

WHC Nomination Documentation

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SITE NAME ("TITLE") Canterbury Cathedral, St Augustine's Abbey
and St Martin's Church

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STATE PARTY ("AUTHOR") UNITED KINGDOM

CRITERIA ("KEY WORDS") C (i)(ii)(vi)

DECISION OF THE WORLD HERITAGE COMMITTEE:
The Committee made no statement

BRIEF DESCRIPTION:

For three hundred years the seat of the spiritual leader of the Church of England, Canterbury, in Kent, houses the modest church of Saint Martin, the oldest in England, the ruins of the abbey of Saint Augustine, a reminder of the evangelising role of the saint in the Heptarchie from 597, and the superb Christ Church Cathedral, a breathtaking mixture of Romanesque and Gothic perpendicular styles, where the Archbishop Thomas Becket was assassinated in 1170.

1.b. State, province or region: England, County of Kent

1.d Exact location: Canterbury, O.S. Nat. Grid Ref TR 1457
Lat. 51°17' N Long. 1°05' E

WORLD HERITAGE CONVENTION

**CANTERBURY
CATHEDRAL,
ST AUGUSTINE'S ABBEY
AND
ST MARTIN'S CHURCH**

Cultural Properties: U.K.Nomination

450
20-12-84

WORLD HERITAGE CONVENTION
CULTURAL PROPERTIES: U.K. NOMINATION.

**CANTERBURY: THE CATHEDRAL, ST
AUGUSTINE'S ABBEY AND ST MARTIN'S CHURCH**

**Prepared by the Historic Buildings
and Monuments Commission for England on behalf
of the Department of the Environment**

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SUMMARY

The story of the first mission to Canterbury was recorded in the early 8th century by the Venerable Bede, a monk who lived in the north of England but who was personally acquainted with Albinus, an abbot from Canterbury, and whose account therefore, can reasonably be trusted. According to Bede, Augustine, an Italian monk, was sent from Rome by Pope Gregory the Great in 597 to bring Christianity to the Southern English because, although the Christian faith had been known under imperial Roman rule in what is now Kent and Southern England generally, the knowledge had largely been lost as a result of invasions by pagan Jutes, Angles and Saxons.

Augustine landed at Ebbsfleet in Thanet, then an island, accompanied by forty Benedictine monks from St Andrew's monastery in Rome. Ethelbert, the heathen king of Saxon Kent, had married a French princess, Bertha, who was a Christian and it was this that gave the missionaries a foothold in Canterbury. Bede's account refers to three institutions at Canterbury, a church lying to the east of the city, Roman in origin, and dedicated to St Martin where Bertha and initially St Augustine worshipped, a second church, within the city walls, also Roman in origin, which Augustine rehallowed and which became his cathedral, and a monastery, again to the east and outside the city walls, which Augustine founded in 598. Substantial remains of St Martin's Church survive; the foundations of the abbey have been excavated and are preserved: nothing remains of the Saxon cathedral, but it must surely have stood within the Precinct area where the existing cathedral church developed over many subsequent centuries stands today. As far as England is concerned, therefore, Canterbury is visually as well as metaphorically the cradle of the Christian faith.

The cathedral precinct occupies the north-east quadrant of the city, and a substantial part of the enclosure is formed by the city wall. The principal access is through the late-medieval Christ Church gate which separates the peace of the precinct from the busy commercial world outside. The precinct is dominated by the cathedral itself, with the great length of the Perpendicular nave and the detail of the lofty towers contrasting strongly with the Romanesque detail further to the east. The building is in fact not just of two but of three main periods, although the early Gothic detail of the choir can only be seen externally on the outside of the Trinity Chapel in the eastern apse. This complex architectural history is due not only to deliberate extension undertaken as the result of increasing power and wealth, but also to three unpremeditated events, a fire in 1067, the martyrdom of St Thomas a Becket in 1170 after which Canterbury became a major object of pilgrimage and a second great fire in 1174 which gutted the eastern half of the church, but left intact the outer shell and the underlying great Norman crypt.

According to Bede the original cathedral was formed within the town from a church of Roman origin, rehallowed by Augustine. A second church was added immediately to the east of the first in the 8th century. Nothing of these Saxon churches survives today, and the cathedral built by Lanfranc, the first Norman archbishop, in 1070-77 following the fire of 1067, which presumably occupied this same site has also virtually disappeared. The present nave and transepts stand on Lanfranc's foundations, and fragmentary remains have been identified in the transepts and

elsewhere. It was in the north transept of this building that Thomas a Becket was murdered in 1170. The east end of the cathedral was rebuilt and greatly extended by Lanfranc's successor, Anselm, and consecrated in 1130. Of this building only the great crypt and external walls of the choir and east transepts survived the fire of 1174. Following the fire the east end of the cathedral was rebuilt within the shell of its predecessor, initially (1175-8) under William of Sens and subsequently (1179-84), under William the Englishman. The Trinity Chapel east of the choir was built in honour of the martyred St Thomas, and in 1220 became the site of the shrine itself.

The great nave was rebuilt in the Late Gothic (Perpendicular) style between 1391 and 1405, the south transept after 1414 and the north transept as late as 1468, but all to a similar design. The south-west tower was added 1424-34 and the central tower c. 1500. Lanfranc's north-west tower was replaced by a copy of the south-west tower in 1832-41.

Lanfranc made the monastery of Christ Church the largest in the country, with accommodation for 150 monks. The buildings he erected included the great cloister with chapter house and dormitory to the east of it, refectory to the north and Cellarer's lodging to the west, according to the normal Benedictine pattern though on a very grand scale. Much was added during the first half of the 12th century, including infirmary buildings further east but a plan of the abbey of c. 1165 records the situation at that date and reveals that many of the then existing buildings survive today in whole or in part, and that those rebuilt in the 14th century retain the lines of the Norman buildings.

The monastery was suppressed in 1540 and in 1541 a new community established, but the Dean and Chapter did little to alter the fabric of the building which remains much as the monks left it, although glass and fittings were badly damaged during the Civil War in the 17th century. Today buildings in the precinct which once formed part of the monastery are still used by the cathedral community, including the King's School.

Within the cathedral the most striking features are the immense height of the nave, the ascending levels from west to east terminating in the Trinity Chapel and Corona, and the stained glass, the finest collection of late 12th and early 13th century glass in England, albeit much of it not in its original position. Architecturally the most important features are the Great Crypt, built c. 1100, with its carved columns and capitals, and the Early Gothic choir which set a fashion in England which has lasted virtually to modern times. Historically what is outstanding is the survival of building records which are far more detailed than for any other English medieval cathedral.

The abbey was primarily founded to accommodate the monks who came with St Augustine from Rome, and was set up outside the walls to accord with the Roman ordinance which did not permit burials within the town. The abbey church was consecrated in 613; on its north side was the chapel (or porticus) of St Gregory where all the earlier archbishops were buried and on the south side the chapel of St Martin, no doubt intended as the burial place of the Kings of Kent. In fact only Ethelbert, Bertha his wife and her chaplain Bishop Liudhard were buried there, the later kings and their wives being buried in the chapel of Our Lady, a separate building standing a short distance to the east of the abbey church and founded by

King Edbald about 620. To the east again of St Mary's church stood, and in part still stands, the church of St Pancras, also of the age of Augustine. Thus there were at St Augustine's three early churches more or less in a line from west to east, a practice of the early Anglo-Saxon Church which can be paralleled elsewhere.

Under Abbot Hadrian (669-708) the abbey became the most important centre of learning in the country, and until the death of Archbishop Cuthbert in 758 all the archbishops were buried there. The abbey church was enlarged by St Dunstan and re-dedicated to St Peter and Paul and St Augustine of England in 978, and in 1049 Abbot Wulfric II began to construct a new central building or rotunda linking the abbey church and the church of St Mary, perhaps with the intention of erecting a great new tomb of St Augustine. He died in 1059 and the work remained unfinished, his successor, the last Saxon abbot, fleeing the country in 1070. A new era then began with the appointment of the first Norman abbot, Abbot Scotland from Mont St Michel (1070-87).

The existing buildings were considered by Abbot Scotland to be totally unsuited for regular monastic use. As a result the whole complex was levelled to the ground and an entirely new church built in the manner of Upper Normandy with an ambulatory and an eastern crypt. The new church had been finished from the east as far as the second bay of the nave when Abbot Scotland died in 1087, and the rest of the nave was finished under his successor Abbot Wido (1087-99). The bodies of St Augustine and the early archbishops were translated to the new church in 1091. The building of the superstructure of the north-west tower (which fell in 1822) was undertaken in the 12th century and not earlier than 1120-30. The finishing of the western towers marked the completion of the Norman church.

The Chancel chapel in the lay cemetery was consecrated in 1299 and St Anne's chapel c. 1362. The last major addition to the church was the Lady Chapel at the east end which was probably built in the 15th century and enlarged about 1500 under Abbot Dygon (1497-1510) who was buried in it.

The abbey was surrendered in 1538. The demolition of the major buildings, and the construction of a post-house for the King, followed almost immediately thereafter. But a new era began in 1844 when part of the site was purchased for the preservation of the remains. Other parts of the site were subsequently acquired and a long series of excavations begun. The site is now in the care of the Historic Buildings and Monuments Commission for England on behalf of the St Augustine's Foundation and regularly open to the public. The preserved ruins of the abbey church and monastic buildings, which incorporate what may be regarded as the most important Saxon remains in the country, also include work from later periods as well as the ruins of St Pancras Church to the east.

The little parish church of St Martin's stands within its graveyard on the hillside to the east of the city as described by Bede. On plan it consists of a western tower, nave and a chancel which is disproportionately long in relation to the nave. It is at first sight a simple building, but blocked doors, enlarged windows and complex masonry patterns are evidence of a long history. Detailed examination and small-scale excavations now indicate the the rectangular building forming the western part of the chancel, built of Roman material, is in fact late-Roman (ie. 4th century A.D.) in origin, and that the nave, also built of Roman material, dates to the 7th century. There is therefore good reason to believe that the existing chancel

encapsulates the church used by Queen Bertha and that the nave dates to the Augustine period. The existing east wall is likely to have been added in the 12th century and the tower in the late 14th.

The cathedral, the abbey and St Martin's Church all lie within the Canterbury Conservation Area and all are protected by the Town and Country Planning or Ancient Monuments Acts as appropriate.

Unesco Criteria: 5a), (i), (ii), (iv) and (vi).

1. Specific location

a. Country

England, U.K.

b. State, Province or Region

County of Kent

c. Name of property

Christchurch Cathedral and Precinct, St Augustine's Abbey and St Martin's Church

d. Exact location on map and indication of geographical coordinates

Canterbury, O.S. Nat. Grid Ref TR 1457. Lat. 51° 17' N Long. 1° 05' E.

