

Recording St Mary's Churchyard, Norton, 2021 – Monuments

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Introduction

During 2021, TAS volunteers began recording burial monuments in St Mary the Virgin churchyard, Norton. After a 'winter' break, recording resumed in March 2022 with additional volunteers, field-checking 2021 records and extending the project into another section of the churchyard. The location was chosen because it is an old church and churchyard, and a focal point for the local community.

St Mary's website contains an extract from the '*Durham) Liber Vitae*' (a record of members of religious communities and their benefactors). This extract records a grant of land in Northtun (Norton) to St Cuthbert:

*7 ic Ulfcytel Osulfes sunu sylle Norðtun mið mete & mið mannan into S'ce Cuðberhte 7 all ðer into hyreð
mið sace 7 mið socne 7 se ðe þis aþende sy he ascyred from Godes dæde 7 from eallum haligdome*

Translated, this reads

*And I, Ulfcetyl, Osulf's son, give Northtun by metes and with men, into [unto] St Cuthbert and all there
into [thereunto] serve, with sace and with socne, and anyone who this perverts, may he '[be] ashired from
God's deed and from all haligdome [sanctuary, holy place]* (Longstaffe, 1855)



Figure 1: St Mary the Virgin, Norton

The exact date of this grant is not known, but an Osulf was Earl of Northumberland in the mid-900s (ibid), hence the date suggested on the Church website (c.1020) may be correct. '*With sace and with socne*' is a legal term giving the possessors legal autonomy over the place, allowing them to set up their own courts to settle disputes, rather than deferring to 'external' authorities. The term '*ashire*' relates to boundaries (ibid), hence can be loosely translated as 'cut off'.

The original church building was a small stone Saxon church in the shape of a cross: the only example of a pre-Conquest church with a cross plan in the old kingdom of Northumbria (Page, 1928). In 1083, the church became THE COLLEGIATE AND PARISH CHURCH OF ST. MARY THE VIRGIN, OUR LADY OF THE ASSUMPTION (a title of the Madonna). It remained a Collegiate Church until the Reformation; and until 1713 was the Mother Church of a parish extending over Stockton, Preston, and Hartburn (St Mary's, n/d). Although Stockton became a separate parish in 1713, an emotional pull to Norton remained: many subsequently interred in the churchyard were residents of Stockton and of Hartburn.

In 1991/1992, Cleveland Family History Society (CFHS) transcribed memorial (monumental) inscriptions in the churchyard and inside the church interior. These totalled 1613 inscriptions in the churchyard, and in the church interior a further 49 inscriptions, the list of Vicars, and the Roll of Honour of those fallen in War. Even allowing for potential occasional omissions or duplications, it was felt best to start our project on a small section of the churchyard, labelled Section (A) on their list, to the south of the church.

The TAS project focusses upon both the physical monuments, and the inscriptions. We recorded only monuments visible above ground, the earliest relating to individuals born in the 1600s. For reasons of privacy, we limited our

recordings to 'historic' monuments, wherein the earliest inscribed date was over 100 years old (thus omitting newer monuments and cremation plaques). The positioning only of these newer memorials was recorded.

During 2021, the Church of England (C of E) began a project, anticipated to last seven years, to record the position of every monument in every C of E churchyard in England. By the time the C of E project began, we had drawn up a plan of the outline of the churchyard and had begun to plot individual monuments on this. Later, time pressures meant that we concentrated on recording individual monuments: part of our planned work for 2022 is to complete plotting the position of monuments.

We followed procedures and guidelines published in *Discovering England's Burial Spaces (DEBS)* website, following the work of Harold Mytum, now archaeologist on the staff of Liverpool University. These contain extensive notes on 'classifying' monuments according to shape and type; describing decorative motifs; and dating the monuments. We recorded our findings onsite using numerical codes taken from the DEBS website. Next, we transferred these as words and numerical codes onto another file, for ease of use in field-checking.

