

The trail starts on the High Street from the passageway behind the Buttercross.

1 In this passageway is a plaque commemorating the palace of William the Conqueror, who invited Jewish merchants and financiers to England in 1070. At this time, the Church forbade Christians to lend money for interest. A small number of Jews were required to assume the role of money lending and became an important part of the economy, providing capital to the King, the Church and to Christian landowners and merchants.



2 In this location (at the rear of the current property) stood a property held by Duceman. Duceman (also known as 'Asher' and 'Sweteman') was a wool merchant and the son of Licoricia (Winchester's most famous female financier) and David of Oxford; Duceman held several properties in Winchester.



3 Here stood a property associated with Samme, one of the small number of Winchester's Jews who converted to Christianity.



4 Princess Court is the location of a house owned by Benedict. Licoricia's first husband Abraham of Kent died leaving her with three sons, Cockerel, Benedict, Lumbard and a daughter Belia. Benedict, along with hundreds of other Jews, was convicted during the 1270s, of coin-clipping and hanged. Evidence used for conviction was often either non-existent or planted, but these executions enabled investigators to benefit financially.



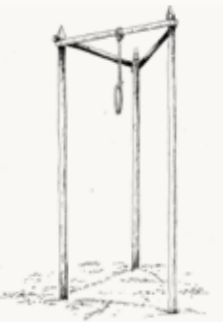
5 The Arc in Jewry Street is the location of the Statue to Licoricia of Winchester (as shown on the front cover) and was the site of a property owned by Isaac of Newbury, a wool merchant. Originally called Scowtenestret, Shoemaker's Street, it was renamed Jewry Street about 50 years after the Jews had been expelled in 1290.



6 This property marks the spot where until 1290 Abraham and Jacus held land of the Abbot of Hyde Abbey.



7 Behind here was the synagogue (scola), in the courtyard of Abraham Pinch, son of Chera, a female financier who provided money for Hyde Abbey. Abraham, whose surname was probably added to insult him, was also a financier. In 1232 the Jewish community was falsely accused of murdering a Christian child – a vicious anti-Jewish trope – and the leading members of the community were held for their own safety in the gaol opposite. They were released in 1234 on payment of 20 marks. Abraham was immediately re-arrested on trumped up charges of the theft of two shillings. He was found guilty, hanged outside the gaol, denied a Jewish burial and was interred in the street under the gallows that had been specifically built there to hang him..



8 This location marks where a Jew named Samarian held property.



9 A property here was sold by Isaac of Southwark to William de Seleborn in 1280; Seleborn (Selborne) Priory was part-financed by loans from Winchester's Jews.



Winchester City Council would like to thank members of the local community for their help in championing the story of the Medieval Jews in the area. The text in this leaflet has been researched by Charlotte Andradi, Adele Beston, Tracey Churcher and Cader McPhail, students at the University of Winchester, working under the guidance of Dr Christina Welch, Senior Lecturer in Religious Studies, and was inspired by the work of Sue Bartlet and Dr Toni Griffiths.

For more information:

Visit winchester.ac.uk/mjw for more information or contact Christina Welch at MIJW@winchester.ac.uk



In loving memory of Jack and Gretel Habel, refugees from the Holocaust who found a home in Winchester.

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MEDIEVAL JEWISH TRAIL

The story of Medieval Jews in Winchester



Winchester has an important Jewish past. The earliest record of Jews in the city date to the mid-1100s, making it one of the earliest, largest and wealthiest Jewish settlements in England.



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Wall painting of a Jew in the Holy Sepulchre Chapel, Winchester Cathedral

Medieval Winchester had a slightly different layout to the city today. The white lines show the city's current layout, whilst those in grey indicate how Winchester's road system looked when the Jewish community lived here.

10 A property here (no longer visible) was owned by Jospin who was another Jewish wool merchant.

11 Another property owned by Asher. David of Oxford divorced his wife in order to marry the now widowed Licoricia. Shortly after they had Asher, David died. King Henry III was able to claim huge taxes from David's estate and immediately imprisoned Licoricia in the Tower of London, until she could release the 5,000 marks demanded, sufficient to pay the cost of the shrine to Edward the Confessor in Westminster Abbey. 1 mark weighed 8 ounces (224 grammes) and was worth 13 shillings. 2 shillings was what a knight would earn in a week and a kitchen servant in a year.



12 13 The passageway from Jewry Street to Staple Gardens is not in the same place as it was in the medieval period. Records tell us that properties **12** and **13** were owned by Abraham. Property **13** was a stone house which was unusual at this time and indicated wealth and social status.

In the area between Jewry Street and Staple Gardens, was the medieval gaol. We know that Benedict (hanged in 1279 for coin clipping) was buried by the gaol.



Map adapted from Keene 'Medieval Winchester' (1985) by Alex Langlands.

This Oxford house (left, no longer existing) was owned by David of Oxford and gives an idea of what a grand stone house looked like.



14 Occupying the same footprint as Bilberry Court was a Jewish tenement, an area with many buildings on it.



15 These excavations show an entrance into Winchester Castle (founded in 1067.) It was destroyed by Oliver Cromwell after the Civil War in 1649. In the Castle was Jews' Tower, where the Jews could be held either as punishment or for their own



safety. The city's entire Jewish community was imprisoned here in May 1287 to force a massive tax payment imposed on the Jews by Edward I. Asher carved his name on a wall in Jews' Tower during this time; sadly, it no longer exists.



16 The Jewish cemetery that served all Jewish communities in Southern England was located outside the city walls on land rented from the Bishop of Winchester. Jews had to be taken to London for burial until in 1177 when Henry II permitted other Jewish cemeteries. Excavations here in 1996 revealed that the majority of the Jewish community was very poor.



17 The cathedral in Winchester had a complex relationship with Jews. There are statues to Ecclesia and Synagoga dating from 1558 currently in the Bishop Gardner chapel in the north transept. They are always shown together and in the medieval-era Ecclesia and Synagoga figures were outside the Deanery. Synagoga (right) stands for Judaism and she is shown holding the 10 Commandments but blind to the Christian New Testament. These figures were designed to show the triumph of the Church (Ecclesia) over Judaism.

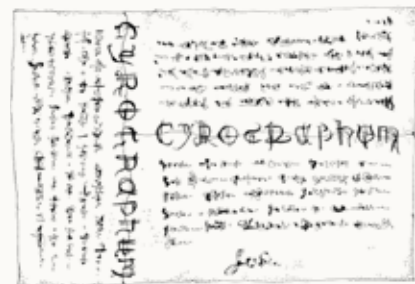


In the Cathedral's Holy Sepulchre Chapel Jews feature in wall paintings dated c. 1160 (see illustration top left of the map). We know they are Jews only by their conical, pointed and funnel-shaped hats.

The cathedral does not form an integral part of this trail but there are many stories to tell that span centuries of history – visitors are required to pay an entrance fee at most times when not attending services and events. Tours are also available.



18 Jewish Token in the City Museum. On the second floor in the case marked Winchester Admin Centre, exhibit number 27 shows a Jewish token dated to the time of city's medieval Jewish community.



An illustration of a chirograph – a medieval document written in triplicate, verifying an agreement between parties such as a financial loan.



From 1253 onwards, Jews aged 7 years and older were required to wear a strip of yellow felt, 6 inches by 3 inches in the shape of the two stone tablets given to Moses on Mount Sinai.