2. Juridical data.

a. Owner

Christchurch Cathedral and Precinct

Dean and Chapter of the Metropolitan Church of Christ
at Canterbury,
11 The Precincts,
CANTERBURY
Kent CT1 2EH

St Augustine's Abbey

St Augustine's Trustees,
The Clerk to the St Augustine's Trustees,
Lee Bolton and Lee, Solicitors,
8 and 9 the Precincts,
CANTERBURY
Kent CT1 2EE

St Martin's Church

The Rector and Church Warden of St Martin's Parish,
The Rectory,
13 Ersham Road
CANTERBURY
Kent CT1 3AR

b. Legal Status

St Martin's and the Cathedral are churches in regular use for worship. Many of the buildings in the Cathedral Precinct are also used for ecclesiastical purposes although some are leased by the Cathedral authorities to private or commercial tenants. St Augustine's Abbey is an Ancient Monument held under Deeds of Guardianship by the Historic Buildings and Ancient Monuments Commission. All are within the Canterbury Conservation Area and are either listed or scheduled (as are many of the buildings within the Precinct) under the Town and Country Planning or Ancient Monuments Acts, and are regularly open to the public.

c. Responsible administration

Christchurch Cathedral

The Dean and Chapter, Address as above.

St Augustine's Abbey

Historic Buildings and Monuments Commission for England,
Fortress House,
23 Savile Row,
LONDON W1X 2HE

St Martin's Church

The Rector, Church Wardens and Parochial Church Council of St Martins Parish, Address as above.

3. Identification.

a. Description and inventory

The Cathedral

The Cathedral Precinct occupies the north east quarter of the ancient walled city. To the east it is still bounded by a well- preserved section of the city wall, to the south by Burgate, to the east by Palace Street and to the north by Broad Street. The principal entrance from the town is Christ Church Gate, built c.1517-21 and decorated with heraldic shields and early examples of Renaissance decoration. The splendid wooden doors date to the years 1660-63.

Once within the gate the effect of the Cathedral is almost overwhelming, its vast length dominated by the two western towers and the great tower over the crossing, and with the Romanesque features to the east contrasting strongly with the Perpendicular of the nave. This is, in fact, so complex a building that any description in a document such as this must necessarily be greatly over-simplified. In general terms it can be said to combine three major styles of medieval

architecture - Romanesque, Early Gothic and Late (Perpendicular) Gothic.

Nothing remains of the Saxon Cathedral, and the cathedral church built by Lanfranc, 1070-1077, the first Norman archbishop, has all but disappeared, though the present nave and transepts stand on Lanfranc's foundations. The church now consists from west to east of an aisled nave, an aisled choir and chancel, the Trinity Chapel with apsidal ambulatory and the circular Corona extending to a total length of 515 ft (157m), with projecting transepts at the crossing and from the choir aisles and projecting chapels from the western transepts and the ambulatory. Beneath lie the great crypts, underlying the whole eastern section of the Cathedral from screens to Corona.

Internally the most striking visual features are the immense height of the nave, the ascending levels from west to east terminating in the Trinity Chapel and the brilliance of the stained glass in the windows. Architecturally the most important feature is the Great Crypt, built around 1100 AD, with its splendidly carved capitals, while historically it is the documentation of certain periods of building construction, which is far more detailed than for any other English medieval cathedral.

The south-west porch opens into the Perpendicular 14th century nave which follows the 11th century plan with its eight bays, side aisles and transepts projecting by a single bay. The massive piers are cased with double-wave moulding and half shafts and support a roof-ridge as high as that in the chancel, though since the nave does not stand on a crypt the height from floor to vault is far greater. Lierne ribs, forming crosses bay by bay with insignificant carved bosses, ceil the crown of the vault. The Aisle windows and arcades are of the same height and as high as the buttresses allow, with panelled areas of wall formed by the prolonged mullions of the clerestory windows concealing a through passage without galleries above the arcades. Strainers were added in the 15th century across the west crossing arch and the arch of the south transept to help the crossing piers carry the weight of the tower above as does the carved stone pulpitum with its regal statuary which separates the choir from the nave. The great central tower over the crossing, known as Bell Harry, has a lofty fan vault, and is faced in stone to harmonise with the rest of the Cathedral but the upper part is one of the great brick-built structures in the late fifteenth century to be erected in England. The transepts on either side of the crossing follow the forms of the nave. The site of the martyrdom in the north transept is marked by a modern stone altar and a deeply-moving sculpture. The 15th century Lady Chapel added to this transept has a fan-vault, the first on a large scale to be built in eastern England. St Michael's chapel, east of the south transept, is slightly earlier, so has the lierne vault.

From the nave flights of steps lead up to the choir. Here the fire of 1174 gutted the interior but left the outer walls standing. Externally they were heightened, but very little modified. Within, in the choir,

Norman arcades and clerestorey have been demolished, and Early Gothic replaces Romanesque. Piers are alternately round and octagonal, the arcade arches are pointed, with galleries and clerestory above, and the vaults are ribbed. The most striking new decorative element is the introduction of black, polished Purbeck marble, used for all minor verticals, and for a thin moulded string-course at gallery sill-level, carried round the shafts as a shaft ring. Capitals are carved with acanthus foliage in the French style.

The outer walls of the choir aisles retain much undamaged early twelfth century work, including the blank shafted arcading below the windows. The aisles run from the crossing for five bays before a second pair of transepts open out, deeper than those on the west, so that each has two apses and a projecting stair tower. East of the transepts there are four more bays of the choir, where the simple alternation of round and octagonal piers is given up in favour of a series of greater variety. The choir aisles continue as before, although this is made difficult by the inward curve of the walls in preparation for the apsidal ambulatory. From this project the apsidal chapels of St Andrew and St Anselm, with wall-arcading combined with later rib vaults.

Raised high above the choir is the Trinity Chapel, once the site of the shrine of St Thomas, now marked by no more than a simple candle. To one side is the Cathedral's most famous tomb with the effigy and replica accoutrements of the Black Prince. To the east the apse of the Trinity Chapel formed the backdrop to the shrine while east of that again lies the Corona, now dedicated to the modern martyrs of the world.

A substantial part of the glass inserted in the newly built choir and Trinity Chapel has survived, although much of it is not now in its original position. The glass in the clerestory of the choir and Trinity Chapel formed a genealogy of Christ and is thought to date from about 1150. Of the twelve aisle windows in the Trinity Chapel seven are partly or wholly intact. The medallions here depict miracles recorded to have happened in the years following Becket's murder. The glass was made soon after 1220, for the shrine of St Thomas, set up in that year, is twice depicted.

From the crossing steps lead down to the great crypt underlying the Norman choir, which was more lofty and spacious than any previously built in England, and which survived the fire of 1174 intact. This was also left unaltered by William of Sens, apart from the addition of two piers and two columns to support new choir piers above. Nave and aisles are divided by piers, and the nave subdivided into a further nave and aisles by two rows of columns, twenty-two in all. These support groin-vaults with unmoulded transverse ribs, a system which continues into the transepts, with one free-standing column and two east apses, and into the two chapels which each have an apse and two free-standing columns to take the vault. The chapel of St Gabriel is noted for a fine series of wall paintings dating to around 1160.

The outstanding feature of the crypt is the carved capitals of the columns, which constitute the most ambitious, finely conceived and best preserved collection of Early Romanesque sculptures in Britain. The motifs used are derived from the local scriptorium, and there are close parallels between the sculpture and the initials in the Canterbury manuscripts. Judging by the date of the manuscript models the capitals were probably carved about 1120. They were originally painted and some traces of colour survive.

The two eastern bays of the crypt are occupied by the filigree stone screens of the Chapel of Our Lady Undercroft, while the south transept, now used as the Huguenot's church, was relined in 1363 as the Black Prince's Chantry, with piers formed round the original Norman ones, and a lierne vault, with exquisitely carved bosses.

East of the Great Crypt lies the Trinity Chapel crypt. Here the central space is divided by a single arcade, not two. The main supports of the ribbed vault are thick, short round piers in couples, with round bases and round, simply moulded capitals. At the east end the crypt under the Corona also has a rib vault.

Associated with the Cathedral are the conventual buildings, some still intact, some in ruin and some contained within buildings of much later date. Of these the best preserved are the Great Cloister, the chapter house and the water tower. The late 14th century cloister walks were built to a consistent design, with four-light windows towards the garth and lierne vaults with heraldic or grotesque bosses. The Chapter House, 100 ft (30m) long, is the most complete building to survive from the monastery. It was rebuilt in 1304 and given end gables, a new roof and new windows a century later. There is no vestibule and the interior is lofty but plain, the most notable feature being the boarded ceiling, covered with ribs that make patterns of cusped stars. The octagonal water tower in the infirmary cloister stands on composite piers and is buttressed without. The central stem, through which the water drained from the cistern above, supports the ribs of the quadripartite vaults on four piers. Nothing survives of the original washing arrangements on the first floor. The tower was heightened in 1392.

The following buildings within the Precinct are listed Grade I for protection under the Town and Country Planning Acts:-

- The Great Cloister.
- The Chapter House
- The Cathedral Library (on part of the site of the monks' dormitory).
- The Dark Entry (a medieval passageway between the Infirmary and Chapter House).
- The Water Tower.
- The Prior's Chapel Undercroft.

The Wolfson Library, which retains remains of the monastery Cheker of Accounts Department.
 The remains of the Cellarer's Hall
 No 18 (the Cathedral Choir House)
 No 19 (The Prior's Gate)
 Nos 20 and 21 (The Deanery and Appeal Fund Office).
 Nos 22-27 (N. side of Green Court, formerly some of the Priory office buildings, such as the granary, bakehouse, and brewery).
 No 28.
 No 29 (Archdeacon of Canterbury's House, built c. 1400 and incorporating parts of the monastery kitchen and Pentise gatehouse)
 The Norman Staircase (said to be the only 12th century staircase in England)

The following buildings are listed Grade II:-

The Archbishop's Palace.
 Nos 1-7, (Group), 9, 11, 16 (a medieval hall), 17, the Library of King's School, and buildings on W N and E sides of Mint Yard

In addition a number of features such as walls, paving and a sundial are also included in the List.

St Augustine's Abbey.

The site of the abbey, which occupied some 30 acres (12 ha) lies to the east of the Cathedral. Here, within a cemetery, stood first the Saxon and then the Norman churches, with the domestic buildings to the north and the chapel of St Pancras to the east.

The foundations of the Saxon church survive under the ruins of the Norman nave, and its western end and extensions are marked out on the ground except for the remains of the porticus of St Gregory, most of which have been preserved as excavated under a tiled shelter. The tomb of St Augustine, just outside the shelter, lay within the porticus, but was later covered by masonry supporting the Norman north aisle.

