NOTES AND NEWS

cal information which will be invaluable for the understanding of the development of St Albans. For example, there are two references to a 'magnum fossatum' or Great ditch, one of which is dated 1245. These, with other references to the 'Tonemandich' (also called Monkesdich), suggest that St Albans was continuously enclosed by defensive ditches from an early period; it also reinforces belief in the statement in the Historia Angolorum (quoted by Saunders and Havercroft) that the town was surrounded by ditches in 1142. Whether this can be shown to be the original date for the defences of St Albans must await further research and excavation.

While there is little doubt about the date and content of the cartulary, we can be less certain as to its administrative importance. There is mention of a book of charters or 'Libro de Chartis' in the annals of the monastery, concerning a Quitclaim of Richard de Childewik in 1260–90. It is conceivable that the Chatsworth cartulary represents a later copy of such a document, albeit in an incomplete state.

For the historian, the detail and quality of preservation of this cartulary provides a valuable source of information on the properties of St Albans Abbey. Only a fraction remains of the enormous quantity of documents formerly belonging to one of England's premier abbeys. It is important that such unpublished documents as survive for St Albans are adequately published, so that they become available as source material for the specialist and non-specialist alike.

J. R. HUNN

NOTES

1 St Albans cartulary: Chatsworth Library, Derbyshire (Trustees of the Chatsworth settlement).
4 G. R. C. Davies, Medieval Cartularies of Great Britain (1958), 94–95, no. 832.
5 Victoria County History, n. 398.
6 Davis, op. cit. in note 4, 94.
7 British Library Cotton MSS, Otto DIII.
8 This describes the cartulary in its present form; there is evidence to suggest that certain sections have been added at a subsequent date.
9 J. Madden (ed.), Historia Angolorum (1866), 270.
12 The other principal sources are in the British Library and Public Record Office.
13 I am grateful to the Colt Fund for assisting towards the cost of research; and to the librarians at Chatsworth and St Albans.

MEDIEVAL ENAMELLED GLASSES FROM LONDON
(Figs. 6 and 7; Pl. xii)

In advance of full publication this note is intended to draw attention to a large group of medieval glass of the 'Syro-Frankish' or 'Aldreawandin' type recently discovered during excavations in London.

During the spring of 1982 excavations were carried out by the Department of Urban Archaeology of the Museum of London on a small site at nos. 7–10 Foster Lane and Rose and Crown Court, N. of Cheapside in the City of London, prior to redevelopment. When the contractors moved on to the site to continue clearance and begin construction work, involving excavation in areas and to a depth not previously available to the archaeological team, a watching-brief was instituted, led by Ian Blair, who had directed the earlier excavation. It was during this phase, in July 1982, that the contractors' machinery struck a chalk-lined cess-pit. With the permission of the developers' site-agent and the co-operation of the contractors it proved possible to excavate completely the contents of the pit.

A large quantity of pottery dated the use of the pit to the first half of the 14th century. Crucible fragments, two with traces of silver, suggest that a goldsmith was working on or
near the site; indeed Foster Lane lay in the medieval goldsmiths' quarter, Goldsmiths' Hall itself being just to the N. of the site. There were also a few fragments of ordinary green glass, including the base of a hanging lamp. The most exceptional find, however, consisted of some 50 fragments of vessels of clear glass decorated with brilliant coloured enamels, of the so-called 'Syro-Frankish' or 'Aldrevandin' group.\(^4\)

The glass

The fragments lay close together in the pit, having clearly been discarded at the same time. In spite of the number of fragments, no single vessel could be reconstructed \textit{in toto}; far less than half of each vessel survived, and the many unassociated fragments make it difficult to estimate the total number of vessels involved — at least six, perhaps eight or more. Clearly they had been broken before they were thrown away, and most of the fragments disposed of elsewhere.

The glass itself, averaging c. 1 mm in thickness, is colourless and very clear, though slightly bubbled. A few pieces have been affected by their burial, showing iridescence or an overall cloudiness. Most of the enamel retains its original brilliance, though again on some pieces — and in particular some colours (yellow, for example) — it is dulled or deteriorated.

All appear to be from vessels of the same form, a beaker with a flaring mouth, kicked base and applied foot-ring; two different sizes seem to be represented (Fig. 6). The tallest profile to survive complete (no. 6 below) is just over 130 mm in height; other fragments (nos. 1 and 2) come from beakers about 110 mm high. All show the same arrangement of ornament: a band of figural decoration occupying most of the height, with a narrow decorative border or an inscription in Lombardic capitals above. The style of decoration is remarkably uniform, though letter-forms in the inscriptions vary.

