

ECF

2441 Strip, Fe. Double-riveted terminal. Non-ferrous plating. Broken. L: 33 mm. BS, House XII, timber; Final phase 40 (P.ph. 703), mid 11th cent. BS 7004.

2442 Strip, Fe. Moulded. Non-ferrous plating. Broken. L: 77 mm. BS, House IX/X, timber; Final phase 76 (P.ph. 478), 11th cent. BS 5958.

2443 Strip, Fe. Perforated terminal. Decorative grooves. Non-ferrous plating. Broken at both ends. L: 58 mm. BS, House XII, timber; Final phase 41 (P.ph. 743), late 11th to early 12th cent. BS 5412.

2444 Strip, Fe. One end bifurcated, the main arm with perforated lobe. Decorative grooves on stem and arms.

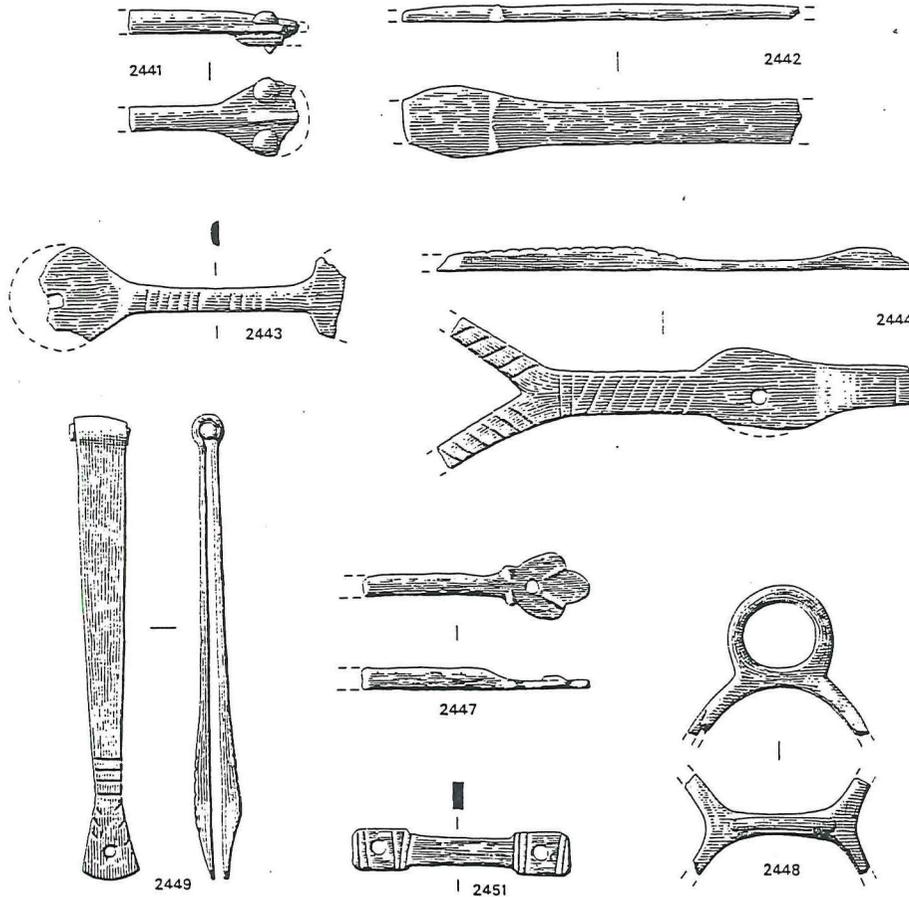


FIG. 229. Iron binding strips and mounts (1:1).

Non-ferrous plating. Broken. L: 92 mm. BS, St. Mary's church, Phase N; Final phase 24 (P.ph. 375), late 11th to 12th cent. BS 4012.

2445 Strip, Fe. Perforated terminal. Non-ferrous plating. Broken. L: 23 mm. BS, House IX/X, stone and timber; Final phase 78 (P.ph. 532), 13th cent. BS 4794. Not illustrated; as 2443.

2446 Strip, Fe. Broken at both ends. L: 92 mm. COE, St. Mary's Abbey; Final phase 23 (P.ph. 82), 15th cent. COE 217. Not illustrated.

2447 Strip, Fe. Shaped and moulded terminal, perforated. Non-ferrous plating. Broken. L: 43 mm. BSSC, House VIII; Phase 47, late 14th to ?16th cent. BSSC 567.

MOUNTS

2448 Mount, Fe. Curved and looped. Non-ferrous plating. W: 36 mm. CG, Building E, cloister construction; Final phase 229 (P.ph. 2602), c.964-6. CG 2822.

2449 Mount, Fe. Two arms, bent around pin, with decorative grooves and shaped terminals. One terminal may be pierced. Non-ferrous plating. L: 88 mm. CG, Old Minster, in fill of Anglo-Saxon grave 70; Final phase 49-55 (P.ph. 1042), late 10th to late 11th cent. CG 615.

2450 Mount, Fe. One end bent to form a hook. L: 105 mm. CY, Well VI filled; Final phase 41 (P.ph. 156), c.1222. CY 37. Not illustrated.

2451 Mount, Fe. Decorative grooves on perforated terminals. Non-ferrous plating. L: 41 mm. WP, North-west range, occupation; Final phase 350 (P.ph. 1179), mid 13th cent. WP 3176.