At the west end of the Norman nave were two towers. The SW tower has all but disappeared, the existing masonry being perhaps the remains of a Saxon gateway preserved to support the tower. Within it has been set up a large boulder and a possible cross-shaft recovered from the foundations of the Saxon church. The ground storey of the Norman NW tower survives, including an arch inserted in the 15th century. This is

all that survives of the Ethelbert Tower, which collapsed in 1822. Extending eastwards from it are substantial remains of the outer wall of the north aisle, preserved as part of the 16th-century royal lodging. Here alone the original round-headed windows and the shafts which supported the roof vault still stand almost intact.

Underlying the eastern part of the nave is the lowest storey of the unfinished rotunda dated around 1050, without parallel in Britain and probably copied from one built at Dijon in 1018. What remains always lay below ground level and was entered from a descending flight of steps in the west wall. If completed it would have had one or two upper storeys with a central area open to the roof, intended, perhaps, for the remains of St Augustine and his companions.

The south transept has a semi-circular or apsidal chapel projecting to the east and was the final burial place of the princes of the royal house of Kent. From it a stair descends to the crypt. Here the eastern chapel with its restored vault is well-preserved, but it was altered in late medieval times when recesses were cut in the walls and a chamber screened off in the apse. Traces of painting are preserved on the north wall and on the altar. The plan of the north transept is the same as that of the south. Just west of the transepts was the east processional door to the cloister.

Little is now visible of the claustral ranges and other monastic buildings. Some remains of an earlier cloister belonging to the pre-Conquest abbey were found in excavations of the 1920s, but these have been reburied. The Chapter House and Dorter undercroft in the East Range, together with the Infirmary, have been excavated and planned but now lie buried under playing fields. The Frater in the North Range exists only as low walls. The foundations of an hexagonal 13th century kitchen lie to the north of it. The West Range of the cloister and the Abbot's Hall and lodgings were substantially rebuilt immediately after the Dissolution to form the King's House. The Abbot's Guest Hall and Parlour were largely rebuilt in the 19th century.

East of the crypt lies the Lady Chapel, added in the 15th century. It was originally planned to be of five bays but was altered around 1500 and built as a narrower structure of four bays with two small projecting chapels. East of this again lie the remains of the Saxon chapel of St Pancras, built for the most part of Roman brick, and now consisting of porch, nave and rectangular chancel with projecting chapels on either side. Originally there were a triple chancel arch and semi-circular apse, but the building was badly damaged in a hurricane in 1361 and rebuilt to its present plan in 1387.

Lengths of precinct wall survive as well as two substantial gatehouses, Fyndon Gate, built between 1300-1309 and the Cemetery Gate, built c. 1390. The modern entrance is from the south, from Langport.

St Martin's Church.

St Martin's parish church stands in its graveyard on a hillside to the east of the city and consists of western tower, nave and a chancel which is long in proportion to the nave. Blocked doors, enlarged windows and complex patterns of masonry are evidence of a long history still not wholly resolved.

The earliest architectural remains are fragments of a small, rectangular building now embodied in the present chancel. This is built of re-used Roman tiles laid evenly in courses on flint foundations. Of the same date and build is a now walled-up square-headed doorway which gave access through the south wall to a small annexe or porticus attached to the main structure. Although not firmly dated, it is considered more than likely that this was a late Roman structure of the fourth century AD. The east end of the chancel probably dates to the 12th or 13th century. The basic shell of the nave is also made of Roman material, but the walls are built in a very different way from those of the chancel. Again it is impossible to date these walls with certainty, but the technique shows that it is unlikely that the nave was built after the 7th century and it seems probable that this part of the church was in fact built at the beginning of that century by some of Augustine's monks. The simple tower dates to the 14th century and the vestry to the north of the chancel is modern. With these exceptions it seems reasonable to assume that the church described by Bede in the 8th century was substantially the church one sees today.

b. Maps and/or plans

1. Location map (1:4000000)
2. Map of the nominated area (1:10000)
3. Plan of the Cathedral and Precinct (1:1500)
4. Plan of the Cathedral (1:750)
5. Plan of St Augustine's Abbey (1:750)
6. Plan of St Martin's Church (1:175)

c. Photographic and/or cinematographic documentation

PHOTOGRAPHS

The Cathedral

1. Aerial view with abbey site.
2. Aerial view of Cathedral.
3. The Cathedral from the south-west.
4. The Cathedral from the north-west.
5. The nave looking east.
6. The Pulpitum.
7. The choir facing east.
8. The Trinity Chapel.
9. Tomb of Edward the Black Prince.
10. Tomb of Henry Chichele, Archbishop of Canterbury 1414-1443.
11. The Cloister.

St Augustine's Abbey

12. The nave facing north-east
13. The crossing and east end of the abbey church

St Martin's Church

14. Exterior.
15. Interior.

SLIDES

The Cathedral

1. Aerial view of Cathedral and Abbey.
2. Aerial view of Cathedral.
3. Christ Church Gateway.
4. Cathedral through Christ Church Gateway.

5. View from the South West.
6. The South West Porch.
7. The Norman Tower.
8. The Nave looking East.
9. The Nave looking West.
10. The South Aisle of the nave.
11. The Choir Screen.
12. The Lantern in Bell Harry.
13. The Martyrdom Altar.
14. The Pilgrim Steps.
15. The Choir.
16. Trinity Chapel and Presbytery.
17. The Corona.
18. The Black Prince's Tomb.
19. The Prince's Achievements (replica).
20. The Prince's Effigy.
21. Effigies of Henry IV and Joan of Navarre.
22. Chichele's Tomb.

Stained Glass.

23. Adam delving.
24. Dove returning to Noah in the Ark.
25. Ride of the Magi.
26. Adoration of Magi and Shepherds.
27. Three Magi and the Angel.
28. Thomas Becket.
29. Peace Window by E. Bossanyi.

- 30. Western Crypt.
- 31. The Cloisters.
- 32. Bell Harry Tower.
- 33. The Norman Staircase.

St Augustine's Abbey.

- 34. St Augustine's College Gateway.
- 35. The Nave looking North West.
- 36. The Rotunda and Crypt.

St Martin's Church

- 37. Exterior.
- 38. Interior.

d. History

The Cathedral

After the arrival of St Augustine and his fellow monks in A.D. 597 and the baptism of King Ethelbert, the King is said to have moved his seat of government to Reculver, a few miles away on the coast, and to have handed over to Augustine property in what is described by Bede as the chief town of his kingdom, including the ruins of a Christian Church of Romano-British origin which, again according to Bede, Augustine rehallowed. This was to become the first cathedral, known in subsequent centuries either as St Saviour's, the Holy Trinity, or more usually as Christ Church as it is known today. The building would have been situated within the area now occupied by the Cathedral Precinct and here Augustine would have placed his episcopal 'cathedra'. In the mid-eighth century Cuthbert built a second church immediately to the east of the first and c. 950 Bishop Odo heightened the walls, but these buildings were all destroyed by Lanfranc in the 11th century and the only surviving record is a contemporary description written at that time.

Nothing of the Saxon churches survives today, and the cathedral built on the same site by Lanfranc, the first Norman archbishop, in 1070-77 has also virtually disappeared, though the present nave and transepts stand on Lanfranc's foundations and detailed examination has revealed fragmentary remains in the transepts and elsewhere. It was in the north transept of this building that Thomas a Becket was murdered in 1170, and as a result the history of Canterbury was transformed. Such a sacreligious act resounded throughout Europe and Canterbury with its healing miracles rapidly became a major object of pilgrimage. But of

the building in which St Thomas died only the great crypt and the external walls of the choir and east transepts survived the disastrous fire of 1174 which followed so soon after the martyrdom and which destroyed the roof and gutted the choir of Anselm's cathedral.

Following the fire the east end of the cathedral was rebuilt and greatly extended by Lanfranc's successor, Anselm, and consecrated in 1130. This new east end of the cathedral was rebuilt within the shell of its predecessor, initially (1175-8) under the French master mason, William of Sens, and subsequently (1179-84) under William the Englishman. William of Sens supervised the building of the six western bays of the choir and the transepts, but returned to France in 1179 with serious injuries as a result of falling from a scaffold, leaving to William the Englishman the task of building the Trinity Chapel and Corona over an extension of the Great Crypt. The New Trinity Chapel was built in honour of St Thomas, whose body was translated from his tomb built in the crypt to a shrine in the chapel in 1220.

In 1378 it was decided to rebuild the western part of the church. The new nave was erected in 1391-1405, the south transept after 1414 and the north transept as late as 1468, but all to a similar design. The south-west tower was added in 1424-34, and the central tower by John Wastell, c. 1494-1503. Lanfranc's north-west tower was replaced by a replica of the south-west tower, built by George Austin, in 1832-41. Austin, the Cathedral Surveyor, carried out the first major restoration, c. 1820-48, and further work was done under Arthur Blomfield in 1897-9 and by W D Caroe in the 1920s.

Lanfranc made the monastery of Christ Church the largest in the country, trebling the number of monks to a total of about a hundred and fifty. The buildings he erected for them on the north side of the cathedral included a great cloister with chapter house and dormitory to the east of it, refectory to the north and cellarer's lodging to the west according to the normal Benedictine pattern, but on a grand scale. During the first half of the 12th century much was added, including infirmary buildings further east and buildings round the great outer court, called the Green Court, north of the monastic enclosure. The Waterworks drawing at Trinity College, Cambridge of c. 1165 records not only the system of lead pipes and cisterns but also the buildings which existed at that date. A surprising number of these survive even today in whole or in part, and those rebuilt in the 14th century retain the lines of the Norman buildings. Last to be built was the Christ Church Gate, a bare two decades before the King dissolved the monastery, with its profusion of heraldic shields which are believed to commemorate Prince Arthur, Henry VIII's elder brother, who died in 1502 and had visited Canterbury two years before.

The Reformation transformed the life of the community living within the Precinct walls, but in time the necessary adjustments were made and a form of continuity preserved. Today most of the accommodation within the Precinct still relates to the Cathedral and the King's School.

Such a brief summary of the Cathedral's architectural history emphasises only one aspect of its story. In addition the buildings are the visible evidence on the one hand of the development of technology, craftsmanship and artistry and on the other of the introduction and spread of Christianity in Britain, and the conflicts between Church and State and within the Church itself. Lastly the Cathedral is the setting for religious ceremonial on both an intimate and regal scale, and the headquarters of the Anglican church wherever it exists throughout the world.

St Augustine's Abbey

The monastery was founded on the abbey site in 598 by Augustine to provide accommodation and a church for the monks he had brought with him from St Andrew's monastery in Rome and to be a burial place in the future for kings and archbishops which by imperial Roman tradition had to be outside the city walls. Thus the monastery was founded near the site of a Roman cemetery beside the road leading east out of Canterbury.

The monastery church was dedicated to St Peter and St Paul by Augustine's successor Archbishop Laurentius in 613. It was a simple rectangular building of Roman brick with porticus or aisles to the north and south and narthex or anteroom at the west end. The east end was destroyed by later building, but there is evidence to suggest that there was an apse in this position in which the main altar stood.

