BULLETIN

of the CBA Churches Committee

Finds from a late Saxon timber church, Norwich

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C O N T E N T S

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N O T E S

Changes

Dr Lawrence Butler, of the University of Leeds and formerly Honorary Secretary of the CBA Churches Committee, has succeeded Professor Rosemary Cramp as Chairman of the Committee for the next three years.

Professor Richard Bailey of the University of Newcastle upon Tyne has succeeded Dr Butler as Honorary Secretary.

Membership of the CBA Churches Committee: resignations have been received from Dr Peter Wade-Martins and the Rev Peter Beacham. Professor Martin Biddle, Mr Derek Phillips, and Dr Richard Gem have accepted invitations to join the Committee.

Seminar for diocesan archaeological consultants - a report Richard Morris

A seminar for diocesan archaeological consultants was held on 18 November 1981. Consultants for eighteen dioceses were present, together with representatives of the Cathedrals Advisory Commission, and the Department of the Environment. Matters discussed included the Churches Committee's draft paper on Research Priorities for Church Archaeology, the Committee's evidence to the Faculty Jurisdiction Commission, archaeological consultants for cathedrals, and the work of the new Cathedrals Advisory Commission.

A topic of particular importance was State Aid for churches in use, together with the allied matter of applying the DoE's new system of project funding to the investigation of churches. Several consultants pointed out that if they were invited to participate in programmes of repair, they could not commit themselves to action, and hence earn a place in the specification and timetable, until funds had been guaranteed. Moreover, an impression had arisen that funds from the rescue archaeology budget were not available for the recording of standing structures, even in cases where evidence was going to be exposed or destroyed by State aided repairs.

Dr G Wainwright then clarified the policy of the DoE on project funding and church archaeology, as follows:

1 It was not the case that project funding was inflexible in cases where threats arose without warning. A reserve fund exists and, while this lasts, should enable a response to be made within a reasonable timescale to requests for funding.

2 Should a project be approved in one year and then for some reason not take place, the approval for that project would normally be expected to carry over into the following year. There would be a limit to this process which would be determined by commonsense, and the grant would be subject to the availability of funds.

3 It was agreed that there were potential advantages to be derived from the cumulative effect of a series of small projects directed towards specific problems. This does not imply that all such operations will be supported: a coherent policy must be apparent.

4 The desirability of surveys is recognized, although action is hampered because of lack of funds.

5 Recording the fabric of a scheduled building can be funded from the rescue vote, in the same way as excavation or survey. On occasion the DoE also funds the recording of a building as part of a grant-to-owner scheme, but this is fairly rare.

More recently we have heard that the RCHM has agreed to categorizing churches (and other buildings) being repaired with an HBC grant as being potentially 'threatened' and so eligible for recording by them. Clearly, the Royal Commission has heavy commitments already, so such recording is likely to be restricted to major work above ground: eg the repair of important roofs, or uncovered spires.

Cathedrals Advisory Commission

In Bulletin 14 a note was published on the reconstitution from 1 May 1981 of the Cathedrals Advisory Committee of the Council for Places of Worship as the Cathedrals Advisory Commission. In August the new Commission launched a fresh initiative on cathedral archaeologists by writing to each Dean and Provost enclosing the following proposed guidelines:

Role and duties of consultant archaeologists to cathedrals
Guidelines for consideration and adoption by Cathedral Chapters and consultant archaeologists

1 Cathedrals should take steps, where they have not already done so, to appoint an appropriate archaeologist as their Consultant. The field of church archaeology is a specialised one, and the Cathedrals Advisory Commission and the Council for British Archaeology will advise jointly on suitable candidates. In every case, on receiving a request for advice, the CAC will provide the Cathedral with a short-list, of two or three possible names, of appropriately qualified and experienced church archaeologists.

2 The Consultant Archaeologist's principle duty will be to advise upon the archaeological implications of any works above or below ground, proposed or in progress. He will provide information on the archaeological interest of the Cathedral and its setting, such as may be relevant to proposed works. He will offer advice on how best to avoid possible archaeological damage arising from a scheme. He will, where necessary, provide advice on how archaeological work may be undertaken, and on who may be approached to carry it out. He will also advise on how archaeological evidence uncovered during work may be recorded and where appropriate, be published. His proper scope will not be confined to matters of archaeological interest below ground level, but will extend to those concerning the fabric of the standing buildings.

3 On appointment, it is recommended that the Consultant Archaeologist be invited to a meeting of the Chapter at which the Cathedral Architect should also be present. It is most desirable that the relationship should be a warm and friendly one, and this will not be possible if the participants have no personal knowledge of one another. At this meeting the ground rules for development of the relationship can be discussed, and later confirmed in writing, but it is suggested that they should include the following:

(i) Where Cathedral Chapters are using the services of an archaeologist, it would be proper for some remuneration to be involved in recognition of his professional time, at least to the level of his expenses.

(ii) The Consultant Archaeologist and the Cathedral Architect should be encouraged to devise some regular means of communication, and all drawings or written proposals for works should be discussed informally between them, so that at the stage of formal submission to Chapter the comments and advice of the Consultant Archaeologist can be taken into account. Additionally, the Clerk of Works may be encouraged by the Architect to keep the Consultant Archaeologist informed of the progress of works of routine maintenance, so that the Archaeologist may have the opportunity of raising for discussion with the Architect any work which, in the opinion of the former, might cause archaeological damage or might otherwise reveal evidence worthy of recording.

(iii) The Consultant Archaeologist, like the Cathedral Architect, should have a regularly defined opportunity for meeting the Chapter. The frequency of such meetings will obviously vary according to circumstances, but an annual meeting is recommended as an absolute minimum. In one case it is already quarterly.

(iv) At one Cathedral there is an Archaeology Advisory Committee, which consists of a representative of the Chapter, the Cathedral Architect, the Consultant Archaeologist, the local historian, the local Museum Director, and a representative of the CAC. This Committee meets three times a year. Local circumstances will vary, but the possibility of establishing such a Committee should be carefully considered.

(v) Experience has shown that the synthesis of architectural with archaeological and art historical advice works well when there is a clear sense of participating as equal members in a team with a common purpose. The reverse has been known to occur, where the relationship has been interpreted as being one of opposing interests, leading to antagonism. It cannot be too strongly urged, therefore, that the relationship should be established as one which is both personal and professional, and which is appropriately recognised.

12 August 1981

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THE WORD 'CHURCH' IN ENGLISH PLACE-NAMES

Margaret Gelling

English place-names have been subjected to intensive study in the present century, much of it on a regional basis, as in the county surveys of the English Place-Name Society, but some of it giving an overview of the material for the whole country, as in E Ekwall's Concise Oxford Dictionary of English Place-Names and A H Smith's two volumes, English Place-Name Elements, which are nos XXV and XXVI in the EPNS series. With the help of these last two works it is possible to examine the incidence of a single type of place-name in the country as a whole, and it is enlightening to undertake such an exercise from time to time as an alternative to the study of all the place-names in a single county. The subject of the present enquiry is the corpus of names which contain Old English cirice, Modern English church.

The place-name element cirice is said by Ekwall to be 'fairly common' and 'common as a second element'. Neither statement is incorrect, but the use of the term 'common' has the effect of obscuring what seems to me to be one of the most significant factors in the use of cirice in English place-names, which is its relative rarity compared to the use of similar terms in the place-names of Wales, Cornwall, parts of Scotland, and the Isle of Man. In Celtic-speaking areas there must have been wholesale replacement of earlier names by new names referring to churches, enclosed graveyards, church dedications, and the shrines where saints' relics were preserved. In English-speaking areas such replacement was much less common. Herefordshire, where Welsh influence was strong, has nine names in -church. Kent has five, four of them significantly in the south-east corner of the county, where much of the settlement is related to the drainage of Romney Marsh and took place in the middle-late Anglo-Saxon period or later. Devon has four, and most other counties have one, two, or three, though some counties, eg Berkshire and Sussex, have none.

There are, of course, some other terms besides cirice which have to be considered when assessing the frequency with which a new name referring to a Christian institution replaced an earlier toponym. But even when mynster, some instances of stow, and the occasional English names of the St Neot's type are included, the frequency is very much lower than that of the Llan-, Merthyr-, and saints' names types in Wales and Cornwall.