The enamelling technique is consistent, matching that of other 'Syro-Frankish' glasses. The main areas of colour, red and blue (plus a small area of black and another of green), are applied to the back of the glass (inside the vessel); the other colours, white (chiefly for outlines, inscriptions and faces), green, yellow and red-brown (the last two chiefly in the borders at top and bottom), are on the front. The details of the faces of both human and animal figures are picked out in a dark colour (?red-brown) on top of the white, now faded.

![Fig. 6](image)

\textbf{MEDIEVAL ENAMELLED GLASSES. Reconstructed sections:} 1, beaker no. 2; 2, beaker no. 6. Scale 1 : 2
The following list summarizes the separate vessels that can be distinguished.

1. Ht. (surviving) 95 mm; rim diam. 88 mm (Pl. XII, A)
   Alternate rampant lions and shields of arms (two of each) with plant motifs between. Above, decorative border. The surviving shield shows a blue beast (a wolf?) above a red (?) crown, on a white ground.

2. (It is not certain that all these fragments are in fact from a single vessel.)
   Ht. 110 mm; rim diam. 93 mm (Fig. 6, 1)
   Half-length figures of saints with haloes (three figures in all) flanked by plants and separated by columns supporting triangular spandrels, each containing a trefoil motif.
   Above, inscription:
   \[ \ldots EC: +: A \ldots \]\[ .STERBA.\ldots \]

3. Ht. (surviving) 101 mm; rim diam. 116 mm (Fig. 7, 1; Pl. xiii, A)
   Virgin and Child, flanked by plants and columns similar to those on no. 2. When complete there would have been space for three figure-groups.
   Above, inscription:
   \[ \ldots \].SBARTOLAMEUSFE[\ldots \]

4. (Possibly from the same vessel.)
   Ht. (surviving) 77 mm; rim not present
   Triangular spandrel and plant motif
   Above, inscription:
   \[ \ldots ]CIT\ldots \]

5. (Another similar vessel.)
   Ht. (surviving) 80 mm; rim diam. c. 115 mm
   Hand with (?) halo, with triangular spandrel and plant motif
   Above, inscription:
   \[ \ldots ]ENIMA[\ldots \]

6. Ht. 132 mm; rim diam. c. 115 mm (Fig. 6, 2)
   Narrow fragment representing complete profile. Figure scenes separated by plants; left, a horseman galloping to right; right, a draped figure
   Above, inscription:
   \[ \ldots ]OM\ldots \]

7. Ht. (surviving) 67 mm; rim diam. c. 110 mm
   Plant-motif with parts of (?) figure scenes to each side
   Above, inscription:
   \[ \ldots \].MELO[\ldots \]

Other fragments that make no joins and cannot be definitely associated with any of the above include two with identical scenes, a pelican in its piety, feeding three chicks in a nest (Fig. 7, 2). Others show parts of human figures and horses, notably a horseman with plumed hat, shield and spear, riding to the left on a red horse (Fig. 7, 3), and further plants and columns.

The significance of the find

Glass of the type to which the name ‘Syro-Frankish’ has been given is extremely rare, though widely distributed. 5

Three complete vessels only, and fragments from 50 or so others, are known in the world. The Foster Lane find is the largest cache of glass of the type yet discovered. The uniformity of the style suggests that all the glasses present in the cess-pit were the products of a single workshop; they have yet to be set in their context within the whole corpus of glass of the type.
Certainly there are notable similarities between, for example, the heraldic beaker (no. 1) and the British Museum’s ‘Aldrevandin beaker’, or that with half-length saints (no. 2) and a complete beaker from Sevgein, Switzerland.

This is not the place to open further discussion of the much-debated problem of the origin of ‘Syro-Frankish’ glass, whether it was made in Syrian glass-houses to European order, or in Europe using skills learnt from Syria. The fragmentary inscriptions may be significant. The pieces with ... SBARTOLAMEUSFE ... (... Bartolameus fecit?) and ... STERBA ... (magister Ba ... ?) will bear comparison with the British Museum beaker’s MAGISTER ALDREVANDIN ME FECI[]. It is tempting in this connection to note, though perhaps no more than coincidence, the references (published by Zecchin) in Venetian records of between 1290 and 1325 to a ‘Bartholameus pintor’ working in Venice and painting glasses with figures and ‘trees’.

In itself the Foster Lane find adds little to discussion of the date of this glass; elsewhere both 13th- and 14th-century dates have been suggested, and such fine glass would have been prized. It could have had a long life before being discarded when the cess-pit was in use early in the 14th century. How it came to be thrown away remains uncertain. The archaeological evidence for a goldsmith working on the site could be relevant, in view of the medieval practice of fitting highly-valued glass vessels with gold or silver mounts.