4. CHALICES AND PATENS

I. BACKGROUND AND TYPOLOGY BY THE LATE CHARLES OMAN

WHEREAS the burial of a warrior with his arms was regarded as a pagan custom which should be discouraged, the Church had no objection to the burial of a priest with a chalice and paten. The earliest instance of this practice in England is a chalice found in a grave at Hexham Abbey (Northumberland).¹ It belongs to a type in use on the Continent from the eighth century, but it cannot be classed as a funerary chalice since, although of copper alloy, it is both well made and shows traces of having been heavily gilt. It must have been intended for sacramental use, since the gilding would prevent the wine from being poisoned as would happen if it came into direct contact with the copper. We have no other instance of the discovery of a chalice in a grave prior to the Norman conquest, and so have no means of judging how general was the practice. This is not surprising when we consider that the so-called 'Canons of Edgar' drawn up by Archbishop Wulfstan in 1005-7, found it necessary to stipulate that chalices for mass should be made of metal and never of wood.² There would be little likelihood of traces of a wooden cup, placed in the outdoor grave of a priest, surviving the passage of centuries.

Anglo-Saxon practice in fact permitted the use of gold, silver, tin or pewter (*tin*, *stagnum*), and glass for making chalices,³ but those in the more precious materials will always have been rarer and as late as the twelfth century the bishops still found it necessary to urge the provision of silver chalices. In 1159 Henry II tallaged the bishops in order to pay for his Toulouse expedition. Henry of Blois, bishop of

¹ Cripps (1892, 192-3); Bailey 1974, 150-5.

² Fowler (ed.) 1972, Canon 41 (pp. 10-11); for the date, see *ibid.*

³ As specified by Ælfric in his *Pastoral Letters* I, 58: 2, 141; and II, 161-2 (Fehr (ed.) 1914). Conveniently listed and compared in Fowler (ed.) 1972, 35.

Martin Biddle (Ed.), *Winchester Studies Vol 7ii*
 'Object & Economy in Medieval Winchester', OUP (1990)

Winchester, told his clergy that he intended to recoup his loss by means of an aid in the form of the silver chalices in his diocese. When these had all been collected, he blessed them and gave them back with the reproof that whereas his clergy had been ready enough to surrender them to their bishop, they had grudged giving them to God.⁴ By the end of the thirteenth century most churches had a silver chalice and in the later Middle Ages only the most impoverished churches used pewter chalices at mass: as early as 1229–31 the archbishop of Canterbury, Richard le Grant, forbade his bishops to consecrate pewter chalices.⁵

Once a silver chalice had been provided, the pewter one was perhaps set aside for burial with the priest when his time came. The supply would have run out within a few years and in 1229 the constitutions of William of Blois, bishop of Worcester, ordered that every church should have two chalices, one of silver for celebrating and another of pewter, unconsecrated, with which the priest might be buried.⁶ Another use for pewter chalices is mentioned in the constitutions of Walter Cantelupe, bishop of Worcester, issued in 1240, in which he orders that there should be provided 'two chalices of silver in greater churches, and a third of pewter, not blessed, for carrying to the sick'.⁷ This points to a practice to which allusion is made in other contemporary documents which tell that the chalice should hold the water in which the priest had dipped his fingers after celebrating. The sick were expected to drink the water. Dom Aelred Warkin, in editing an archdeacon's inventories of churches in Norfolk in the time of Edward III, counted two hundred and fifty churches which had both a pewter chalice and one of silver.⁸ The lists do not specify the purpose for which they were used, but it is likely that the pewter chalices which had been used for carrying to the sick may have ended up underground. Since pewter chalices do not appear in such numbers in later medieval inventories, their use for ministering to the sick may have declined. But the custom of burying a chalice and paten with a priest was not given up before the Suppression, as is made clear by the *Rites of Durham*,⁹ which specify that a monk should be buried with a chalice of wax, whilst a prior or a bishop might have 'a little chalice of silver, other metell¹⁰ or wax'. Whether the practice of burying a chalice or a chalice and paten with a priest was rigorously maintained in the later Middle Ages outside the monastic precincts is uncertain, but a cemetery run by a monastery for local parishes is likely to have been conservative.

The twenty chalices under discussion are all related in varying degrees to those of silver which I have listed in Group III in my *English Church Plate*.¹¹ These seem to have been in use for about a hundred years from 1180. They are of the simplest design then in fashion and have a wide bowl, a round spreading foot, and a tubular stem with a knob of varying design but quite an important feature. Whilst in general the pewter chalices resemble the silver, the knobs are much less important (with the exception of 2453 and 2455 where they are fairly large). Some are rounded (e.g. 2458 and 2469, both collared, or 2464 and 2477, both uncollared), but others are merely a narrow strip of triangular section (2456, 2461, and 2470), quite unlike any found in silver. In one case there is no knob, the foot rising in an uninterrupted curve to the base of the bowl (2468).

There are only seven patens to set beside the twenty chalices. The simplest form of silver paten has a broad rim with a flat central depression. Only 2459 and 2462 conform to this pattern: 2457 and 2471

⁴ Dimock (ed.) 1877, 47–8.

⁵ Lyndwood (ed.) 1079, 234.

⁶ *ibid.*: Wilkins (ed.) 1737, 623.

⁷ Wilkins (ed.) 1737, 666.

⁸ Warkin (ed.) 1947–8, Pt. 2, lxxix–lxxxii.