A church served by a community of monks, nuns, or priests was called mynster, so it is likely that in pre-Conquest place-names cirice usually refers to a church served by only one priest, though in some names of post-Conquest origin, like Christchurch Hants, it refers to medieval monasteries. The word is probably not a guide to the sites of the earliest English churches, or of the most important ones. Since cirice is not considered to have been used of pre-English Christian sites, none of the names in which it occurs can have arisen during the Anglo-Saxon pagan period, but it does not follow that villages with such names are likely to be new foundations of the Christian period. There may be some instances (such as Alvechurch Worcs, discussed below) in which the building of a church provided a focus for a nucleated village in an estate which had previously contained only scattered farms and hamlets, but it is probable that in most cases the village was an ancient one and the building of a church prompted the coining of a new name for it. Instances where an older name is recorded include Christchurch Hants (earlier Twynam 'between the rivers'), Whitchurch Middx (substituted for Little Stanmore in the 16th century), Hornchurch Essex (Havering till the end of the 13th century) and Layston Herts (Lefstanchirche c 1140, replacing an earlier name Ichetone).

As a simplex name Church occurs only once, in Lancs. The district so called was one of the chapelries of the enormous parish of Whalley. As a first element cirice is twice compounded with hām 'village', the names being Kirkham Lancs and Yorks (these have Kirk- by analogy with Old Norse kirkja, discussed below). It is not likely that hām was used in the formation of new place-names after AD 800, so these two names may refer to relatively early churches. Much more frequent is the compound of cirice with tūn, the commonest of the Old English words for a settlement. This compound could have arisen at any date from c 700, when tūn began to be frequently used in place-names, to the end of the Anglo-Saxon period, and in fact two instances in Wales (Cheriton in Glam and Pemb) show that the name could be coined in the early medieval period. Old English Cirictūn has become Cherington Glos, Cheriton Devon (three examples), Hants, Kent, Som, Cherrington Warwicks, Chirton Northumb, Wilts, Churston Devon, and possibly Churton Ches. The name Kirton, found in Lincs (two examples), Notts and Suffolk, probably also derives from Cirictūn, with later influence from Old Norse kirkja.

Some of these places are subordinate settlements in multiple estates: Cherrington Warwicks was part of the great estate of Brailes, and Cheriton Hants was part of Tichborne. Cherrington Glos and Cheriton Kent are neighbours to settlements (Tetbury and Folkestone) which had 7th century minsters, and this supports the view that cirice was the term appropriate to a subordinate church. No attempt has, however, been made to ascertain the status of the churches at all the places mentioned in this article, and readers with local knowledge may be able to disprove this assertion. I have noted one striking exception. At Chirbury Shrops, which is Cyricbyrig in the Anglo-Saxon Chronicle's annal for AD 915, the church of St Michael was the mother church for a huge parish. I do not know why this name contains cirice rather than mynster. Cheristow and Churchstow Devon may be names of similar significance to Cheriton, with stōw, 'Christian holy place', used instead of tūn.

On the assumption that cirice is most likely to have been used of churches which served single estates, and which were not corporate institutions owning estates elsewhere, it can be asserted that compound place-names with cirice as first element will refer to the settlement in which the church is situated. The contrary assumption seems reasonable for names which have mynster as first element, and this can be shown to be correct in the case of Minsterworth Glos, which is known to have belonged to St Peter's Gloucester. It seems likely that Minsterley Shrops belonged to the neighbouring collegiate church at Westbury. There are three instances of Misterton, in Leics, Notts, and Som, and these seem more likely to mean 'estate belonging to a minster' than 'estate where there is a minster'. If this distinction be correct, then the occasional ancient place-name in which cirice is used to qualify a topographical word, such as hyll, ford, or feld, will, like the cirictūn names, indicate the presence of a church in the pre-Conquest period.

Churchill is a problematical name. There are some instances in which the meaning is clearly 'hill with a church'. Here belong Churchill east of Worcester, where the church of St Michael crowns the low hill on which the village is situated, and possibly Churchill south of Congresbury Som, where the church stands immediately below the tip of a low, narrow hill. But a number of Churchills listed with this etymology in the Oxford Dictionary of English Place-Names seem to require another explanation. The alternative is to regard some instances of Churchill as a hybrid Welsh/English name in which Old English hyll was added to an early form of Welsh crug 'hillock,

cairn' to make a tautologous compound of the type evidenced in Bredon Worcs, Breedon Leics, and Brickhill Bucks. The compound is not certain to be tautologous; the Welsh word was used of a barrow as well as of a natural hill, so some instances of Churchill could mean 'hill with a tumulus'. Derivation from crūc (the form in which the Welsh word was borrowed into Old English) seems at least possible for Churchill Oxon, where there is a notable tumulus on the same hill as the church, and for Churchill east of Kidderminster Worcs. It is (pace Ekwall) perhaps more likely than derivation from cirice in three instances of the name in Devon. These are:

1 Churchill near Loxbeare, which lies in a valley overlooked by the only hill in the neighbourhood, with a peak of over 900', and which has no church.

2 Churchill in East Down. This is in an area, south-east of Ilfracombe where most settlements could be said to be beside hills, so a meaningful etymology is difficult to arrive at; but the village does not seem likely to have had an ancient church, and 'hill with a tumulus' or 'hill called Crūc' seems more convincing than 'church hill'.

3 Churchill Fm in Broad Clyst, near which the 150' contour makes a small, round promontory, which is the sort of feature which might well have been called Crūc.

There is no doubt that the hybrid name from crūc and hyll could become modern Church Hill, as Church Hill near Wells Som is crichhulle in some Old English boundaries. The decision as to whether a settlement named Churchill is likely to refer to a pre-Conquest church must, for the moment, be left to local historians.

There are very few other names in which cirice qualifies a topographical word. In fact only two minor names can be mustered which are certainly English, as opposed to the Kirk- names discussed below. Churchfield Fm in Benefield Northants means 'open land by a church' and is believed to refer to an ancient chapel. Charford in South Brent, Devon, means 'church ford'. It has been suggested that this is a ford on the way to a church, but it is difficult to believe, from the modern map, that it was ever on a major route to anywhere. Moreover names in -ford are thick on the ground in this area, and many of the fords must have been used, inter alia, by people making their way to parish churches, so the name would not be a distinctive one if that were its significance. It seems at least possible that an isolated church once stood by this stream-crossing.

The most frequent use of cirice is as the final element of a compound name, and the best way to understand these names is to classify the first elements. Such a classification is attempted in A H Smith's English Place-Name Elements, but his account is not based on a study of the whole corpus, and is in some respects misleading.

One of Smith's statements about the first elements of compound names in -cirice is 'often saints' names'. He adds 'especially in Herefordshire where Welsh influence is strong and cirice is probably a translation of Welsh llan', but even with this qualification the statement is misleading. In fact the type of name in which cirice is added to a saint's name is extremely rare outside areas subject to Welsh or Cornish influence. There are occasional references to the grander dedications, as in Christchurch Hants, but the only reference to a lesser saint appears to be Peakirk Northants, which is named from St Pega, the sister of St Guthlac. In

Herefordshire, Kenderchurch, Kentchurch, and Michaelchurch near Tretire are translations of the recorded Welsh forms Llancinitr, Lan Cein, and Lann mihangel, and Michaelchurch Escley is probably a translation, though first recorded in the English form Michaeleschirche in c 1275. There is a similar interchange of Lan- and -church at Sherborne Dorset, where a British monastery called Lanprobus, which was the precursor of the 8th century bishop's church, is probably the Propeschirche of a papal bull of 1145. In the North Riding of Yorkshire there are three names which refer to saints, Felixkirk, Oswaldkirk, and Romaldkirk. These are sometimes regarded as English names modified by association with Old Norse kirkja; but in view of the rarity with which this type of name was coined by English speakers it seems safer to regard them as Old Norse coinages, in spite of the appearances of two of them in Domesday Book with the spelling -cherche. The spellings for Peakirk are much more clearly in favour of an original Old English -cirice.

Another of Smith's statements is 'frequently personal names, probably of the owners or founders.' This is a well-evidenced and interesting category, but Smith's 'frequently' is something of an exaggeration. I have only noted ten certain instances. These are: Achurch Northants ('Asa's church'), Algarkirk Lincs ('Ælfgār's church'), Alvechurch Worcs (see below), Baschurch Shrops ('Bassa's church'), Colkirk Norf ('Cola's church'), Dunchurch Warks ('Dunn's church'), Gosberton Lincs (earlier Goseberdeschirche, 'Gosbert's church'), Layston Herts (earlier Lefstanchirche, 'Lēofstān's church'), Lillechurch Kent ('Lilla's church'), and Offchurch Warks ('Offa's church'). Possible instances include Bonchurch Isle of Wight, Dymchurch Kent, Hawkchurch and Honeychurch Devon, and Pucklechurch Glos. Bonchurch may be 'Buna's church', though the persistent early spelling Bon- is surprising. The name does not refer to St Boniface, though the dedication may have arisen from this belief. Dymchurch, Old English Deman circe, probably 'church of the judge', belongs roughly in this category of association with a person. Hawkchurch and Honeychurch are ambiguous; the first could refer to a man named 'hawk' or to the persistent presence of the birds, and the second could contain the word 'honey' or the personal name Huna. Pucklechurch is 'church of the little goblin', and pucela may be a personal name or it may refer to a local superstition.