The inscriptions were recorded on site and compared later to photos taken at the time. Digital photography has greatly improved the ability to decipher inscriptions: digital photos can be easily enhanced to show or confirm details not otherwise obvious. Repeat visits and repeat observations were made when necessary, and repeat photos taken, until we were satisfied the inscriptions were correctly recorded. In so doing, whilst we found the CFHS 1991/1992 transcriptions an invaluable aid, our own observations led us to record some inscriptions differently.

At the time of writing, we are field checking our 2021 results (alongside recording a different section of the churchyard), prior to arranging long-term computer archiving of our findings.

In all cases, we double-checked findings against other records, including parish records and newspaper death and funeral notices. Where apparent discrepancies arose, or an inscription could be fully deciphered, we recorded such documentary evidence alongside (and separate to) our transcriptions of inscriptions. We are also researching biographical information on those commemorated. Together, it is planned that this will form the basis of a full report to be shared more widely with other bodies, including St Mary's.

Finally, comparing 1991/1992 CHFS records and our own, it is obvious that a significant number of monuments have deteriorated in the meantime. This emphasises the importance of recording what is there, whilst it still exists.

Scope

Section (A), to the south of the church, is bounded on the south and east by boundary walls, and on the north and west by flagged paths.

The 1991/1992 CFHS recording of Section (A) listed 136 monuments including modern cremation plaques: two monuments were duplicated, and one omitted. Of these, 93 monuments contain inscriptions wherein the earliest date recorded was over 100 years old (including one omitted from the CFHS list), and two old stones apparently over 100 years old have no decipherable date.



Figure 2: area recorded

St Mary the Virgin burial ground, Norton, County Durham		Burial ground name code: NGSM2021	
Grid Reference NZ 442 221			
Recorder names			
Date of recording			
Memorial number			
Memorial number of existing system			
Denomination of burial area		1	1
Memorial number if part of a complex			
Condition of monument			
Condition of inscription			
Height (incl. any base) mms			
Width (excl. base) mms			
Thickness/ length (excl. base) mms			
Height of any base mms			
Width of any base mms			
Orientation (in degrees)			
Materials of monument		xxx	
		xxx	
Material of base			
Monument type			
Additional elements			
Shape of any text panels			
Definition of any text panels		xxx	
Techniques of inscription		xxx	
		xxx	
Letter styles		xxx	
		xxx	
Decorative motifs, central		xxx	
		xxx	
Decorative motifs, marginal		xxx	
		xxx	
Tooling, back			
Tooling, sides			
Repairs to monument			
Date of monument			
Reason for monument date			
Inscription: record on page 2 (see also guidance notes for recording inscription)			
Comments: continue on page 2 if needed			
Field check		Field check	Digital photo

Figure 3: Recording form (DEBS website)