⁹ Fowler (ed.) 1903, 31–7.

¹⁰ 'Other metell' does not necessarily mean pewter, since copper-gilt chalices were available by this date.

¹¹ Oman 1957, 41; see also Oman 1902, 196–8.

have a slightly depressed centre, the rim indicated only by a small bead; 2454 and 2478 are shallow bowls, the former slightly moulded to suggest a rim, the latter quite plain.

Conclusions

The chalices appear to have been made in two sizes but this does not seem to be significant. The chalice 2458 and paten 2459 may have been used for celebrations since they conform fairly closely to the silver ones, but before classing the others as purely funerary, it is well to remember the curious usage of carrying to the sick the water in which the priest had washed his fingers. Stylistically, with the exception of 2453 and 2455, they are all likely to date after the middle of the thirteenth century when the sacramental use of pewter chalices was on the way out. They may be described as decadent imitations of the silver types, but how long this decadence was drawn out remains quite uncertain. In the latter part of the fourteenth century a radical change took place in the form of silver chalices which were given a hexagonal foot with incurved sides (my Group VI). None of the fragments gives a hint of this change but neither do those found elsewhere. We are left with the impression that the development of English pewter chalices ceased to decay and merely froze.

ii. CHALICES AND PATENS IN BURIALS BY MARTIN BIDDLE AND BIRTHE KJØLBYE-BIDDLE

The placing of chalices and patens in graves which are thereby identified as the burials of priests is part of the larger question of the occurrence of objects in medieval Christian graves. Almost all these objects derive from the clothing in which the individual was buried: fragments of textile and leather, including shoes,¹² buckles, and hooks or tags. The rarity of such finds can only be partly due to the normally complete disappearance of organic materials: in the 1,070 graves of the thirteenth to fifteenth centuries excavated in the cemetery north of the cathedral nave, there were only six buckles (1152, 1208, 1284, and 1296–8) and one hook or tag (1420). Devotional objects, not strictly clothing but so intensely personal as to be worn in death as they had been in life, are even rarer: a single jet cross (2046) and a possible *capsa* to hold a relic or a holy oil (2452). Equally unusual with one exception are the few objects which may hint at the trade or profession of the deceased: a scale-pan (3220), perhaps a whetstone (3025), and a mason's trowel (422). The twenty chalices and seven patens constitute the exception: since the patens do not occur without a chalice, the chalices identify twenty graves as the burials of priests, who are thus the only group to transcend the anonymity of the medieval graveyard.¹³

Four chalices (three accompanied by patens)¹⁴ were found in graves which contained some of the other objects already listed: three of these graves contained buckles (MG 155: 1152; MG 760: 1298; and MG 846: 1296); one also contained the hook or tag (MG 155: 1420); and another the mason's trowel (MG 203: 422). The tablet-woven braid with gold threads in MG 155 (1016), which presumably decorated the front of a vestment, emphasizes the priestly character of this richest of the graves with chalice and paten. The trowel in MG 203 was, however, the most remarkable of these objects. It lay between the thighs on the axis of the grave, its handle towards the torso, and had been placed on (and perhaps wrapped in) a

¹² Textile: MG 188, 220, 261 (1037), 287, 290, 311, 313; Leather: MG 17 (shoe 1944), 155 (with buckle 1152).

¹³ For the cemetery, see WS 41; for the circumstances of its ex-

cavation and the strategy chosen, see Kjølbye-Biddle 1975–6, 88–92.

¹⁴ MG 203: 2453 (with paten 2454); MG 155: 2458 (with paten 2459); MG 846: 2464 (with paten 2465), and MG 760: 2476.

folded linen cloth. The deliberation of the placing was impressive, but its significance obscure. Was this priest a *custos operum*, or a builder or endower of churches, or had he simply once been a mason—and if so, why refer to this in death?

The occurrence of three of the five buckles in graves which also contained chalices indicates that at least some religious were buried in their habits, fastened at the waist by belts. Might the three other graves with buckles (MG 40: 1284; MG 115: 1297; and MG un-numbered, 1208), also be the graves of religious? This raises the question, to which no clear answer can be given here, as to whether priests were invariably buried with a chalice (if not both chalice and paten). Durandus of Mende (1230–96) noted in his *Rationale divinorum officiorum* that Christians should be buried in the clothes of their rank, and those in holy orders with the *instrumenta* of their order.¹⁵ But the practice recorded in the *Rites of Durham*, of burying a wax chalice, even in the grave of a prior or bishop,¹⁶ may explain why chalices are not always found even in graves known to be those of priests, for example in the grave of John de la Moore, abbot of St. Albans (d.1401).¹⁷ In these circumstances, the Winchester graves with chalices may represent only a proportion of the burials of priests among the 1,070 excavated graves.

Contrary to popular supposition,¹⁸ none of the bodies identified by a chalice as that of a priest lay with its head to the east; indeed, all the bodies in the cemetery conformed to the normal position with the head to the west. The graves in the cemetery were of two basic types: 'earth' graves and 'cist' graves. The former might seem to be of lower 'status' than the cist graves which were lined and covered with carefully cut chalk slabs, sometimes mortared into position, but the evidence of the chalices and patens runs counter to any such easy assumption:

	'earth' graves	'cist' graves
Chalice and paten	5	2
Chalice only*	9	3
	—	—
	14	5
	—	—

* plus one unassociated with a specific grave (2479).