Alvechurch Worcs is first recorded in the first half of the 11th century, when its Old English form, Ælfgythecyrce, was written in the margin of a cartulary of Worcester Cathedral against a charter dated AD 780, which granted the bishop an estate described as lying in three places - Cofton, Rednal, and Wærset felda (probably near West Hills). A later document referring to the same estate shows that it was leased out for five lives in AD 849, and this document adds the names West Hills (Weorsethyll), Hopwood, and Wihtlafesfeld to the list of places which make up the estate. The documents could be interpreted as showing that there was no central village in this block of land. If a lady named Ælfgȳth provided the estate with a church during the period of the lease, when it was out of ecclesiastical ownership, this church might have become the focus for a nucleated settlement, causing the estate to acquire its 11th century and modern name. It seems reasonable to assume that all the persons whose names occur in these place-names were the founders of the churches.

The largest class of first elements in compound names in -cirice consists of words referring to a feature of the construction or the appearance of the building. Here belong Berechurch Essex ('boarded church'), Hornchurch Essex, Ivychurch Kent and Isle of Wight, Litchurch Derbys (probably 'small

church'), Stockenchurch Bucks ('church built of stocks'), and Vauchurch Dorset and Vowchurch Herefords ('multi-coloured church'). Gracechurch in London, 'grass church', may have had turves on the roof. The commonest compound of this sort is Whitchurch, 'white church'. This occurs in Bucks, Devon, Hants, Herefords, Middx, Oxon, Shrops, Som, and Warwicks. There are two places called Whitchurch in Wales, and Whitechurch Pemb and Whitkirk Yorks derive from the same source. The name is considered to refer to a church built of stone as opposed to one built of wood. Newchurch (Herefords Isle of Wight, Kent, and several examples in Wales) may refer to a rebuilding rather than to a new foundation. If it referred to a new foundation the name might have been more common.

Another category of first elements refers to the position of the church. Eastchurch Kent, Northchurch Herts, and Southchurch Devon are in this category. Hanchurch Staffs means 'high church' and Overchurch Ches is 'church on a hill'. Ashchurch Glos is probably 'church by the ash-tree(s)'. Woodchurch Ches and Kent, and Woodkirk Yorks could mean either 'church made of wood' or 'church by the wood'. The latter seems a more distinctive name, and is clearly appropriate for Woodchurch Kent which lies at the southern edge of the High Weald. Fenchurch Street in London is named from a church near the fen which bordered the R Thames.

It will be clear from the foregoing account that it is sometimes difficult to decide whether a name in northern or eastern England which has Kirk- or -kirk in its modern form and in some of its early spellings originally contained Old English cirice or is an Old Norse formation from the corresponding word kirkja. It is reasonable to postulate an Old Norse formation in a compound name which has an Old Norse first or second element. Here belong Kirkland Lancs (with lundr 'grove'), Felkirk Yorks ('plank church'), and Skewkirk Yorks (with skógr 'wood'). Here also belong Ormskirk Lancs, named from a Scandinavian landowner, and possibly Algarkirk Lincs, though the last could equally well be a Scandinavianized English name. Bridekirk Cumb is an Old Norse name referring to the dedication, as probably are Felixkirk, Oswaldkirk, and Romaldkirk Yorks.

The most frequent use, by far, of Old Norse kirkja in English place-names is in the compound kirkjubý 'village with a church', which becomes Kirby or Kirkby. The Oxford Dictionary of English Place-Names lists seventeen examples of Kirby and twenty of Kirkby, so it is appreciably more common than the equivalent Old English name which became Cherrington, Cheriton, Chirton, etc. Studies have been made of the positions and character of these settlements, and these suggest that it is unlikely that any of the examples refers to a village which was a new Scandinavian settlement. In most instances both the church and the village are likely to have been pre-Viking. Old Norse kirkjubý was doubtless an appellative applied by Scandinavians to any village with a church, and sometimes replacing the older, English, name of such a village in the speech of the countryside. The use of this appellative, and its success in displacing so many earlier names, may indicate that village churches were still comparatively rare when the Scandinavian settlers became familiar with the English scene in the late 9th and early 10th centuries. It must have been a term which effectively distinguished some villages from others at that date.

Hybrid names in which Old Norse kirkja is combined with an Old English second element include Kirkstead Lincs, Kirstead Norf, and Kirkstall Yorks. The meaning of these has not been ascertained, but they would be appropriate to villages where there was an abandoned church. Other apparent hybrids are Kirkdale Lancs and Yorks, Kirkhaugh Northumb, Kirklees Yorks, and Kirkley Suff. These could be Scandinavianized Old English names which originally

had cirice as first element, but in view of the rarity with which cirice is used to qualify topographical words in non-Scandinavian areas it is perhaps more likely that these were originally simplex English names (*Dale, *Haugh, *Lee(s)). to which Kirk- was added by Scandinavian speakers. This assumption would put them in the same category as the English names in which Church is used as an affix (eg Churcham Glos, Church Eaton Staffs), a category which is not discussed in this article. The precise meaning of Kirkland (literally 'church land') as a village-name in Cumb has not been explained. Kirkland occurs a number of times as a minor name in northern counties, but the Cumb village looks like an ancient settlement-site.

Another use of kirkja is seen in the formation of parish-names like Kirkandrews, Kirkbride, and Kirkoswald which are found in north-west England. These represent an extension into England of a name-type which belongs mainly to south-west Scotland and the Isle of Man. In these kirk was employed by Scandinavians who had been influenced by Gaelic speakers and so made their compounds in the Celtic fashion, with the defining element, here the saint's name, after the noun.

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ARCHITECTURAL FRAGMENTS IN YORK - AN OUTLINE OF THE PROBLEM

David A Stocker

During the past few years the York Archaeological Trust has been giving attention to reconstructing the appearance of the city's lost medieval stone buildings. The work has been undertaken as an extension of research on architectural fragments discovered during rescue excavations in the city, partly to provide important background information to that research, partly to develop a methodology for dealing with this (often undervalued) category of find, and partly as a response to a genuine archaeological threat. The intention of this article is to outline the extent to which architectural fragments from some lost buildings survive, and to illustrate the potential of some of the fragment collections in the city's private gardens as sources of information about the city's medieval buildings.

The Trust holds for research work at present over a thousand architectural fragments, nearly half of which come from the extensive excavations on the site of the medieval College of the Vicars Choral at Bedern.[1] Work on these pieces quickly established that the Bedern finds came mostly from buildings away from the site (having been taken to the College for reuse as rubble) and so it was necessary to identify their original buildings, and, if possible, their demolition dates.[2] This in turn has meant trying to establish the appearance of various stone buildings throughout the city paying particular attention to periods of restoration, alteration, and demolition during which stone was available for reuse elsewhere.

Reuse of architectural fragments as building stone in the city appears to have been common and was, no doubt, partly necessitated by the city's siting some fifteen miles from the nearest outcrop of quality stone in the Tadcaster area. It is also clear that such reuse did not occur only in poor quality buildings; it has recently emerged that stone employed in the late 13th century Chapter House at the Minster was originally cut for the North Transept, and removed from there during alterations consequent upon the addition of the Chapter House vestibule.[3] Late medieval reuse of

earlier architectural fragments can also be seen at Holy Trinity Micklegate, Holy Trinity Goodramgate, and at a number of the city's other parish churches. The reformation period produced a glut of stone for reuse, not only from the eight major religious houses dissolved in the 1530s but also from the seventeen parish churches which were declared redundant in 1586. Material from Holy Trinity Priory was reused in various civil projects in the late 16th and 17th centuries[4], and a study of the architectural remains from St Helen's-on-the-Walls established that fragments from the church of St Andrew (declared redundant in 1586) were being reused there in the 18th century[5].

This mobility of architectural fragments creates problems in the identification of material from any excavation site, and in York it is not always correct to presume that fragments from an excavated building were originally cut for it. For example, sections from the same vault have been found in 14th century contexts at Bedern, and in 16th century contexts at Walmgate on the other side of the city. The vault itself, however, is of late 12th century date and probably comes from the Minster[6].

Charting the movement of architectural fragments around the city is a complicated and long-term task, and the extent to which stone has been mobile in the past is only now becoming apparent. The task is made easier by the quantity of civic and ecclesiastical documentation surviving, and by the large numbers of 18th and 19th century views of demolished buildings, but even so the origins of some pieces can only be guessed at.