Field check notes 2021

<p>Memorial number 37 Ingledew Date of recording: August 2021</p> <p>Condition:</p> <ul style="list-style-type: none"> o Monument sound and in situ 1 o Inscription incised 1 <p>Dimensions:</p> <ul style="list-style-type: none"> o Height (incl base) 1270 mms o Width (excl base) 880 mms o thickness (excl base) 100 mms o no base <p>Orientation facing east 80 degrees</p> <p>Materials:</p> <ul style="list-style-type: none"> o Monument yellow sandstone 41 o Base n/a <p>Monument type 4410 triangular top Indented sides</p> <p>Additional elements 0000 (no foot stone, no body stone, no chippings, no kerb)</p> <p>Text panels: none</p> <p>Inscription:</p> <ul style="list-style-type: none"> o Techniques incised o Letter styles other 950 Roman 100 <p>Decorative motifs:</p> <ul style="list-style-type: none"> o Central none o Marginal none <p>Tooling, back: smooth 0</p> <p>Tooling, sides: smooth 0</p> <p>Repairs to monument: none 0</p> <p>Date of monument: 1846</p> <p>Reason for monument date: 2</p> <p>Inferred date from first mentioned individual</p> <p>Comments:</p> <p>Linked by stones to two other Ingledew memorials (numbers 36 and 38)</p>	<p>Erected <i>In Memory of</i> ROBERT (IN?)GLEDEW LATE OF ... TON who died on the ... of August 1846, A(ged?) ...</p> <p><i>Burial records, St Mary the Virgin 1913-1900:</i> Robert Ingledew, 76 yrs, Stockton, buried 29 Aug 1846 (transcribed by Cleveland Family History Society, n/d)</p>
<p>Comments: Linked by (sand)stones to two other Ingledew memorials (numbers 36 and 38)</p>	
<p>Memorial number 38 Ingledew Date of recording: August 2021</p> <p>Condition:</p> <ul style="list-style-type: none"> o Monument sound and in situ 1 o Inscription all legible 2 <p>Dimensions:</p> <ul style="list-style-type: none"> o Height (incl base) 1220 mms o Width (excl base) 840 mms o thickness (excl base) 100 mms o no base <p>Orientation facing east 80 degrees</p> <p>Materials:</p> <ul style="list-style-type: none"> o Monument sandstone 40 o Base n/a <p>Monument type 4237 Gothic pointed top, shape of top repeated three times; Concave shoulders</p> <p>Additional elements 0000 (no foot stone, no body stone, no chippings, no kerb)</p> <p>Text panels: none</p> <p>Inscription:</p> <ul style="list-style-type: none"> o Techniques inscribed 1 o Letter styles Other 950 Roman 100 Roman italic 150 <p>Decorative motifs:</p> <ul style="list-style-type: none"> o Central none o Marginal none <p>Tooling, sides: smooth 0</p> <p>Tooling, back: smooth 0</p> <p>Repairs to monument: none 0</p> <p>Date of monument: 1893</p> <p>Reason for monument date: 2</p> <p>Inferred date from first mentioned individual</p> <p>Comments:</p> <p>Linked by (sand)stones to other Ingledew monuments (numbers 37 and 38)</p>	<p>Sacred <i>to the Memory of</i> WILLIAM PALEY INGLEDREW, WHO DIED OCTOBER 22ND 1893, AGED 56 YEARS.</p>

Figure 4: example of form used for field checks

Recording

The on-site recording sheets begin with basic identifying details: name/location of churchyard, names of recorders and date of recording, and the denomination of the churchyard (in this case Anglican, or C of E). Below these are features to be recorded: the grid on the right-hand side of the page is for inserting numerical codes to describe the monument (Figure 3).

However, we found these forms cumbersome for field-checks. The numerical codes needed to be matched to separate files explaining their meaning; hand-written transcriptions (sometimes written with cold hands) had their own legibility issues. We found it more convenient to transfer our findings into a separate typed-up file, containing numerical codes and their meanings on one side of the page, inscriptions on the other, and space below these for any comments. These typed-up results are saved as a single electronic searchable file, enabling analysis of the results (Figure 4).

We are planning long term computer-based archiving of the results once the field checks are completed; and are also researching biographies of those commemorated. We plan to combine this information with our findings in a separate file, to be shared with other bodies including St Mary's.

Orientation of monuments

As is typical for a Christian churchyard, the recorded monuments are orientated East-West, facing east. Thus, standing in front of the monument, with one's back to the inscription, one is looking east. The bodies are interred (also East-West) on the east side of the monument, with the heads nearest the monument: so that when (according to traditional Christian beliefs) they 'rise up' on the Last Day, they will be looking eastward.

We measured orientation to the nearest 10 degrees, using a hand-held compass. In practice, most of the monuments are orientated 'almost east', at 80 degrees (80 to 84 degrees, and parallel to the church building), whereas 'true east' is 90 degrees. Only three monuments recorded, in a corner close to the southern boundary wall, are orientated at 90 degrees: these are parallel to the boundary wall rather than to the church.

Why east? When Christianity was being born and consolidated in the eastern part of the Roman Empire, many pre-Christian temples traditionally faced east, presumably facing the rising sun. It is likely that many early Christian churches simply followed this fashionable tradition. However, as Christianity spread westwards throughout Europe (and, later, returned eastwards), east also became the direction in which Jerusalem lay. Hence, the continuing practice of orientating Christian churches (and graves) as facing east, also meant they faced towards the Holy City of Jerusalem.

Preservation

Irregular patches of uneven open ground indicate that a number of monuments associated with individual graves have either been 'lost', or perhaps never existed (Figure 2).