As is already apparent, the paten was not an essential accompaniment of the chalice. Of the seven instances in which both occurred, the paten is known to have covered the chalice in five cases, and probably did so in the remaining two.¹⁹ In one of these cases (MG 846: chalice 2464; paten 2465), the bowl of the chalice contained some textile; in another, where the chalice was not accompanied by a paten, the bowl contained some linen textile (MG 1138: chalice 2475). These two occurrences may suggest that burial chalices were sometimes accompanied by one or both of the two kinds of linen

¹⁵ Rowell 1977, 66, quoting Durandus, *Rationale* VII. xxv. 43. Durandus also believed (*ibid.*) that all should be buried with boots and shoes on their feet so that they may be prepared at the appearance of the Judge: the priest in MG 17 followed this precept (*see above*, n. 12).

¹⁶ *See above*, p. 790.

¹⁷ Biddle and Kjølbye-Biddle 1980, 20, Fig. 7H, Grave 13.

¹⁸ Due probably to the Roman innovation first ordered in 1614 in the *Rituale romanum* of Pope Paul V (1005–21) that priests and bishops should be buried with their feet to the west: Dearmer 1953, 432, n. 4.

¹⁹ MG 203 (2453 and 2454, association recorded on site); MG 155 (2458 and 2459, association recorded on site and corrosion mark of chalice on underside of paten); MG 898 (2461 and 2462, corrosion mark of chalice on underside of paten); MG 840 (2464 and 2465, corrosion mark of chalice on underside of paten); and MG 761 (2477 and 2478, corrosion mark of chalice on underside of paten). In MG 1136 (2456 and 2457) and MG 1140 (2470 and 2471) the underside of the patens show no trace of the original proximity of the chalice and the site records are not precise, but in both cases a single find number was given on site to the pair of chalice and paten, suggesting their recovery in close association.

corporal. The first is a square cloth on which the chalice and paten stand for the consecration of the bread and wine at the Eucharist. The second, now called the pall (rarely, chalice veil), is a folded cloth, in its modern form stiffened by a board, with which the chalice is covered at the Eucharist.²⁰ The thirteen chalices not accompanied by a paten might have been covered by a pall, traces of which would rarely survive. The textile in chalices 2464 and 2475 might be the remains of a pall, but this does not seem very likely for 2464, the bowl of which was covered by a metal paten, and here perhaps it was the first type of corporal which had been folded and placed in the bowl.

The position of the chalice in the grave is known in ten cases. All ten were by the upper half of the body; two to the left of the head, four on the chest, three by the right lower arm or hand, and one by the left arm.²¹ The 'lie' of five of these ten chalices is also known (of the others only the presence and position was recorded): two bowls opened sideways (one with paten) and three opened towards the feet (one with paten), the latter group giving the impression that the chalices were upside down in relation to the lie of the body.²² This surprising situation probably indicates that the chalices had originally stood upright in the graves, covered by their patens or squares, and had fallen over when the grave was filled or at some later date. That they had indeed originally stood upright is perhaps confirmed in MG 155 by the marks of the chalice rim on the underside of paten 2459 which show that it had originally been in close contact with the chalice. Both were found lying on their side, sideways in the grave, and the paten had moved slightly away from the bowl, a position which is not only impossible to regard as original, but in which also the chalice rim could never have corroded on to the underside of the paten. In three other cases (patens 2462, 2465, and 2478) similar marks demonstrate a comparable relationship.

These discoveries suggest that the burial of a priest was accompanied by a precise ritual which involved the careful placing of a chalice and paten, or a (covered?) chalice, upright in the grave in certain defined positions.²³ These positions are on occasion reflected on carved grave slabs where a chalice is shown beside the head or in the hands of a priest.²⁴

Even in a cemetery where excavation was carried out at great speed as a matter of policy,²⁵ the information to be derived from the burial of chalices and patens in the graves of priests is thus considerable and points to several lines of enquiry in future investigations.

CATALOGUE: CAPSA, CHALICES, AND PATENS

2452 *Capsa* (?), pewter. Fragmentary; one end, parts of the other, and of the side present. Cylindrical (?). L: at least 23 mm, but (from the quantity of fragments) unlikely to exceed 50 mm; D: 28 mm. CG, Paradise, Medieval grave 172, in cist, to right of head, with Leather CG RF 2125; Final phase 73–4 (P.ph. 1868), early to mid 13th cent. CG 2899. *See also* WS 4.i, Fig. 55.

²⁰ ODCG, s.v. 'corporal', 'pall'.

²¹ Left of the head: MG 203 (2453) and 290 (2463); on the chest: MG 3 (2474), 677 (2467), 1137 (2468), and 1139 (2473); by the right hand or arm: MG 234 (2455), 846 (2464), and 859 (2466); by the left arm: MG 155 (2458).

²² Sideways: MG 3 and 155; towards the feet: MG 203, 1137, and 1139.

²³ A chalice and paten placed to the right of the head in a brick-lined grave in the choir of Carrow Priory (Norwich, Norfolk) were found in an upright position with the paten over the bowl of the chalice, and the surface of the paten covered with coarse textile

impressions: Atkin and Margeson 1983, 375, 377–8. In this case the textile may have been from a bag containing the chalice and paten: *ibid.* 378. For a series of eight chalices and patens found in graves in the vestibule of the chapter house at Lincoln, *see* Bruce-Mitford 1976. For a pottery 'chalice' found in the hands of a burial (presumably a priest) at Much Wenlock Priory (Salop), *see* Woods 1987, 66–9, Fig. 20, Pl. II. Another pottery 'chalice', in Cistercian Ware, has been found in a 'domestic' context at Mount Grace Priory (N.R. Yorks.): Roebuck and Coppack 1987, 16, No. 7.