In the 19th century, as York became an object of antiquarian interest, so architectural fragments became desirable as garden ornaments, and therefore many were released from the cycle of demolition and reuse to fill this new role. This is seen most clearly in the laying-out of the Philosophical Society's gardens in the 1830s, with large numbers of fragments taken principally from St Mary's Abbey (in whose grounds the garden was sited), but also including pieces from the Minster and other sites. The example set by the Society was followed by many of the city's new middle classes, who designed their new suburban gardens around rockeries containing medieval architectural fragments[7].

These collections were formed by taking fragments from a variety of sources. Several gardens contain pieces from the standing Minster (which were removed during successive restorations), and others have pieces from the 12th century Minster which were recovered after the excavations of 1829[8]. The gardens near the Minster have fine collections of such material (although it is also found as far as five miles away at Moreby Hall). To the north-west of the Minster the garden of the New Residence contains a number of voussoirs, bases, and capitals from the late 12th century Minster Choir (demolished c 1390) which were recovered after the excavations of 1829. In this case they were not brought as garden ornaments, as the site was used as a stone store by the Minster masons of the day and were no doubt intended for reuse. This garden also contains pieces from other structures including several sections from large and elaborate traceried windows of 14th century date whose origins are as yet unknown. The garden of Gray's Court, north-east of the Minster also includes pieces from the late 12th century Minster, including one block incorporating several waterleaf capitals from a multi-shafted pier section of considerable size: possibly from a main arcade of that structure[9].

The collection of one hundred and thirty items in and around the surviving nave of the Priory Church of Holy Trinity Micklegate has been recorded and shows that the choir here was on a lavish scale, and was built in the

1170s-80s, rather than following the fire of 1137 as has been supposed[10]. Several gardens in the Monkgate area to the north of the city have fragments from the medieval church of St Maurice (demolished 1874), in one of which there is evidence for a fine early 13th century arcade. Possible remains from the church of St Lawrence (demolished 1881-3) and St Nicholas (ruined in the Civil War siege and dismantled between then and the mid-18th century) have been identified in gardens to the east of the city[11]. Several gardens throughout the city have pieces from St Mary's Abbey, some of which may have been removed from the site at any time after the dissolution, others of which were probably recovered from the excavations of the early 19th century.

These collections (of which over one hundred have been noted so far in a survey which is not yet complete) are now coming under threat themselves, as the villas whose gardens they decorate are redeveloped and subdivided. Potential threats are not always identifiable and at least three collections have disappeared without proper recording. In a fourth case known to the Trust an entire collection was moved six miles to the garden of a new house in a satellite village, whilst in another case fragments are thought to have been broken up to enable convenient removal from the site.

Recognising a real threat, the Trust has embarked on a long-term project to try to record as many of these collections as possible, a process which in most cases involves drawing and photographing the pieces in situ.

An interesting collection was recently discovered and recorded in the garden of no 25 Coney Street on a site now being redeveloped to form a small shopping complex, and it serves as an example of the varied information contained in many city gardens. The fine town house on the site was built c 1860, but the collection of fragments in its garden suggests that this was not laid out until after 1887, The garden contained ninety-one fragments in total, ranging in date from the 12th to the 19th centuries, and which had evidently been collected from several different sites. In this collection, as in most others, the pieces chosen for display were selected for their visual interest, and therefore capitals, bases, elaborate jamb- and arch-mouldings predominate. One section from a 12th century corbel table from St Mary's Abbey was recorded, as was a section of later 13th century window tracery possibly from the same source. Also found were two sections from an elaborate chevron-moulded blind arcade from the 12th century Minster Choir: a fine waterleaf capital and three other pieces probably also came from this structure. Also from the Minster were four sections from the highly decorated gables above the seats in the Chapter House. Analysis of these pieces will prove interesting, as there has been some doubt in the past as to how much of the carving in the Chapter House was replaced in the extensive restorations of the 1840s. The Coney Street pieces must have been removed at this date, and show quite clearly that the late 13th century sculpted heads have been carefully cut out of the medieval gabling: presumably so that they could be inserted into the new gable blocks[12].

A group of early 15th century pieces (15 items) can be shown to have come from the parish church of St Crux, Pavement. Little is known of the earlier medieval churches on this site before a comprehensive rebuilding took place between c 1400 and 1423[13]. In its new form St Crux was a rectangular structure with two aisles extending the whole length of the church. The nave and choir (between which there was no structural distinction) had a continuous clerestory and there was a tower in the (ritual) south-west corner which was rebuilt in the 18th century. The church is shown on a number of 18th and 19th century views, and was briefly

described by J H Parker for the Royal Archaeological Institute in 1846[14]. In his account Parker drew attention to the arcade mouldings, and noted the manner in which the elaborate but different mouldings on arch and pier died into each other at the spinging point of the arch, without the intercession of a capital. St Crux was the finext example of a group of York churches with arcade of this type, and Parker included an engraving of the springer block in his article (see Fig 1).

By the early 1880s there were fears for the stability of the tower, and thus proposals for a thoroughgoing restoration were drawn up by the local architects Fisher and Hepper. In 1884 the tower was taken down preliminary to the restoration and the roofs were removed to take the weight off the walls. Unfortunately this was done before the funds for the restoration programme had been raised, and it gradually became clear that such funds would not be forthcoming. After the church had remained partially dismantled for nearly three years, it was decided to demolish the remainder and to unite the parish with that of All Saints Pavement. Demolition took place in 1887.

It must have been during this process that the owner of no 25 Coney Street was able to remove certain pieces to his garden. The fact that he chose one of the large springer blocks illustrated by Parker suggests that he was familiar with his work, and having acquired it he mounted it on top of one of the arcade pier bases as the focal point of his garden layout. In addition to the base and springer he took at least six sections from the arcade piers themselves and two from the arcade arches. From these pieces it has proved possible to reconstruct this arcade design (see Fig 1). Also from St Crux are several mullion sections whose dimensions match those of the one surviving aisle window (which was re-erected in the east wall of the Parish Room built on the church site in 1888), and two sections from an early 15th century door-jamb which may be from the south doorway.

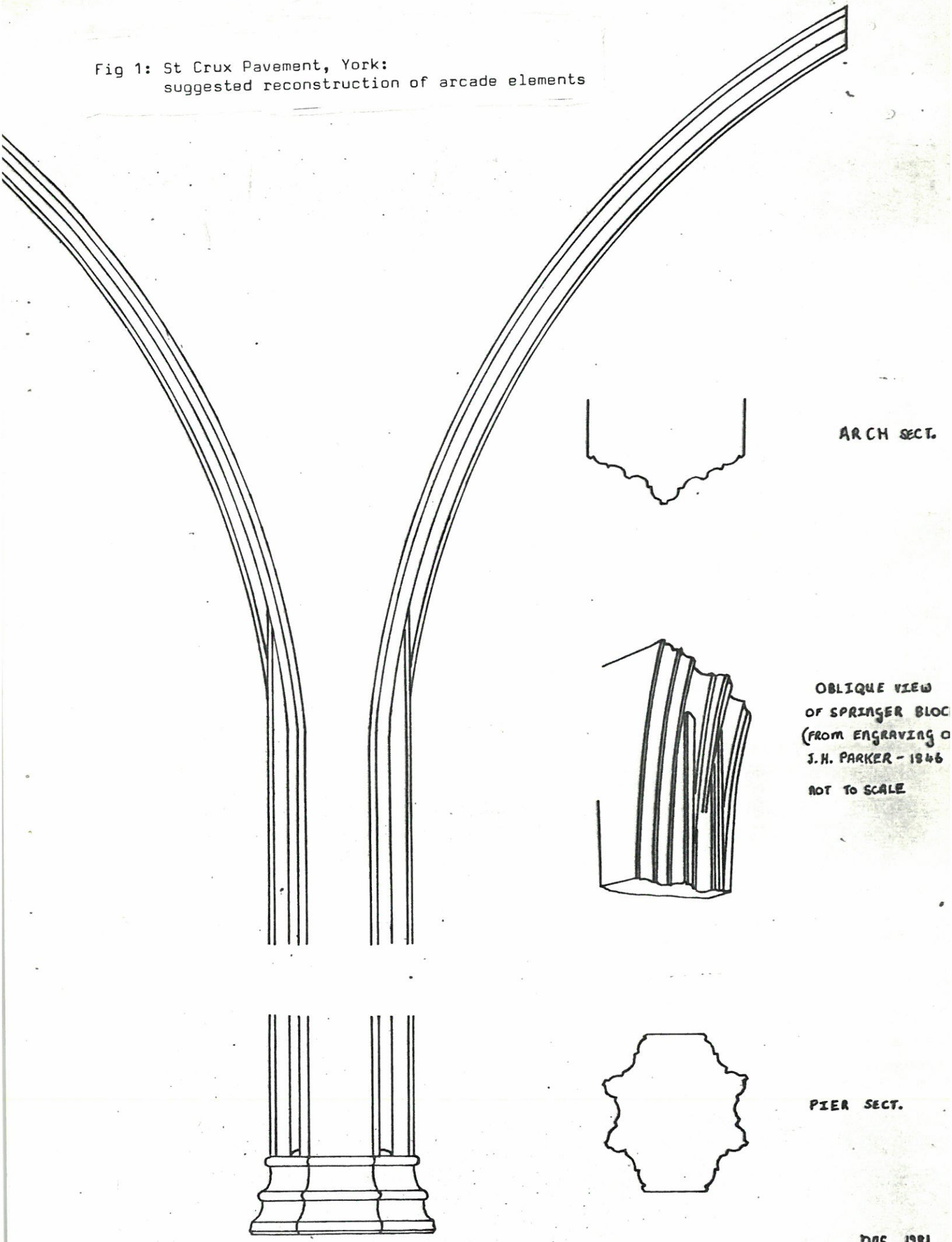
Also recovered from the site were forty-eight other medieval fragments, most notable of which were a pair of merlons (ie the raised sections of a battlement), each with a figure of a scroll-bearing angle on its forward face, and with incised tracery patterns on the faces flanking the embrasures. Work has not yet been completed on these pieces, but an original location above a large screen or similar feature of late 14th or 15th century date is likely. It is not yet clear whether the feature represented here came from St Crux.

