hedge bank, around 3m above road level, the reason for this being that the hollowed way followed by the modern road is a later addition to the landscape, and the original

pathway, still discernible, ran at a higher level. Traditionally this is said to mark the grave of a Scottish pedlar, but is more probably a waymarker on a route to Llanthony Abbey. It is now scheduled (RS 03/2010).

Trelawnyd Church (St Michael), cross SJ0891079618 102101 Churchyard Cross

Owen in 1886 classed this as one of the few near-perfect churchyard crosses in Wales. Its steps were overgrown and the stonework weathered; a full description was given by Owen. Its base slab or pedestal is largely grass-covered. On top is a small 'cairn' of cemented stones which supports a socket stone. This is chamfered, the sides bottoming on pyramid stops. The shaft has wide, flat chamfers without any decoration, and terminates in a capital with inverted stops that carry ball-flower-like decoration. The much weathered cross head has trefoil-headed recesses on opposite sides, cinquefoiled recesses on the other two sides. Carved figures exist in the east and west recesses.

Tremeirchion Church (Corpus Christi), cross site SJ0826773067 39386 Churchyard Cross

The cross shaft and base have long gone, but the cross head was sold to a Catholic gentleman and it ended up at St Beuno's College in Tremeirchion. However in 2004 under a faculty it was returned to Tremeirchion churchyard where it was re-erected on a new shaft and pedestal with three short steps. The cross head is 1006mm high x 64mm wide x 26mm deep. The bottom has been broken off and this is most obvious on the east and west faces, but otherwise a fine example of a medieval crosshead.

Ysceifiog Church (St Mary), cross SJ1526371471 100263 Churchyard Cross

A large pedestal with a shaft fractionally under a metre high on top, described in detail by Owen in 1886. Part of the cross head lies beside it, but this seems to have been added since Owen's days, since he makes no mention of it (RS 03/2010).

A largely intact cross, sited next to a yew tree on the south side of the churchyard at Ysceifiog. The base is slightly tilted and is an octagonal stone block, some 0.90m to 0.93m across and up to 0.45m high. Its upper edges are rounded and indented where stone has worn and flaked away over the years and the upper surface holds a socket which is square in plan with rounded corners, measuring 0.33m both north/south and east/west. The upper surface of the base also displays a number of grooves and cup-shaped hollows whose purpose is unclear. The cross shaft is 0.96m high and is set in the socket, but is rectangular in cross-section, measuring 0.30m east/west by 0.24m north/south. It was probably once square to match the socket, but its south side seems have flaked off and is in poorer condition than the other sides. On the north side, the vertical edges of the stone have been chamfered as they leave the base to give a tapering octagonal cross-section. The top of the cross also lies on the west side of the base and measures 0.33m high by 0.33m wide and 0.18m thick. It is heavily eroded but an overall scalloped appearance can be determined, also the presence of raised ribs defining the edges of the top and the upper part of a braced cross. (RH 25/03/2010)

Appendix 3: Scheduling Recommendations

Site Name: Tremeirchion Church (Corpus Christi), cross site

PRN: 39386

NGR: SJ0826773067

Map: SJ07SE

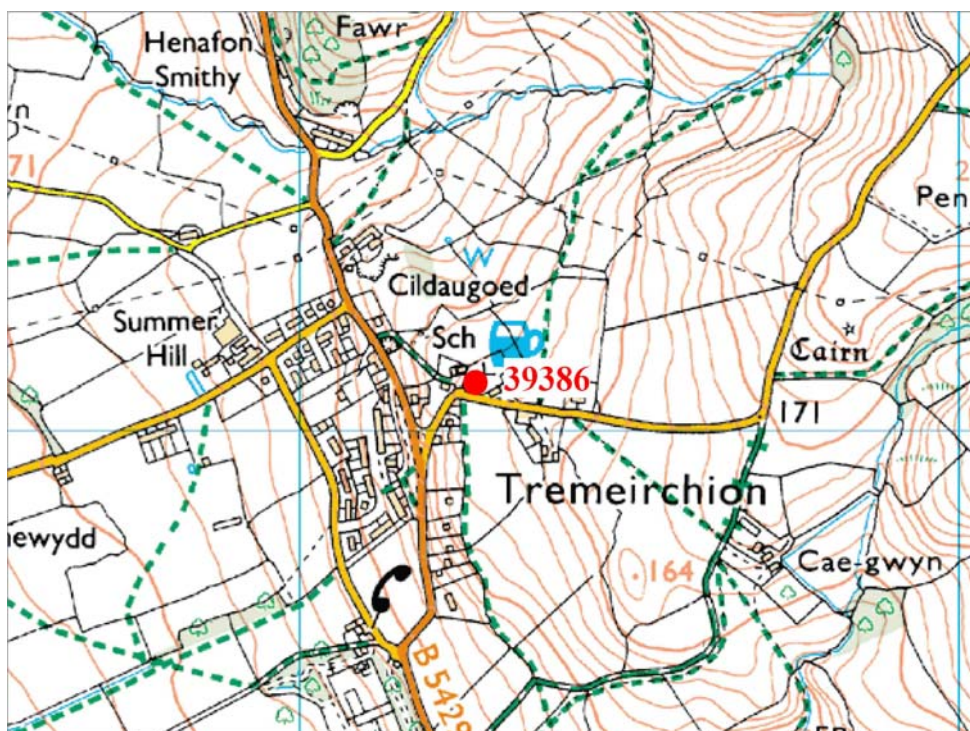
Altitude: 135

Type: Churchyard Cross

Form: Structure

Period	Rarity	Documentation	Group Value	Survival	Fragility/Vulnerability	Diversity	Potential
X	X		X	X	X		X

The cross shaft and base have long gone, but the cross head from Tremeirchion churchyard was sold to a Catholic gentleman in the 19th century and ended up at St Beuno's College elsewhere in the parish. In 2004 under a faculty it was returned to Tremeirchion churchyard where it was re-erected on a new, though rather short shaft with three small steps. The cross head is 1006mm high, 64mm wide and 26mm deep, and is elaborately decorated. The bottom has been broken off and this is most obvious on the east and west faces, but it is otherwise a very fine example of a medieval crosshead.



This map is based upon Ordnance Survey material with the permission of Ordnance Survey on behalf of the Controller of Her Majesty's Stationery Office © Crown copyright. Unauthorised reproduction infringes Crown copyright and may lead to prosecution or civil proceedings. Welsh Assembly Government 100017916, 2010

Mae'r map hwn yn seiliedig a'r ddeunydd yr Arolwg Ordnans gyda chaniatâd Arolwg Ordnans ar ran Rheolwr Llyfrfa Ei Mawrhydi © Hawlfraint y Goron. Mae atgynhyrchu heb ganiatâd yn torri hawlfraint y Goron a gall hyn arwain at erlyniad neu achos sifil. Llywodraeth Cynulliad Cymru 100017916, 2010