Augustine was buried in the north porticus of St Gregory, and Ethelbert and Bertha in the south porticus of St Martin. The church, however, was only one of a row of buildings for worship. The chapel of St Mary, dated c. 618, lay to the east, and much further to the east again stood the chapel of St Pancras, of which some walls, also constructed of Roman brick, survive. Later a small chapel was built to the west of the church of St Peter and St Paul. A row of chapels such as this also existed at Wells, Glastonbury and Winchester and so was clearly nothing unusual.

Apart from the still-standing fragments of St Pancras Chapel, knowledge of these buildings has come from excavation and from the pages of Bede's Ecclesiastical History of the English People. Bede was a Northumbrian monk-scholar who wrote in the eighth century, but he carefully recorded traditions relating to St Augustine's early history. The monastery was at first strongly linked with Italy, and the first six abbots were Italians, members of St Augustine's English mission and their immediate successors. The monks adopted St Benedict's rule so that the monastery was in a limited sense the earliest home of the Benedictine rule in England, the small beginning of the use of a code of life and religious practice which became part of the fabric of English medieval society. By the time of Abbot Hadrian in 671 and his friend Theodore, the archbishop, the monastery had become famous for its learning and attracted students from all over England. One of the

subjects taught was church music, and the use of the chant in the Roman manner for the conduct of services spread from Kent into Northumbria and elsewhere.

After Bede for a period there are no detailed records relating to the monastery, but the list of abbots suggests that an ordered life was maintained there even during the Danish invasions of the ninth century. In the mid-tenth century a reform movement to revive monastic life in England was begun in which Dunstan, archbishop of Canterbury 959-988, was a leading figure. Dunstan had an interest in the early sites of St Augustine's mission. He gave property for the support of the priests at St Martin's church on the hill east of the monastery, where the mission had its first headquarters and, on the abbey site, reconsecrated in 978 an enlarged church of St Peter and St Paul, adding the name of St Augustine. From this time on the monastery was known as St Augustine's Abbey.

The enlargement of the church consisted in the addition of a further narthex or western anteroom and a large vestibule or porch, the foundations of which have been marked out in flint in the grass of the site. Rather earlier an addition to the north porticus had been made in order to provide space for the burial of further archbishops. In the event, however, this was not needed as after 792 all archbishops were buried at the cathedral, although Abbot Hadrian and St Mildred were reburied in this extended porticus. It is recorded that Abbot Aelfmaer (1006-1017) built a cloister at St Augustine's, and foundations of this have been revealed by excavation. This cloister marked the first adoption of a regular layout on the site, where earlier buildings had been placed at random in relation to the churches.

More fundamental alterations to the row of chapels were begun by Abbot Wulfric II (1047-59) who linked the main church with the chapel of St Mary by taking down their east and west ends and building a rotunda of two storeys in between. Wulfric was presumably inspired by similar structures in Europe but his project was never completed.

The Norman conquest marked a change in both the appearance and the standing of the monastery. King William's nominee, Abbot Scotland (1070-87) was a monk from Mont St Michel. Like other Norman abbots and bishops he began building a large church in the Norman style. Later, under abbot Hugh of Fleury (1099-1124), monastic living quarters were laid out round an enlarged cloister. At this same time less importance appears to have been attached to the early history of the abbey, but the memory was preserved in the writings of Goscelin (died after 1107), William Thorne (died after 1397) and Thomas of Elmham (left to be Prior of Lenton in 1414).

Goscelin recorded the stages of building the new church as well as traditions about earlier constructions. He noted that Abbot Scotland sought permission from Rome before destroying the existing church and beginning the new one c. 1073. Scotland took down the chapel of St Mary, having moved out the relics of the kings buried there, and then

took down the upper walls and filled in the crypt of the unfinished rotunda of Wulfric II. On the site of St Mary's Chapel he built a new crypt and, above it, the presbytery, with space for the high altar and shrines for the saints. The east end was built as an apse with ambulatories round it, and small projecting chapels, three in the crypt and three above. Adjoining the presbytery to the west was the monks' choir, with transepts north and south forming the cross arms of the church. Two bays of the nave were built to support the choir and transepts and it is probable that the foundations of the rest of the nave were laid out before Scotland's death in 1087.

Scotland did not transfer the relics of the saints to the new church. This was done under his successor Abbot Wydo (1087-99), who first built the central tower over the monks' choir and then moved the saints to their new shrines round the apse behind the High Altar, where they remained until the dissolution of the abbey in 1538. Wydo then completed the nave and probably laid out foundations for the two western towers, which were perhaps finished by his successor Abbot Hugh of Fleury. The southern tower was destroyed shortly after the dissolution, but the northern tower, later called the Ethelbert Tower, stood entire until 1692, when the northern side was severely damaged. The remaining part fell in 1822.

By the end of the twelfth century the monastic buildings had been completed on a grand scale. Many carved fragments of stonework from this period were found during excavation, but in most cases the original sites of these carvings is unknown.

From 1260 to 1310 there was much rebuilding in the cloister area. Beyond it, the Great Court to the west was enlarged and a base court or outer court to the north was created for estate and domestic use containing barns, the brewhouse, the bakehouse and the cellarer's hall, office and store. A battlemented Great Gate was added, outside of which was the Almonry, founded before 1128, where doles for the poor were provided and a school was kept.

The church retained its basic Norman appearance, with additions from time to time, such as St Anne's Chapel in 1360, the late fifteenth-century Lady Chapel and the new bell tower, either at the crossing or at the SW corner of the nave.

The Abbey was dissolved by order of King Henry VIII on July 30th 1538. Although the church and claustral buildings were systematically destroyed, especially in 1541, part of the site remained in use. The buildings round three sides of the Great Court were preserved and adapted as one of the many palaces set up at this time as posting houses for royal journeys. The surviving north wall of the nave forms part of the south wall of the palace and the Ethelbert Tower was retained, possibly for structural reasons.

The royal palace was not much used. The period of greatest activity was in 1539 in preparation for the arrival of Anne of Cleves. Queen

Elizabeth visited it in 1573, Charles I in 1625 at the time of his marriage to Henrietta Maria and Charles II at the Restoration. In 1612, the estate was granted to the Walton family whose descendents finally divided it into lots and sold it in 1804. By then the old guest hall by the Great Gate had for many years been an inn called the Old Palace. The Great Court area behind it was used a bowling green and skittle ground, while the fabric of the Great Gate itself formed the brewery. The site of the church was covered by fields let for grazing, to the south was a hospital and the eastern corner of the former abbey precinct was the site of the local goal. But a new era began in 1844 when part of the site was purchased for the preservation of the remains. Other parts of the site were subsequently acquired and a long series of excavations begun. The site is now in the care of the Historic Buildings and Monuments Commission for England on behalf of the St Augustine's Foundation and regularly open to the public.

St Martin's Church.

Before the year A.D. 588, King Ethelbert I of Kent had married Bertha, a daughter of the Merovingian Frankish King Charibert of Paris. She was a Christian, and Bishop Luidhard, supposedly of south-west France, accompanied her to Kent as her chaplain, and conducted services in a church in Canterbury some years before the arrival of the Augustinian mission in A.D. 597.

Bede, in his Ecclesiastical History of the English People, completed c. 731, gives Canterbury a prominent place and records that there was, at the east end of the city outside the walls, an ancient church built in honour of St Martin during the Roman occupation of Britain where the Queen went to pray. Although Bede lived at Jarrow in Co. Durham, many miles away from Canterbury, his main informant was his friend Albinus, Abbot of the monastery of St Peter and St Paul at Canterbury, hence his statement about St Martin's church bears the stamp of authenticity and it is now generally assumed that it occupied part of the site of the present church which bears the same dedication.

Since St Martin of Tours died in A.D. 397 it was hardly possible for a church to be dedicated to him during the Roman period, but by the time that Bertha arrived in Canterbury his cult had become extremely popular in the Frankish kingdom, so it is likely that the dedication is due to her.

According to Bede it was at St Martin's that the Queen and her associates worshipped. Here 'they first began to meet, to sing, to pray, to say mass, to preach and to baptise, till the King, being converted to the faith, allowed them to preach openly and build or repair Churches in all places'. Whether the King was actually baptised at St Martin's is unclear, but it is perhaps significant that Bede records that St Augustine and his monks using St Martin's for baptism and almost in the same sentence describes the baptism of the King.

If the existing building is in whole or in part the church in which these events took place - and there is good reason to believe that this is so - it is without doubt the oldest parish church in England, with a history of continuous worship since the 6th century.

e. Bibliography

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4 State of preservation/conservation.

a. Diagnosis.

The Cathedral

The Cathedral church and its conventual buildings are structurally sound. There is considerable stone decay to the exterior of the building. but this is gradually being replaced or protected from further deterioration.

St Augustine's Abbey.

Some of the excavated remains of the abbey church and associated buildings have been reburied, but the visible remains are fully maintained by the Historic Buildings and Monuments Commission for England or, in the case of structures outside the guardianship area, by the St Augustine's Trustees.

St Martin's Church.

Fully maintained as a parish church in use.

b. Agent responsible for preservation

The Cathedral.

Peter D. Marsh, ARIBA, FSA, Dipl.Cons.(AA). Surveyor to the Fabric responsible to the Canon Treasurer of the Dean and Chapter.
Address as above.

St Augustine's Abbey

S.E. Area Office,
English Heritage,
Spur 17,
Government Buildings,
Hawkebury,
Tunbridge Wells,
Kent, TN2 5AQ.

St Martin's Church.

The Rector and Church Wardens.
Address as above.

c. History of preservation and conservation

The Cathedral

Continuous history of repairs and conservation for many centuries Since 1975 there has been an accelerated programme of work including the following:-

1. External repairs to stonework and structural elements.
2. Repairs to roofs and replacement of lead.
3. Cleaning of interior surfaces and repair of structural fractures.
4. Provision of compartment walls and fire prevention measures.
5. Provision of heat and smoke detector installation.
6. Cleaning, conservation and preservation of Romanesque carvings.
7. Cleaning and protection of stained glass.
8. Cleaning, conservation and preservation of wall paintings.
9. Repair and re-hanging of bells.
10. Repair and conservation of monastic water supply.
11. Repairs to Conventual buildings, City Wall and ruins.

St Augustine's Abbey.