The post medieval period in the garden was represented by nine fragments of architrave from late 18th or early 19th century wall memorials which may also have been taken from St Crux during demolition.

The fragments which form this collection have now been taken from the garden and must face an uncertain future, although it is hoped that some might be donated by the owner to the Yorkshire Museum. Unlike some city collections, however, these pieces have at least been fully recorded, and the information gained is now available for use in reconstructing the architectural history of the several buildings which they represent. Furthermore, as regards the Trust's research on its own excavations, some of the fragments from Coney Street prove to be related to pieces excavated at Bedern and assist in reconstructing the history of that site.

Whilst the Coney Street garden provided a rich collection, it is not unique in this respect for there are many such collections which could provice valuable information about York's vanished buildings, of which only a few have been noted here. Like Coney Street, some of these sites may be under threat and therefore require urgent attention.

Fig 1: St Crux Pavement, York:
suggested reconstruction of arcade elements



Notes

1 Between 1973 and 1980. See reports in Interim, Bulletin of YAT

2 Bedern excavation and finds reports - in preparation

3 Observation Dr C Wilson of the Yorkshire Museum whose constant cooperation in these matters is greatly appreciated.

4 Stocker, D A, 1979 An architectural history of the Priory of the Holy Trinity, York, MA thesis, University of York - in preparation for publication

5 Magilton, J R, 1980 'The church of St Helen-on-the-Walls, Aldwark' The Archaeology of York Fascicule 10/1, 29-36, Council for British Archaeology

6 Walmgate information from D Brinklow, discussed further in Bedern reports (note 2 above)

7 Stocker, D A, How does your garden grow...?, Interim 6/4, 1-8

8 Browne, J, 1846, History of ... St Peter at York

9 Discussed in Bedern reports (note 2) and in Dr Wilson's account of the 12th century Minster - in preparation

10 Above, note 4

11 Stocker, DA, Lost monuments of York I, Interim 7/3, 5-10

12 Gee, E A, 1974, York Minster Chapter House and Vestibule (RCHM)

13 RCHM, 1981, York V, 11-12

14 Parker, J H, Architectural notes of the churches and other ancient buildings in the city and neighbourhood of York, Memoirs ... the meeting of the Archaeological Institute ... York July 1846, 7-8

York Archaeological Trust
November 1981

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C A S E S

Excavation of a Late Saxon timber church, Norwich: 1979

B S Ayers

Between May and July 1979 rescue excavation was undertaken by the Norfolk Archaeological Unit on the site of new offices behind the premises of Anglia Television in Norwich. The work was financed entirely by Anglia TV who also made a filmed record of the dig (subsequently transmitted in January 1980). The site lay firmly within the north-east bailey of the important Norman castle although the possibility of pre-Conquest deposits was anticipated, not least because of the reference in Domesday Book to some 98 houses being in occupatione castelli (Fig 2).

In the event the excavation uncovered a Late Saxon church with associated graveyard. The church was of two phases, constructed of timber on both occasions and was ultimately sealed by the late 11th century deposits of the castle bailey. The excavated graveyard lay predominantly to the north of the church as the excavation was undertaken within a scheduled area and only occupied the site of the proposed offices.

The following brief report is very much an interim statement as it has only been possible to do a small amount of post-excavation work. Some statements may, therefore, be subject to change at a later date.

The building

Phase One: The earliest structure had been damaged by a later rebuild and levelling but was seen to be constructed of upright posts set into five, probably six, large postholes, each measuring 0.3m square and averaging 0.45m depth. These posts were arranged in two parallel east-to-west lines although it is unlikely that they formed the only substantive supports of the building and, indeed, scanty traces of further posts were located to the east. The building did not, however, extend to the west. It was erected on a relatively flat terrace of natural soil on the sloping hillside. The overall east-to-west length of the building, if only of six posts, could have been as little at 4m. The width, post-to-post, was 3.20m. A crosswall formed by a beamslot was uncovered at the west end immediately east of the westmost posts. The beam in the slot probably belongs to this phase and was burnt in situ, contemporaneously with the destruction of the posts whose holes were filled with burnt material, mainly charcoal. Fragments of burnt and painted limestone, one bearing a cable motif, were recovered from one of the postholes. The cabled piece would have formed part of a small arch. Floor surfaces within the structure did not survive.

Phase Two (Fig 3): The earlier structure, presumably destroyed by fire, was rebuilt, also in timber but on a larger scale. Two east-to-west walls were erected of post-in-trench construction. The building consisted of a twin-celled structure with overall dimensions of 9.60 by 5m. As will become clear, the structure was almost certainly a church and, for the purposes of clearer nomenclature, will be referred to as such hereafter. The two cells consisted of a nave 6.60 by 5m externally and a chancel 3 by 3.5m. The west wall was formed by a series of postholes which were recut once whilst the east wall may have also been a series of posts or just one, offcentre, post. A further, subsidiary, post was cut into the burnt crossbeam. This post was packed by large blocks of clay lump. No evident door was located although this may have been in the west wall which was disturbed at its north end. Floor levels had generally been scarped away in the Norman period but traces of a mortar floor did survive between the chancel and the nave. A bronze brooch with silver gilt bearing a cruciform design (see cover illustration) was recovered from the west end of the nave. It is a fine example of a typical East Anglian type of the 9th to 11th centuries.

This structure is remarkably similar to a timber church of contemporary date excavated at Thetford (Davison 1971, 130-1). Both buildings are almost identical in size with relative proportions of chancel and nave the same. The Thetford example has a solitary posthole at the east end and a door (?) at the west end. This Thetford church was used by Rodwell and Drury as a model to interpret the first phases of activity at both Rivenhall (1973, 222) and Asheldham (1979, 138). Not unimportanly, therefore, the Norwich example helps to confirm the validity of this model within East Anglia.