Of the visible monuments, thirteen are in a wholly or partially collapsed state. Comparison of our findings with the 1991/1992 CFHS list indicates that twelve of these thirteen collapsed between 1991/1992 and now: another, leaning precariously forward, looks as though it will collapse within a few months or years.

Amongst these, six out of the original seven crosses in Section (A) have collapsed: the only cross remaining here is atypical, part of a large pedestal monument. These fallen crosses had been attached to bases/plinths by mortise and tenon joints, the dimensions of the joints corresponding to the narrow uprights of the crosses. In each case, the cross had broken off just above the plinth, suggesting that the design of the crosses and joints was not conducive to their survival in this site. The plinths of the six fallen crosses all remain, with surviving inscriptions.

Seven fallen monuments are headstones, four now wholly or partially face-down: there are 1991/1992 CFHS transcriptions of the inscriptions on three of these four. Three others are lying face up: one broken into large but recognisable portions, the other two almost complete. These 'face up' stones are lying more or less in the same orientation as the surviving monuments, suggesting they had been moved into a face up position after collapsing.

Other monuments show lesser degrees of damage. Six monuments have partially sunk into underlying soil. A few are missing corners or other portions of their structure. Several sandstone monuments show marked weathering, causing erosion. Several are discoloured through atmospheric pollution. Some are overgrown with algae, moss, or ivy. Some, unfortunately too close to yew trees, are badly abraded by these yew trees. One, not close to vegetation, has noticeable scratches of unknown origin across its face. Metal letters inlaid into some (mostly marble) monuments are now missing. Bases of some monuments (including some now fallen crosses) are slanting. In general, these lesser degrees of damage have not affected structural integrity (although in cases the inscriptions have been affected, as discussed below).

Types and styles of monuments

Most Section (A) monuments are upright (headstones, pedestal monuments, crosses, one cast iron memorial), in marked contrast to the nearby flat cremation plaques. Three were deliberately laid flat: two ledger monuments (one extending into the western footpath), and one low monument, all with flat tops. Only one Section (A) monument in has 'additional' elements: a surrounding kerb. Many other monument types are possible: these are the ones found here.

Fifty-six headstones (over half of those in Section (A)) were carved from a single slab of stone, with no separate base. The headstones (above any base) were classified into styles, according to shape of tops and sides. At its most basic, the tops could be flat, triangular, curved, curves meeting in points; all with or without other structures on the top. In practice, there is a very wide variation, for example in the types and slopes of curves, and in artistic elements included in the shapes: a number suggest bespoke designs. Similarly, monument sides could be straight or indented, artistic licence leading to variations even here. For pedestal monuments, differentiating features include the shape of cross-section, the number of stages, and the design of the top. The ledgers and low monument were simpler to classify, differentiating features being the shape of the top and whether or not a base was present.



Figure 4 : headstone, Gothic pointed top, inscription almost completely eroded by yew tree

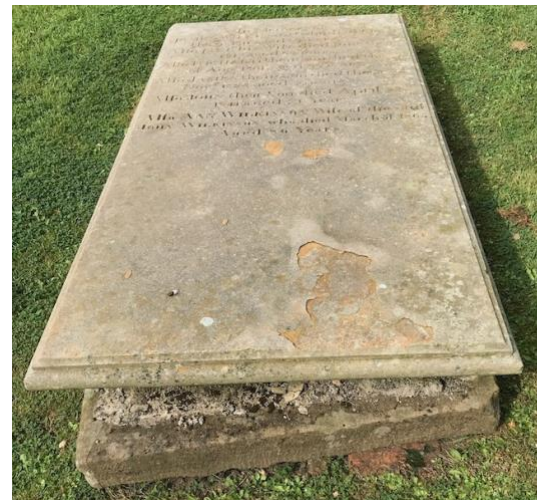


Figure 5: ledger monument partially displaced from base



Figure 6a: pedestal monument with cross and anchor



Figure 6c: cast iron monument



Figure 6b: headstone, flat top, semi-circular central feature, shape of top repeated three times, concave shoulders



Figure 6d: broken and repaired monument

Figure 6: some of the monuments recorded

One fallen cross, now lying on the ground beside its plinth, was a Latin cross, with long upright and shorter crosspieces towards the top. The other fallen crosses have been 'lost' or removed; hence we cannot state whether or not they had followed this design. In all cases, the base survived (with an obvious join where base met cross): most of these were three or four-stepped bases.