The preservation of the abbey site began in 1844 when the Old Palace Inn and the brewery which occupied part of it were purchased for the preservation of the remains by A.J.B. Beresford, M.P., and the following year the buildings of St Augustine's Missionary College were begun under the direction of the architect William Butterfield. Other parts of the site were then acquired by the college including the Cemetery Gate in 1850, the cloister in 1855, land from the County Hospital (founded in 1791) and a farm and its outbuildings. The site of the eastern part of the great church and of St Pancras' chapel was acquired in 1900. It was here that the first excavations were undertaken in the latter part of the same year. The excavation of the abbey church was begun in the spring of 1901, and the work extended

over a prolonged number of years and covered the sites of the other monastic buildings. Extensive remains of pre-Conquest buildings were discovered below and beside the foundations of the later church and it was soon apparent that these were, both historically and structurally, among the most important, if not the most important, memorials of both the early and later Anglo-Saxon Church which now survive in England.

After being for nearly a century, in part or in whole, maintained by St Augustine's College, in 1939 and 1940 the remains of the abbey were put into the care of the Ministry of Works acting on behalf of the State. The site is now the responsibility of the Historic Buildings and Monuments Commission for England who hold the site in guardianship from the St Augustine's Trust as successors to the Ministry of Works and St Augustine's College respectively. Where possible the surviving remains revealed by excavation have been conserved and displayed. Where this has not been possible or has not been considered worthwhile the remains have been recorded and reburied. Such parts of the monastic remains as survive in whole or in part within the buildings occupied by the King's School are preserved as part of the normal maintenance programme.

St Martin's Church

The church has always been maintained. There was restoration in 1844 and on several subsequent occasions, most recently in 1985.

d. Means for preservation/conservation

The Cathedral and Precinct

The Cathedral and Precinct fall within the Canterbury Conservation Area. The Cathedral and buildings within the Precinct are protected under the appropriate Planning and Ancient Monuments Acts.

The conservation/presentation of the Cathedral is the sole financial responsibility of the Dean and Chapter and there is no state aid. The Dean and Chapter consult the Cathedrals Advisory Commission for England upon the work they undertake and all matters relating to works to preserve, alter, or add to the building or its contents which would materially affect its architectural, artistic, historical or archaeological character. This includes the sale or removal of any object of value. The same procedures govern any action taken in relation to the buildings within the Precinct in so far as they are applicable in each individual case.

St Augustine's Abbey.

As a Monument in State care the abbey ruins are preserved and maintained by the Historic Buildings and Monuments Commission for England acting on behalf of Central Government and financed from Central Government funds. Abbey remains outside the guardianship area

are the responsibility of the St Augustine's Foundation and financed by investment and leasehold income, but are protected under the appropriate Planning or Ancient Monuments Acts.

St Martin's Church.

The church falls within the Canterbury Conservation Area and is protected under the appropriate Planning Acts. Necessary works are undertaken by the parish authorities with technical advice as required and are financed from parish funds and similar local resources.

e. Management plans

There are no relevant existing local, regional or national plans affecting the nominated properties.

5. Justification for inclusion in the World Heritage List.

a. Cultural property

The Cathedral, St Augustine's Abbey and St Martin's Church provide the visual record of the introduction of Christianity to Britain. St Martin's preserves, in whole or in part, the building in which Bertha and subsequently Augustine and his followers first worshipped, the Cathedral stands on the site where Augustine first established his Cathedra and the ruins of the abbey include the remains of the monastery where his monks lived and worshipped and where the Kentish kings and first archbishops were buried.

Architecturally St Martin's preserves evidence of Roman and Saxon construction, with later additions. The excavated remains of the abbey conserve some of the most important Saxon remains in the country and the cathedral outstanding examples of Romanesque, Early Gothic and Late Gothic craftsmanship, notably the great crypt with its carved capitals, one of the earliest (if not the first) Gothic choirs in England, the lofty Perpendicular nave and the finest surviving collection of 12th and early 13th century stained glass in Britain.

Historically Canterbury is the cradle of English Christianity, and has been associated with the development of the Christian church in Britain from the 6th century onwards. Since the 11th century it has been the seat of the primate of all England. In medieval times, following the martyrdom of St Thomas, it became one of the three most popular places of Christian pilgrimage. Today it is to Canterbury that all Anglican churches throughout the world look as their spiritual home, and to Canterbury that some 2.5 million visitors come every year to worship, to re-live the past and to enjoy the beauty of the present.

UNESCO Criteria 5a) (i), (ii), (iv) and (vi).

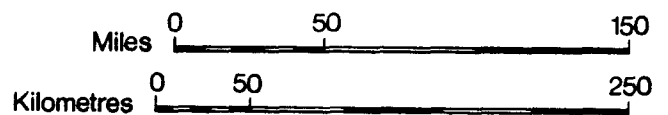
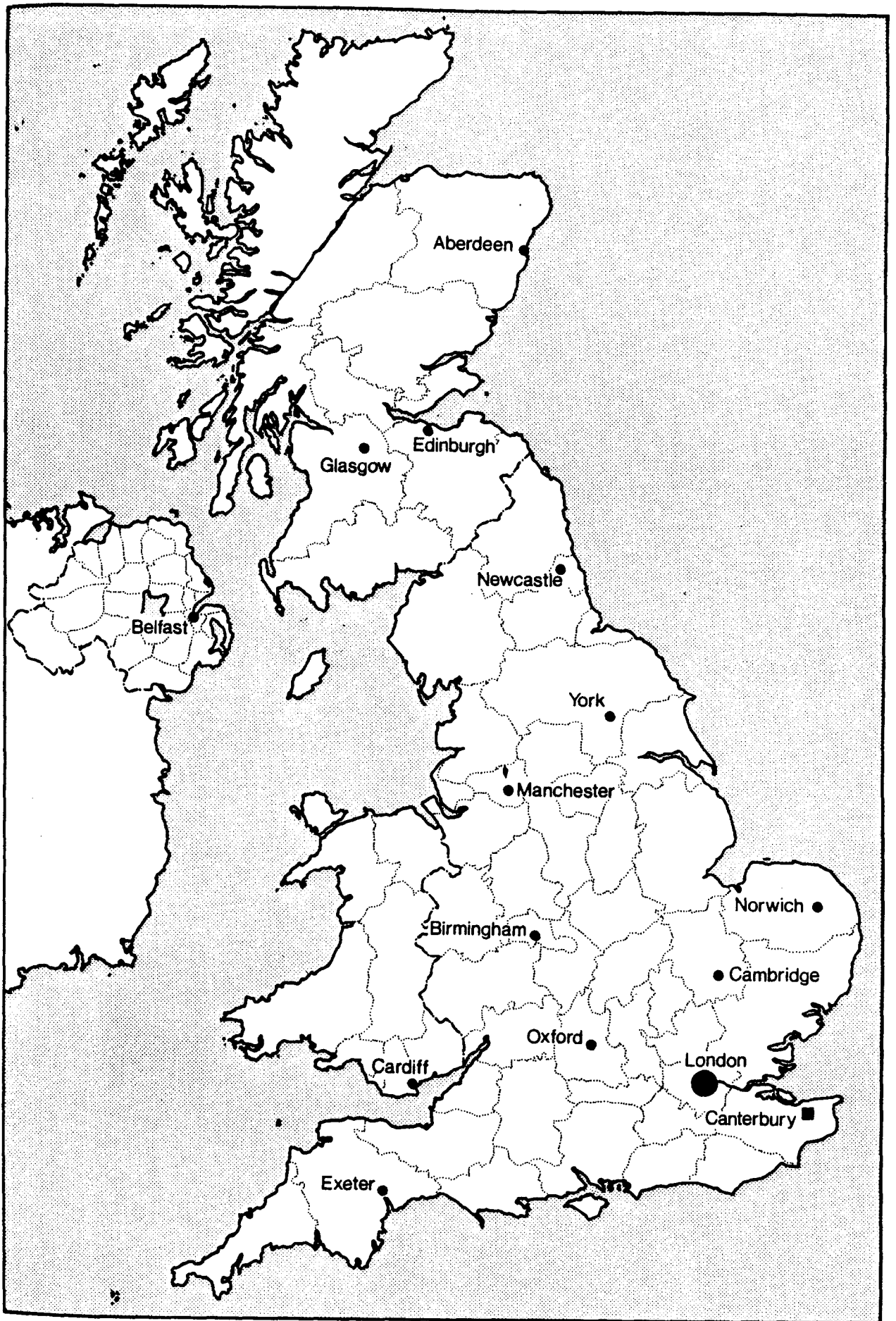
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Belstead