²⁴ e.g. Boutell 1854, 56–66, 110–11, 148; Crossley 1921, 192, 227. ²⁵ Kjølbye-Biddle 1975–6, 38–92.

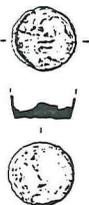


FIG. 230. Capsa(?) 2452.
Pewter (12).

Although first identified as part of a badly decayed pewter chalice, closer examination shows that this was a cylindrical container or *capsa*, perhaps intended to hold a relic or holy water. Fragments of leather (CG RF 2125) found in association with the pewter may suggest that the *capsa* was originally protected by or carried in a leather case. For another possible example, see below 3409.

Small receptacles of this kind were used to contain the three kinds of holy oils needed for liturgical use, in baptism (*oleum sanctum*), for the visitation of the sick (*oleum infirmorum*), and for confirmation, ordination, and consecration (*chrisma*). Cases of pewter ('chrismatories') were made to hold these three receptacles, and a fine example was found in 1880 walled up in the east end of the nave of St. John the Baptist, Granborough, Bucks. It holds three pewter pots about the same size as 2452 and 3409, in each of which, attached to a hook beneath the lid, are remains of the original tow with which the oil was administered. Six such pewter chrismatories survive in Britain: St. Martin's, Canterbury; The Liverpool Museum; Sir John Soane's Museum, London; Christchurch Mansion, Ipswich; Glasgow Art Galleries and Museums, The Burrell Collection; and the Granborough Chrismatory at Christ Church, Oxford.

2453 Chalice, pewter. Complete except for rim of foot. H: c.113 mm. CG, Paradise, Medieval grave 203, in cist, to left of head, covered by Paten 2454; Final phase 76 (P.ph. 1106), late 13th to early 14th cent. CG 1122. See also WS 41, Fig. 55.

Medieval grave 203 also contained an iron trowel (422) with some folded flaxen textile (1026) preserved in the corrosion products beneath its blade. For a plan of the grave, see WS 41, Fig. 55.

2454 Paten, pewter. Fragmentary. D: 158 mm. CG, Paradise, Medieval grave 203, in cist, to left of head, covering Chalice 2453; Final phase 76 (P.ph. 1106), late 13th to early 14th cent. CG 1123.

See comments to Chalice 2453.

2455 Chalice, pewter. Fragmentary; only upper stem and knob intact. CG, Paradise, Medieval grave 234, in cist, to right of waist; Final phase 76 (P.ph. 1430), late 13th to early 14th cent. CG 1118.

2456 Chalice, pewter. Complete, but crushed. H: 85 mm. CG, Paradise, Medieval grave 1136, with Paten 2457; Final phase 77 (P.ph. 1011), early to mid 14th cent. CG 301A.

2457 Paten, pewter. Complete. D: 112 mm. CG, Paradise, Medieval grave 1136, with Chalice 2456; Final phase 77 (P.ph. 1011), early to mid 14th cent. CG 301B.

2458 Chalice, pewter. Complete, somewhat crushed. H: 138 mm. CG, Paradise, Medieval grave 155, to left of waist, close to or (?) held by right hand, covered by Paten 2459; Final phase 77 (P.ph. 1239), early to mid 14th cent. CG 1198. See also WS 41, Pl. LXXIb, Fig. 55. Medieval grave 155, the head end of which was alone provided with a cist-like lining of chalk slabs, also contained a copper-alloy buckle (1152), a copper-alloy tag (1420), and some gold threads from a fine woollen brocaded table-woven braid (1016), perhaps from the front of a vestment, possibly a chasuble or a stole. For a plan of the grave, see WS 41, Fig. 55.

2459 Paten, pewter. Complete. D: 126 mm. CG, Paradise, Medieval grave 155, covering Chalice 2458; Final phase 77 (P.ph. 1239), early to mid 14th cent. CG 1199. See also WS 41, Pl. LXXIb, Fig. 55.

See comments to Chalice 2458. A circular marking in the corrosion on the underside of the rim of the paten shows that the paten originally lay base down over the bowl of the chalice and in close contact with it.

2460 Chalice, pewter. Fragmentary. CG, Paradise, Medieval grave 927; Final phase 79 (P.ph. 1108), late 14th cent. CG 1119. Not illustrated (too fragmentary for comparison).

2461 Chalice, pewter. Complete, but crushed and broken. H: 103 mm. CG, Paradise, Medieval grave 898, covered by Paten 2462; Final phase 79 (P.ph. 1128), late 14th cent. CG 1093.

