

THE STATUE



Licoricia is depicted with her youngest son Asher (whose name means “happy”) who is aged about five years old. She is wearing the clothes worn by a wealthy woman of her time with a linen headdress. Although, at that time, Jews and Muslims were required to wear an identifying badge, she is not wearing one as many Jews paid fines to avoid the stigma attached to wearing the badge.

Licoricia is holding a demand from the authorities for the community to pay a special tax (called a *tallage*). Asher is holding a spinning top, a dreidel, an ancient game still played at the Jewish festival of Chanukah.

At the base of the statue is written “Love thy neighbour as thyself” from the Jewish Bible (Old Testament) *Leviticus* ch.19 – a message which is shared by Jews, Christians and Muslims. The translation used is from the King James version of the Bible some of which was translated in Winchester. Its font was devised by a Jewish refugee from Nazi Germany and is named after a 13th century priest and philosopher interested in Jewish texts.

The sculpture is by Ian Rank-Broadley, one of the foremost sculptors working today. His effigy of HM Queen Elizabeth II has appeared on UK and Commonwealth coinage since 1998, and his work includes one of the most important war memorials since World War II, the Armed Forces Memorial.

The statue is located outside The Arc on Jewry Street, the historic centre of the city’s Jewish community, and is where Licoricia was known to have lived. Formerly Winchester Discovery Centre, The Arc is a partnership between Hampshire Cultural Trust and Hampshire County Council and is a unique cultural destination for Winchester.



THE AIMS OF THE PROJECT

- To educate people about England’s and Winchester’s important but little-known medieval Jewish Community.
- To explore Winchester’s royal medieval heritage.
- To promote tolerance and the value of diversity in society.
- To inspire young people and women, illustrating the role of education in providing opportunities.
- To be of national interest and a lasting enhancement to the city of Winchester.

Much more information is contained in our new, fully-illustrated book by well-known author Rebecca Abrams, ‘Licoricia of Winchester: Power and Prejudice in Medieval England’, available in book stores and online.

Further details of Key Stage 3 lessons on Licoricia and her messages for today are available from Hampshire’s History Curriculum Centre, 01962 874802, or history.centre@hants.gov.uk

Our education work is ongoing and we value your support.

FOR MORE INFORMATION AND TO DONATE PLEASE VISIT

LICORICIA.ORG

With thanks to our many donors who have made this project possible. This leaflet is in memory of Sue Bartlet.

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LICORICIA OF WINCHESTER



THE STORY OF JEWS IN ROYAL MEDIEVAL WINCHESTER



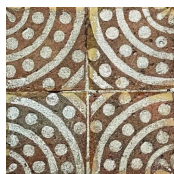
ABOUT LICORICIA

Licoricia, whose name means “sweetmeat”, was a remarkable and inspiring woman. A highly intelligent Jewish businesswoman, wife and mother, she lived in Winchester in the 13th Century. She raised funds for Henry III and Queen Eleanor as well as local and national projects including Westminster Abbey

Licoricia rose through her family business, and she was especially successful after her marriage to her second husband, David of Oxford. She became a leader and representative of her community and was held hostage in the Tower of London whilst money was raised to pay the increasing taxes levied on her community. In later life, she suffered from increasing persecution and the results of civil war which raged in England in the mid-thirteenth century. In 1277 she was murdered at home in Jewry Street for unknown reasons.



Licoricia before Henry III in the Great Hall
Painting by Lucille Dwek



ROYAL MEDIEVAL WINCHESTER

Winchester had been the capital of England of the Saxon and early Norman kings. In the 13th century, the city was especially popular with Henry III (1207–1272) (also known as Henry of Winchester) who was born in the city. Henry enlarged the castle and built the Great Hall where he worked with Licoricia.

At the time, the population of Winchester was about 8,000. The church was the most powerful institution. There were around 60 parish churches in the city (compared with under 15 today) together with the Cathedral (then the second largest church in the whole of Western Europe), St Cross and Hyde Abbey.

The goose fair, a sixteen-day event, held each year at the end of August on St Giles’ Hill, was one of the biggest fairs in England. Run by the Bishop of Winchester, it was attended by merchants from all over Europe, especially France, and underlined the importance of the city as a major trading centre.



The Great Hall, Winchester Castle
By permission of Hampshire County Council



WINCHESTER’S MEDIEVAL JEWISH COMMUNITY

The population of Winchester’s Jewish community in the 13th century was around 200 (larger than today). There were restrictions on their occupations, but they were advocates, doctors, scribes, jewellers, wine and food merchants, bakers, butchers, shoe-makers, midwives, wet nurses and pedlars. A small minority were engaged in significant finance businesses, which were increasingly regulated by law, including a number of high-profile women. Although financing was an occupation frowned upon by the Church, there were many Christian lenders.

The Jews effectively belonged to the King who was able to levy taxes on them at will, in return for his protection. Jews were increasingly persecuted as the 13th century progressed, due to rising religious fervour. Their financial burdens also increased partly as a result of the expense of the King’s crusades and wars. The pressure on Jews led them in turn to pressurise those owing them money, which increased their unpopularity. Eventually, the Jews ran out of money and were no longer of use to the King. In 1290, Edward I gave the population the choice of conversion to Christianity or being forced out of the country. This was the first expulsion of any European country and Jews were not allowed to return until the time of Oliver Cromwell.



Jewish Man from Holy Sepulchre Chapel
By permission of the Chapter of Winchester Cathedral