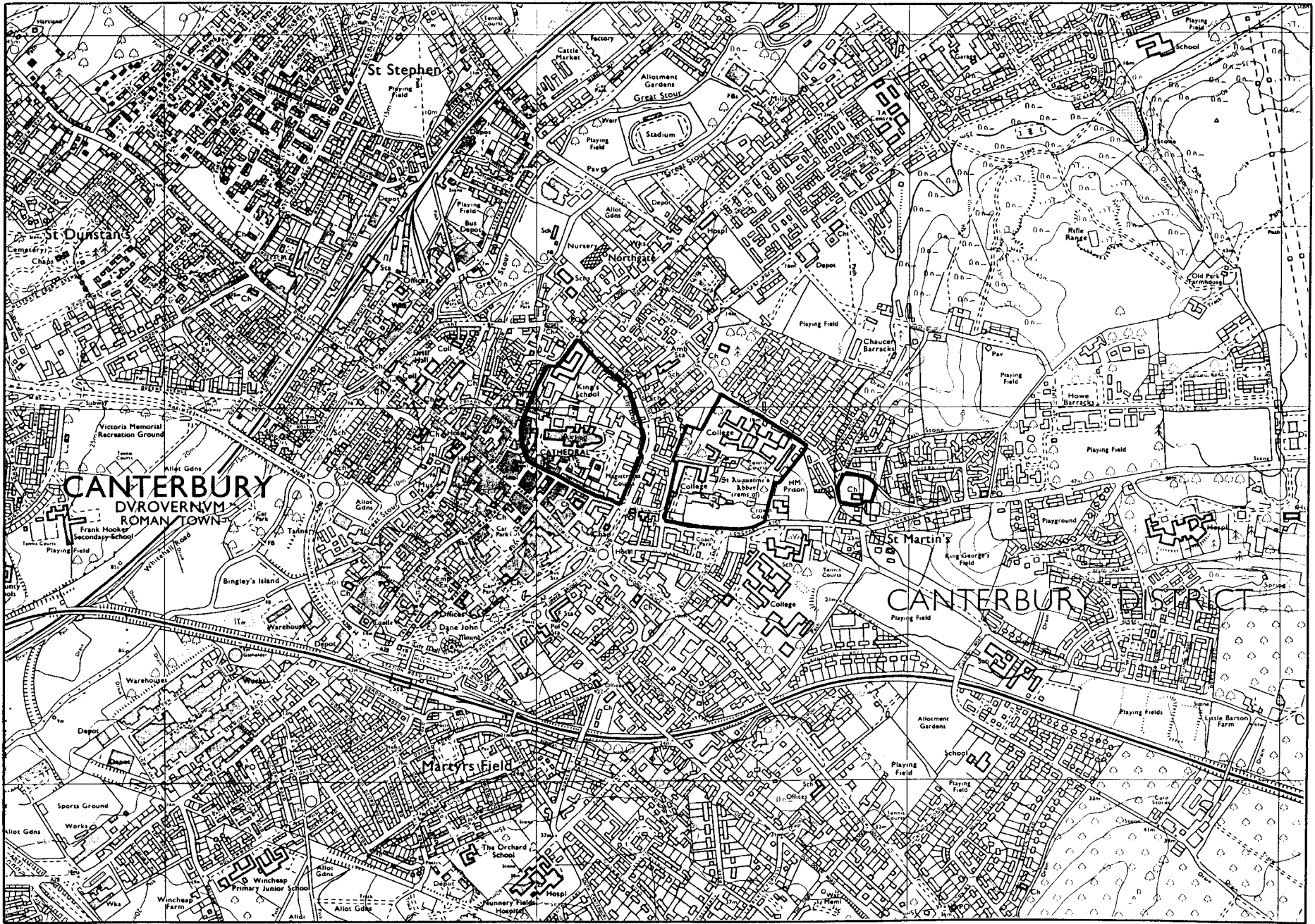
Full name The Rt Hon Lord Belstead

Title Minister for Environment, Countryside and Water

Date 15th December 1987

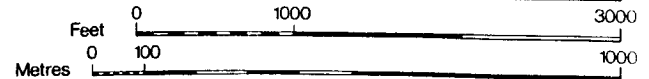


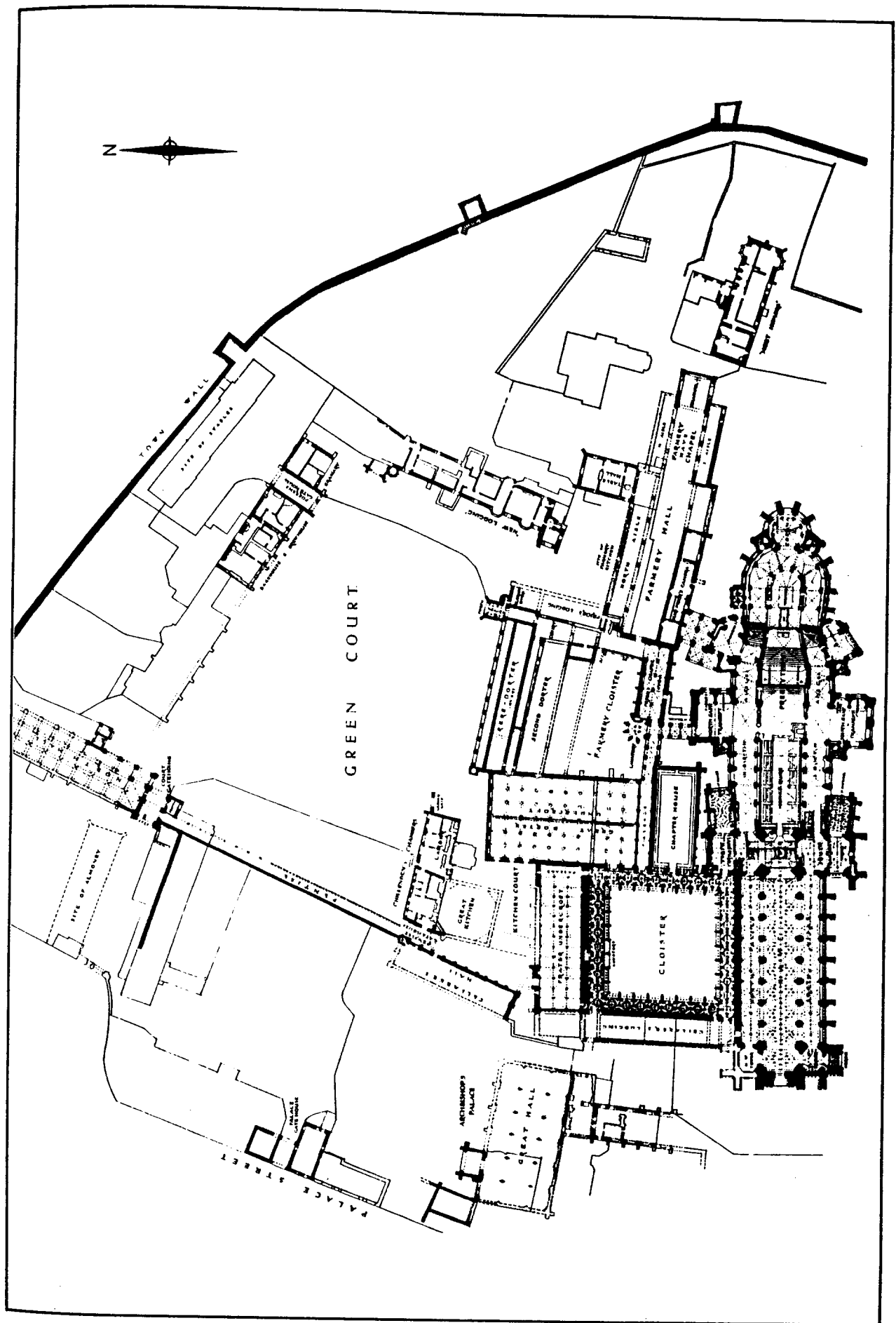
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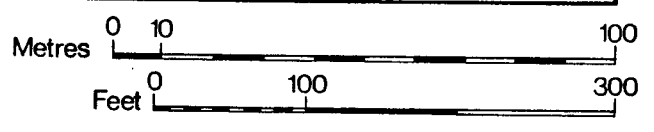
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The Nominated Areas

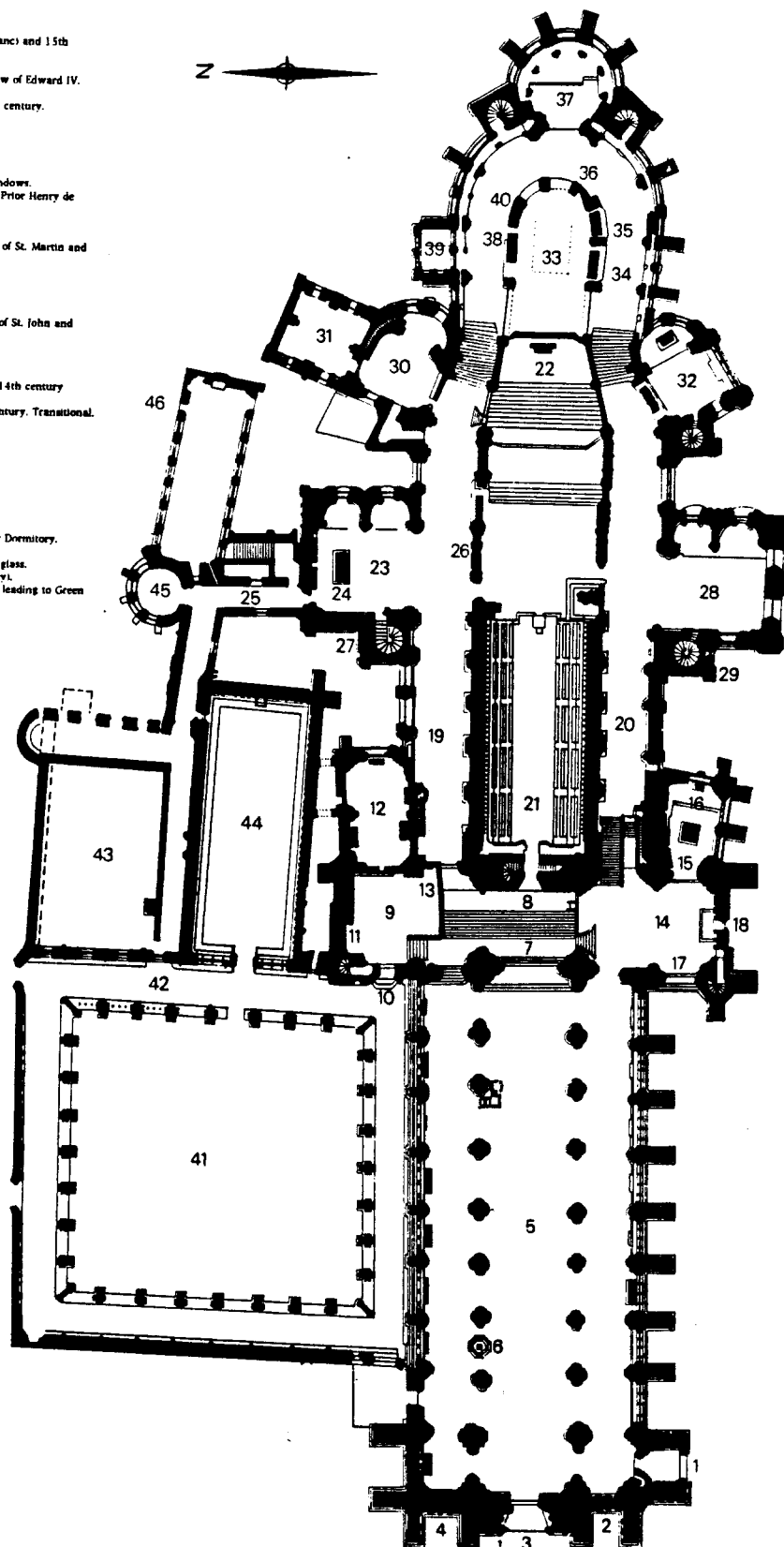




1:1500 The Cathedral and Precinct



- 1 SW Porch. 15th century.
- 2 SW Tower (Dunstan). 15th century.
- 3 West Door. Beneath the Great West Window, containing the Adam.
- 4 NW Tower. Arundel. 19th century. Copy of SW Tower.
- 5 Nave. Last decade of 14th century. Perpendicular.
- 6 Font. 17th century.
- 7 Nave altar.
- 8 Screen of the Six Kings. Early 15th century.
- 9 NW (Martyrdom) Transept. Mixed: Early Norman (Lanfranc) and 15th century.
- 10 Becket's Doorway.
- 11 Tomb of Archbishop Peckham. Beneath the Royal Window of Edward IV.
- 12 Chapel of Our Lady (Deans' Chapel). Late 15th century.
- 13 Norman Doorway to Western (Ermulf) Crypt. Early 12th century.
- 14 SW Transept. 15th century.
- 15 St. Michael's Chapel and Holland Tomb. 15th century.
- 16 Tomb of Archbishop Stephen Langton.
- 17 Whall window. 19th century.
- 18 South Door. Beneath the Window of the Patriarchs.
- 19 North Quire aisle. Mixed: Norman. Transitional. Bible windows.
- 20 South Quire aisle. Mixed: Norman. Transitional. Tomb of Prior Henry de Essey.
- 21 Quire. Late 12th century. Transitional. William of Sens.
- 22 High Altar.
- 23 NE Transept. Mixed: Norman. Transitional. With Chapels of St. Martin and St. Stephen.
- 24 Memorial to Archbishop Tait. Late Victorian.
- 25 Passage to upper storey of Water Tower.
- 26 Tomb of Archbishop Chichele.
- 27 Norman Tower (N). Mid 12th century.
- 28 SE Transept. Mixed: Norman. Transitional. With Chapels of St. John and St. Gregory.
- 29 Norman Tower (S). Mid 12th century.
- 30 Chapel of St. Andrew. Early 12th century. Norman.
- 31 Treasury. Mid 12th century.
- 32 Chapel of St. Anselm. Early 12th century. Norman. With 14th century (Decorated) Window.
- 33 Trinity Chapel (site of Shrine of St. Thomas). Late 12th century. Transitional. William the Englishman.
- 34 Tomb of the Black Prince.
- 35 Tomb of Archbishop Hubert Walter.
- 36 Tomb of Odet de Coligny.
- 37 Corona. With Patriarchal Chair.
- 38 Tomb of Henry IV.
- 39 Chantry Chapel of Henry IV. 15th century.
- 40 Tomb of Dean Nicholas Wootton. 14th century.
- 41 Cloisters. Late 14th century (much restored).
- 42 Passageway with piers (early 12th century) from Monastic Dormitory.
- 43 Modern Library on site of Monastic Dormitory.
- 44 Chapter House. Mixed: 14th. 15th century with Victorian glass.
- 45 Water Tower. Mid 12th century (upper storeys 15th century).
- 46 Entrance to Dark Entry (East walk of Infirmary Cloisters) leading to Green Court.