The burials

Burials were recovered north, east, and west of the buildings although they were predominantly located to the north. Except where the Phase Two structure extended across earlier burials none was interred within the buildings themselves. All were aligned east-to-west or ENE-WSW. None

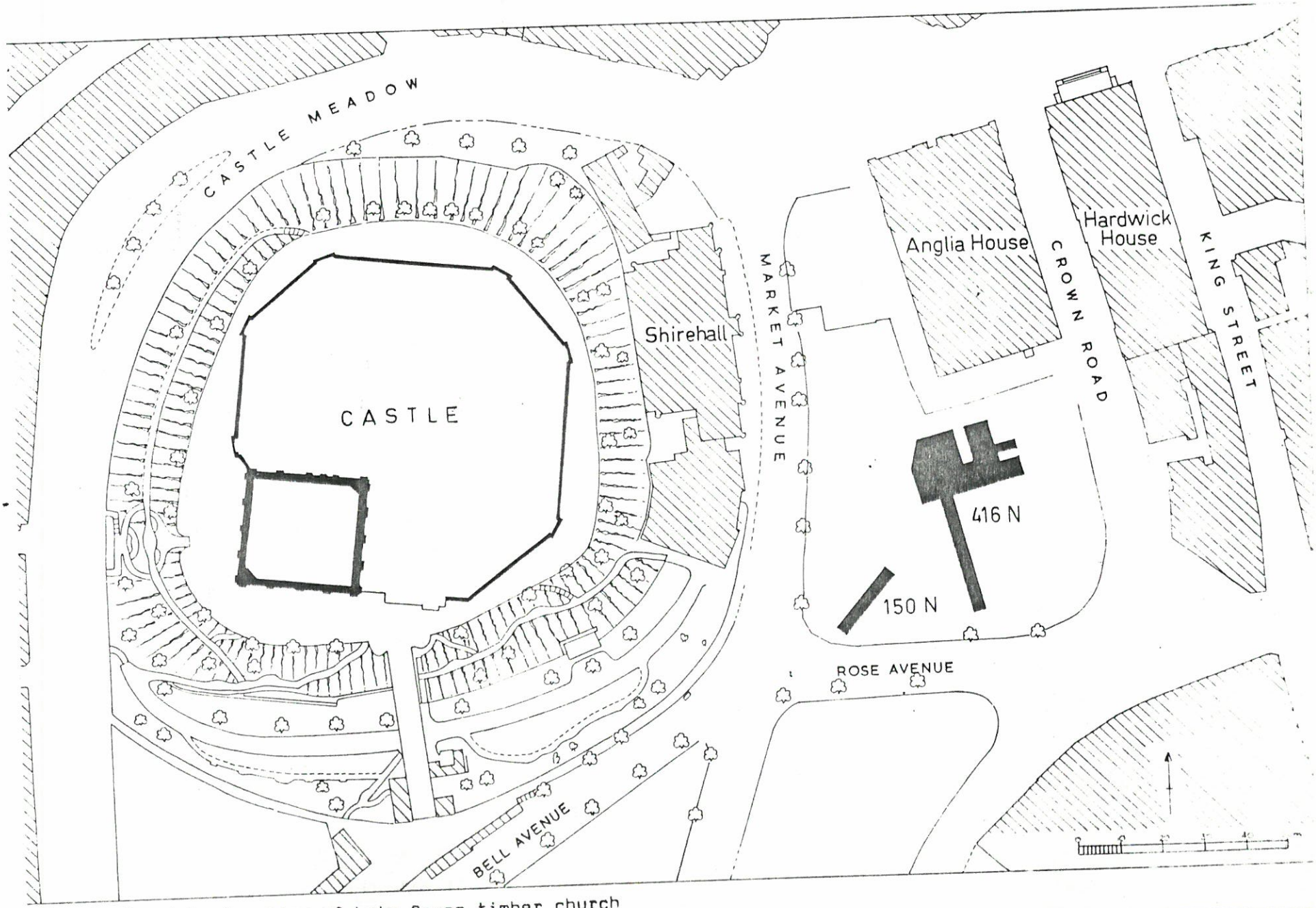

Fig. 2: Norwich: location of late Saxon timber church

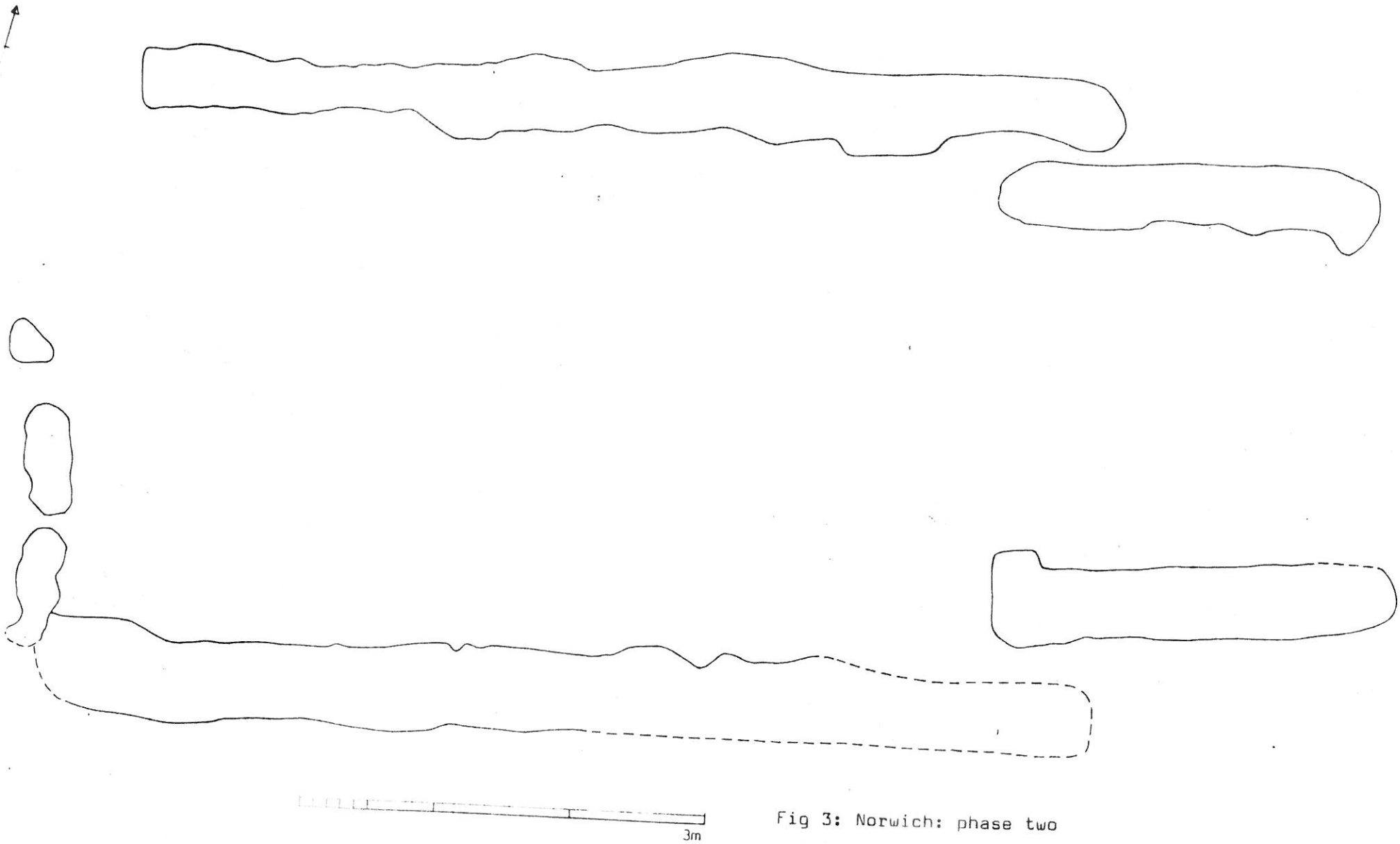

Fig 3: Norwich: phase two

was buried in a coffin although several appeared to have been placed in plank -lined graves. Many had small piles of flint either supporting or either side of the head and some of the later burials had crushed chalk grave markers at the feet. The fills of the graves were a uniformly dark brown loam with considerable quantities of small fragments of chalk. Cist-type burials may have been attempted in one or two cases (the plank-lined examples) but a simpler variation of this technique seems to have been to give such a grave a capping of chalk. The surface of the graveyard was scarped away in the Norman period but one skull remained in situ with its capping of chalk. The burial horizon, prior to excavation, clearly showed graves delineated by their chalky fills. No boundary to the graveyard was located.

The skeletons were all in the extended prone position. Adult skeletons tended to have the lower arms crossed over the pelvis although this was not always the case. Children invariably had their arms at the sides. Few gravegoods were recovered except for one silver ring and fragments of two other rings. A bronze strapend, decorated with a naked (? male) figure (see cover illustration), was located in a disturbed grave.

The skeletal material amounting to a probable minimum number of 120 individuals including disturbed graves has now been examined by a human skeletal biologist (Ann Stirland). Some 65 per cent of the skeletons were those of children. Adult males outnumbered females although both these statistics may be the result of social groupings; it must be emphasized that only part of the graveyard was available for excavation. The state of healt was, in general, low: nearly all the skeletons had bad teeth; there was a marked vitamin D deficiency in the group; and several severe pathologies were discovered such as congenital dislocation of the hip and malformation of the sacrum. In addition one female contained negriod features, the second such skeleton to be recovered from Norfolk as a 9th century example is known from North Elmham (Wells 1980, 259-62).

Other features

A well, 16m deep and with a diameter of 2m, was also uncovered to the north of the church. It was surrounded by a concentric shelf cut into the subsoil, possibly as a recess for the timber supports of a wellhouse. If so, such a structure went out of use before the graveyard as several of the later graves cut the infilled shelf. It was only possible to excavate the top 3m of the well but its contents indicated a filling in the 11th century, probably after the Conquest and contemporary with the destruction of the church.