JOHN CLARK

NOTES

1 The site, owned in part by the Worshipful Company of Goldsmiths, in part by Wates Developments Limited, was developed by them jointly. The Museum of London is grateful for permission to excavate, and in particular to Wates Developments Limited for providing financial support which made the excavation possible. The excavation was directed for the Museum’s Department of Urban Archaeology by Ian Blair; preliminary work on the finds has been undertaken by staff of the Finds Section, in particular by Natalie Tobert, and I am grateful for the opportunity to publish this note in advance of the completion of work on the site records and finds. The drawings were produced by John Pearson and Andrew Hutchinson, and the photographs by Jon Bailey.

2 I am grateful to my colleague Alan Vince for his comments on the pottery. A more precise dating, perhaps in the middle of the suggested range, can only be offered tentatively at this stage.

3 Analysis by Justine Bayley (Department of the Environment Ancient Monuments Laboratory).

4 I wish to thank Hugh Tait, of the British Museum, for his comments and advice on the glass, and his continuing interest in it.
NOTES AND NEWS

5 The few earlier finds from the British Isles are described by D. B. Harden, 'Anglo-Saxon and later medieval glass in Britain: some recent developments', *Medieval Archaeol.*, xxii (1978), 11-14. Other find-spots range from the Middle East to Scandinavia.


8 Apart from discussions by Tait and Baumgartner, op. cit. in notes 6 and 7, who also provide good bibliographies, further recent contributions to the debate include A. Engle, 'Glass finds at Acre throw new light on the Syro-Frankish group', *Readings in Glass History*, 13/14 (Jerusalem, 1982), 34-65, and A. Gasparetto, 'Il Medioevo' in R. Barovier Mentasti et al. (eds.), *Mille Anni di Arte de Vetra a Venezia* (Venezia, 1982), 39.


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COLLATION SEATS IN IRISH CISTERCIAN HOUSES: GREY ABBEY, COUNTY DOWN AND GRAIGUENAMANAGH, COUNTY KILKENNY (Pl. xiii)

In the exterior S. wall of the nave of Grey Abbey, almost mid-way along the N. walk of the cloister, is a feature described in *An Archaeological Survey of County Down* as 'a blind arch, with moulded, pointed archivolt springing, 3 ft. above ground, from moulded corbels'. It is marked on the Survey plan (fig. 176) and is visible in plate 96, just W. (left) of the middle buttress. These buttresses were added in the early 20th-century restoration work and impinge on what was the N. alley of the cloister walk.

Plate xiii, A shows the arch in its present fragmentary state. The stone is too badly weathered for the details to be clear except for the E. (right) capital, which has a heavy square abacus. Only the W. (left) segment of the arched head survives, its apex at about 1.67 m above ground level. The presence of a base on the W. side, though weathered to a shapeless lump, suggests that the two capitals are true capitals and not corbels. There must originally have been detached circular shafts defining the sides of the feature, but these are now missing. The arch was not further discussed in the 1966 Survey but having seen a far better preserved arch in this position at Cleeve Abbey in Somerset I suggested in 1979 that these could be the fragmentary remains of a rarely surviving Cistercian feature, the abbot's Collation seat.2

Mr R. Gilyard-Beer has recently discussed the Collation ceremony and its architectural remains, with special reference to documentary evidence from Boxley Abbey, Kent.3 He lists six Cistercian houses in the British Isles with surviving Collation features, compared with only two on the Continent: Byland and Cleeve in England, Melrose in Scotland, Strata Florida and Tintern in Wales and Monmouthshire, and Jerpoint in Ireland.

The Collation ceremony originated in St Benedict's Rule and took its name from John Cassian's *Collationes*. It was an evening reading for which the community gathered after Vespers and before the last service of the day, Compline. It was also a time when the monks were allowed some refreshment. Gilyard-Beer discusses the evidence from the Continent and from a 1373 building contract for Boxley Abbey that the Collation reading took place in the cloister walk adjoining the church. This was either the N. or S. walk, depending on whether there was a S. or N. cloister, the walk which was also used for day-time study.4

The features fall into two groups: the reader's bay, projecting into the cloister to provide light for the reader at the lectern, and facing it the abbot's seat against the church wall. At Tintern both features are present, but at Byland, Strata Florida and Jerpoint only the projecting bay, at Jerpoint rebuilt N. of its original position during the 15th-century remodelling of church and cloister (Pl. xiii, D). At Melrose a specially decorated bay indicates the site of the abbot's seat against the church wall, and at Cleeve a shallow, trefoil-headed recess must have framed the abbot's chair (Pl. xiii, B). The Grey Abbey arch, though