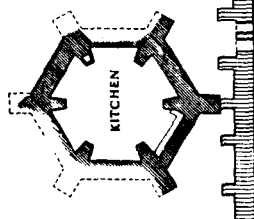
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ALTARS IN ST. AUGUSTINE'S ABBEY

- PETER & PAUL,
A SS. AUGUSTINE & HIS COMPANIONS
B HOLY TRINITY
C HOLY INNOCENTS
D SS. STEPHEN, LAURENCE & VINCENT
E OUR LADY OF THE ANGELS
F ST. RICHARD OF CHICHESTER
G ST. THOMAS THE APOSTLE
H OUR LADY
I ST. JOHN THE EVANGELIST
J ST. BENEDICT
K ST. JOHN THE BAPTIST
L ST. KATHARINE
M HOLY CROSS
N ST. GREGORY
O ST. JOHN
P OUR LADY
Q ST. STEPHEN & ST. MARY MAGDALEN
R ANNUNCIATION OF OUR LADY
S ST. ANNE

DORMITORY
(above)



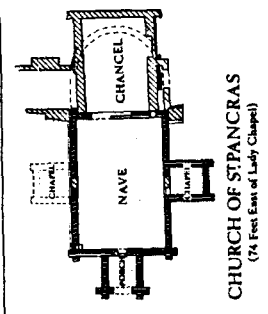
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SITE OF
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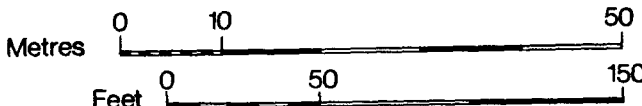
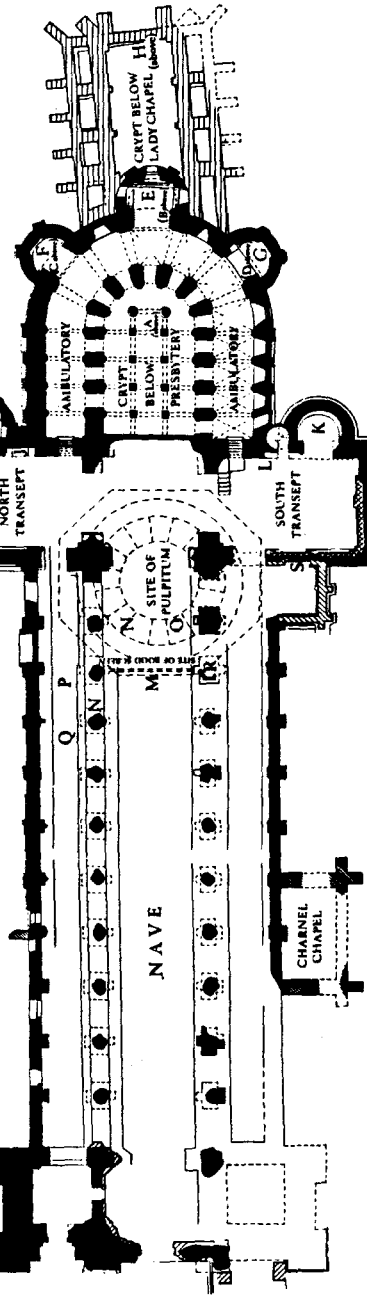
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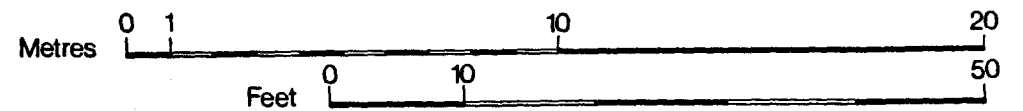
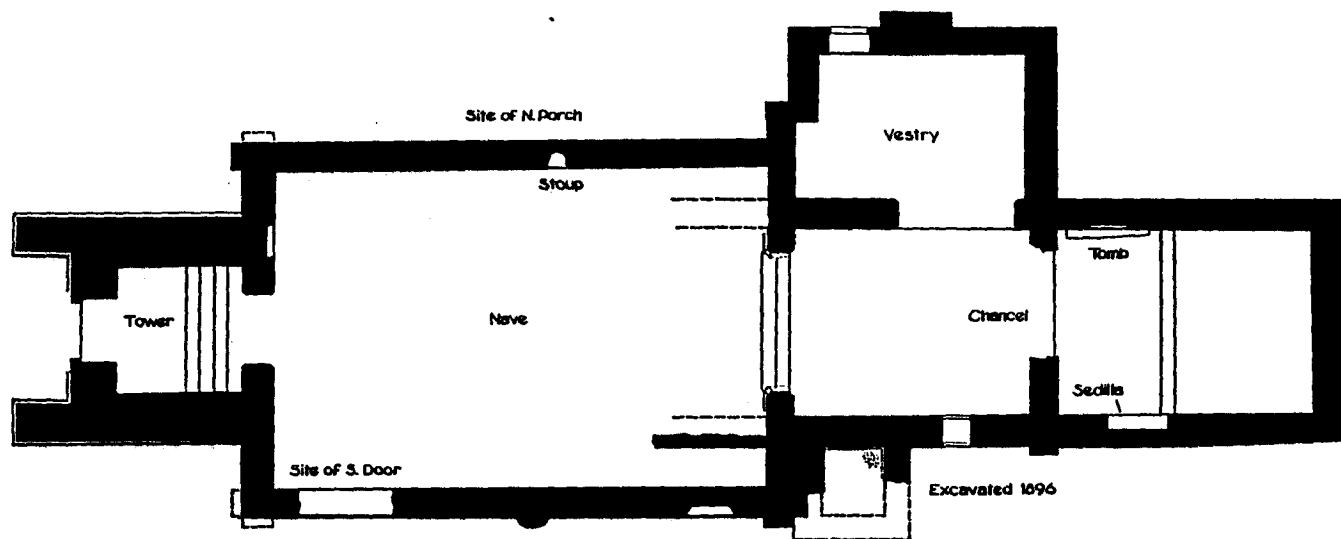


- Pre-Conquest
Late 11th century
12th century
13th century
Late 13th & early 14th century
14th century
15th century
16th century



CHURCH OF ST. PANCRAS
(74 Feet East of Lady Chapel)







4. The Cathedral from the north-west.



7. The Choir facing east.



Mr Y R Isar *YR*
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18 OCT 1988

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*C.C. H. Pussayre, Corps
Ms Van Vliet*

11 October 1988

Dear Mr Isar

WORLD HERITAGE CONVENTION

Thank you for your letter of 10 August to Peter Denton, explaining the recommendations of the Bureau of the World Heritage Committee in respect of the cultural nominations to the World Heritage list.

We have carefully considered the contents of your letter and the UK's response is as follows:

(i) *→* Tower of London

We are happy to give the assurance requested by the Bureau that the areas surrounding the Tower of London will be protected. The Committee will no doubt be interested to know that we have three main means of fulfilling this assurance. Firstly we have specific powers in the immediate area of the Tower - these are known as the Tower Liberties - to apply restrictive covenants on proposed developments. For example this power was used to ensure that the paving and pedestrianisation of an area near the Tower's public entrance - Tower Hill West - was carried out in sympathy with the environment. Secondly under Article 15 of the General Development Order, the local planning authority must consult the Department of the Environment about any proposed development within 800 metres of the Tower of London which might affect the Tower's amenities. Thirdly the Secretary of State for the Environment may call in any planning application and determine it himself.

*(receipt acknowledged by
phone)* 2/x11.88
YR*

The Committee may also wish to note that the local planning authorities may also put into their own development plans, policies for protecting the environment of the Tower. We trust therefore that the assurance given in this letter will be sufficient for the Committee to be able to accept the Bureau's basic recommendation that the Tower of London be inscribed onto the World Heritage list.

- (ii) Canterbury Cathedral, St Augustine's Abbey and St Martin's Church

We are pleased to see the Bureau's recommendation that this site be inscribed onto the World Heritage list. We accept the suggestion that the Cathedral, Abbey and Church be included in one and the same protection area.

- (iii) SS Great Britain
Navan Fort
Menai and Conwy Suspension Bridges

We have read with disappointment of the Bureau's recommendations in respect of these sites that they be rejected. In the light of this and in particular the need for further consideration of the Bureau's specific reference to Conwy Bridge being included with the Conwy Castle World Heritage Site we wish to formally withdraw the nominations before further consideration by the Committee in December.

- (iv) New Lanark

We find the Bureau's continued reluctance to recommend acceptance of New Lanark hard to understand given what we believe is the convincing case contained in the nomination and our belief that the site meets existing criteria. The Committee may find the attached restatement of the nomination helpful when they come to consider it in December and I would stress that if they concur with the Bureau in asking ICOMOS to undertake the comparative study of the nineteenth century industrial sites, then they ask for the study to be conducted as soon as possible.

I look forward to meeting you next week.

Yours sincerely, Thomas Radice

T E RADICE
Head, Heritage Sponsorship Division

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

WORLD HERITAGE LIST

N° 496

A) IDENTIFICATION

Nomination : Cathedral, St. Augustine Abbey and St. Martin's Church at Canterbury

Location : County of Kent

State Party : United Kingdom

Date : December 30, 1987

B) ICOMOS RECOMMENDATION

That the proposed cultural property be included on the World Heritage List on the basis of criteria I, II and VI.