Materials

We are grateful to have had advice from a geologist, Andy Lane, on this point.

Most of the monuments are of stone. The single exception is a cast-iron monument, erected by one William Middleton to Elizabeth, the first of his three wives, who died in 1858. Census data shows William Middleton was a 'pattern maker' in the local iron works: that is, he made the 'patterns' or preliminary moulds, used to make the final moulds that were then used to cast iron. As such, this is a very personal memorial to his wife.

The stone generally used was red or yellow sandstone: the quality varies considerably across the monuments. Some 1700s and early 1800s sandstone monuments remain in excellent condition; others much younger are severely eroded. One monument (1883) is of 'black granite' and in excellent condition. In the sandstone and black granite monuments, the inscriptions were incised: carved directly into the stone. Seven monuments, all 19th century, are marble: five entirely marble, two marble placed on a sandstone base. Unlike the other monuments, the inscriptions on these are inlaid metal lettering, attached to the stone.

Repairs

Only one monument (dated 1857) shows definite signs of repair. Presumably it had fallen down and broken into fragments, as it is now separated from its (adjacent) base, with adhesive repairs extending horizontally across the headstone. Also presumably, it had collapsed sometime pre-1991/1992, as the 1991/1992 CFHS list records it as a '*broken and repaired stone*'.

A layer of bricks is visible below part of the base of the low monument and of one of the ledgers (respectively dated 1759 and 1839). At present, we have not ascertained the age of the bricks (the style of bricks changed with mechanisation in the 1820s) and do not know whether these constitute repairs (although we suspect so), or if bricks had originally supported the monuments.

Inscriptions

Apart from one old stone, all monuments carry visible inscriptions. These were recorded line by line: in larger or smaller font, and in upper or lower case, or with italics, as appropriate.

The vertical headstones are inscribed on the eastern face. Two have additional inscriptions on the rear western faces: one a '*memento mori*', the other commemorating family members whose deaths followed those on the eastern face. Similarly, the plinths of the crosses have east-facing inscriptions, additional later inscriptions being added to any of the three remaining sides. On the two ledgers and the low monument, inscriptions began on the short western end, continuing eastwards along the long east-west axis: hence, facing the same direction as inscriptions on vertical headstones.

Ten monuments contain names of the masons: nine were carved on the front of the monument or base, one on the side. Their addresses included Stockton, Hartlepool, Wolviston, and nearby Norton Road.

Most inscriptions were incised into the stone. A few were inlaid, metal lettering being attached to (mostly marble) stone: in some cases, this lettering is still partially or wholly present, whilst in others it has fallen off completely, although the inscriptions can generally be read through indentations left in the stone.

The inscription often begins with elaborately written words (font style coded as *'other'* on our recordings) such as *'Erected'*, or *'In Memory Of'*. This is followed by names of those commemorated, date/s of death and ages, and usually brief biographical information such as *'beloved wife/husband/ child of ...'* Typically, text size varies, with personal names carved in a larger size than immediately surrounding wording.

Whilst many inscriptions remain in excellent condition, some are now semi-legible or almost illegible. Several (especially on sandstone) are severely eroded through weathering and local pollution – and in cases, by abrasion from yew tree branches. Groundwater commonly affected lower parts of the inscriptions, causing them to become less legible. A few monuments have sunk a few inches into the soil, again causing lower parts of the inscriptions to be lost. On the other hand, one monument is covered in greenish algae: this has not only protected the inscription, but also makes it easy to read.

In all cases, we cross-checked the inscriptions against documentary evidence, including (parish and other) death and burial records. We 'double-recorded' the results to fill in gaps: an inscription 'as seen', followed (separately) by documentary evidence relating to otherwise doubtful names and dates.