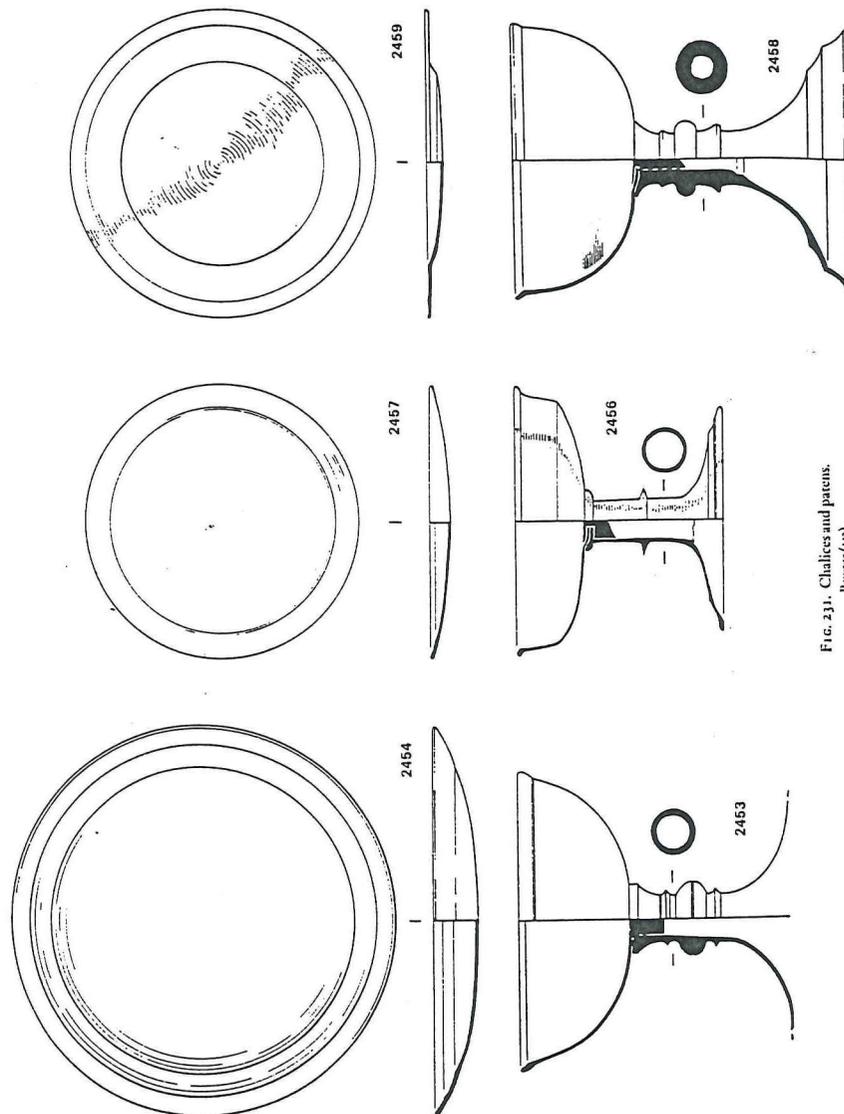


FIG. 231. Chalices and patens.
Pewter (12).

2462 Paten, pewter. Complete. D: 121 mm. CG, Paradise, Medieval grave 898, covering Chalice 2461; Final phase 79 (P.ph. 1128), late 14th cent. CG 1094.

A circular marking in the corrosion on the underside of the rim of the paten shows that the paten originally lay base down over the bowl of the chalice and in close contact with it.

2463 Chalice, pewter. Fragmentary. CG, Paradise, Medieval grave 290, in cist to left of head; Final phase 79 (P.ph. 1290), late 14th cent. CG 1164. Not illustrated; fragments of the foot suggest that this chalice was comparable to 2470 or 2477.

Medieval grave 290 also contained some traces of textile by the head and on the left wrist.

2464 Chalice, pewter. Fragmentary; part of bowl and lower part of stem and foot missing. Textile remains (not identified) preserved in corrosion products in base of bowl (cf. Chalice 2475). CG, Paradise, Medieval grave 846, by right elbow, covered by Paten 2465; Final phase 79 (P.ph. 1366), late 14th cent. CG 1063. Medieval grave 846 also contained an iron buckle 1296.

2465 Paten, pewter. Complete except for rim. D: 103 mm to present edge. CG, Paradise, Medieval grave 846, covering Chalice 2464; Final phase 79 (P.ph. 1366), late 14th cent. CG 1064. Not illustrated; absence of rim makes comparison impossible.

See comments to Chalice 2464. A circular marking in the corrosion on the underside of the paten shows that it originally lay base down over the bowl of the chalice and in close contact with it.

2466 Chalice, pewter. Fragmentary; only stem and knob intact. CG, Paradise, Medieval grave 859, by right elbow; Final phase 79 (P.ph. 1433), late 14th cent. CG 1120.

2467 Chalice, pewter. Fragmentary and partly missing, only upper part of stem and knob intact. CG, Paradise, Medieval grave 677, on chest; Final phase 79-80 (P.ph. 954), late 14th to mid 15th cent. CG 175.

2468 Chalice, pewter. Fragmentary; bowl missing, but profile of base and stem reconstructable; note absence of knob. CG, Paradise, Medieval grave 1137, on right side of chest; Final phase 79-80 (P.ph. 996), late 14th to mid 15th cent. CG 167.

2469 Chalice, pewter. Fragmentary; foot missing, stem and knob intact, bowl crushed. CG, Paradise,

Medieval grave 799; Final phase 80 (P.ph. 1109), early to mid 15th cent. CG 1322.

2470 Chalice, pewter. Fragmentary; bowl broken and partly missing, stem and knob intact, foot broken but reconstructable. H: c.106 mm. CG, Paradise, Medieval grave 1140, with Paten 2471; Final phase 80 (P.ph. 1434), early to mid 15th cent. CG 1052, 1054.