C) JUSTIFICATION

Within the urban perimeter of Canterbury, the United Kingdom proposes three distinct cultural properties: the modest St. Martin's Church; the ruins of St. Augustine Abbey; and the superb Christ Church Cathedral. These three monuments-- whose size, condition of preservation, qualities and, moreover, reputation do not meet the same standards-- are milestones in the religious history of the regions of Great Britain. They bear testimony to the beginnings of Christianity, the mission of St. Augustine, apostle of the Heptarchy, and to the murder of Thomas a Becket, which are just a few of the events which preceded the Reformation.

St. Martin's Church, to the east, located outside the Roman Durovernum enclosure, existed in 597 when, according to Bede, the monk Augustine was sent from Rome by Gregory the Great to bring Christianity to the Saxon kingdom of Kent, whose king, Ethelbert, had married a Frank princess, Bertha. Because of successive changes to the structure, any definitive chronology is hypothetical. The very simple plan and the masonry appear to prove that the existing church was built for the most part before the 8th century. It undoubtedly includes a Roman structure from the 4th century.

Of the church located within the city walls, which St. Augustine made his cathedral-- probably at the very spot where Christ Church stands-- nothing has been uncovered. However, within the abbey where, according to Bede, the apostle of the Anglo-Saxons established the forty Benedictine monks who accompanied

him, are still visible, half-way between St. Martin's Church and the Cathedral. The abbey was dedicated to the apostles Peter and Paul. It included oratories and chapels; excavations have revealed parts of the plan. The primitive institution, veritable cradle of Benedictine monasticism in England, was restored following Scandinavian invasions by St. Dunstan who, in 978, dedicated a new structure to St. Augustine. Modifications made during the 11th century, both before and after the Norman Conquest, have not erased the plans of earlier churches which, like a palimpsest, can still be read. Conversely, the abbey buildings virtually disappeared in their entirety following dissolution of the Community by Henry VIII in 1538. The royal Palace which stood in their place was located against the northern side aisle of the nave. It included the gutter wall and a few old portions, but this structure too has disappeared.

The main element of the nomination, Christ Church Cathedral, a major building of medieval architecture, is striking first of all in the vastness of its size (168 m long from east to west), but also in the special conceptual approach adopted. Two distinct structures seem to appear, marked inside by prior Chillenden's roodscreen (1411) crossing the nave on the west transept, and outside by the tall Bell Harry Tower.

To the east, partially covering a huge Roman crypt with admirably carved capitals, which was enlarged in the direction of the sanctuary, is some of the most beautiful architectural space of Early Gothic art : the choir, the east transept, an unfinished apse, on either side of which stand Romanesque chapels dedicated to St. Andrew and St. Anselm, Trinity Chapel -a veritable apse which was added to the earlier apse- and the circular Corona Chapel. The coherency and almost perfect homogeneity of the architecture of the east portion of the cathedral, whose strength, balance and brightness bring to mind models found in northern France, illustrate from west to east, the successive work of two architects, as described by a contemporary, Gervais. The two architects, William of Sens, a Frenchman, and William the Englishman, worked at the site from 1174 to 1184. This period corresponds to when Archbishop Thomas a Becket was murdered (1170), then canonized (1172). This made the Cathedral a site of frequent pilgrimages, which brought to the city ever larger congregations of people. Construction continued toward the east at the same time pilgrims and offerings poured upon the site. The Corona, where the relics of St. Thomas of Canterbury displayed, mark the logical culmination of this prosperous period.

To the west the nave (ca. 1380) and the façade (the south-west tower, ca. 1420), with their very pure Perpendicular style, provide balance to the constructions on the eastern side. The

architecture and remarkable stained glass and furnishings of Canterbury Cathedral thus provide a complete panorama of Gothic Art, from its earliest beginnings to its culmination and decline.

ICOMOS recommends inclusion on the World Heritage List of the three Christian monuments of Canterbury, which are nominated on the basis of criteria I, II and VI, though the three criteria do not apply equally to all three monuments.

- Criterion I. Christ Church Cathedral, especially the east sections, is a unique artistic creation. The beauty of its architecture is enhanced by a set of exceptional stained glass windows which constitute the richest collection in the United Kingdom.

- Criterion II. The influence of the Benedictine abbey of St. Augustine was decisive throughout the High Middle Ages in England. The influence of this monastic centre and its scriptorium extended far beyond the boundaries of Kent and Northumbria.

- Criterion VI. St. Martin's Church, St. Augustine's Abbey and the Cathedral are directly and tangibly associated with the history of the introduction of Christianity to the Anglo-Saxon kingdoms.

ICOMOS, July 1988

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
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МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

LISTE DU PATRIMOINE MONDIAL

N° 496

A) IDENTIFICATION

Bien proposé : Cathédrale, abbaye Saint-Augustin et église
Saint-Martin à Canterbury

Lieu : Comté du Kent

Etat partie : Royaume-Uni

Date : 30 décembre 1987

B) RECOMMANDATION DE L'ICOMOS

Que le bien culturel proposé soit inscrit sur la Liste du Patrimoine mondial au titre des critères I, II et VI.

C) JUSTIFICATION

Dans le périmètre urbain de Canterbury, le Royaume-Uni présente trois biens culturels distincts : la modeste église Saint-Martin, les ruines de l'abbaye Saint-Augustin et la superbe cathédrale Christ Church. Ces trois monuments dont les dimensions, l'état de conservation, les qualités et d'ailleurs la renommée sont sans commune mesure, constituent des jalons essentiels dans l'histoire religieuse des pays de Grande-Bretagne en témoignant des débuts du christianisme, de la mission de saint Augustin, l'apôtre de l'Heptarchie, du meurtre de Thomas Becket, pour ne retenir que quelques faits et quelques événements antérieurs à la Réforme.

L'église Saint-Martin, située à l'est, hors de l'enceinte romaine de Durovernum, existait déjà, selon le témoignage de Bède, lorsque le moine Augustin fut envoyé de Rome par Grégoire le Grand en 597 pour évangéliser le royaume saxon de Kent dont le souverain, Ethelbert, avait épousé une princesse franque chrétienne, Berthe. Les remaniements successifs de l'édifice rendent conjecturale toute chronologie absolue. Le plan très simple, l'appareil des maçonneries semblent prouver que, pour l'essentiel, l'église actuelle est antérieure au VIII^e siècle. Elle incorpore vraisemblablement une structure romaine du IV^e siècle.

De l'église intra muros dont saint Augustin fit sa cathédrale - probablement à l'emplacement même de Christ Church - aucun vestige n'a été mis au jour. Mais les ruines de l'abbaye où l'apôtre des Anglo-Saxons installa, d'après Bède, ses quarante moines bénédictins, se voient toujours, à mi-chemin de Saint-Martin et de la Cathédrale. Dédié aux apôtres Pierre et Paul mais

accompagné d'oratoires et de chapelles dont les fouilles ont parfois révélé le plan, l'établissement primitif, véritable berceau du monachisme bénédictin en Angleterre, fut restauré après les invasions scandinaves par saint Dunstan qui, en 978, consacra le nouvel édifice à saint Augustin. Des changements intervenus au XI^e siècle, à la veille et au lendemain de la conquête normande, n'empêchent pas que les plans des églises antérieures se lisent au sol, comme sur un palimpseste. En revanche, les bâtiments monastiques ont presque entièrement disparu après la dissolution de la communauté par Henri VIII, en 1538. Le palais royal qui prit leur place s'appuya au bas-côté nord de la nef, en incorporant le mur gouttereau et quelques éléments anciens dans sa construction avant de disparaître à son tour.

Élément central de la proposition d'inscription, la Cathédrale Christ Church, l'un des édifices majeurs de l'architecture médiévale, frappe d'emblée par l'ampleur de ses proportions (168m de long d'est en ouest) mais aussi par la singularité du parti. De part et d'autre de la croisée du transept occidental, matérialisée à l'intérieur par le jubé du prieur Chillenden (1411) et à l'extérieur par la haute silhouette de Bell Harry Tower, deux constructions distinctes semblent s'articuler.

A l'est, recouvrant en partie une vaste crypte romane aux admirables chapiteaux sculptés qui fut agrandie en direction du sanctuaire, s'organisent quelques-uns des plus beaux espaces architecturaux de l'art gothique primitif : le chœur, le transept oriental, l'amorce d'une abside flanquée latéralement par les chapelles romanes dédiées à saint André et à saint Anselme, puis la chapelle de la Trinité, véritable abside ajoutée à la précédente, enfin sa chapelle d'axe de plan circulaire, la Corona. Cohérente et presque homogène, l'architecture des parties orientales de la Cathédrale, dont la puissance, l'équilibre et la clarté évoquent les modèles du nord de la France, illustre d'ouest en est deux campagnes successives, connues par le témoignage d'un contemporain, Gervais. Deux architectes, Guillaume de Sens, un français, et Guillaume l'Anglais se succédèrent sur le chantier entre 1174 et 1184 à l'époque où le meurtre de l'archevêque Thomas Becket (1170), puis sa canonisation (1172) avaient fait de la Cathédrale un lieu de pèlerinage très fréquenté, attirant dans la ville des foules sans cesse plus grosses. La construction progressait vers l'est en même temps qu'affluaient les pèlerins et les offrandes. La Corona, où furent exposées les reliques de saint Thomas de Canterbury, marque l'aboutissement logique de cette période prospère.

A l'ouest, la nef (vers 1380) et la façade (vers 1420 pour la tour sud-ouest) équilibrent, dans le style perpendiculaire le plus pur, les constructions des parties orientales. La Cathédrale de Canterbury offre ainsi, dans son architecture et aussi dans sa remarquable vitrerie et dans son décor mobilier, un panorama complet de l'art gothique, de son éclosion à son épanouissement et à sa dernière phase.

L'ICOMOS recommande l'inscription sur la Liste du Patrimoine mondial des trois monuments chrétiens de Canterbury énumérés dans la proposition au titre des critères I, II et VI qui, toutefois, ne s'appliquent pas également à chacun d'entre eux.

- Critère I. La Cathédrale Christ Church, tout particulièrement dans ses parties orientales, représente une création artistique unique, la beauté de son architecture étant rehaussée par une parure exceptionnelle de vitraux qui constitue la série la plus riche de tout le Royaume-Uni.

- Critère II. L'influence du monastère bénédictin de Saint-Augustin a été décisive pendant tout le Haut Moyen Age en Angleterre. Le rayonnement de ce centre monastique et de son scriptorium ont dépassé de beaucoup les limites du Kent et de la Northumbrie.

- Critère VI. Saint-Martin, Saint-Augustin et la Cathédrale sont directement et matériellement associés à l'histoire de l'évangélisation des royaumes anglo-saxons.

ICOMOS, Juillet 1988