Dating

None of the monuments recorded display a definite date of erection. Consequently, monument dates have been 'inferred' from the years of death of those commemorated. This is, of necessity, vague. We do not know how long after a death the monument was erected – months, year, or decades – however, in most cases the monument would have been erected within a few years of the death of one of the names commemorated.

One factor is the calendar in use at the time the individual died. In earlier centuries, New Year was taken as 25 March (then considered Spring Equinox – we now take the 21st as the date of solstices and equinoxes). At the turn of the 1500s/1600s, Scotland changed its calendar, with New Year moving to 1 January on 1 January 1600: this became known as the 'New Style' calendar. Although the then Scottish King inherited the English throne only three years later (becoming James VI of Scotland and James I of England in 1603), England continued the 'Old Style' calendar (wherein New Year remained 25 March) for a century and a half, finally adopting 1 January as New Year on 1 January 1752.

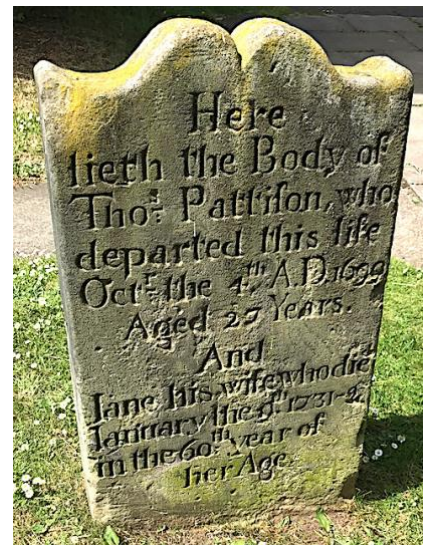


Figure 7: lower date 1731-2 is 'double-dated' as Scotland and England had different calendars at this time

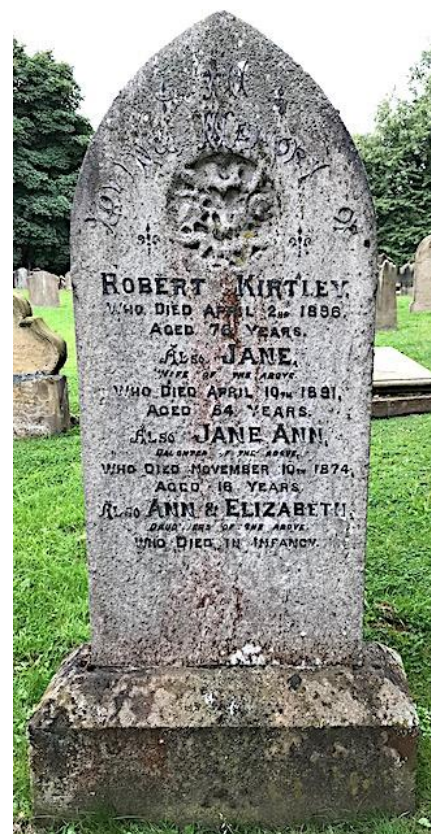


Figure 8: 'standard' sequencing of names inscribed at the one time, regardless of death date. First, father/husband; second, mother/wife; followed by children. Father/husband's name comes first, although (here) he died last (1896)

To avoid confusion during this interim period, *double-dating* arose in which dates between 1 January and 24 March inclusive were recorded under the year according to both calendars. Thus, 9 January 1731-32 was 9 January 1731 in England ('Old Style'); and 9 January 1732 in Scotland ('New Style').

Where only one mentioned individual is commemorated, the inferred date (year of death) is coded as '*2: inferred date from first mentioned individual*'. Much more often, several names are commemorated on the memorial. In these cases, a judgment is made as to which year of death appears relevant to the monument: that of the earliest- or last-mentioned individual, or someone whose name appears somewhere in the middle. The next step is therefore to consider whether all the names were inscribed at the same time, or on different occasions.

On the surviving bases of crosses, the name of the person first commemorated appears on the front (east face). Later names are generally carved on the lower steps of the base, or on the sides.

Matters are more complicated on headstones and horizontal monuments. One factor is sequencing of names. In 19th century (and older) monuments recorded here, a standard sequencing – regardless of date of death – was used when names of several family members were carved at the one time. First named was husband/father, second was wife/mother, and these were followed by their (young or adult) children's names. In this case, the relevant date is that of the most recently-deceased, coded as '*3: inferred date from the latest date of a group first inscribed together*'.