2471 Paten, pewter. Complete. D: 119 mm. CG, Paradise, Medieval grave 1140, with Chalice 2470; Final phase 80 (P.ph. 1434), early to mid 15th cent. CG 1053.

2472 Chalice, pewter. Fragmentary; parts only of bowl, stem, and foot present. CG, Medieval grave 776; Final phase 79-82 (P.ph. 656), late 14th to early 16th cent. CG 380. Not illustrated, cf. 2475.

2473 Chalice, pewter. Fragmentary; bowl and foot broken but reconstructable, stem and knob intact. H: c.112 mm. CG, Medieval grave 1139, on chest; Final phase 79-82 (P.ph. 934), late 14th to early 16th cent. CG 174.

2474 Chalice, pewter. Complete except for part of foot and part of rim of bowl. H: 103 mm. CG, Paradise, Medieval grave 3, in cist, on left side of chest; Final phase 79-82 (P.ph. 1943), late 14th to early 16th cent. CG 1008, 1045. Metallurgy, see above, pp. 93-4.

The stem of this chalice has been sectioned vertically to investigate the method of construction. A cylindrical peg or feeder cast in one with the bowl was tightly inserted into the hollow stem to give a purely mechanical, unsoldered joint (see above, p. 94). The metallurgical sample was taken from a V-shaped cut in the upper part of the stem, above the knob.

2475 Chalice, pewter. Complete, but crushed and broken. H: 116 mm. Remains of flaxen textile preserved in corrosion products inside bowl (cf. Chalice 2464; for textile, see 1027). CG, Paradise, Medieval grave 1138; Final phase 81-2 (P.ph. 848), mid 15th to early 16th cent. CG 279.

2476 Chalice, pewter. Fragmentary; only stem and knob intact. CG, Paradise, Medieval grave 760; Final phase 81-2 (P.ph. 1949), mid 15th to early 16th cent. CG 369.

Medieval grave 760 also contained an iron buckle 1298.

2477 Chalice, pewter. Fragmentary; bowl broken, part of stem missing, foot broken. H: 90 mm(?). CG,

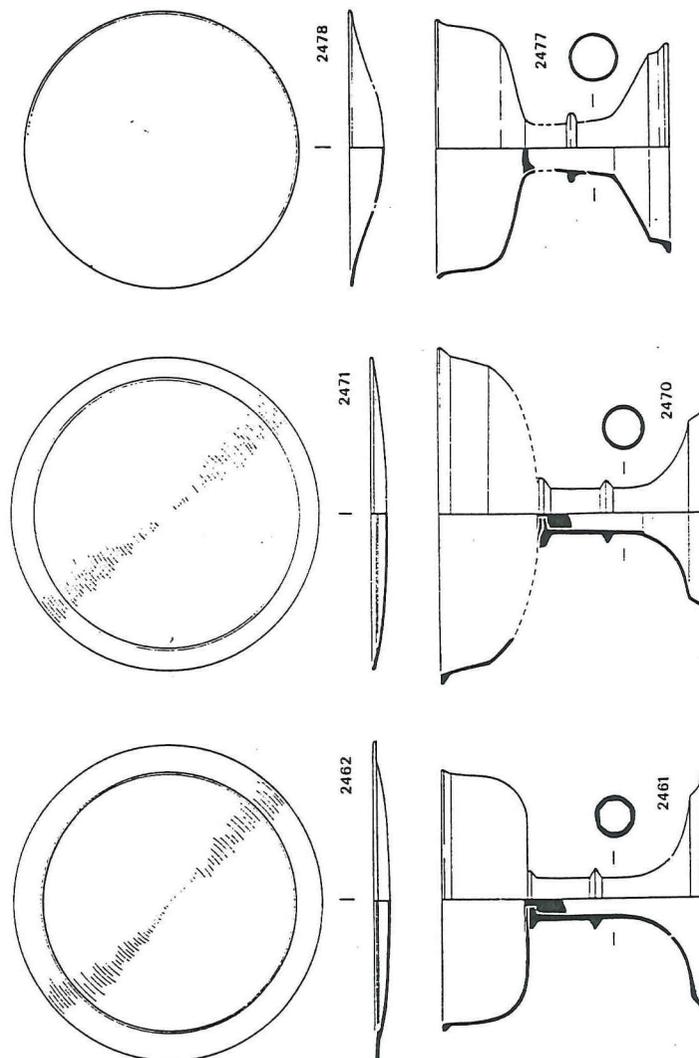


FIG. 232. Chalices and patens. Pewter (12).