The graveyard seems to have suffered from problems of drainage. Ditches, the most obvious interpretation of which is as channels for surface water runoff, were dug north-to-south immediately west of the nave and east-to-west east of the chancel. The former were complex, cutting earlier graves, although the latter disturbed little and silted up rapidly. It is possible that the north-to-south ditches channelled surface runoff from the chalk spur immediately west and uphill of the graveyard into the east-to-west ditch. The hypothesis is a tempting one in the light of the experience of the excavators. Surface runoff was a severe problem whenever it rained and steps had to be taken to block the eastward flow of water and divert it to the north and south.

Dating

It is difficult to determine a terminus post quem for the church and graveyard. However, the lack of Middle Saxon pottery together with the presence of rouletted Thetford-type ware in pre-cemetery contexts (generally

thought to be early in the Thetford-type sequence) and the absence of this decorated type in the graveyard layers themselves suggests a date in the later 10th century for the first construction of the church. A terminus ante quem is considerably easier as the church and graveyard are sealed by the levels of the north-east bailey. This bailey may, however, be later than the original castle of 1068 and could have been added c 1080. If, however, the area was still outside the castle boundaries in 1075 it may well have suffered some damage in that year when the castle was beseiged by royal forces during Earl Ralf's rebellion. It is tempting to equate the destruction of the first phase of the church with the burning and ravaging of the borough by Sweyn in 1004 (Garmonsway 1972, 134-5) but such a possibility would be extremely difficult to substantiate from the archaeological evidence alone. No known record of this church survives and its location was unsuspected before the excavation began.

Notes

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November 1981

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The Old Vicarage, Reigate

David Williams

Introduction

The site of the Old Vicarage lies between the old town centre and the isolated parish church of St Mary, in what is the garden of its now demolished successor of 1847/8. The preservation of the remains of the earlier house is entirely due to the later vicarage being build adjacent, presumably while the earlier house was being demolished. Thus, no part of the site of this earlier house had been built on although a certain amount of localised damage had been caused by Victorian rubbish pits (one of which contained an ancient, but unprovenanced, pot and lid), drains, and a once fine monkey puzzle tree. The site has remained empty of buildings for many years but is shortly to be developed.

Nothing was known of the house before the archaeological group of the Holmesdale Natural History Club began trial-trenching in the spring of 1977 although its position and rough plan were shown on the 1843 Tithe map. Two drawings existed; one, a watercolour by Hassell has since been shown to be rather inaccurate in showing projecting wings, the other, a copy of an anonymous, undated drawing appears to show a hall and crosswing with two prominent outshot chimneys. The latter came to light during the excavation. Both drawings correlate well with the excavated evidence. After a short training excavation by Dr David Bird, the Holmesdale Archaeological Group with members of the Bourne Society and others excavated the site, mostly at weekends until 1980.

Pre-vicarage occupation

Both the preliminary work and the main excavation had shown substantial evidence of occupation beneath the vicarage's remains. This took the form of a levelling of grey, sandy loam containing large amounts of shell-tempered and coarse, sand-tempered pottery of a type clearly earlier than anything found in the town centre where occupation probably commenced c 1150-1200. Subsequent to the excavation of the house remains, these earlier levels were examined by Rob Poulton of the County Archaeological Unit and thus are not dealt with in detail here. An account of this work can be found in London Archaeol, 3 no 16, 433-8, but a summary is appropriate.

The remains consisted of pits and probable postholes of uniform fill, and remains of minor industrial working, possibly lime burning. Part of an isolated human burial was found subsequent to Poulton's work[1]. It seems very probable that these remains represent the Domesday settlement of Cherchefelle. If so, this lies closer to the parish church than the present town which grew around the castle of the de Warrenne Earls. The settlement also lies on the banks of a now culverted stream which may have been of rather more importance to the Saxo-Norman settlement and the medieval town than its present condition might indicate.

The first house

After the abandonment of the settlement, the site was levelled to provide a platform for a hall-house. This was bounded on the east by a substantial north-south ditch which had cut through the skeleton noted above. The ditch had already completely silted up by the time the house was extended c 1300 and is thus likely to be contemporary with the construction which could be as early as c 1200.

It must be made clear at this stage that there is no evidence to suggest that the house was built as a vicarage. Indeed, almost no documentary evidence for any period in its history has so far been forthcoming. The evidence for it being built as a vicarage is largely based on its isolation from the town and its relative, but not close, proximity to the church, and perhaps also in the length of its occupation. The present vicarage stands adjacent.

This earliest hall-house, which lay on an east-west axis, seems to have contained three clay-floored rooms of similar size. The slightly larger hall contained a central, rectangular hearth surrounded by a heavily-reddened area. There was slight evidence for a cross passage to the west of this and the remains of a stone foundation clearly separated the hall from the east room. The enclosing walls, where they survived, were represented by rough flint spreads which presumably supported sill beams. The width of the house, about 15.2 x 7.2m internally, suggests an aisled hall but nothing found confirms this.

Possible abandonment or inactivity during much of the 13th century is suggested by a lack of pottery of this date (particularly decorated jugs - so common in the town) and also by a curious unexplained trench dug across the east room, which does not appear to be structural.

Later extensions

Clear evidence was found for a major rebuild of the house c 1300 with extensions on the east, west, and south more than doubling the original area. In addition, beyond the house to the south and to the north remains of outbuildings were found. These extensions were not all contemporary

- that on the east came first followed by those on the west and south.

On the east, over the now silted-up ditch (whose upper levels yielded some small fragments of decorated Islamic manganese glass) a new narrow bay was built. This was divided axially into two rooms, the south thickly floored with clay, the north earth. Projecting from this was a substantial stone foundation supporting an ashlar-faced structure at present interpreted as the base of a stair turret. Massive stonework also formed the remains of the east wall to which this was attached. The east of the two original internal walls seems to have been removed at this stage and a cross passage inserted further east against the new bay, thus lengthening the hall.

To the west, a crosswing c 4.5m wide was added. Little substantial of its original form has survived but its appearance is clear on the surviving drawings. Beneath a spread of clay which is thought to represent the original floor of the crosswing was found a worn penny of Edward I/II. It is likely that the cross passage was now moved to a position adjacent to the crosswing and a larger room thus formed to the east of the hall. Both drawings show a cross passage in this position.

The extension to the south may have been contemporary with the crosswing. It measured roughly 8.5 x 14.5m but had been demolished in the late 18th century. The remains were not sealed beneath demolition rubble as had been the rest of the house and had suffered accordingly from gardening disturbance. No clear evidence was found for its enclosing walls and its extent was determined only through detailed planning of floors. The remains of these floors, walls, and other indeterminate structures cannot be detailed here. However, evidence was found for a semicircular hearth in a similar position to that in the hall.

Beneath the crosswing floor was found a complete miniature jug of c 1300, only 0.07m high. Its position suggests a deliberate deposit. Similar small jugs have been identified as church cruets. Other finds from the medieval house include fragments of a ventilator and possible finial, glazed and decorated ridge tiles, two plain floor tiles, and a small amount of decorated window glass.

The post-medieval vicarage

Pottery and other finds testify to continuous occupation in the late medieval period but no substantial structures seem to have been built until the 16th century. The bases of three chimneys were found. Two represent those so prominently shown in the extant drawings projecting from the crosswing, and the other was located to the east of the hall though it clearly heated the adjoining room. No evidence was found for the hall's heating and it must be assumed that such structures had been totally removed. Indeed, the latest surviving floor within the hall was the clay floor of the original house. One of the original trial trenches located the medieval hearth lying under the rubble of the 1847 demolition. These 16th century structures contained a number of reused stones, notably fragments of small, half-attached columns and a voussoir. More than likely these came from the nearby Reigate castle which was ruinous and being used as a quarry at this time. Soakaways and, later, drains are evidence for improving hygiene. One particularly deep soakaway lay between the two crosswing chimneys. This seems to have started life in the 16th century as a square, stone-lined pit into which, in the 18th century, was inserted a chalk shaft.

New floors and walls continue the process of repartitioning throughout the 17th and 18th centuries. It has not so far proved possible to provide functions for particular rooms although the crosswing seems to have been the main kitchen area. A rectangular depression here, back-filled in the 17th century, may have been the site of the kitchen range. Adjacent to this, beneath the floor, was found a complete bellarmine of c 1600. This was empty, and although it was clearly buried on purpose, it is thought to be too early to be a witch bottle. It may have been buried following the same folklore tradition that caused the small jug to be buried some 300 years earlier.