Deviation from this sequence is a pointer that the monument may have been originally erected for the first-named individual: usually a monument erected to a child by still-living parents, or to a wife by her still-living husband. Here, year of death of the first-named individual is generally the relevant date to be considered, with the inferred date coded as '*2: inferred date from first mentioned individual*'.

Differences in wording throughout the monument provide a possible (although less reliable) pointer as to whether several names were inscribed on the one occasion, or added on different occasions. Thus, on the same monument, one name may be recorded as having '*departed this life*' and another as having '*died*'; ages may be given as '*in his 20th year*' (would have been aged 20 years on his next birthday), or as '*aged ... years*'.

Another factor is style of carving. Where a uniform style of carving points strongly to a group of names having been carved at the same time, the inferred date is coded as '*3: inferred date from the latest date of a group first inscribed together*' – that is, the member of this grouping who died most recently. However, this member is not necessarily the last-named individual on the monument: in a number of cases, additional names may have been subsequently added below this initial grouping, with noticeable differences in carving style between these and the 'first inscribed' grouping.

On some monuments, the relevant inscribed date of death is no longer legible with any degree of certainty. In these cases, the date was obtained where possible from documentary evidence, including burial records and other death and funeral notices. In such cases, where the date is obtained from sources other than the monument itself, the inferred date is coded as '*9: dates of those commemorated not relevant to monument date*'.

Motifs

This is a Christian graveyard, and most expressions of Christian faith are expressed through the shape of the monuments (crosses, most now fallen), inscriptions, or both. Several monuments include in the inscriptions religious texts/verses, extracts from hymns, or other expressions of Christian faith such as '*Gone to be with Jesus*'.

Only a very few express Christian faith through decorative motifs. One monument contains a 'head of Mary', another an interwoven 'IHS', a symbol of Christ. One combines Christian symbolism with occupational symbolism: an anchor and chain wrapped around the sole surviving cross in Section (A), commemorating a Master Mariner. Some monuments contain carvings of grapes (perhaps intended as a Christian symbol, perhaps not).

Several monuments contain carvings associated generally with mourning: for example, a draped urn, hands clasped. Some contain carvings associated with death and new life, such as the serpent swallowing its tail, a rising/setting sun, vegetation, flowers. Two monuments contain prominent Freemasonry symbols. One contains three Yorkshire roses, commemorating a Yorkshire-born woman.

In most cases, though, any decoration is simply that: decorative. Some monuments contain elaborate designs, for example Classical columns along the peripheries, or Gothic tracery in relief extending into the centre. In others, decoration is limited, for example, to geometric carvings on the base or sides.

To follow...

Churchyards are about people as much as about monuments. Part 2 of this article focusses upon the people interred here.

Acknowledgments:

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Project team:

Maureen Norrie, Kira-May Charley (project leads)

Jill Bates, Gareth Rees (2021)

Angela Atkinson, Jill Bates, Joe Lassimante, Panos Tsamanis (2022)



Figure 9a: interwoven IHS, a Christian symbol (Bell pedestal monument)



Figure 9b: Freemasonry symbols



Figure 9c: Yorkshire roses



Figure 9d: daffodils, and incised border outline

Figure 9: examples of decorative motifs

Sources:

Bishop's Transcripts, Durham, Norton, Family Search website

CFHS (n/d): Cleveland Family History Society *St Mary the Virgin baptismal records* (transcript) download

CFHS (n/d): Cleveland Family History Society *St Mary the Virgin marriage records* (transcript) download

CFHS (n/d): Cleveland Family History Society *St Mary the Virgin burial records 1813 – 1900* (transcript) download

CFHS (1991-1992): Cleveland Family History Society *St Mary the Virgin monumental inscriptions* (transcript) download

Cleveland Family History Society <https://clevelandfhs.org.uk>

Discovering England's Burial Spaces (DEBS) website <http://debs.ac.uk>

Family Search website <https://www.familysearch.org/en/>

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St Mary the Virgin website