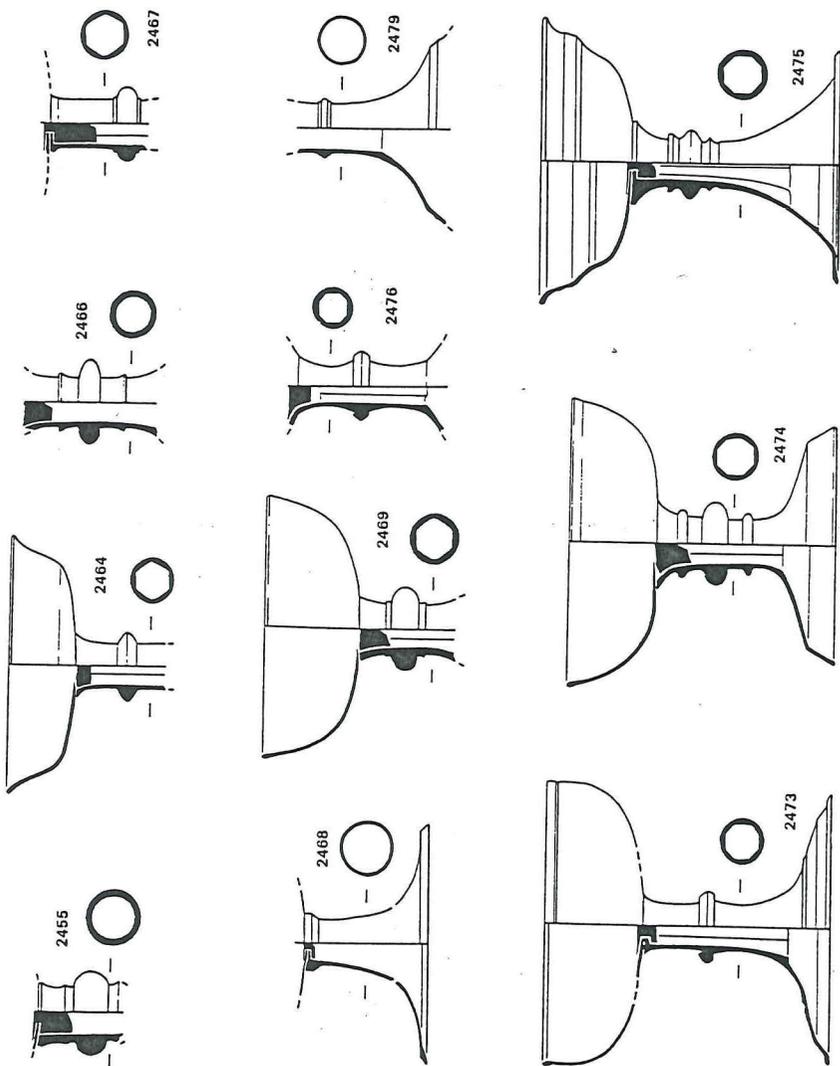


FIG. 233. Chalice.
Pewter (1-12).

Paradise, Medieval grave 761, covered by Paten 2478; Final phase 81-2 (P.ph. 1949), mid 15th to early 16th cent. *CG 371A*.

2478 Paten, pewter. Complete but broken. D: 106 mm. *CG*, Paradise, Medieval grave 761, covering Chalice 2477; Final phase 81-2 (P.ph. 1949), mid 15th to early 16th cent. *CG 371B*.

A circular marking visible in places in the corrosion on the underside of the rim of the paten shows that the paten originally lay base down over the bowl of the chalice and in close contact with it.

2479 Chalice, pewter. Fragmentary; only the knop, the lower part of the stem and part of the foot present. *CG*, Trench XLXVI, unstratified. *CG 2943*.

5. PILGRIMS' BADGES

BY BRIAN SPENCER

As a place with important relics, like those of St. Swithun, Birinus, Grimbold, and St. Judoc, Winchester was a pilgrim centre with more than local appeal. Among the many hundreds of medieval pilgrim souvenirs that have been found in England and abroad, however, none has yet been positively identified with Winchester. Pewter badges presumed to depict St. Judoc have turned up at London, two of them, at Baynard's Castle and Swan Lane, in late fourteenth- or early fifteenth-century contexts, but these may well have commemorated pilgrimages to another centre of the cult at Saint-Josse-sur-Mer (Pas de Calais).

Most pilgrim signs naturally ended up at the point from which their owner had set out on pilgrimage. It is therefore not surprising that relatively few pilgrim badges have been found, for instance, at the principal shrines of medieval England, Canterbury, and Walsingham, where both archaeological and documentary evidence testify to the production of souvenirs on a very large scale indeed. What is perhaps more puzzling is that in a town as large as medieval Winchester only four pilgrim signs should have been found during the excavations of 1961-71 and that none of these four should have been connected with everyday English pilgrimages. On the other hand, random dredgings in the river mud at Bristol, for instance, or more particularly at Salisbury, have produced a crop of pilgrim signs from Canterbury, Walsingham, Windsor, and other popular shrines.¹ It seems likely that the watery spot where the medieval inhabitants of Winchester habitually dropped their pilgrim signs as thank-offerings for a safe journey has either been missed in the past or has yet to be located.

What can be said about the four souvenirs from the Winchester excavations, however, is that they provide impressive evidence of pilgrimages to far-off places. 2480, a pewter plaque, commemorates a pilgrimage to a distant French shrine. 2481, a scallop-shell pierced with stitching holes, was the cherished memento of a pilgrim who had been to the shrine of St. James at Compostela (Santiago, Spain). Involving a long, arduous, and often dangerous journey, Compostela was reached only by the hardest and most devout English pilgrims. But it stood at the peak of most pilgrims' ambitions, and the scallop of St. James was the best known and most widely respected of all pilgrim souvenirs. The third badge, 2482, made of bone, also takes the form of a scallop-shell, but it is probably too crude a product to be regarded as an 'official' pilgrim badge. It may have been made and worn by someone who simply wished to demonstrate his intentions or aspirations as a pilgrim. The fourth badge, the copper-alloy vernicle 2483, may well have come from Rome.

¹ Barker, S. 1977 and Spencer forthcoming.