The east end of the vicarage was further extended in the 17th century, necessitating the demolition of the stair turret. This provided two small ground floor rooms at different levels, the lower containing the worn lower stone of a flight of steps. Among the major alterations carried out in the 18th century were the demolition of the rear extension, the excavation of a large cellar, and the construction of a new, battlemented, Gothick facade. In front of the latter, evidence was found for flower beds; to the rear of the house bedding trenches and holes for shrubs were located.

Finds from the 17th and 18th centuries include many clay pipes - the majority from Guildford or Dorking, cannonballs, bone cutlery handles, lead cloth seals, a decorated bronze spur, coins of Charles I and II, and pottery and glass vessels.

Evidence for the early 19th century vicarage includes the edge of a pebbled, formal driveway with surviving ruts where carriages had been driven into the boggy ground. One of the last additions seems to have been a bay window, whose 3-sided foundation was found attached to the crosswing.

Demolition

Demolition took place in 1847. The remains were covered with a layer of rubble of varying thickness in which were occasional areas of burning, and the site was levelled to provide the lawn of its successor. The only evidence above ground for its former presence was a marked hollow cuased by the sinkage of the contents of the cellar. Within the rubble-filled cellar were found fragments of stone monuments which had been deliberately broken up. These are thought to have originated from the church and include what are thought to be parts of a medieval tomb-chest (a slab and another fragment, both with blind arcading) and two shield-holding stone angels with slight paint traces. These are not yet dated.

Summary

This excavation has thus provided unique evidence for the lengthy development of a large medieval house, latterly known to be the vicarage, as well as the unexpected location of the probable site of the Domesday settlement whose preservation is entirely due to the superimposition of the house. Full publication will inevitably take some time, but it is hoped shortly to tackle the task of redrawing the many plans. This will be made easier by the purchase of a drawing board and stand with the aid of a grant from the Lloyds Bank Fund for Independent Archaeologists to whom thanks are due.

For an illustrated account, see Popular Archaeol Oct 1981.

Note

A glass vessel found here some time ago has now been identified as Anglo-Saxon, 7th century. This puts the skeleton into a new light and suggests an Anglo-Saxon cemetery. As the first Anglo-Saxon material from the area, it is important for the possible siting of the later settlement.

St Mary Bishophill Junior, York

C Briden

The church of St Mary Bishophill Junior possesses a west tower which is not only one of the largest in the City of York but also the oldest: in fact it is the only example to have survived from the period before the Conquest. In 1979 it was decided that full-scale restoration was required, and in order to assess the extent and cost of this, and to provide a check on modern alterations for future investigators, a set of drawings of the exterior elevations was commissioned by the architect, Mr P W Marshall FRIBA, from the York Archaeological Trust. This project was combined with a full-scale above-ground archaeological investigation.

The working drawings were produced, using stereo photogrammetry, by Mr Ross Dallas BSc, and his colleagues at the University of York Photogrammetric Unit. These drawings were amended where necessary, and areas not available for photography were drawn by hand. The section within the roof space was drawn, by Trust staff, from rectified photographs. Detailed drawings were produced of certain areas: floor plans were drawn, and the extent of apparent rotation of the upper stages of the tower was calculated. Original floor levels were identified, and 120 mortar samples were examined. Evidence was recorded for the former presence of four windows, a niche, and a west door - all part of the original construction - which had been blocked at various dates between the 15th and 19th centuries. An earlier roofline was noted on the east face of the tower, with a return on the south side. Small areas of a white, internal, wall-plaster dating from before the medieval period were noted, and the mortar-floored sill of the high-level door was recovered by excavation of blocking and debris. An almost complete system of putlog-holes relating to the exterior scaffold used during the construction of the tower was plotted, and the removal of Victorian wall plaster from the ground floor chamber revealed an identical internal system. These internal putlog-holes yielded valuable environmental evidence and several impressions of the putlogs themselves, the cross-sectional shapes of which had been preserved in mortar. Indications were found on the surrounding masonry of the way in which the putlogs had been removed. The relationship between the tower and the existing fabric of the church was examined: everywhere it was discovered that the nave abutted the tower. There is no evidence for the survival of pre-Conquest fabric in any part of the building other than the west tower: however, a number of rafters were found reused in the present, post-medieval, nave roof which appear to be of pre-Conquest date. They are associated with others of the late 11th century.

Twenty stones bearing clear evidence for a former use were listed. Only three of these certainly date from after the Roman occupation: a fragment of an Anglo-Sandinavian cross-shaft, and two unusual pieces, both fragments of a stone altar screen of about the same period.

It is hoped that a full description of this work will appear during 1982 in Volume 8/1 in the series The Archaeology of York (CBA).

York Archaeological Trust
June 1981

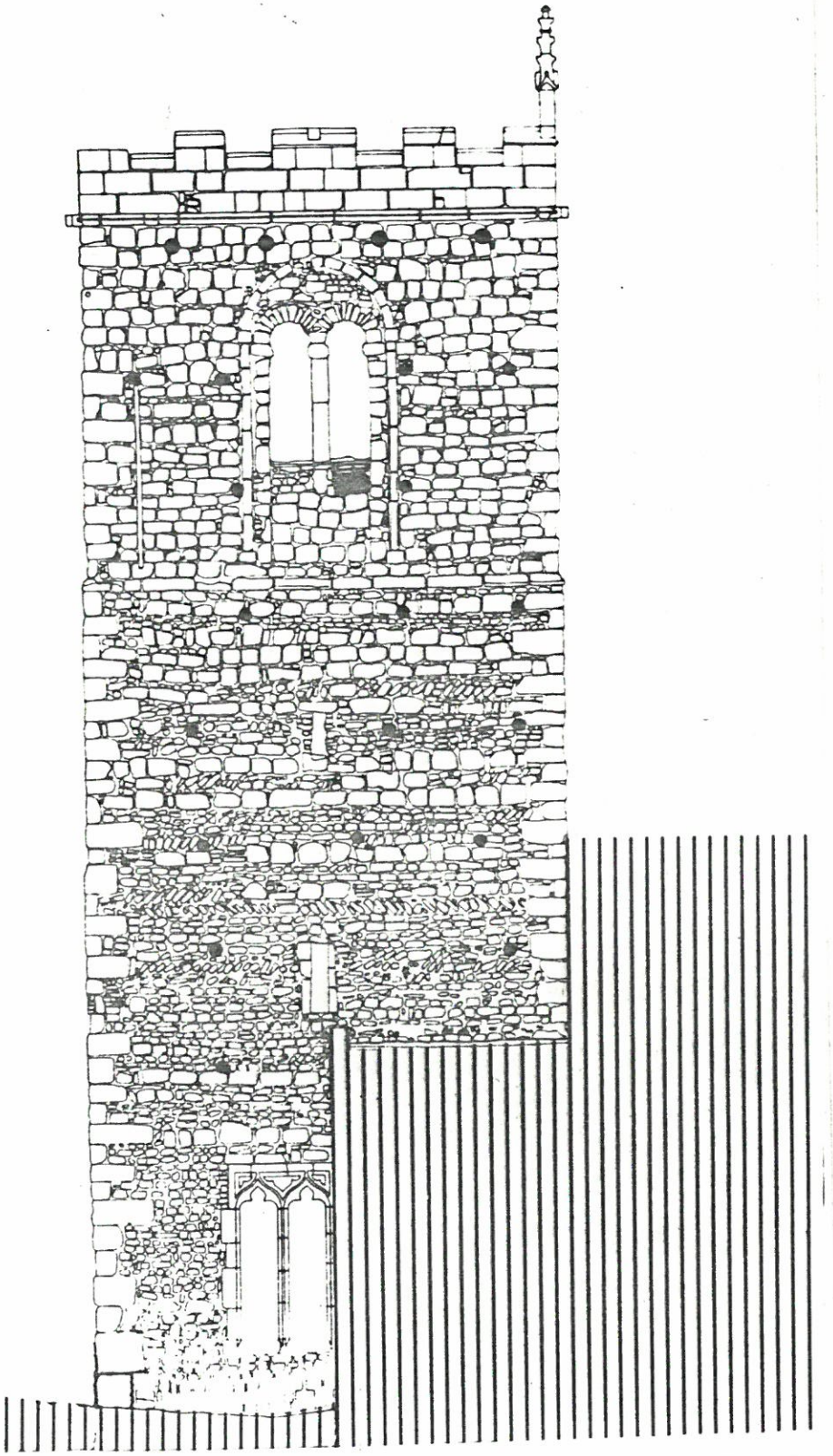

Fig 4: St Mary Bishophill Junior, York:
south elevation of tower